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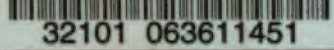
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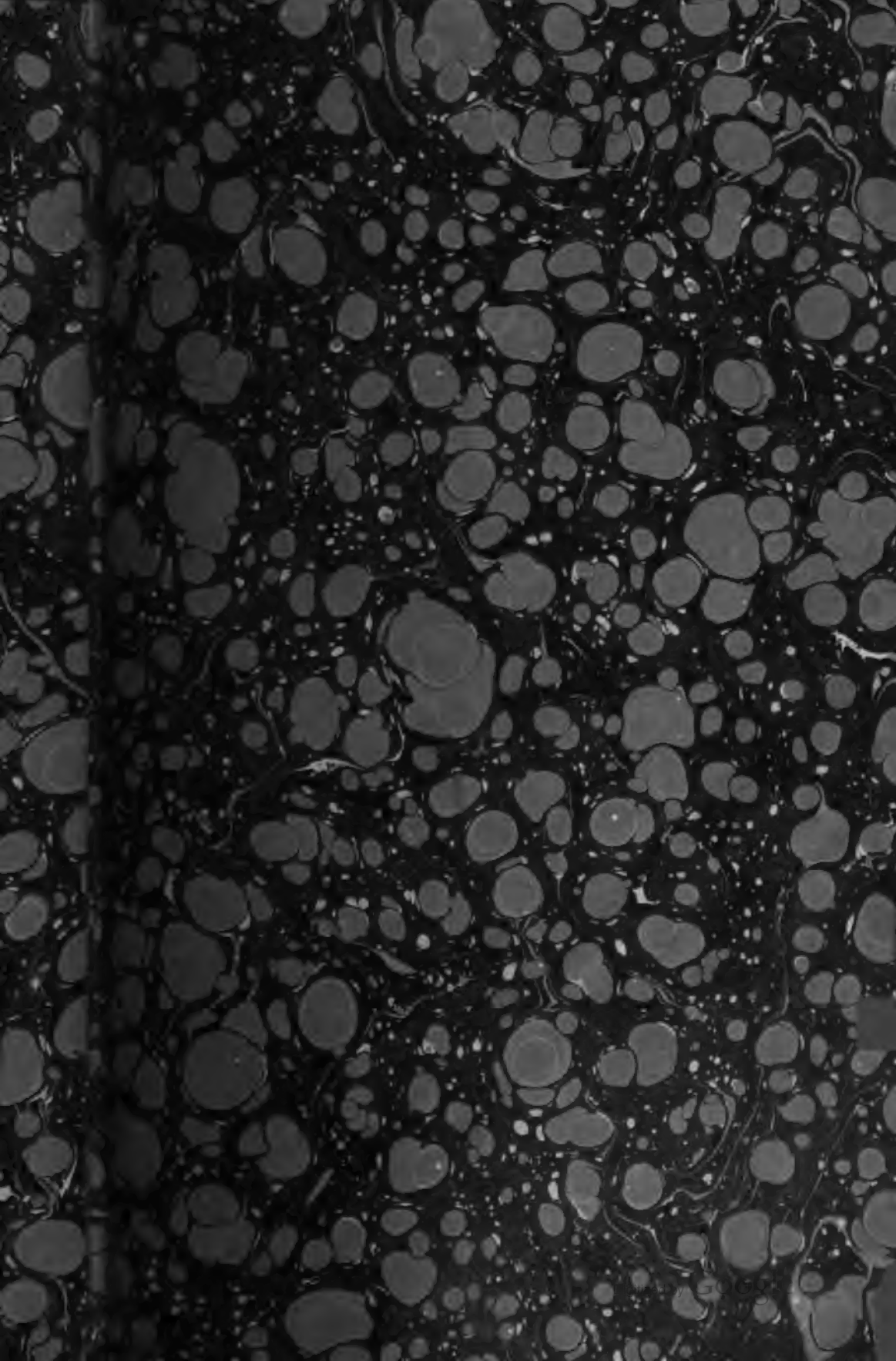
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A
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ON THE
HOLY SCRIPTURES:

CRITICAL, DOCTRINAL AND HOMILETICAL,

WITH SPECIAL REFERENCE TO MINISTERS AND STUDENTS.

BY
JOHN PETER LANGE, D.D.,
IN CONNECTION WITH A NUMBER OF EMINENT EUROPEAN DIVINES.

*TRANSLATED FROM THE GERMAN, AND EDITED, WITH ADDITIONS,
ORIGINAL AND SELECTED,*

BY
PHILIP SCHAFF, D.D.,
IN CONNECTION WITH AMERICAN SCHOLARS OF VARIOUS EVANGELICAL DENOMINATIONS.

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THE BOOKS
OF
SAMUEL.

BY
REV. DR. CHR. FR. DAVID ERDMANN,
GENERAL SUPERINTENDENT OF THE PROVINCE OF SILESIA, AND PROFESSOR OF THEOLOGY IN THE
UNIVERSITY OF BRESLAU.

TRANSLATED, ENLARGED AND EDITED

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PREFACE TO VOL. V. OF THE OLD TESTAMENT.

THE Commentary on the two Books of Samuel was prepared in German by the Rev. Dr. ERDMANN, General Superintendent of Silesia and Honor. Professor of Theology in the University of Breslau, and in English by the Rev. C. H. TOY, D.D., LL.D., and the Rev. JOHN A. BROADUS, D.D., LL.D., Professors in the Theological Seminary at Greenville, South Carolina.

Dr. ERDMANN, in his Preface, dated Breslau, March 8, 1873, says:

'In regard to the execution of the work in its several parts, I add the following remarks. In the translation, while I have tried to follow the ground-text closely, I have preserved as far as possible the tone and impress of Luther's translation. On account of the admitted defectiveness of the Masoretic text of these books, it seemed to me better not to place the textual remarks and discussions, together with the various readings and emendations, under the text of the translation, but to insert them in the exegetical explanations. In the exegesis I have departed in one point from the form usual in this Bible-Work, namely, instead of explanations under each verse, I have given an exegesis that reproduces the content of the text in connected development, following the received division of verses. "Exegesis," therefore, or "Scientific Exposition," would have been a fitter heading for the section in question than "Exegetical Explanations."* In the next division, instead of the usual heading, "Dogmatic and Ethical Fundamental Thoughts," I have chosen as a more appropriate designation for these prophetic-historical books: "Theocratic-historical and Biblical-Theological Comments,"† for we have here to do with a new step in the historical development of the Theocracy in Israel, and with the wider unfolding of the religious-ethical truth which has its root in the advancing revelation of God. From this point of view of the history of revelation and the theocracy, the comments and remarks of this section are intended to serve as contributions to the hitherto too little cultivated science of the Biblical Theology of the Old Testament. In the homiletical section, while I have given my own words, I have rather cited the diverse witnesses of ancient and modern times, from whom I could derive any valuable material for fruitful application and parennetic use of the text on the basis of the preceding scientific exposition.

'In every part of my work on this portion of the Old Testament history of the Kingdom of God, with its fund of religious-ethical revelation, I have been constantly reminded of and deeply impressed by a profound saying of HAMANN, with which I here close: "Every biblical history is a prophecy, which is fulfilled through all the centuries and in the soul of every human being. Every history bears the image of man, a *body*, which is earth and ashes and nothing, the sensible letter; but also a *soul*, the breath of God, the life and the light, which shines in the dark, and cannot be comprehended by the darkness. The Spirit of God in His word reveals itself as the Self-sufficient in the form of a servant, in *flesh*, and dwells among us full of grace and truth."

As regards the English edition, the work has been so divided that Dr. TOY prepared the Exegetical and Historical sections, and paid careful and minute attention to the Hebrew text; Dr. BROADUS has reproduced the Homiletical and Practical portions, partly condensing and partly enlarging the original from English sources, especially from Bishop HALL's Contemplations and Sermons, MATTHEW HENRY's Commentary, and Dr. W. TAYLOR's Life of David.

PHILIP SCHAFF.

NEW YORK, 42 BIBLE HOUSE, March 1, 1877.

* ['Exegetical and Critical' is the heading adopted for the section in this translation.]

† ['Historical and Theological' in the translation.]

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(RECAP)

THE BOOKS OF SAMUEL.

INTRODUCTION.

§ 1. THE NAME.

THE title of these books is an indication not of their origin, but of their chief contents. Although it is only in the first book that the work of the Judge and Prophet Samuel is expressly related, and himself, with the divine mission which he had to fulfil for Saul and David, everywhere made to take precedence of them, yet the naming of *both* books after Samuel is justified by the fact that Samuel, by his conspicuous position, as it is set forth only in the first book in his judicial and prophetic office in the light of special divine call and guidance (he being not merely the close of the troubled period of the Judges, but also the foundational beginning of the divinely ordained kingly rule in Israel), thus towers far above the first two kings, so far as they were chosen and called through him, and points out and maintains for the Israelitish kingdom, which owes its origination and stability to him, its true theocratic basis and significance. ABARBANEL remarks rightly (*Pref. in Libr. Sam.* f. 74, in CARPZOV, *Introd.* p. 212): "All the contents of both books may in a certain sense be referred to Samuel, even the deeds of Saul and David, because both, having been anointed by Samuel, were, so to speak, the work of his hands." KEIL also well says: "The naming of both these books, which in form and content are an inseparable whole, after Samuel is explained by the fact that Samuel not only by the anointing of Saul and David inaugurates the kingdom in Israel, but at the same time by his prophetic activity exerts so determining an influence on the spirit of Saul's government as well as David's, that this government also may be regarded as in a sort the continuation and completion of the reformation of the Israelitish theocracy begun by the prophet." (Introduction to Prophetical Historical Books of O. T. [CLARK'S *Foreign Theol. Library*], prefixed to Vol. IV. (Josh., Judg., Ruth), p. 4).

§ 2. DIVISION.

In the Hebrew manuscripts and in the Jewish list of Old Testament books only *one* book of Samuel, שמואל, is given. Its division into two books under this name, as we find it in our printed texts of the Old Testament, was first introduced in the sixteenth century, by DANIEL BOMBERG, after the example of the Septuagint and the Vulgate, and may be regarded as thus far appropriate, that the death of Saul, that epoch-making occurrence in the early history of the Israelitish kingdom, forms the close of the first book. Our Hebrew editions of the Bible follow the Seventy in dividing the Hebrew book of Samuel into two parts; they (the LXX.) did not, however, name these two books after Samuel, but included them with the two books of Kings, into which they in like manner divided the original *one* Hebrew book of Kings, ספר מלכים, under the common name "Books of the Kingdoms," βιβλοι βασιλειων. After the example of the Septuagint we find in the Greek Church-fathers and also

in the *Vulgate* and the Latin Church-fathers, this division of the books of Samuel and Kings as one historical work into four books cited as the four βιβλίοι βασιλειῶν, *libri regum* or *regnorum*. This way of combining, dividing, and naming, in which our "Books of Samuel" are numbered as βασιλειῶν πρώτη, δευτέρα "First, Second Kings" (comp. ORIGEN in EUSEB. *H. E.* VI. 25, and Jerome, *Prolog. Gal.*) corresponds certainly to the general contents of these four, or more precisely two, books, so far as it consists chiefly of the history of the kingdom in the Old Testament covenant-people, and appears as a connected whole in the continuous narrative from Samuel's birth to the time of the Babylonian Exile.

§ 8. CONTENT.

The content of the books of Samuel is in *general* the historical development of the Theocracy in the people of Israel from the end of the period of the Judges to near the end of the government of King David, and therefore embraces a space of nearly one hundred and twenty-five years, about 1140—1015 B. C. (KEIL, *Comm. on Sam.*, Introd. p. 2). The beginning of the *first* book introduces us into the end of the period of the Judges under the High-priest Eli, narrating the history of the announcement, birth, childhood, and calling of Samuel (chs. i.—iii.), and the troubled history of the people in the latter part of the misgovernment of Eli amid constant unfortunate conflicts with the Philistines (ch. iv. sq.). Then follows the history of Israel under Samuel as the last Judge and Saul as the first king up to the death of Samuel (ch. xxv.), and Saul (ch. xxxi.)—In the *second* book—whose original connection with the first is indicated not only formally by the fact that the masoretic appended remarks are placed only at the end of the second book, but also by the close connection between the historical contents of the two—the history of the government of David almost to its end, up to the punishment inflicted by God for the numbering of the people, forms the chief content, though its proper conclusion is found in the beginning of the first book of Kings, where David's last sickness and death, and Solomon's accession, are related. As on the one side the content of the books of Samuel goes over into the beginning of the books of Kings, so in the other direction it connects itself immediately with the history of the people of Israel in the book of Judges. The Old Testament history in its two factors—on the one hand the revelation of the living God to His chosen people, and on the other hand the thereby conditioned demeanor of the people towards its God in its general religious-ethical life—can be regarded only from the theocratic point of view, as the history of the kingdom of God in the people of Israel, and this history shows us in the course, and especially at the end of the period of the Judges, a deep decline of the Theocracy. The revelations of God's saving power in the time of the Judges, always sporadic, became less and less frequent towards its end. The people were a long time in bondage under the dominion of the Philistines, and Samson's twenty-years-judgeship could be described (Judg. xiii. 5) only as the *beginning* of the deliverance of Israel out of their hand. The internal political life was completely disintegrated, the sanctuary-service had perished, the priesthood was corrupted, idolatry widespread, godlessness and immorality had the upper hand. This deep decline is pictured in the beginning of the first book of Samuel, in immediate connection with the description given in the book of Judges, in the condition of the religious ethical life under the high-priesthood of Eli, and in the desecration of the priesthood wrought by the godlessness and wicked deeds of his two sons; and from it the theocracy was extricated by Samuel's labors as Shophet (Judge) and Prophet, and under the guidance of God was led by this great Reformer into a new path of development. Without, under Samuel and the royal rule introduced by him, political freedom and independence of heathen powers (of the Philistines in the first place) was gradually achieved, and within, the internal theocratic covenant-relation between the people of Israel and their God was renewed and extended on the basis of the restored unity and order of political and national life by the union of the prophetic and royal offices. Looked at from this theocratic point of view, the books of Samuel have an epoch-making content.

From the three principal persons to whom this foundational historical development of the theocracy on its new course attaches itself, the contents of the books of Samuel divide

themselves into three *principal groups*: 1) 1 Sam. chs. i.—vii.: *The history of Samuel* as restorer of the deep-sunken theocracy, and founder of the Israelitish kingdom. 2) Chs. viii.—xxxi.: *The history of Saul and his kingdom* from the beginning of his government to his death. 3) 2 Sam. chs. i.—xxiv.: *The history of the government of David*.

According to these three principal points of view, the contents divide themselves as follows:

FIRST PART.

SAMUEL.—1 Sam. Chs. i.—vii.

Samuel's Life and Work as Judge and Prophet,
his aim being a reformation of the theocracy and the founding of the theocratical kingdom.

FIRST DIVISION.

Early life of Samuel, 1 Sam. chs. i.—iii.

- Sec. I. Samuel's birth, in answer to prayer, ch. i. 1-20.
- Sec. II. Samuel's dedication,—restoration to the Lord, ch. i. 21-28.
- Sec. III. His mother's prayer over him, ch. ii. 1-10.
- Sec. IV. Samuel's service before the Lord contrasted with the abominations of the degenerate priesthood in the house of Eli, ch. ii. 11-26.
- Sec. V. The prophecy of God's punishment of Eli's house, and of the calling of a faithful priest, ch. ii. 27-36.
- Sec. VI. Samuel's call to be prophet alongside of the lack of prophecy in Israel, ch. iii. 1-18.
- Sec. VII. The beginning of his prophetic work, ch. iii. 19—iv. 1.

SECOND DIVISION.

Samuel's prophetic-judicial work, 1 Sam. chs. iv. 1—vii. 17.

First Section.—Infliction of the punishment prophesied by Samuel on the house of Eli and on all Israel in the unfortunate battle with the Philistines, ch. iv. 1—vii. 1.

- I. Israel's double defeat and loss of the Ark, ch. iv. 1-11.
- II. The judgment on the house of Eli, ch. iv. 12-22.
- III. The Ark in the hands of the Philistines as a judgment on Israel (comp. ch. iv. 22), chs. v. 1—vii. 1.
 - 1) Chastisement of the Philistines because they held the Ark, ch. v. 1-12.
 - 2) Restoration of the Ark, ch. vi. 1-11.
 - 3) Reception and Settling of the Ark in Israel, chs. vi. 12—vii. 1.

Second Section.—*Samuel's Reformation of Israel*, ch. vii. 2-17.

- I. Israel's repentance and conversion through Samuel's *prophetic* labors, vers. 2-6.
- II. Israel's victory over the Philistines under Samuel's lead, vers. 7-14.
- III. Summary view of Samuel's *work as Judge*, vers. 15-17.

(Close of the period of the Judges).

SECOND PART.

SAUL.—1 Sam. Chs. viii.—xxxi.

FIRST DIVISION.

Founding of the Israelitish kingdom under Saul's rule, 1 Sam. chs. viii.—xii.

First Section.—*The preparations*, chs. viii., ix.

- I. The occasion in the desire of the people for a king. Interview of the Elders with Samuel, ch. viii.
- II. Samuel meets with Saul, and learns of his divine appointment to be king, ch. ix.

Second Section.—Saul's induction into the royal office, ch. x.

- I. Saul anointed by Samuel, ch. x. 1.
- II. The signs of divine confirmation, ch. x. 2-16.
- III. The choice by lot, ch. x. 17-21.
- IV. The installation and homage (but not of the whole people), ch. x. 22-27.

Third Section.—Establishment and general recognition of the kingdom under Saul, chs. xi., xii.

- I. Saul's first victory over the Ammonites, ch. xi.
- II. Samuel's last address, ch. xii.

SECOND DIVISION.

King Saul's government up to his rejection, 1 Sam. chs. xiii.—xv.

First Section.—The unfolding of his royal power in victorious battles for the salvation of Israel, chs. xiii., xiv.

- I. Against the Philistines, chs. xiii.—xiv. 46.
- II. Against the other enemies around about, especially Amalek, ch. xiv. 47-52.

Second Section.—The rejection of Saul for his disobedience in the war against Amalek, ch. xv.

THIRD DIVISION.

The decline of Saul's kingdom, and choice of David to be king. The history of Saul from his rejection to his death, 1 Sam. chs. xvi.—xxxi.

First Section.—Early history of David, the Anointed of the Lord, ch. xvi.

- I. David chosen and anointed as king by Samuel, ch. xvi. 1-13.
- II. Darkening of Saul's soul by an evil spirit, and David's first appearance at the court of Saul as harper, ch. xvi. 14-23.

Second Section.—Saul's new war with the Philistines, and David's deed of deliverance, with its diverse consequences for him and for his relation to Saul, chs. xvii.—xviii. 30.

- I. The Philistine host, and Goliath's haughty challenge, ch. xvii. 1-11.
- II. David and Goliath, ch. xvii. 12-54.
- III. David at Saul's court, his friendship with Jonathan; Saul's hostile disposition towards him, and murderous attacks on his life, ch. xvii. 55—xviii. 30.

Third Section.—David fleeing before Saul, and his persecution by Saul, chs. xix. 1—xxvii. 12.

- I. David's flight from Saul's attacks to Samuel to Rama and Naioth, ch. xix.
- II. Jonathan's faithful friendship, attested by repeated unsuccessful attempts to reconcile Saul with David, ch. xx.
- III. David's flight from Saul to the priest Ahimelech in Nob, and to the Philistine king Achish in Gath, ch. xxi.
- IV. David's wandering as fugitive in Judah and Moab, and the murder of priests in Nob perpetrated by Saul, ch. xxii.
- V. David's experience of God's help and preservation in the battle against the Philistines, in his betrayal by the Ziphites, and when he was waylaid by Saul in the wilderness of Maon, ch. xxiii.
- VI. David encounters Saul while the latter is laying snares for him, and nobly spares his life in a cave of the mountains of Engedi, ch. xxiv.
- VII. Samuel's death, and David's march into the wilderness of Paran, with the history of Nabal and Abigail, ch. xxv.
- VIII. Narration of a second betrayal by the Ziphites, and second magnanimous sparing of Saul by David, ch. xxvi.
- IX. David takes refuge from Saul at Ziklag in Philistia, ch. xxvii.

Fourth Section.—*Saul perishes* in the war against the Philistines, chs. xxviii.—xxx.

- I. Saul's fear of the war with the Philistines, and his recourse to the witch, ch. xxviii. (Confirmation of his rejection, and announcement of his approaching end).
- II. David's march from the theatre of the Philistine war against Israel back to Philistia, ch. xxix.
- III. David's victory over the Amalekites, who had plundered and burned Ziklag, ch. xxx.
- IV. Death of Saul and his sons in the battle with the Philistines, ch. xxxi.

THIRD PART.

DAVID.—Second Book of Samuel.

FIRST DIVISION.

David king over Judah only, up to his acquisition of the general rule over all Israel, 2 Sam. chs. i.—v. 5.

First Section.—*David after the death of Saul*, (ch. i. 1)—ch. i.

- I. The tidings of death, ch. i. 1-16.
- II. The lament, ch. i. 17-27.

Second Section.—*David, king of the tribe of Judah*, is opposed by the house of Saul, chs. ii.—iii. 39.

- I. David anointed king over Judah, and his abode at Hebron, ch. ii. 1-7.
- II. Ishbosheth, contrary to the divine arrangement, made king over all Israel by Abner, and continued struggle of the House of Saul and the adherents of Ishbosheth under Abner's lead against David and his house, and his adherents, chs. ii. 8—iii. 6.
- III. Abner breaks with Ishbosheth, leaves the house of Saul, and goes over to David, ch. iii. 7-21.
- IV. Murder of Abner by Joab, David's General, ch. iii. 22-39.

Third Section.—*David gains sole authority over all Israel*, chs. iv.—v. 5.

- I. Murder of Ishbosheth, ch. iv. 1-8.
- II. Punishment of the regicide by David, ch. iv. 9-12.
- III. David anointed king over all Israel, ch. v. 1-5.

SECOND DIVISION.

David's royal rule over all Israel, 2 Sam. chs. v. 5—xxiv. 5.

First Section.—*David's rule in its greatest splendor*, chs. v. 5—x. 19.

- I. Its glorious and firm establishment, chs. v. 5—vi. 23.
 - 1) The victory over the Jebusites—the citadel of Zion made the centre of the kingdom, ch. v. 6-16.
 - 2) The victory over the Philistines, ch. v. 17-25.
 - 3) Solemn transference of the Ark to Mount Zion, and establishment of a regular religious service, ch. vi.
- II. Its divine consecration by the promise of the perpetual kingly rule of the Davidic House, ch. vii.
 - 1) To David's purpose, to build a house for the Lord, answers the divine promise, of which he becomes partaker by Nathan's prophecy, that the Lord would build him a house, and after him (and not till then) his seed should build the Lord a house, ch. vii. 1-16.

- 2) *David's answer* to this divine declaration in a *prayer*, ch. vii. 17-29.
- III. *The splendid development* of David's rule without and within, cha. viii.-x.
- 1) *Without* by victories and conquests in battle against Israel's foreign foes, ch. viii. 1-14.
- 2) *Within* by the organization of the government of the kingdom (ch. viii. 15-18), and a noble display of royal grace towards Saul's fallen House—Mephibosheth, ch. ix.
- IV. Further victorious confirmation and elevation of the royal power to its zenith in the Ammonite-Syrian war, ch. x.
- 1) The insult offered David by the king of the Ammonites, ch. x. 1-5.
- 2) Joab's victory over the combined Ammonites and Syrians, ch. x. 6-14.
- 3) David's victory over the Syrians, ch. x. 14-19.

Second Section. Its obscuration, cha. xi.-xviii.

- I. *Internal shock* to David's royal authority by the *grievous sins* of himself and his House, cha. xi.-xiv.
- 1) David's *deep fall* during the war against Rabbath-Ammon, ch. xi.
- 2) Nathan's *reproof* and David's *repentance*, ch. xii.
- 3) Shattering of the House and family of David by the wickedness of his sons Amnon and Absalom, ch. xiii.
- a. Amnon's incest with Tamar, ch. xiii. 1-21.
- b. Murder of Amnon by Absalom, ch. xiii. 22-33.
- c. Absalom's flight, xiii. 34-39.
- 4) David's weakness towards Joab and Absalom, xiv.
- a. Joab's cunning, and the woman of Tekoa, xiv. 1-20.
- b. Absalom's return to Jerusalem brought about by Joab's influence with David, xiv. 21-28.
- c. Absalom forces Joab by an injury to effect his reconciliation with David, xiv. 29-33.
- II. *External disintegration* of the royal authority up to *its loss*, xv.-xviii.
- 1) Absalom stirs up the people, and usurps the royal power, xv. 1-13.
- 2) David's flight from Absalom, xv. 14-37.
- 3) David's two encounters with disloyal persons, xvi. 1-14.
- a. With the lying Ziba, xvi. 1-4.
- b. With the reviling Shimei, xvi. 5-14.
- 4) Absalom's entry into Jerusalem and incestuous act after Ahithophel's counsel, xvi. 15-23.
- 5) Ahithophel's evil counsel against David set aside by Hushai's good counsel—his horrible end, xvii. 1-23.
- 6) The civil war, xvii. 24—xviii. 33.
- a. David at Mahanaim, xvii. 24-29.
- b. The battle in the wilderness of Ephraim, xviii. 1-8.
- c. Murder of Absalom by Joab, xviii. 9-18.
- d. Tidings of joy and of sorrow—David's lament over Absalom, xviii. 19-33.

Third Section. The recovery of the royal authority, which is soon, however, again assailed by insurrection, xix., xx.

- I. The way paved for the restoration of David's authority by Joab's reproof of his unworthy grief over Absalom, xix. 1-8.
- II. David arranges for his return by negotiations with the men of Judah, xix. 9-14.
- III. David's passage over the Jordan under the escort of the men of Judah, with three incidents, xix. 15-40.

- 1) Pardon of Shimei, vers. 16-23.
- 2) Mephibosheth's excuse, vers. 24-30.
- 3) Barzillai's greeting and blessing, vers. 31-40.
- IV. Strife between Judah and Israel about bringing David back (xix. 41-44), and occasioned by this,
- V. Sheba's insurrection and Israel's defection—both subdued by Joab after Amasa was killed, xx. 1-22.
- VI. Officers of David's government after the restoration of his royal authority, xx. 23-26.

THIRD DIVISION.

Eclectic appendix to the conclusion of the history of David's government, chs. xxi.-xxiv.

- Sec. I. *Three years' famine* on account of Saul's crime against the Gibeonites, and expiation of this crime, xxi. 1-14.
- Sec. II. *Victorious battles against the Philistines*, xxi. 15-22.
- Sec. III. *David's song of thanksgiving*, xxii.
- Sec. IV. *David's last prophetic word*, xxiii. 1-7.
- Sec. V. *David's heroes*, xxiii. 8-39.
- Sec. VI. *The divine visitation by pestilence* on account of the numbering of the people, xxiv.
- I. David's sin in the numbering of the people, xxiv. 1-10.
 - II. The pestilence as *punishment* on the king and *all the people*, xxiv. 11-17.
 - III. David builds an *altar* to the Lord on the *threshing-floor of Araunah*, afterwards the *site of the Temple*, xxiv. 18-25.

[The following references to the Books of Samuel occur in the New Testament:

Matt. i. 6	to 1 Sam. xvi. and 2 Sam. xii. 24.
Matt. xii. 3, 4; Mark ii. 25, 26; Luke vi. 3, 4	to 1 Sam. xxi. 1-6.
Luke i. 82, 83; Acts ii. 30	to 2 Sam. vii. 12-16.
Acts iii. 24	to the general history.
Acts vii. 46	to 2 Sam. vii. 1, 2.
Acts xiii. 20-22	to 1 Sam. ix.-xv.
Heb. i. 5	to 2 Sam. vii. 14.
Mary's song, Luke i. 46-55, founded on Hannah's song, 1 Sam. ii. 1-10.	

These are sufficient to show that the writers of the New Testament and our Lord recognized the canonical authority of these Books, which, however, has never been questioned.—Tr.]

§ 4. CHARACTER AND COMPOSITION.

In investigating the origin of the Books of Samuel, it will be necessary, first, to fix on their characteristic quality of *form* and *content* in its fundamental features, because it is only in this way that we can get firm ground for considering the sources, the time of composition, and the author of the books. As to their *linguistic* character, in the first place, it is agreed by all competent critics that the language is throughout the pure classic, and in general free from Aramaizing elements, the mark of a later, not classically pure style. While in the Books of Kings there is often an inclination to the Aramaic, in the books of Samuel there is as good as none of it (BLEEK, *Eint. i. A. T.* [Intro. to O. T.], 1860, p. 358), "except those isolated cases which occur in all the books" (NAEGELSBACH, *Bücher Samuelis*, in HERZOG's *Real-Encycl.*, Bd. XIII., p. 412, and KEIL, *Eint. in das A. T.*, 2. Aufl. p. 176 f [Intro. I. 247]). On the linguistic peculiarities of the Books of Samuel, compare what is said on the subject in EWALD's *Hist. of the People of Israel*, 8d ed., I. 193 seq., and on the alleged Aramaisms, HAVERNICK, *Eint. in das A. T.* [Intro. to O. T.], I. i. p. 218 seq.

In the *composition* and *style* of the historical content of the books, the first thing that strikes us is that *bits of poetry* occur in them more frequently than in any other historical

book. At the very beginning stands Hannah's lofty song of praise, which exhibits not only the history of Samuel's birth, with which it is connected, but the whole history of his life and work in the clear light of divine ordination and guidance (1 Sam. ii. 1-10). The words taken from the people's chant of victory about David (1 Sam. xvii. 6 sq.) show us why Saul's heart is embittered against David into envy and jealousy. David's lamentation over Saul and Jonathan (2 Sam. i. 17-27) exhibits the noble feeling which David constantly maintained for Saul under all the experiences of his hatred and enmity, but at the same time indicates the judgment to be passed on Saul from a theocratic point of view, in so far as bravery is its only subject, and it celebrates him as hero only. Reference is there made to an authority called "The Book of the Upright." Other poetical pieces are David's Lamentation over Abner (2 Sam. iii. 33, 34), his Psalm of Thanksgiving (2 Sam. xxii.), his Prayer after the reception of the great promise concerning the rule of his House (2 Sam. vii. 18-29), and his last Psalm (2 Sam. xxiii. 1-7).

According to HÆVERNICK, these songs form, as they are interwoven into the historical work, the points of support, as it were, to which the history is attached (*Einkl.* [Introd.] II. 1, p. 121). But a mere glance at the quantitative relation of these poetical elements of the content to the historical material shows us how unsatisfactory this view is. If we bear in mind the position that these songs occupy in reference to the history to which they relate, rather the reverse seems to be true—it forms the point of support for them. The songs are introduced into the place in the history where they, being themselves historical elements, fit, without being intended precisely to serve as vouchers for the history, as HÆVERNICK supposes (*ubi supra*). Standing as lyrical accompaniment in organic connection with the historical narration, they affect the coloring of the whole by heightening the liveliness, freshness and vividness of the historical narrative.

And this is throughout the character of the *narration*, effort at completeness in the accounts of deeds and persons which are often finished out to the smallest minutiae, an elaborateness and vividness in the presentation of the historical material, not found in other historical books (especially in the Books of Kings which only here and there make brief extracts from their extensive authorities), and such freshness and directness in the coloring of the narrative that we cannot resist the impression that we have here an immediate copy of the incidents related, and that the editor did not draw from any intermediate working up of the original authorities. The narrative has an easy, simple, attractive flow, without interruption by stereotyped phrases and references to authorities, while in the Books of Kings there is a tedious, ever-recurring apparatus of standing formulae. THENIUS says (*Einkl. zum Comment über die Bücher Sam.* S. 16, 2 Aufl.): "For the rest, the older parts especially of the work belong to the finest historical productions of the Old Testament; they excel all others in copiousness; they enable us to form a distinct idea of the actors introduced; they commend themselves by a charming simplicity of style, and give us a high conception of the many-sided influence of the prophetic work."

HÆVERNICK rightly says, that from this characteristic of the book, it is itself almost the same as an original authority and chronicle (*Introd.* II. 1, p. 142). It therefore bears throughout the stamp of *historical truth*. By the simple and exact setting forth of the personages and their doings, by the characteristic sketches of their dispositions and characters, by the thorough description of historical antecedents and vivid and lively references to local relations and accidental circumstances, we are pointed to rich original authorities, that in an original and immediate way brought persons and events before the editor of the books, who was certainly too far removed from them in time to be able to give so living and detailed a portraiture from his own personal observation and experience. KEIL's remark, therefore—that, on account of the qualities above described, the historical narrative of the Books of Samuel may lay rightful claim to historical truth and fidelity not only in general, but also in special and particular—is quite correct, at least in respect to the first point [the general correctness]. We make this restriction here only in reference to those particulars of the narrative whose historical trustworthiness has been denied on the ground of incongruences, inconcinnities and contradictions supposed to be observed in them. To solve the questions

thus arising we must look more closely at the *literary* character and the *composition* of the books, for these are inseparable from the question of their historical value.

In the first place, it is certain that our Books of Samuel in form and content have the marks of a production that sprang from a *redaction of a manifold historical material*, which stretched over a space of more than a hundred years, and existed in various parts and groups, having already somehow taken shape by written tradition, and that this redaction is to be referred to the literary hand, traces of which we see in the passages, 1 Sam. ix. 9; xxvii. 6 and xvii. 12, 14, 15. Further, a glance at the content shows that the redactor of these books took pains to give them *unity*, to produce as well-arranged a historical narrative as possible. The narrative sets out with a sharply marked beginning in the latter part of the period of the Judges, shows in the relation of the history of Samuel, Saul and David everywhere a generally steady connection and advance, and also is not without a firm and strong conclusion, as we maintain, and shall endeavor to prove below, against the view that on account of the non-mention of the death of David, it has no proper conclusion. The author of our books has so combined and worked up the historical material that he had at command as to give them an internal unity of composition, and it is, as BLEEK rightly says (*ubi supra*, p. 367), decidedly incorrect to restrict the author's work (as has been done in part) to a mere stringing together and combination of earlier writings, that is, to regard it as an external compilation. Against this view comp. also DE WETTE, *Einl.* [Introd.] § 178. We shall see hereafter what points of view control the arrangement of the historical material, and condition the internal connection of its often seemingly loosely arranged parts. At present we only establish the fact, which is plain to an unprejudiced consideration of the external composition of the historical content, that the latter makes in the main the impression of a well-arranged unitary whole (see also NÄGELSBACH, *ubi sup.*, p. 400), and from this generally incontestable ground we shall proceed to consider a number of special passages which have been adduced against and seem to oppose the unity and concinnity of the historical narration in respect to its form and content.

In this examination we shall find that a not inconsiderable number of contradictions and incongruences supposed to be found in our books and referred to the union of various traditions and authorities, do not exist, or at least that there is no necessity for accepting them so long as unforced, satisfactory explanations of seeming discrepancies or repetitions may be given. At the same time unprejudiced regard for truth requires us to recognize the fact that there are certainly some passages in which there is not strict congruence and concinnity, and that there are certain peculiarities of the narration, in consequence of which there is in minutiae an entire failure to maintain the historical connection according to the chronological order. Nevertheless, the general unity of the narrative, grounded in controlling fundamental thoughts, and in the sequence of events, is not only not impaired by these individual instances, but becomes clearer the more plainly we see from what chief point of view the redactor arranges and groups the material. The *contradictions* which it has been attempted to discover in the Books of Samuel as signs of various mutually exclusive parts out of which they have been put together, are all collected and examined, or rather solved, by a thorough explanation of the passages, in DE WETTE, *Einleit.* [Introd.], § 179; BLEEK, *Einleit.* [Introd.] p. 363; THENIUS, *ubi sup.*, *Einl.*, pp. 9-11; KEIL, *Einl.* [Introd.], § 52; HAEVERNICK, *Einl.* § 166; NÄGELSBACH, HERZOG, *R.-E.*, *ubi sup.*, p. 403.

In the first book the statement in ch. vii. 15-17 that Samuel was Judge over Israel as long as he lived, is said to conflict with viii. 1 sq. and xii. 2 sq., according to which he gave up his office to his sons. But when it is said in viii. 1 that Samuel made his sons judges over Israel, this is not saying that he himself gave up his office; rather this step of his is expressly referred to the fact that he was growing old. The application of the Elders of the people to him for a King (viii. 4), and their reference to the evil conduct of his sons, shows that, while the latter held the judicial office, he was the highest judicial authority in the administration of the affairs of the whole nation. The passage xii. 2 sq. shows plainly that Samuel, while his sons were judges, filled his old office "unto this day." His authority did not cease even under Saul; rather, knowing that he exercised his function in the name of the Lord, he

asserted it with all the more emphasis against Saul, and Saul yielded to it without making against him the charge of unauthorized conduct.

There is no contradiction between viii. 5 and xii. 12, when in the first passage Samuel's age and the evil conduct of his sons, and in the second the imminent danger of a crushing war with the Ammonites, is given as the occasion of the demand for a kingdom; for these two are inseparably connected. The people needed energetic and single guidance in its wars, and this it looked for not in the aging Samuel and his wicked sons, but in a man clothed with royal authority, under whose lead it might victoriously meet the kings of the heathen nations (comp. viii. 20). Besides, we must remember that Saul, though he was consecrated king over Israel by Samuel's anointing, yet at first returned to his original calling (xi. 5), and it was the attack of Nahash, the Ammonite king, that first aroused the people anew to a lively sense of their need of a royal leader, as is stated in xii. 12. And with this agrees the fact that, after the victory gained by Saul over the Ammonites by the power of the Spirit of God (xi. 6), the whole people recognized him as their now freshly authenticated king, and in consequence of this victory regarded as a divine declaration of the kingdom, the latter was renewed by the three parties to it, the people, Saul, and Samuel (xi. 12-15).

In chap. vii. 13 we read: "So the Philistines were subdued, and they came no more into the coast of Israel, and the hand of the Lord was against the Philistines *all the days of Samuel.*" A discrepancy has been discovered between these words, according to which Samuel completely estopped the Philistines from returning, and ix. 16, where a king is promised the people as deliverer out of the hand of the Philistines, and x. 5 and xiii. 5 sq., especially vers. 19 sq. and xvii. 1 sq., where there are express accounts of wars of the Philistines with Israel and of the oppression of the latter by the Philistine rule (THENIUS and DE WETTE). But in fact no such discrepancy exists. It is by no means said in the first half of chap. vii. 13 that the return of the Philistines was estopped fully, that is, for all time; it is said only that in this battle of Ebenezer they were "subdued or humbled." When then it is added "they came no more into the coast of Israel," that is, they did not repeat their incursions, we need not suppose that the narrator intended to say that the Philistines never again entered the territory of Israel so long as Samuel lived. On the contrary, the historical content is defined by the second half of ver. 13, "and the hand of the Lord was against the Philistines *all the days of Samuel.*" If "the hand of the Lord," that is, His power and might, was against the Philistines *all the days of Samuel*, this involves the fact that, as long as Samuel lived, the Philistines were hostile to Israel and sought to subdue them, but God defended His people and gave them the victory over their enemies. "The hand of the Lord against the Philistines" supposes strife between Israel and the Philistines, occasioned by the incursions of the latter. What immediately precedes can therefore be understood only in a relative, not in an absolute sense of the Philistines' not coming again into the border of Israel. Otherwise the supposed contradiction would exist in the two parts of ver. 13 itself. The decisive fact, however, in this question is that the words "*all the days of Samuel*" are to be connected not, as the alleged contradiction supposes, with the first half of ver. 13, but only with the second. It is not said "*all the days of Samuel the Philistines did not return,*" but "*all the days of Samuel the hand of the Lord was against the Philistines.*" The first statement declares, over against the reference to God's power warding off the hostility of the Philistines, and in connection with Samuel's victory over them at Ebenezer, that in consequence of this victory they had not repeated their incursions into the territory of Israel, and this is to be understood of the space of time after the lapse of which they resumed their old wars against Israel. In Saul's victories over them, who, "as long as he lived," had to struggle hard with them (xiv. 52), and whose term of life nearly coincided with that of Samuel, since the latter died only a few years before him, the hand of Jehovah was mighty against them, and the promise of ix. 16 was fulfilled. Israel's condition of shameful subjection portrayed in xiii. 19 sq. was the result of the occupation of the land by the Philistines mentioned in vers. 5 and 6, and does not contradict the statement that Jehovah's hand was against the Philistines "*all the days of Samuel,*" since in chap. xiv. is related how the Lord at that time helped Israel (comp. ver. 23). The solution of the alleged contradiction that restricts the expression "*all the days*"

of Samuel" to the duration of his judicial term, is unsatisfactory from the arbitrariness of this restriction, and conflicts with ver. 15: "Samuel judged Israel all the days of his life."

It is also maintained that there is a contradiction between the section ix. 1-10, 16 and the sections viii., x. 17-27, because in the former Samuel anoints Saul in consequence of a divine revelation, and in the latter has him chosen king by lot in consequence of the demand of the people (DE WETTE). But in truth there is nothing here that compels us to suppose an absolute contradiction; "for in ix. 1-x. 16 is related the secret anointing of Saul by Samuel, with its immediate consequences, and in x. 17-27 the choice by lot in the presence of the whole people" (NÄGELSBACH, *ubi sup.* p. 401). THENIUS (*Komm.* 2 Aufl. p. 43) seeks to establish the unhistorical character of both narrations by stating the alternative: "the Prophet would then either have tempted God, or have been guilty of an unworthy trick before the people;" but against this we remark that according to x. 17-27 also every thing was done by Samuel at the divine instance and under divine influence (vers. 18, 24), as in the narrative in ix. 1-x. 16, that therefore both tempting God and unworthy trickery on Samuel's part are excluded, since in the narration the choice by lot also is conceived of in a theocratic point of view. In the presence of the assembled people God declares the man who had been chosen and anointed by His will, to be king, and His representative. Comp. Winer, *Bibl. Realwörterbuch*, II. p. 389: "In chap. viii. Samuel declares himself against the wish of the people by command of Jehovah Himself, and by His command makes an attempt to divert the Israelites from their desire. This failing, he receives from Jehovah the command to yield (viii. 21 sq.), and anoints Saul, chaps. ix., x. . . And then the scene, x. 17 sq., was not superfluous: the first revelation, ix. 16 sq., was for the Prophet; the second, x. 20 sq., for the people." To this we add EWALD's remark (*Geschichte des V. Isr.* [Hist. of Israel], III. p. 33, 3 Aufl.): "If we bear in mind the ordinary use of the sacred lot in those times, we shall find that in the connection of this narrative (EWALD ascribes vers. 17-27 to the author of the preceding section) nothing but the truth is described in this incident; the mysterious meeting with the Seer did not suffice for the full and benedictive recognition of Saul the king, but publicly also in solemn national assembly it was necessary that the Spirit of Jahveh should choose him before all others and mark him as the man of Jahveh." And so there is no contradiction between ix. 1-x. 16 and x. 17-27, but the two sections stand in concise relation to one another.

Another discrepancy has been found between xi. 14 sq. and xiii. 8 compared with x. 8, it being held that the words of Samuel (x. 8) contain a command to Saul to go immediately to Gilgal and wait for him there seven days. On this supposition certainly chaps. viii. and xi. 14 sq. cannot be reconciled, since, according to the latter passage, Saul went to Gilgal not before but with Samuel, and indeed at his special suggestion, and there was therefore no waiting on Samuel; and moreover, before Saul and Samuel came together in Gilgal, their first meeting after that solemn prophetic consecration of Saul (x. 1-8) took place in Mizpeh. Equally impossible, on this supposition, is a reconciliation of x. 8 and xiii. 8, which last passage contains an undeniable reference to an order given to Saul by Samuel, such as is expressed in x. 8; for between the two there is an interval, according to xiii. 1, of two years. [But the text here (xiii. 1) is corrupt—see note on the verse in question.—TR.] NÄGELSBACH therefore supposes that x. 8 is not in its proper place, but stood originally somewhere just before xiii. 8 (*ubi sup.* p. 401). THENIUS joins xiii. 2 sq. immediately on to x. 16, regarding x. 17-xiii. 25 as a section interpolated into the original document between x. 16 and xiii. 2, and xiii. 1 as an interpolation by the Redactor, or perhaps by a later hand, by which the necessary matter was brought into plausible connection with the inserted section, and the necessary time gained for the occurrence narrated in this section (*ubi sup.* p. 49). There are grave objections to both expedients; to the first because of the impossibility of fixing the supposed right place before xiii. 8 where x. 8 is to be put; to the second—apart from the fact that no other reason is given for the supposition that this section is interpolated—because of the chronological difficulty mentioned by KEIL (Introd. I. 236), which undoubtedly presents itself when we look at all which, on this supposition, must have been done (according to xiii. 2-7) within these seven days, and because of the very bold hypothesis that is advanced by

this assumption of an interpolated tradition, and by the explanation of the words of xiii. 1. We have seen what significance the section x. 17-27, in historical connection with what goes before, has for the commencement of Saul's kingdom. KEIL therefore properly asks the question: "How could Saul, secretly anointed by Samuel, and concealing this anointing even from his uncle (x. 1, 16), come to such consideration, that at his call all Israel flocked about him, as about their king, when he had neither been proclaimed king by Samuel, nor by any act had won the confidence of the people for himself as king?" (*ubi supra*). Keil, it is true, from the proposition (which is correct) that the narration in xiii. 1-7 requires for its explanation the content of the section x. 17-xii. 25, draws the conclusion that Samuel's order to Saul in x. 8 refers to the solemn proclamation of Saul as king in Gilgal (xi. 14^{seq.}); but this conclusion is unsatisfactory on grounds already adduced. And moreover the view which KEIL connects with this conclusion (and which is found as far back as CLERICUS) is untenable—namely, that the statement in xiii. 8 (which has consequently nothing at all to do with x. 8) refers to a command not expressly mentioned, but here casually alluded to in the words "according to the set time that Samuel had appointed," by which Samuel, with reference to the Philistine war, had at a later time ordered Saul to Gilgal; for these very words (as KEIL himself now admits, *Comm. in loco*, 101, 128) plainly point to the injunction given to Saul in x. 8. However, proceeding from this supposition, we are no way bound to explain the words in x. 8 as a command of Samuel which was to be immediately carried out by Saul. The proper explanation of the connection in which the "thou goest down" (יֵרֵד) in ver. 8 stands partly with the preceding, partly with the following circumstantial clause introduced by "and behold" (וְהִנֵּה) leads to the conditional rendering "and when thou goest down before me to Gilgal, behold . . . ;" and a similar translation is found in SEB. SCHMIDT, only with improper temporal extension, and is proposed by EWALD (*Gesch. 3 Aufl.* III. 41) and KEIL (*Comm.* p. 101). The king chosen to deliver Israel from the yoke of the Philistines must recognize it as his first duty to prove his kingly might in battle against the Philistines, in accordance with his consecration received from Samuel. The exhortation to this duty Samuel couples with the command that he should not in the exercise of his royal calling trespass on the field that was to remain closed to him, namely, the offering of sacrifice for the people when they were mustered for war. EWALD says: "Gilgal, on the south-western bank of the Jordan, was then, from all indications, one of the most holy places in Israel, and the true centre of the whole people; it had a like importance before, and much more then, because the Philistine control reached so far eastward* that the middle point of the kingdom must have been pressed back to the bank of the Jordan. There the people must have assembled for all general political questions, and thence after offering and consecration have marched forth armed to war" (*ubi sup.* p. 42). The significance of Gilgal for the whole people at this period of the Israelitish history is presupposed in Samuel's command to Saul, which consequently contains for him the following rule of government: When thou goest down to Gilgal—that is, to gather the people there, that they may be led forth to battle against the Philistines, and to this end receive consecration by solemn offering—thou shalt await my coming for the preparation, and neither in thy own power make the offering, nor of thy own will begin the war against the Philistines. In this prophetic command Saul ought to have recognized the voice of God (see KEIL, *ubi sup.*, pp. 101-108, and EWALD, *ubi sup.*, p. 41-46). This explanation is found as early as BRENZ. He says: "But we are not to understand that Samuel commands Saul to go straightway down to Gilgal and there wait seven days, but that he is to do this after he has been publicly elected king and confirmed in the kingdom by victory over the Ammonites, and shall then begin to prepare for war against the Philistines, on whose account especially Saul was called to the kingdom. The following, therefore, is the meaning of Samuel's command: Thou art called to the kingdom especially to free Israel from the tyranny of the Philistines. When, therefore, thou art about to undertake this work, go down to Gilgal and wait there seven days till I come to thee; then thou shalt offer a sacrifice, but not before I come, and I will show thee what is to be done, that our enemies the

* [EWALD has *west*, but the sense seems to require *east*.—Tr.]

Philistines may be conquered; this thing is related afterwards in chap. xiii., where we read that Saul violated this command."

Thenius finds a discrepancy between xiv. 47 and x. 17 sq. and xi. 14 sq. (p. 65), maintaining that here several mutually exclusive relations are put together—that the author of the sections xiv. 47 sq. relates that Saul by this victory over the Philistines proved himself to be the king anointed by Samuel and secured royal authority, and that this cannot be reconciled with x. 17 sq., xi. 14 sq., and xv. But if we recollect that the Philistines had possession of the greater part of the land, the expression *לָקַח* ["took"] in xiv. 47 is best understood as meaning that Saul by this victory got the real control of the land, not as referring to the public assumption of the kingdom to which he was first designated by the anointing. There is therefore no discrepancy between this statement of the result of the victory over the Philistines and the accounts of Saul's choice by lot (x. 17 sq.), and of his confirmation as king before the whole people in Gilgal (xi. 14 sq.).

An apparent anachronism exists in xvii. 54, where it is said that David carried Goliath's head to Jerusalem, while it was some time later that he conquered Jerusalem (2 Sam. v.); but this is explained by the remark of KURZ (HERZOG, *Real-Encycl.*, Art. "David") and others, that, if not the citadel, yet the city of Jerusalem had then been a long time in the possession of the Israelites (Josh. xv. 63; Judg. i. 21), and it is not at all necessary for the establishment of this fact, which makes the deposition (of Goliath's head) possible, to suppose with NÄGELSBACH that David had a prophetic anticipation of the importance of this city, although this supposition is unjustly set aside by THENIUS without further consideration. There is just as little difficulty in the statement that David, after the victory, deposited the armor of Goliath in his tent, while the giant's sword is afterwards found in the Sanctuary at Nob.

Between xviii. 5 and xviii. 13–16 a discrepancy has been found, in that in the first passage David received his appointment as military commander on account of his bravery; in the second on account of Saul's envy and fear of him. The apparent contradiction is set aside, however, by a glance at the intermediate narration, according to which the jealousy aroused in Saul by the women's song of victory produced such a change in his disposition towards David that he assigned the latter a higher post only to remove him from his person and expose him to death in battle against the Philistines.

Between the statements of Jonathan in xix. 2 and xx. 2—the first of which informs David of his father's murderous thoughts against him, while the second assures him of the contrary—there lies an interval, in which Saul's hatred against David might have softened; or at least Jonathan, thinking the best of his father, might believe that he had perceived a change in his disposition towards David. Perhaps Jonathan, as NÄGELSBACH (p. 403) supposes, intends only to deny that another attack against David's life is purposed. Why, in the face of this assurance of his friend, should it be so inconceivable that David should speak of again appearing at the royal table at the appointed time when Saul expected him? Had David not already had experience of similar paroxysms of rage in the king, and yet been always reconciled with him by Jonathan's intervention?

The apparent contradiction between 1 Sam. xviii. 27, where David brings 200 foreskins of the Philistines for Michal, and 2 Sam. iii. 14, which speaks of 100 only, is resolved by referring to 1 Sam. xviii. 25, according to which Saul had demanded the latter number of foreskins; only these, not the two hundred actually brought, are mentioned by David in the later passage.

We turn now to those sections in which there are supposed to exist double accounts of the same thing, in part mutually exclusive and contradictory; that is, signs of the use of various documents, which in respect to the same facts and events, present differences that the Redactor could not reconcile.

First among these is the narrative of the two Goliaths, 1 Sam. xvii. 4, and 2 Sam. xxi. 19. In the one passage David slays the giant Goliath, and in the other it is related of Elhanan, son of Jaare-oregim, that he slew Goliath of Gath, whose spear was like a weaver's beam. It is altogether arbitrary in BOETTCHER (*Neue exegetisch-kritische Ehenlesen zum A. T.* on 2 Sam. xxi. 19) to try to prove the identity of this Elhanan with David (see THENIUS, p. 259), in order to make this account agree with 1 Sam. xvii. 4 f. Nothing obliges us to re-

gard the two passages as referring to the same incident, since two different actors are mentioned, David and Elhanan, the last with circumstantial reference to his person and descent, and there may well have been at different times two giants of equal strength and the same name, the later perhaps purposely honored with the name of the earlier. But in the parallel passage, 1 Chron. xx. 5, which evidently gives the same event as 2 Sam. xxi. 19, it is said: "Elhanan, the son of Jair, slew Lahmi, the brother of Goliath of Gath, whose spear, *etc.*;" and if the correct reading is *not* in 2 Sam. xxi. 19 (of which I cannot convince myself), but rather in 1 Chr. xx. 5, then the distinctness of the combats related in the two accounts is so much the more beyond doubt (see THENIUS' view, p. 258 sq., which is opposed to his earlier view).

In xix. 9 sq. the same incident seems to be related as in xviii. 9 sq., and therefore the one passage or the other seems to be not in the right place. Yet the double narrative, agreeing literally in single expressions, may be referred without difficulty to two explosions of rage on Saul's part, since according to xviii. sq. this rage showed itself several times against David.

The rejection of Saul is narrated in the two sections, 1 Sam. xiii. 8-14, and xv. 10-26. But nothing requires us to regard these as mutually exclusive narrations of one and the same fact. Rather, the circumstances under which Saul manifests his disobedience are so different in the two cases, that we must recognize two different courses of events in which his disobedience is shown. But, as in the second act of disobedience there lay a heightening of the guilt, so on the first act of the punishment (xiii., xiv.) followed the second sharper act, consisting in the definitive rejection (xv. 23, 24).

There is just as little necessity for referring the parallel narrations in x. 10-12 and xix. 22-24 to the same event. Rather, there is so much in each that is peculiar, that we are justified in assuming two different occurrences in which the proverb "Is Saul also among the prophets?" found its application. The first incident explains its origin, for it is said, x. 12: "Therefore it became a proverb." The second similar incident, which is described as occurring under totally different circumstances, fixed it and gave it a wider application, xix. 24.

THENIUS' grounds (p. 120) for referring to one event the two narratives of the repeated treachery of the Ziphites towards David and David's magnanimous conduct towards Saul (xxiii. 19-24, xxiv. and xxvi.), of which the tradition is supposed to have given a double account, seem *not* sufficient to establish the identity of the two. Their points of agreement do not exclude the distinctness of the events. "For," says NÄGELSBACH (p. 402) justly, "that David twice came to the hill Hachilah near Ziph is probable by reason of the hiding-places in this wooded mountain-range; that the Ziphites twice discovered and betrayed his abode is very natural from their friendship for Saul; and that Saul made a second expedition against David is psychologically only too easily explained, even though he was no moral monster; his hatred against David was so deeply rooted that it could only be repressed for the moment, not destroyed, by that magnanimous deed." David's twice sparing the life of his enemy has its ground in the horror of laying hand on the Lord's anointed, and Saul's consequent double expression of repentance is explained by the change of feeling which is psychologically not hard to understand when we consider his disposition, as it is everywhere represented to us. But, on the other hand, along with these resemblances there are such important differences in the two narratives that the assumption of two events can by no means be regarded as arbitrary. On the particulars comp. HAEVERNICK (p. 188 sq.) and KEIL (*Introd.* I. 243, 244).

The narrative of David's two flights to the Philistines (xxi. 10-15, and xxvii. 1 sq.) is regarded as a double relation of the same event, and is referred to different sources. Thenius (p. 101 sq.) finds historical truth only in the second relation of David's flight to Gath (xxvii.), on the ground that David would have fled to the Philistines only in the extremest need, and not at the outset; but certainly according to the account of Saul's pursuit of David, that precedes xxi., the latter's need was great enough to impel him under those circumstances to flee to the Philistines. While the two narratives agree in the fact that David flees to Achish, the differences in everything else are so great that we must suppose not one abode of David with the Philistines (held by THENIUS to be given with historical trustworthiness only in xxvii.) but two distinct occurrences. In xxi. he comes alone to Achish, in

xxvii. with wives and children and a numerous retinue; in the first case, being soon recognized, he had to act the madman in order to save himself, and his stay was short; in the second he settles himself for a long abode in Ziklag, and undertakes several expeditions against the hostile tribes on the southern border of Canaan, whereby he secures the favor and protection of Achish. With such great differences we cannot suppose that the narration in xxi. is a legendary embellishment of that in xxvii.

There are two mentions of the death of Samuel, xxv. 1 and xxviii. 8. We need not, however, suppose that the Redactor took these from two sources. Rather the repetition in xxviii. 8 (which moreover from its language and style does not seem to be an independent account) serves to introduce and illustrate the following narrative as much as the remark that Saul had driven the necromancers and wizards out of the land. "The repetition of the words 'they had lamented him and buried him,' seems designed to put the impiety against Samuel in a still stronger light" (NÆGELSB. p. 404).

At the first glance there seem to be two contradictory accounts of Saul's death in 1 Sam. xxxi. 4 and 2 Sam. i. 9, 10, according to the first of which he killed himself, but according to the second was at his own request slain by an Amalekite, who himself brings the report. EWALD (p. 137, 138) supposes here two different and evidently ancient accounts, of which one makes the faithful and conscientious armor-bearer, the other a frivolous and rude Gentile present at the last moment of the sinking hero; the first the account of those who spoke well, the second that of those who spoke ill of Saul; but this supposition of two sources and two accounts is untenable because of the fact which comes out from the narrative in 2 Sam. i. that the Amalekite falsely ascribed the deed to himself in order to receive thanks and recognition therefor from David, but especially to get a large reward for Saul's jewels, of which he had possessed himself (Then. p. 141).

There is just as little ground for holding that the narratives of the conquest of the Syrians, 2 Sam. viii. and x.—xii. are two relations of the same expedition of David against the Syrians, as GRAMBERG (*Religionsid.* II. 108) has maintained. He would allow only *one* conquest, because after such a defeat they could not have so soon recovered themselves, and in ch. x. also there is no mention of a revolt of the Syrians, while yet according to ch. viii. they had been really subdued. But the resources of the Syrians, even after that defeat, may have been ample (comp. viii. 4, 7, 8, 10); for the rich booty that the Israelites got, and the large number of warriors that the Syrians had put into the field, point to considerable power and wealth. But there was no need to mention their revolt, since it was understood as a matter of course that they sought to shake off the yoke at the first opportunity, though otherwise the yoke was so firmly fixed that one could speak of a real and permanent subjection; this opportunity offered itself when the Ammonites went into a war with David. And so they appear in ch. x. not as independent enemies of David, but as allies of the Ammonites (comp. THEOD. *quest.* 24 ad. 2 *Reg.*; WINER, *Realwörterb.* I. 260; THEN. p. 188). Ewald in like manner maintains (III. 204, 205) the identity of the Syrian war, viii. 8, with the Syrian-Ammonitish in x. sq. In support of this view he urges that the war with the Syrian King Hadad-Ezer of Zobah cannot be explained except by supposing that it was excited by a contemporaneous war with a nearer kingdom, since the kingdom of Zobah is not described as bordering immediately on the kingdom of Israel. But, it is said, according to x.—xii., a great Syrian war with Israel was excited by the Ammonites; this war with Ammon is narrated there at greater length on account of the history of Uriah, and for this reason is only mentioned quite incidentally, viii. 12, in the general account of all the great wars. But it is sufficiently clear from viii. 8 how David came immediately into conflict with the Syrians without occasion thereto having been given by war with another enemy. Thenius (*in loco*) well says: "David's aim was to rest his kingdom at one point at least on the Euphrates, because this was the nearest stream that traversed broad tracts of country; on the way thither Hadad-Ezer, whose territory he touched on in the march, opposed him." It is true that the Ammonite war, briefly mentioned in ch. viii. is, on account of the pragmatism which controls the whole narrative in x.—xii., given at length for the reason assigned; but if the Syrian war mentioned in viii. 8 occurred along with this Ammonite war, as is maintained, it

is surprising that this connection is not indicated in ch. viii. in the list of wars, but the two are introduced as wholly distinct. We therefore have in chs. viii. and x. sq. accounts of altogether different wars.

With the sections xvi. 14-23, xvii. 12-51, and xvii. 55-58, the case is different from that of the passages hitherto discussed, in which contradictions or mutually exclusive accounts of the same fact, and therefore indications of various documents, have been supposed to exist; here indeed incongruences and discrepancies do exist, and signs of different documents, which the author has put together, must be recognized. In xvi. 18 is related how David comes to Saul, and his extraction and his father's name are exactly and fully given. On the other hand, in xvii. 12, after the dangerous and disgraceful situation has been pictured, in which Israel stood in reference to the Philistines, and as the object of their giant Goliath's scorn, in a new section, which begins here, David is spoken of as if he had not been named at all before, and the names of his father and native city are given. This second mention of his family-relations, particularly in this shape, cannot be explained without forcing and far-fetched conceits, as in HAEVERNICK's attempt (p. 135). The author, says he, purposely repeats the notices of David's race and extraction, partly because this fits in with the historical narration, to which the explanation of David's coming into the camp, *etc.*, can thus be attached, partly because the importance that he attaches to his hero thus comes out more strongly, and his person again comes clearly before the reader. The appeal to similar peculiarities in Hebrew historiography (as in other places in the Books of Samuel) is of no force in this passage, because such genealogical statistical-historical summary notices are given usually only as conclusion in important historical turning-points, and chiefly as proleptical statements (comp. 1 Sam. vii. 15-17; xiv. 47-52). The strange הִנֵּה ["this"] in xvii. 12, shows clearly that it is added to the already superfluous genealogical notice of David in order to connect the section vers. 12-31 with xvi. 14-23, to which (especially ver. 18) regard must have been had in ver. 12. That it is added with this view is clearly seen from its incongruity with the following וְשֵׁם אָבִיו יֵשׁוּעַ [and his name was Jesse]. NAEGELSBACH's remark (p. 402) is perfectly correct: "If הִנֵּה ['this'] is meant to point to the earlier mention of the name in ch. xvi., then the וְשֵׁם אָבִיו ['and his name'] is superfluous; and if the latter remains, the former is superfluous."—So also the statement in v. 15, that David went back and forth from Saul to keep his father's sheep in Bethlehem, makes the impression that it was appended to the account before us in order to bring this narrative into agreement with xvi. 21-23, according to which David was constantly with Saul as his armor-bearer, and to explain the fact that he came from his father's folds to the scene of war. Long ago exception was taken to the disagreement between xvii. 12-31 and xvi. The proof is that the former is altogether lacking in the Vatican recension of the Septuagint, and that ORIGEN found it in no Greek translation. Similar difficulty was felt with xvii. 55 sq., which is also omitted in the Vatican Septuagint.

Between the section (xvii. 55 sq.) and xiv. 16-23 there is the discrepancy that in the former Saul does not know David, while according to the latter he must have known not only him personally, but also his lineage. According to xiv. 16 sq. David was described to Saul at the outset as the son of Jesse of Bethlehem, and Saul had put himself in communication with David's father by repeated messages, in order to take David permanently into his service. Contrariwise in xvii. 55 sq. he repeatedly asks: Whose son is the youth? Various attempts have been made to resolve this discrepancy. Stress has been laid on the fact that he asks not after David's person, but after his lineage. Then, according to one view, this question expresses the contempt and scorn which Saul would assign as reason why he could not keep his splendid promise (xvii. 25) to such a man of mean descent (HÆV. p. 136); but in neither case does the form of the question justify such a construction. According to another explanation the question expresses astonishment and admiration (KEIL, *Introd.* I. 238); but then it could not be "whose son is the youth?" We should expect, "is this the son of Jesse?" By others it is regarded as more probable that Saul had forgotten David's family-relations, either in the rush and press of court-life (SAURIN), or from hypochondria (BERTH.), or from ingratitude (Calvin) or from forgetfulness (KEIL *in loco*), and KEIL con-

jectures that Saul, on account of the promised release of the victor from taxes, wished to know more of David's connections than simply his father's name and his birth-place; but all this does not suffice to set aside the difference, least of all the last-mentioned expedient, because David's answer to Saul's question contains likewise nothing more than the name of his father; and so recourse is had arbitrarily to a new hypothesis, namely, that David's answer has not been fully reported, though even this, strictly taken, would not suffice for that view, but would render necessary still another supposition, namely, that Saul's question is not fully reported. Since all these attempts at solution are untenable, we cannot, in the present state of the investigation of this question, avoid supposing, with many expositors, that the author of our Books has in these sections interpolated a second written tradition which he met with of David's battle with Goliath, and, although he connected them with ch. xvi. by a slight revision, the traces of which are indicated above, yet did not undertake a more thorough alteration for the purpose of reconciling the differences (WINEB. II. 260; BLEEK, p. 364; NAEGELSB. u. s. p. 402). The supposition of an interpolation of the section xvii. 12sq. (MICHEL, EICH., BERTHOLDT), which is also the ground of its omission in the Septuagint and other Greek translations, is untenable in proportion to the difficulty of understanding why an interpolation that offered great difficulties should be made.

On a closer examination of the question as to the extent of the second account that the author had before him, and the manner in which he combined it with his narrative, it appears in the first place that the incongruence and discrepancy (in relation to the preceding, xvi. 14-23) does not pertain to the whole of ch. xvii. This chapter (xvii.) is really connected closely with the preceding narration in xiv., since, after Saul's rejection and David's selection have been related, it resumes the account of Saul's wars with the Philistines, which remained his life-task (xiv. 52) even after his rejection (comp. EWALD, *Gesch.* III. 95, 3d ed.). The contents of vers. 32-54 connect themselves well without incongruence or discrepancy with the account (xvi. 14) of the calling of the already anointed David to the royal court, which stands in pragmatic connection with the rejection of Saul, since the gloomy spirit which governs Saul comes over him in consequence of his rejection by God—with the narrative of his establishment in Saul's service as armor-bearer (ver. 21), which on the one hand is brought about by David's military capacity (ver. 18), and on the other hand sufficiently explains his presence with Saul in the camp—and especially with xvii. 11; and that the section vers. 12-31 was added by the author from another narration to complete the account of David, is the more evident from the *לִפְנֵי* of ver. 32 ("let no man's heart fail *because of him*"), which is closely connected with ver. 11, where the Philistine Goliath is spoken of, while he is not mentioned in the immediately preceding verses, and especially from the content of David's speech to Saul in ver. 32 ("let no man's heart fail") which naturally belongs to ver. 11 ("they were dismayed and greatly afraid").—We must also regard the section vers. 55-58 as a piece interpolated by the author, which is taken from another account, and the point of which lies in the twice-put question of Saul. From its first words it ought to have stood after ver. 40; but as Saul's question could be answered by Abner only after David's return from the combat, it was put here after ver. 54, its first half, vers. 55, 56, forming an appendix to ver. 40, since according to the sense the verbs are to be regarded as in the pluperfect, and the second half, vers. 57, 58, serving as continuation of the history after ver. 54. By the statement that David *after* this discourse before Saul had formed a friendship with Jonathan, the author has so connected this section with the following (xviii. 1sq.) that he relates in ver. 2 (in reference to the remark in ver. 15) how David in consequence of his heroic exploit was taken permanently into Saul's service and received from him a military command. WINEB says rightly (I. 260): "Ch. xviii. 1-5 may very well belong to the proper substance of the Book, only the collector has attached this section to the interpolated ch. xvii." though, as we have seen, not all of ch. xvii. is to be regarded as interpolation of the author, but only vers. 12-31. On the whole passage we may compare EWALD's remark: "We hold that the older narrator also mentioned the single combat of David with Goliath; the passages xviii. 6, xix. 5, xxi. 10, leave no doubt of this; and the words that describe the

last issue of the deed (xviii. 1, 3-5) are, according to their coloring, from the older narrator" (*ubi sup.* p. 96, 97).*

As characteristic of the fact that the content of the Books of Samuel has been "put together in compilatory fashion" from various sources by a Redactor of historical accounts, it has been declared (THENIUS, p. IX.), that some parts of the work by their curt chronicle-like tone stand in striking contrast with the elsewhere elaborate, in one part (2 Sam. xi.-xx.) quite biographical narration, for ex. 2 Sam. v. 1-16; viii.; xxi. 15-22; xxiii. 8-39. This is true only in part of the first-named passage; for it is elaborately and distinctly enough told how David at Hebron receives homage as king over all Israel, and then makes *Jerusalem* his capital by driving out the Jebusites. The rest of the section and the others adduced have certainly, if not exactly a chronicle-like, yet a statistical-historical, form. But what is their content? Statistical statements concerning the life and government of David with reference to his previous and subsequent rule, and concerning the children born to him at *Jerusalem* (v. 4, 5, 13-16), summary mention of the wars carried on with foreign enemies (viii.), survey of the wars carried on with the Philistines (xxi. 15-22), a list of David's heroes (xxiii. 8-39). How is this fact, the presence of such chronicle-like statistical passages (the number of which might be increased), to be used? Shall the charge of external mechanical compilation be brought against the Redactor? NAEGELSB. admirably says: "No author is under obligation to treat all parts of his work with equal elaborateness" (401). This holds as a general remark. As to particulars, a fuller account of David's wives and children (v. 13-16) was, for the author's aim, quite useless, if not impossible. In ch. v., where David becomes king over all Israel, the mention of his age and the length of his reign, on which the writer could not pertinently enlarge much, and of his family connections formed in Jerusalem, was quite appropriate, but an elaborate historical account was excluded by the nature of the case. In ch. viii. it did not accord with the author's plan to give a minute and particular account of all the wars against foreign peoples; he contented himself with a nervous, brief and summary description somewhat variously colored. A similar sketch is xxi. 15-22. And the list of heroes in xxiii. cannot in itself make at all against the literary character of the author, especially as xxi.-xxiv. is an unconnected appendix to the Second Book. In fact, however, such diversities cannot detract from the general unity. Or, is weight laid on them in order to prove that the author drew from various sources? Of this certainly these differences furnish sufficient proof. Of course in these sections the author had to take his chronological, genealogical and statistical-historical statements from various sources. We must indeed recognize here the traces either of various documents corresponding to the several sections, or of a written collection of notes on which the composition is based.

It is further maintained that "in several places there is clearly a *conclusion* of separate component parts, as 1 Sam. vii. 15-17; xiv. 47-52; 2 Sam. viii. 15-18; xx. 23-26; where the *various* authors briefly stated what further they knew of the persons whose history they were sketching." It is quite certain that these passages have the form of a conclusion in reference

* [It is true, as Dr. ERDMANN shows, that xvii. 12-31 and xvii. 55-58 are probably sections added by the redactor to the old narrative, which embraced xvii. 1-11, 32-54, but it is not necessary to suppose a contradiction between the several sections and xvi. 14-23. The explanations criticised in the text are unsatisfactory, but there is another which diminishes the difficulty as far as we can expect, considering the antiquity of the accounts. It is this: the section, xvi. 14-23, gives a general anticipatory account (which is quite in the Heb. style) of David's relation to Saul, extending as far as the occurrences narrated in ch. xvii.; ch. xvii. then describes the particular incident that led to David's promotion, the immediate results of which are given (also by anticipation) in xviii. 1-5; then the narrative goes back in xviii. 6 to mention an incident which gives the key to the following history. Thus ch. xvii. belongs in time *within* xvi. 14-23, as xviii. 6 belongs in time *within* xviii. 1-5; the combat with Goliath was the means of procuring Saul's special favor for David, and so Saul, having seen him only a few times, might easily fail to recognize him. So, too, David's "going and returning," xvii. 15, is to be put in the early part of the period embraced in xvi. 14-23, and is not inconsistent with the permanent service which appears at the close of the period, the explanation of which is given in ch. xvii. For fuller explanation see the exposition *loc. loc.*—The obscurity of the narrative in the connection of the different sections is due no doubt to its brevity and to our ignorance of certain circumstances, which, if known, would enable us clearly to see harmony in these different accounts. The supposition of contradictory accounts is in itself very improbable, considering the fact that the events were well known and carefully recorded by competent persons. It is therefore wiser to suppose an omission of connecting facts than a contradiction in the recorded accounts.—Ta.]

to what precedes. Up to 1 Sam. vii. 14 has been related how Samuel exercised his judicial office, and Israel under his lead gained a brilliant victory over the Philistines. At this point in the history he has reached the apex of his judicial activity; here the period proper of the Judges ends, and the history turns to the new-beginning period of the Kings, in which indeed Samuel with his judicial authority is still a power; not, however, as before, sole ruler, but God's instrument to carry out the idea of the theocratic kingdom, about which the whole following history turns. This was then the place, in the description of Samuel as judicial ruler, in which was summarily and in conclusion (and at the same time proleptically) condensed all that was to be said about his judicial rule, in order that the history, abandoning the point of view heretofore maintained, might turn to the beginning of the royal rule and to Samuel's work, so far as it centred in this rule.

In the section 1 Sam. xiv. 47-52 we have a similar critical point in the connection of the theocratical development of history. This section contains in like manner general comprehensive and closing remarks on Saul, partly on his wars, partly on his family and household connections, partly on his constant activity in war against the Philistines (vers. 47, 48, 49-51, 52). Reference is made proleptically to the wars against the Amalekites and Philistines, which are afterwards narrated; this forms the connection with what follows; but in the way of conclusion, looking back to viii.-xiv., everything that remains to be said in general of Saul is brought together here, because by the before-mentioned victory over the Philistines, he stands on the summit of his royal power, which God committed to him against this enemy; but at this moment also, in consequence of the judgment already pronounced against him by Samuel in xiii. (on which follows in xv. the definitive announcement of rejection), begins to decline from that elevation on which as chosen of the Lord he is by his own fault unable to remain. Returning to Samuel's prophetic and theocratic position, there begins (after that closing section) in xv. and xvi. with the narration of the rejection of Saul and the choice of David a new period in the history of the theocratic kingdom, in which David is the central figure, and first in the large section, xv.-xxxi., is described his gradual ascent through conflict and suffering to the throne, along with the gradual, truly heart-rending descent of Saul till his shameful downfall in battle with the Philistines.

Again in the section 2 Sam. viii. there is a critical point [abschluss] in the hitherto splendidly advancing history of David's kingship. In a theocratical sense David here finds himself on the summit of the royal majesty bestowed on him by God, after he has established the Ark permanently in the secure capital, received the promise of permanent lordship for his House, and poured out his soul in thanksgiving to the Lord (vi. and vii.). On the other hand, there here begins by his own fault his gradual decline from this height (x., xi.). At this turning point, as in Saul's history, a summary view of all David's wars is given (vers. 1-14), in ver. 15 his work as king is stated generally, and in vers. 16-18 a general statement of the government and its officers is made, in order that the history may now turn to the new phase of retrogressive development, and from the Ammonite-Syrian war on, which is proleptical, mentioned in this closing section, and during which occurred the grave sin of David that determined all that followed, the sad consequences of this sin in the royal family and in the kingdom may be traced uninterruptedly up to the restoration of the shattered royal power.

At the close of this connected history there follows again a summary and closing statement respecting the government of the thoroughly shaken and broken kingdom, 2 Sam. xx. 23-26. The disagreement between this list of officers and viii. 16-18 is explained very simply by the changes that had occurred in the interval. It is worthy of remark, that in both Joab, the highest officer in the army, stands first, and so both lists in the offices here named really attach themselves closely to the preceding relations of the wars by which internal peace, as condition of an orderly administration of internal affairs, was secured for the kingdom.

A similar character and aim belong to the section 2 Sam. v. 13-16. Here are given David's family connections in Jerusalem at the important point in the advancing development of his kingly authority, when he obtains the rule over all Israel, fixes his royal resi-

dence in Jerusalem, and enters on a new phase of historical development, which is indicated by the three following facts: Vanquishing the Philistines by the hand of the Lord (v. 17-25), Transference of the Ark to Jerusalem (vi.), and Nathan's prophecy of the building of the temple and of the everlasting rule (vii.).

We see in these sections the same peculiarity of Hebrew historical writing that shows itself, for example, also in the composition of Genesis, namely, that general remarks on household and family affairs and other things not decisive for the principal design of the history form a summary and often anticipatory close to the preceding narrative and the preparation for the transition to a new phase of historical development. Comp. EWALD, *Gesch. [Hist. of Israel]*, 3d ed., I: 212, 213. Although, then, a certain conclusional character must be recognized in the above-cited sections of our books, it does not *thence* follow that the connected narrations to which they belong pertain to *just as many different documents*, as if the indication were therein given of different authors of the individual parts. In accordance with this view Ewald remarks (*ubi sup.*, p. 212, 3d ed.) that in his explanation of 1 Sam. vii. it is not of consequence "whether the words there are to be referred to our narrator or the following one." The author of our books could himself select these closing sections, and from the character of the content, it is evident that he drew from appropriate historical sources which were at his command. KEIL excellently remarks (*Comm. on Sam. Introd.* 6); "These concise statements are anything but proofs of a compilation from various sources, for which they have been taken from ignorance of the peculiarities of Shemitic historical writing; they serve to round off the different periods into which the history is divided, and furnish points of rest which neither destroy the real connection of the separate groups, nor render the authorial unity of the Books doubtful."

If now we examine our Books more closely in their purely *historical character* or according to the purely *historical point of view*, they lack, in the first place, a strictly chronological statement and arrangement of the facts. In general, precise chronological statements are wanting here, such, for example, as are very carefully given in the Books of Kings; and so it is not the principle of chronological order that controls the connection of the narrative, but the principle of the real connection of things in the grouping of facts, in favor of which the chronological order is infringed. Saul's victory over the Amalekites is mentioned in 1 Sam. xiv. 47, 48, and it is not till xv. that the history of the war against them is narrated, because, as we have seen, it is the design of the author here to group and bring together proleptically everything relating to Saul's foreign wars and family connections, in order afterwards to relate at length Saul's grave sin, which occurred during the Amalekite war, and which, as the cause of his rejection by God, forms the crisis of his history.—In the same way the chronological-historical order is interrupted in 2 Sam. viii., where the author, in giving a general view of all David's foreign wars, mentions proleptically the Ammonite-Syrian war [which he afterwards (chapter x.) relates at length] because it stands at an important turning-point in David's history, when, in consequence of his great sin, a series of divine judgments is prepared for him. The absence of chronological order is especially marked in 2 Sam. xxi.-xxiv.; neither is the beginning, ch. xxi., attached chronologically to ch. xx., nor do the separate parts stand in chronological connection. The section xxiii. 8-39 belongs, according to time and content, to 2 Sam. v. 1-10, which position, answering to the historical connection, it actually has in 1 Chron. xi. The passage xxi. 15-22, in spite of the וַיִּשָּׁב ["yet again"], which points to the just preceding narrative, cannot be connected in time with ver. 14, but belongs chronologically probably to the passage indicated in 1 Chron. xx. 4sq. (where are mentioned three of the four deeds of heroes here related), namely, 2 Sam. xii. 30, 31 (comp. with 1 Chron. xx. 2, 3). The thanksgiving song of David, ch. xxii., is evidently not in its right place, but belongs, according to the clue which the content gives to the occasion, to a time when David was saved by a great war from grievous distress and danger. That ch. xxiv. is not in its proper chronological position is evident.

Similar inequalities and interruptions show themselves, as in the *chronological*, so also in the *factual* treatment of the historical material.—To look at the last portion, chs. xxi.-xxiv., one would have expected that the two narratives, xxi. 1-14 and xxiv., on account of

the similarity of their points of view and the theocratical tendency which they both show in reference to God's anger, which is to be appeased, would have been put together as they in content belong together. So, the sections xxi. 15-22 and xxiii. 8-39 belong together according to historical content, but are separated by the lyrical-prophetical pieces, xxii. and xxiii. 1-7, which in content belong together. Apart from the chronological point of view, xxiii. 8-39 seems to be detached from the section, 2 Sam. v. 1-10, to which, according to content, it belongs. It is thus in some cases true, that the historical material, even apart from chronological order, is not grouped in relation to its facts, as we should have expected from the similarity of the contents and the points of view.—Further, we several times find references to facts which are assumed to be known, but are not mentioned either in these books or in any others that have been handed down. For example, in 1 Sam. xiii. 2, in the narrative of Saul's military undertakings against the Philistines, Jonathan suddenly appears as leader of part of the army, and defeats the Philistines in their camp at Gibeah, though he had not before been mentioned as Saul's son (this is not done till ver. 16 and xiv. 1), or as taking part in the campaign against the Philistines. So in 1 Sam. xxi. 1 the removal of the tabernacle to Nob is pre-supposed, though we are not told when and how it had been carried thither from Shiloh, where it still stood under Eli (i. 3, 9). The history of the expiation, 2 Sam. xxi., whose omission David had to supply, supposes the occasioning event, the slaying of the Gibeonites by Saul, though it has nowhere been mentioned. So reference is made to the expulsion of necromancers by Saul (1 Sam. xxviii. 3), and to the flight of the Beerothites to Gittaim (2 Sam. iv. 3), which incidents are not narrated. Thus historical facts are here and there in the narration merely taken for granted, the relation of which we should have expected for the sake of completeness and pragmatism.

In regard to the fulness of the narrative, it must be particularly remarked, that the Books do not propose to give a properly biographical account of Samuel, Saul and David. The historical material of Samuel's life, regarded from a biographical point of view, is very sporadically and atomically given; there are wanting large parts of the life-development of the prophet. In regard to Saul we find important facts either wholly unmentioned or only briefly touched on or intimated. From a comparison of our Books with the parallel passages in the Books of Chronicles on David, it appears that our author has used less freely than the author of Chronicles the historical material which lay equally before both. The account that our Book gives of the wars of David with the Ammonites and Syrians (2 Sam. viii., x.) leaves out many things that the Chronicler inserts (1 Chron. xviii., xix.). It is not supposable that the history of the preparations for the building of the Temple, the organization of the priestly service and of the army was unknown to our author; but he says nothing about what is contained in 1 Chron. xxii.—xxviii. Even the account of David's end, for which we cannot suppose a lack of material, is wanting, an unexpected omission in a history of David that elsewhere goes so minutely into particulars. We see, therefore, that the author purposed neither to insist on strict chronological arrangement of facts, nor to work up his known or accessible historical material with all possible completeness in *all* parts of his narration. This eclectic treatment of the historical material has its ground in the desire to give special prominence to those things only which were important for the development of the Kingdom of God from a theocratic-prophetical point of view. Thus, for example, in 1 Sam. iii. a fact in the history of Samuel's childhood is made prominent and related at length, that was decisive for his divine call to the prophetic office in contrast with the corrupt priesthood. So the Amalekite war and the Ammonite war (1 Sam. xv. and 2 Sam. x., xi.) are given in full, because in the first we have the ground of Saul's rejection, and in the second the sin of David, on account of which a heavy judgment afterwards falls on his house and kingdom (of which a full relation is given), has its historical background and its factual occasion.

We come once more to the close of the Books, 2 Sam. xxi.—xxiv. In the examination of this conclusion in reference to the arrangement and combination of the historical material, two things strike us: first, that these four chapters are not connected with what precedes by a continuity of historical development, but form a supplement or appendix composed of bits without historical connection among themselves, and second, that with such a conclusion

the history of David is not rounded off by a continuation to the end of his life or even of his reign.

If we compare the six sections in this closing supplement (1, the famine and the atonement, xxi. 1-14; 2, summary account of deeds of heroes in the Philistine wars, xxi. 15-22; 3, David's song of praise, xxii.; 4, David's last words, xxiii. 1-7; 5, David's heroes in conflict with the Philistines, xxiii. 8-39; 6, the plague in consequence of the numbering of the people, and the atonement, xxiv.), 1 and 6, 2 and 5, 3 and 4, correspond in content. The sections 1 and 6 have an objective-theocratical tone, and are therefore to be referred to sources that owed their origin to the theocratic stand-point of the historical narration. Two sins against the Lord: one king Saul's, whose consequences reach to the time of David's reign, the other king David's, which falls in the last period of his reign (EWALD and THEN.), have for their results judgments which affect the whole people; in both cases an atonement has to be made in order to appease the wrath of God. The sections 2 and 5, which correspond in their military character, and especially in their reference to the Philistine wars, have an annalistic or chronicle-like tone, and point to corresponding sources. The two-fold utterance of David (3 and 4), forming the centre of this supplement, has the same theocratic-religious tone with its two border-pieces (1 and 6), only with the subjective modification proper to the lyric-prophetic content, and points perhaps to the same source from which the author has woven in the other lyrical pieces of his history. (On this point see further below.) Along with this correspondence in the pairs of sections in the characteristic peculiarities of their content, we may discover, perhaps, in spite of the lack of pragmatic connection between them, a partially *ideal* combination of them in the conception of the author. The summary account of the Philistine wars (xxi. 15-22)—for which in the reverse direction we might find a point of attachment, though a loose one, in the reference in ver. 12 to the earlier Philistine wars under Saul—has an *ideal* pragmatic connection with the following thanksgiving-song; for in xxii. 1 the author, thinking, no doubt, of the principal enemies of Israel, who at the same time represented all the rest, marks this song as addressed to Jehovah at a time "when Jehovah had delivered him out of the hand of all his enemies." In this combination, therefore, chap. xxii. has in that section (xxi. 15-22) its historical basis and illustration. The song composed by David on a definite historical occasion is placed here by the author as a song of triumph, that it may form the cap-stone of the war-tossed life of David. The reflection on the glorious conclusion of all military undertakings against foes, which filled up the greater part of David's reign, led the author on to David's last prophetic word, which is the culmination of his inner life, where, as prophet, on the ground of the everlasting covenant which God had made with him, he foretells salvation under the righteous ruler, who was to proceed from his house. THENIUS rightly sees in this song "the last poetical flight that David ever took, to be put perhaps shortly before his death," and says that it can hardly be doubted that we have here David's swan-song (p. 271, 275). It is appropriate to our aim in making a close examination of this song here—namely, to fix the characteristics of the arrangement of this supplementary section—to quote EWALD's admirable words: "In the song which an old tradition rightly calls 'the last (poetical) words of David,' the poetical and ethical spirit of the aged king is at last completely transfigured into the prophetic; once more before his death rising to a poetic flight he feels himself in truth Jehovah's prophet, and looking back on his now closing life, he announces, as with a free outlook into the future the divine presentiment he felt that the rule of his house, firmly fixed in God, would outlast his death" (*Gesch.* III. 268). In regard to the prophetic element, KEIL says still better (*Comm.* p. 484sq.): "These 'last words' are the divine attestation of all that he has sung and prophesied in several Psalms of the everlasting rule of his seed, founded on the divine promise announced to him by the prophet Nathan, chap. vii. For these words are no mere lyric expansion of that divine promise, but a prophetic declaration which David made in the evening of his life by divine inspiration concerning the true King of the Kingdom of God." The author has taken the list of heroes, xxiii. 8-39, out of its (according to 1 Chr. xi. 10) original connection, where, according to its superscription, it illustrated the establishment of David's kingdom over all Israel in victorious battle against enemies by the help of his he-

rees, and put it into this place, perhaps in order to give a historical framework to David's last word concerning the glory of his kingdom in its exhibition of power against its ungodly opposers, inasmuch as it had a historical foundation. The two statistical-historical sections, xxi. 15 sq. and xxiii. 8 sq., would therefore form an appropriate frame for the two pictures (xxii. and xxiii. 1-7) which in their contents are so important for the history of David's kingdom.

There is a similar ideal connection between chaps. xxiv. and xxiii. 8-39; for the narrative of the census, made in a spirit of haughty self-elevation to ascertain David's military strength, connects itself factually with the list of his heroes, and also with chap. xxi., to which it points by the opening words "and *again* the anger of the Lord was kindled against Israel," and by the closing words in ver. 25 (comp. chap. xxi. 14), since it relates a similar case of royal sin and the consequently necessary appeasing of God's anger.

Further, there is an ideal connection between the close of this passage (ver. 25 and Septuagint comp. with 1 Chr. xxi. 27—xxii. 1), where Araunah's threshing-floor is represented as the place on which, after the building of an altar by David, the Temple was built, and the passage xxiii. 1-7. In the latter the author presents David gazing in prophetic perspective on the glory of the House which God will build for him in righteousness in the future of his kingdom; in the former he shows us how, under divine guidance, the place where David builds an altar to the Lord, brings the expiatory offering, and receives the answer to his prayer for the staying of the pestilence, is selected for the building of the Temple, which is to become the permanent place of God's abode and His gracious presence with His people, yet, by the Lord's express command, is to be built for the Lord as His house, not by David, but by his son.

Finally it is generally agreed that the chief part at least of this section, chaps. xxi.—xxiv. belongs to the later period of David's life. Thus EWALD characterizes the two plagues (xxi. 1-14 and xxiv.) and the great song of triumph (xxii.) as evidently pertaining to David's last years. "The last words of David" (xxiii. 1-7) put it beyond doubt that the author was here looking at the close of David's reign.

From this examination it appears that it is at least inexact to say that "chaps. xxi.—xxiv. are very loosely and externally connected, and are put at the end only that the author might here add the sections that seemed to him important for David's life, and for which he had before found no fitting place" (so HAEVERNICK, p. 180). It is true the connected narrative of David's life closed with the description of the complete quelling of Absalom's revolt, with which is connected the insurrection of Sheba (2 Sam. xx. 1-32). But the author did not intend this to be the real conclusion of his whole history, so that we should have to regard chaps. xxi.—xxiv. merely as an appended collection which he had at first intended to omit (EWALD, *Gesch.* III. 239); rather he purposed giving in these sections the proper conclusion of his history of David's reign; not, however, by presenting a connected and full narrative of the occurrences in the last period of his reign, but by gathering up these events of David's later life under the loftiest points of view, which control the whole history from the first, and appending them as its conclusion. We have here, not an appendix that is brought in at the conclusion (NÄGELSBACH, 409), but an appendix that is itself conclusion, as the principal facts in the content show.

Before, however, we establish the sense in which the author intended to close his history with this section, we must consider an objection urged by many—namely, that as there is no account of David's death, the Books of Samuel have no proper conclusion; thus we shall discover the point of view under which the continuation of a connected narrative of David's life up to his death is omitted at the end of our Books. From the stand-point of ordinary biographical-historical narration, this fact—that at the close of a so elaborate and in part biographical narrative of David's life, his death is not mentioned—is certainly strange. It cannot be explained by the supposition that the author's materials did not reach to the death of David; for the Redactor of our Books certainly wrote after David's death, and needed no special authority to conclude with a reference to that event. Nor is it an explanation to say that the author wrote shortly after David's death, and from his proximity to this generally

known event, did not care to impart it to his contemporaries (HAEVERNICK, p. 145); for, aside from the incorrect presupposition in this view, it is inconceivable that the author should have been silent about the decease of this great king after having so elaborately described his life-course in its several stadia. So also we must reject the hypothesis that the author of the Books of Samuel has in this work of his at least in part treated the history of Solomon, of which much is retained in the beginning (chaps. i. and ii.) of the Books of Kings (BLEEK, *Einkl.* [Introd.], pp. 359, 360)—that in these two chapters the thread of the narrative in the Books of Samuel is continued without break by the account of the death of David and the accession of Solomon, as EWALD maintains (*Gesch.* I. p. 207 sq., 239 sq.), assuming that the first half of his supposed great work on the Kings reached up to 1 Kings ii. If the similarity of the style of the narration be insisted on in support of this view, this is sufficiently explained by the common source from which both drew (1 Chr. xxix. 29). If appeal is made to the similarity of particular narratives, for example, 1 Sam. ii. 27-36 compared with 1 Kings ii. 26 sq., it being maintained that the same writer who in the first passage recounts the threatening prophecy of the fall of the House of Ithamar, has in the second recounted its fulfilment in the removal from the priesthood of Abiathar (great-great-grandson of Eli) by Solomon immediately after his accession, and in confirmation of this view reference being made to the repetition of the threat against Eli in 1 Sam. iii. 11-14—all that we can thence safely conclude is that the author of 1 Kings was acquainted with the Books of Samuel which were written long before his time. The same remark holds of the comparison of 1 Kings ii. 11 with 2 Sam. v. 4, 5 in respect to the similar accounts of David's reign, which were taken from the same source, and also of the reference of 1 Kings viii. 18, 25 to the author of 2 Sam. vii. 12-16. Moreover it is an objection to this view that, if the first chapters of the Books of Kings form the continuation of 2 Sam. xx. 26 by the same author, the section 2 Sam. xxi.—xxiv. intervenes in a strange and unaccountable way, while, on the other hand, these two chapters (1 Kings i. 1) stand in pragmatic connection with chap. iii., since they form the introduction to the narrative of Solomon's accession (comp. BAHR [in LANGE's *Bible-work*], *Komm. zu den BB. der Könige, Einkl.* p. 14 [American transl., p. 10]). Nägelsbach says well (p. 408 sq.), against EWALD's assumption of 1 Kings ii. 46 as the end of the first half of the Book of Kings, that if the original limit of the narrative of the Books of Samuel is to be sought outside of 2 Sam. xxiv. 25, it should rather be in 1 Kings ii. 12, where, after the statement of the length of David's reign, it is said: "then sat Solomon on the throne of David his father, and his kingdom was established greatly," for this passage with the immediately preceding verses has all the marks of a great epoch-making conclusion,—but if, on account of the undeniable relationship of the preceding and succeeding context, the line cannot be drawn here (EWALD for this reason does not put it here), still less can it be drawn at chap. ii. 46.

The present conclusion of the Books of Samuel (wanting the narrative of the death of David) is satisfactorily explained only by the point of view in which they, as well as the Books of Kings, are composed. If it had been the author's object from a biographical-historical point of view to write an elaborate and complete life of David, he would necessarily have narrated its end. But the point of view which controls his whole account, and according to which he groups his historical material, is the *theocratic-prophetic*, and through the whole history the characteristic features not only of its theocratical kernel, but also of its conception and narration, are seen from the *theocratic-prophetic point of view*.

A specific *Israelitish-religious* and *theocratic character* is throughout more prominent in our Books than in the other historical books. RUETCHI rightly remarks (*Stud. u. Krit.* 1866, p. 218): "Careful recurrence to religious fundamental ideas is particularly important in the Books of Samuel, because they suppose in the reader a deep religious sense, and in this respect take, we may say, the highest rank among the historical books of the Old Testament." This character presupposes that view of the history of Israel as God's chosen people and possession (Ex. xix. 3-6), according to which this history is throughout determined by the specific-supernatural factor of divine control, and strives towards a highest divine goal, the realization of the rule and kingdom of God in the chosen people, and therefore is conditioned in its development not merely by human factors, but by supernatural divine guidance. The

aim of the history is to set before the people how the divine conception and purpose of a kingdom was fulfilled at the close of the period of the Judges in the establishment of the theocratic kingdom by its two first heads; or, how the controlling working of the God of Israel showed itself in the restoration of the Theocracy through Samuel's judicial-prophetic labors, and in the setting up of the theocratic kingdom under the contrast of its forever typical representatives, the rejected Anointed of the Lord and the true king after God's own heart. To this aim corresponds the tone of the *content* of the Books, which is essentially a history of the theocratic development of the kingdom of God in Israel during the period of the Judges, which closed with Samuel, and during that of the kingdom, which began with Saul and David. The composition and mode of presentation of the content is determined by this aim and by the turning-point of the whole history of Israel which lies in this development.

As in general the authors of the biblical-historical books do not fully and uniformly recount everything in the sacred history worthy of mention, but only give prominence to the most important elements of the history of the Kingdom of God in the facts and persons that exhibit them, grouping them according to their bearing on the history of the kingdom, so also the author of our Books does not design to give connected elaborate biographies of Samuel, Saul and David, but in the arrangement of the historical material makes a *selection* which is determined by the point of view of God's Kingdom in Israel, which develops itself by means of the divinely founded earthly-human kingdom into glorious power even over the heathen nations. Thus the chief moments of the theocratic development of the history of Israel that lie in the time of transition from the Judges to the Kingdom, are grouped around Samuel, as the instrument of the divine working within and without, up to the end of 1 Sam. vii. Though Samuel continues to act a long time still as God's instrument, yet from ch. viii. the kingdom and the man chosen as its first head, Saul, appear in the foreground, till principally his theocratic mission as King of Israel ceases (end of ch. xiv.). True, from ch. xv. on to the close of 1 Sam. xxxi. the history of Saul and Israel is carried on; but the content and the form show plainly how the immediate divine interposition in Saul's inner and outer life is an advancing judgment, and essentially nothing but the divinely arranged consequence of the sentence of condemnation, xiii. 18, 14. The man whom the Lord had sought out "after his own heart, that he should at the Lord's command be captain over his people," appears in the very beginning of this retrogressive development of the history of Saul's kingdom as the theocratic centre of the whole following history, so that 1 Sam. xv.—2 Sam. xxiv. is from this point of view the history of David's kingdom. Appointed by immediate divine call and selection king of Israel, because in his relation to the Lord as the man after His heart he possesses the proper qualification for the position, he is saved by *divine* protection from Saul's persecutions and snares, under *divine* guidance and direction (2 Sam. ii. 1) assumes a partial royal authority at Hebron, and before *the Lord* makes a covenant with the elders of all Israel (ch. v.), in order then in Jerusalem to be confirmed by *the Lord* king over all the people (ver. 12). Since David recognizes and fulfils his theocratic calling to develop the victorious power of God's people against foes without, and to establish God's dominion and sanctify him within the people, as he shows by establishing the Ark on Mount Zion as the visible sign of both these aims, so the Lord acknowledges him in the great promise in 2 Sam. vii., that the Lord would establish the throne of his kingdom forever, and that the dominion of his house should last forever. David's deep fall does not invalidate this divine promise. The Lord indeed sends the punishment by word and deed (2 Sam. xii. 9-11) as necessary consequence of the grave sin of His Anointed. But David humbles himself in honest penitence under the mighty hand of God; the hand of the Lord leads him through all suffering in house and kingdom; the royal authority, shaken and sunken by his fault, is restored by God's controlling dealing with His servant; the divine promise preserves the historical supposition on which it is based, and remains in force. From the history of the last periods of his government the author brings out *one* other fundamental fact, namely, that human sin infallibly draws down divine punishment; but anger disappears before the divine mercy. By his thanksgiving song (ch. xxii.) and by his last prophetic utterance concerning

the righteous ruler over men, the ruler in the fear of God, the author presents David to us at the highest point of his theocratical kingship before the presence of the Lord. Here, therefore, is a real conclusion, which answers not to the *biographical*-historical, but to the *theocratical*-historical aim and content of the history. David is presented to us in this closing composite section as the servant of God, who has fulfilled his mission, whose house the Lord has built, and whose seed will build a house for the Lord as His dwelling-place in the midst of His royal people. The preliminary historical fulfillment of 2 Sam. vii., so far as it pertains to the time of David's government, has here in these last words of his found its conclusion. The narration of the weakness of his old age, of the historical occurrences occasioned by it, and of his death, all looking to Solomon's accession to the throne, could have no farther essential theocratic significance. The Book of Kings, however, makes these historical facts the introduction to the beginning of *Solomon's* reign, with which they stand in pragmatic connection, taking them from the sources common to him with the author of the Books of Samuel, and connects his narrative in 1 Kings i. 1 by the ! ["and"] with the historical work, the existence of which he assumes, and to which he refers in the very beginning (ii. 4sq.) in connection with the promise in 2 Sam. vii. The omission of David's death therefore in the conclusion of this work is satisfactorily explained from the theocratic character and aim of the composition, since in this conclusion the fulfillment of the theocratical mission of David is completed.

But with this *theocratical* complexion of the history its *prophetic character* is inseparably connected. From the beginning of our Books on we see the great theocratic significance of the *Prophetic Order* in the history of the Kingdom of Israel, in the first place, as the organ of the divine Spirit and the medium of the divine guidance and control. Samuel appears here as the true founder of the Old Testament Prophetic Order as a permanent public power alongside of the priesthood and the kingly office. We see how, by the hand of God, the priesthood, which showed so badly in its representatives, together with the Ark, was removed from the centre of the theocratic development of history, and the Prophetic Order comes forward as mediating agency between God and His people, and, as Organ of the immediate application of the word and Spirit of God to the chosen people, calls forth a mighty movement of spiritual and religious-moral life. Over against the kingly office it is in part the theocratic *mediating office*, which, with controlling guidance, reveals to it God's counsel and will, and is thus a firm support of its power, in part the divine *watch-office*, which, in the name of the Lord, directs the fulfilling of the royal calling, punishes the king's sins, and is set to offer to royal tyranny a powerful opposition founded on the divine word. The stamp of the prophetic style appears not merely in particular prophecies (1 Sam. ii. 12; 2 Sam. vii. 12), but in the tone of the whole; a theocratic pragmatism everywhere ruling, by which is determined the selection of the material and the unfolding of the chief historical moments.

Looked at in its particulars, the prophetic element in our Books appears in very varied form and relation. To the *song* with prophetic content at the beginning answers the prophetic *discourse* of the man of God, ii. 27-36, who announces to Eli and his family the approaching divine punishment. The first revelation which Samuel as "servant of the Lord" receives concerning the House of Eli, iii. 11-14, is the beginning of his prophetic office, and in vers. 19-21 it is briefly set forth in its significance and importance for the people as the accompaniment of his judicial office; and the words: "I will perform what I have spoken to Eli from beginning to end" (ver. 12) show "how this prophecy as the controlling divine working in the Theocracy forms for our historian the true kernel and centre of the whole history" (HAEVERN. *Einl.* II. 1, 125). The following history is the fulfillment of what God had announced by him as prophet, of the "words of God" by his mouth. As prophet he completes the reformation which is described in ch. vii.; by virtue of his prophetic calling he accomplishes the change of the theocratic constitution (viii., ix.), everywhere speaking and acting as immediate mouth-piece of God (x., xi.). His address to all Israel (ch. xii.) breathes the prophetic spirit with which he was filled. In his office of prophetic watchman he chides Saul's disobedience, and foretells to him the downfall of his kingdom, xiii. (comp. xii. 25). The narrative of the battle and victory over the Philistines, xiii. 6—xiv. 46, rep-

resents the brilliant success of Israel under Jonathan as an exhibition of the Lord's power for his people (xiv. 10, 12, 15, 23, 45): "So the Lord saved Israel that day, the Lord wrought it through Jonathan." In chs. xv., xvi., Samuel displays all the power which he had over against Saul by virtue of his prophetic office, announcing to him by divine direction the sentence of rejection on account of his disobedience, and anointing David to be king in his stead. The Lord speaks to Samuel, and Samuel speaks in the name of the Lord as his prophet to Saul; xv. 1, 10sq., 16sq., 23sq., 26sq.; xvi. 1sq., 7sq. Saul had been made a partaker of the prophetic spirit. Now the Spirit of Jehovah leaves him. "And the Spirit of the Lord came upon David from that day forward" (xvi. 13, 14). "The Lord was with him, and was departed from Saul" (xviii. 12). This is the consequence of God's immediate interference by the word and deed of the prophet. This is, as it were, the prophetic superscription to all that is related from ch. xvii. to the end of the First Book concerning Saul's demeanor towards David and the relation between them, and concerning the ever-deepening condemnation into which Saul was falling, and the repeated indication and certification of David as the Anointed of the Lord. The whole varied content of this large section is not a portraiture of David's private life from a biographical point of view, as HAEVERNICK maintains (p. 127); but a description, from a *prophetic* point of view, and going into biographical details, of the history of David as the king chosen and anointed in Saul's stead, who is persecuted by Saul because *he* is the Anointed of the Lord, and whom God protects against Saul because *he* has received the mission and promise of the kingdom. All this is clearly understood only when it is looked at from the theocratic-prophetic point of view which controls the whole account; it is all, as HAEVERNICK (*ubi sup.*) rightly says, the development of ch. xvi., the consequence of the desertion of Saul by the Spirit of Jehovah, but at the same time for that very reason to be regarded as narrated from a purely prophetic stand-point, which is clearly indicated in xiii. 25 and xvi. 13, 14. This, however, HAEVERNICK fails to see; he establishes the prophetic element simply from the presence of prophetic utterances, and so thinks it has as good as disappeared here, because he without ground assumes that the preceding narration (up to ch. xvi.) was taken from a document which was a collection of prophetic words of Samuel.

But we have to recognize the prophetic element in this second larger half of the First Book not merely on account of those all-controlling prophetic *points of view* under which lie these histories with their divine factor, which has a double operation in respect to Saul and David; it manifests itself also in *individual passages* immediately in the appearance and actions of *prophetic persons* and in *occurrences* which put in the clearest light the importance of the prophetic office in the connection of these narratives. In the first place, the section xix. 18-24 has more importance than HAEVERNICK (p. 127) accords to it. David's flight to Samuel to Ramah, the statements which he makes to him of Saul's conduct towards himself, his long stay with Samuel and in the school of the Prophets there, whither Saul comes to seek him out—all this supposes that he had already before been intimately associated with Samuel, especially (it is probable) since the anointing (xvi. 13), and had had the advantage of his counsel and direction for his future calling. There with Samuel David seeks safety; there in the circle of prophet-pupils he finds repose, collectedness, strengthening for his inner life. We here get a view of the associated life and the holy usages of the prophet-school at Ramah, in which the prophetic inspiration is so mighty that Saul's messengers and he himself are seized by it. Samuel appears at the head of this community of prophets, whence came the watchmen of the Theocracy; "this is a clear sign that his labors in the latter part of his life were directed especially to this department of effort," as NAEGLERACH rightly remarks (*ubi sup.*, p. 898). Again, we see the prophetic influence on the history of David in the person of the prophet Gad (xxii. 5), from which we may infer the close union in which David constantly stood during his persecution with the prophetic circle and with Samuel, whether it be that Gad, ever since his abode in Ramah, was more intimately connected with him, and shared his wandering life, or that he was sent to him by Samuel as deputy to tell him of the danger attending his stay in Ramah (which was well known there), and counsel him to pass over into the territory of the Tribe of Judah. The brief notice (xxv. 1) of

Samuel's death has by no means the mere significance of an external passing mention, but is a weighty testimony to the great authority which Samuel had wielded in the whole nation till his death, and to the permanent mighty influence which he had exerted as Reformer of the Theocracy, and so even after he had laid down his official judicial position, as Chief Leader of God's people and as Prophet.

The Second Book shows us in the history of David, besides the universally controlling *theocratic* point of view—as, for example, in the account of his entrance on the rule over Judah (ii. 1 sq.), his growth in power and recognition (iii. 1 sq.), and his covenant with all the Tribes of Israel (v. 1 sq.)—in important crises the mighty and decisive *influence of the Prophetic Order*, over against which here, as in the First Book, the Priesthood retires into the background. From ch. vii., which has a specifically marked prophetic coloring, a clear light is thrown back on the history in chs. i.–vi. by the words in ver. 1; because David under divine guidance had obtained the whole royal authority and sat in a strong royal seat, and by God's might had cast down his enemies round about, he receives through the prophet Nathan this divine promise of the imperishableness of the rule of his House and of the building of the Lord's house. From this prophetic passage clear light falls also on all that follows: the wars with external enemies end, in accordance with this promise and prophecy, with splendid victories, and must conduce to the highest development of the royal power and the establishment of the royal Theocracy (chs. viii.–x.). The internal shocks given to the royal authority by David's sin and the crimes of individual members of his House cannot defeat the fulfilment of the promise given to this house; the prophetic watch-office fulfils through Nathan its duty towards the deep-sunken king as preacher of repentance, but announces also to the penitent king the pardon of his sin, without keeping back the judgments, announced by God, which would fall on his house; they are completed according to the prophetic announcement, till the Lord restores the kingdom in its power, while the scion of the House, with whom David's House proper was to begin, to whom the royal authority is promised forever, stands under the protection and guidance of the same prophet (xi.–xx.). The prophetic content of the closing section (xxi.–xxiv.) has already been set forth; David himself here appears as prophet in the latter part of his reign, and the prophetic office again fulfils through the prophet Gad a divine mission for king and people. And if we look at the significance of the description of the prophet Gad as "David's Seer," and at the intimate and lasting personal relations in which we have found David to stand with Samuel and Nathan, it is not to be doubted that God's immediate guidance of his life through word and deed connected itself with these three conspicuous prophetic personages, whom we here encounter in his history.

The significance of the prophetic element, inseparably connected with the theocratic, is therefore great enough in the content of our Books to establish two things: 1) that the composition of these Books is throughout controlled by the theocratic prophetic point of view, and that the content has a corresponding coloring, and 2) that this content, a great part of it at least, was taken from a tradition whose centre and starting-point was in the mighty and influential Prophetic Order.

Our investigation has thus led us to the question concerning the origin and genesis of the Books of Samuel, for the answer to which, so far as it is possible, we have gained the necessary foundation in the examination of the content and character of the Books. We must here come to a decision respecting the *sources*, the *author*, and the *time* of composition, in order to explain approximately the historical origin of the work.

[The *Messianic* character of "Samuel" is one of its most marked features. The central figure of the book, David, is also the central figure of Messianic prophecy, the man who, most of all Old Testament-personages, in his life, experiences, and character, sums up the life of the servants of God, and thus represents the great Head of them all. It is in this Book that the three elements of the Jewish state, the prophetic, priestly, and kingly offices are first fully established, and not only fix the development of the typical Israel, but set forth the functions of the Anointed Leader of the true Israel. This feature of the Book is connected immediately with its theocratic-prophetic character, and gives to the latter its full

significance. It is because the kingdom of Israel is preparatory to another, and David the forerunner of his greater Son that this history is of transcendent importance. And, as the general principles of God's dealings with His servants are the same from age to age, we may see in this history of the fortunes of Israel and its leaders an anticipation of the history of the later Dispensation, distinctly marked in proportion to the theocratic prominence of the persons and events. The proclamation of David as king has its counterpart in the announcement of the setting up of the Divine Son (Acts xiii. 33); David's conviction of the preserving love of God towards His servants is fulfilled in the resurrection of Christ (Acts xiii. 34-37); and David's purpose to build a house for the Lord is the occasion of the promise of an everlasting seed (2 Sam. vii. 13), and this covenant points him to the Righteous Ruler (2 Sam. xxiii. 1-7) as the consummation of his hopes. Thus the whole Book is an anticipation on a lower platform, and with imperfect material, of the true spiritual kingdom of Christ. *Bible Commentary*, Introd. to "Samuel": "the very title, 'the Christ,' given to the Lord Jesus (in Matt. i. 16 and elsewhere) is first found in 1 Sam. ii. 10; and the other designation of the Saviour as the 'Son of David' is also derived from 2 Sam. vii. 12-16." WORDSWORTH, Introd. to "Samuel": "The book of Samuel occupies an unique place, and has a special value and interest, as revealing the kingdom of Christ. It is the first book in Holy Scripture which declares the Incarnation of Christ as King—in a particular family—the family of David. It is the first book in Scripture which announced that the Kingdom founded in Him, raised up from the seed of David, would be universal and everlasting. Here also the prophetic song of Hannah gives the clue to the interpretation of this history." "An uninspired Annalist could hardly have treated the history of Samuel, Saul and David, in such a manner as to display preparatory and prophetic foreshadowings of the office and Work of Christ as Prophet, Priest and King, and of the history of Judaism in relation to Him."—But while this history of God's kingdom in its early earthly investiture is thus truly a foreshadowing, a historical typical prophecy of the antitypical spiritual kingdom of Christ, we must guard against an arbitrary typical interpretation of individual facts (in which WORDSWORTH in his *Commentary* often offends). A historical fact that sustains a clearly defined and important relation to the theocratic kingdom, expressing in itself a fundamental spiritual truth, may be the type of some other historical fact in the New Dispensation that expresses the same spiritual truth. Otherwise the distinction between type and illustration must be carefully maintained. On this general subject FAIRBAIRN'S "*Typology*," and his "*Prophecy*," and R. P. SMITH'S "*Prophecy a Preparation for Christ*" may be advantageously consulted.—TR.]

§ 5. THE SOURCES.

As to the *sources* of our Books, in the first place, it is generally admitted that their content has been taken from various sources; but in the determination of these sources opinions differ widely. We shall first develop our view on the basis of the results reached in the preceding section, adopting, however, at the outset, the excellent canon for this investigation which BLEEK has laid down. He says (*Einkl.* p. 366): "*We may assume with tolerable certainty that the author of these books, besides the poetical passages which he has introduced, in some parts found and used written memorials of the times and events of which he treats; but it is impossible to determine throughout with any certainty or with particular probability (as several modern scholars had attempted to do, see DE WETTE, § 179) how many earlier writings the author uses, or precisely what he has taken from one or the other.*"

The position and importance of the *prophetical* element of the Books makes it beforehand very probable that the author took a corresponding portion of his matter from written traditions of *prophetical origin*. The development and influence of the Prophetic Order through and under Samuel, especially in the community of the "sons of the prophets," which was under his direction, coincides with the beginning of the extensive literary activity, the object of which was the *history of Israel in the light of the Theocracy*. In the hands of Prophecy lay the theocratic writing of history, in which this history was described, in its outward progress and according to its internal connection of cause and effect, not as a mere result of human

factors, but rather according to the all-controlling *divine* factor, and in the light of God's guidance by His holy will and His retributive righteousness, that is, according to *theocratic* pragmatism, in order that in this mirror the revelations of the living and holy God and their experiences and fortunes, which had their root in the divine righteousness, might be set before the people for warning, for threatening, and for consolation. This was clearly the case in the most flourishing period of the Prophetic Order, which coincides with the time of the kings, for almost all the books which "Chronicles" cites for the history of Israel from David to Hezekiah are called prophetic histories. Though it may be doubtful in particular instances, considered apart from the rest, whether the name of the prophet indicates the author or the chief personage of the history, for example "the words" of Nathan the prophet, yet in general the first is by far the more probable, as appears especially from the titles Nebuath Ahijah [Prophecy of A.], Chazoth Jedai [vision of J.], Chazon Isaiah, and from 2 Chron. xxvi. 22, where Isaiah is expressly said to be the author of a history of Uzziah (BLEEK, p. 158 sq.). According to the testimony of the Chronicler the three authorities on which the author of the Books of Kings bases his history, "the Book of the Acts of Solomon, the Book of the Chronicles of the Kings of Israel, and the Book of the Chronicles of the Kings of Judah" (1 Kings xi. 41; xiv. 19, 29), were collections from prophetic historical books, whose authors lived at the same time with or after the events which they related. The author of the Books of Kings, in the history of Solomon (in which several sections are identical with the account in "Chronicles," so that the two are taken from the same source) refers to "the Book of the Acts of Solomon," while "Chronicles" instead of this refers to the "words" (דְּבָרֵי) of the prophet Nathan, the "prophecy" (נְבִיאָה) of the prophet Ahijah of Shiloh, and the "vision" (חֲזוֹן) of the seer Iddo (2 Chr. ix. 29). Where the first for the history of the Kings, from Rehoboam on, cites the Book of the Kings of Judah, the other cites "the words" (דְּבָרֵי) of the prophet Shemaiah and of the seer Iddo" (Rehoboam, 2 Chr. xii. 15), the "מִדְּרָשׁ" (midrash or commentary) of the prophet Iddo" (Abijah, xiii. 22), "the writing" (כְּתָב) of the prophet Isaiah" (Uzziah, xxvi. 22), "the words" (דְּבָרֵי) of the seers" (Manasseh, xxiii. 18, 19), "the words" (דְּבָרֵי) of Jehu, the son of Hanani," "which are recorded in the Book of the Kings of Israel" (Jehoshaphat, xx. 34), the vision (חֲזוֹן) of Isaiah (Hezekiah, xxxii. 82).

Now in the Books of Samuel we do not find any such references to earlier historical writings as basis of the history, as in the Books of Kings and Chronicles; but it does not thence follow that the Redactor did not use such authorities, inasmuch as there was no need to cite them. If the prophetic historiography occupies so important a place in the history of Solomon and the succeeding kings, we may thence, looking back, surmise that there were similar sources for the history of David, who, as has been shown, was so intimately connected with the communities of prophets. In respect to the non-mention of such sources it is to be remarked that the farther the authors of the Books of Kings and Chronicles stood from the times of which they wrote, the more requisite they would feel it to make express mention of their authorities, which, like the events, were on account of the distance not well known to their readers, while it would not seem necessary to an author who lived comparatively near to the events which he described, (as was the case with the author of our Books, on which see below), to name to his readers authorities known to them, and thus to commend the credibility of his history (see HAEVERN., p. 148; THEN., p. XIV.). But on the other hand, as our author was not near enough to the time embraced in his history to describe the events of this period as one who had *taken part* in them, he was not in position to give so distinct and detailed an account as we have, unless he had access to very full written authorities besides the *oral* tradition to which, in oriental histories, so much value is to be attached.

We have already seen that large parts of the history of David, and precisely those which go most into particulars about persons and facts, point to the school of the Prophets in Ramah; 1 Sam. xix., xx., xxii., xxv., xxviii. In 1 Sam. xix. 18, in the statement that David "at Ramah told all that Saul had done to him," we have good ground for the assumption

that in this community of prophets was noted down immediately, from David's statements and the accounts of his companions, what could not be written from their own observation and experience. Compare THEOTIS' remarks on chap. xx., p. 90, and chap. xv., p. 114,—especially on chap. xix., p. 89: "David's stay in the Seminary of the prophets guarantees the historical character especially of what our Book so particularly recounts, in this chapter and some of the following, of David's relation to Jonathan and Saul, it being very probable that *there* David's own accounts were noted down, and that the reports here given are based, in part at least, on those notes." It is evident also from 1 Sam. x. 5 sq., that there was a school of the prophets at Gibeah, Saul's dwelling-place, not far from Samuel's abode, and we may therefore suppose that here too, as in Ramah and other prophetic communities, theocratic historiography was cultivated, and that here we may look for a principal authority in Saul's history. We shall not err if we suppose that, apart from the sections in which accounts are given of prophetic agency in the time of Saul and David (Samuel's, Nathan's, Gad's), all the narrations also in which mention is made of the direct influence of the word of the Lord on the history (for example, in Saul's history, 1 Sam. xiv. 18 sq., and in David's history, 1 Sam. xxiii. 1 sq.; xxx. 7 sq.; 2 Sam. ii. 1 sq.; v. 1 sq.; v. 18-25) are to be referred to prophetic-historical records as the primary source.

If, now, we ask for express mention of such historical writings of prophetic origin and character as, according to the preceding discussion, we are warranted in assuming or presupposing as the basis of our Books, we shall not find it in 1 Sam. x. 25, where it is said of Samuel "that he told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord." The content of this book is not stated; for it cannot have been the "manner (law) of the king," viii. 11-17; but it no doubt contained the conditions fixed by Samuel, by which a barrier was set up against undue extension of the royal power, and the duties and rights of the king were fixed after the norm of God's will. From the existence of this writing of Samuel, which did not come into general circulation, but, with the fundamental law of the Theocracy, the Torah [Law], was deposited in the Sanctuary of God, we may infer that he himself, like the prophetic communities, of which he was the founder and leader, occupied himself with literary pursuits, and particularly it seems certain that he wrote down his prophetic declarations and discourses, as we have them in the first book, and the same thing may be assumed of Nathan in reference to 2 Sam. vii., xii., and of Gad in reference to 1 Sam. xxii. 5, and 2 Sam. xxiv. 11-14. Recollecting, then, the flourishing condition of prophetic historical writing, according to the citations of the Chronicles, even in the beginning of the regal period, it is to these three prophets that we must look to find the foundation of this history.

The prophetic authorities, not mentioned in our Books, from which the history is taken, are found in fact in 1 Chr. xxix. 29, 30: "*And the history (דְּבָרֵי) of king David, the first and the last, behold, it is written in the history (דְּבָרֵי) of Samuel the seer, and in the history of Nathan the prophet, and in the history of Gad the Seer, with all his reign and his might, and the times that went over him and over Israel, and over all the kingdoms of the countries.*" With these words the Chronicler closes his *narrative of the history of David* (chs. x.—xxix.), which agrees with the history in "Samuel" not only in general but also in particulars often literally. He refers for the history of David to three productions: the דְּבָרֵי שְׁמוּאֵל הַרְשֵׁיָהוּ [Words of Samuel the seer], the דְּבָרֵי נָתָן הַנָּבִיא [Words of Nathan the Prophet] and the דְּבָרֵי גָד הַרְשֵׁיָהוּ [Words of Gad the Seer], and characterizes them at the same time as works valuable for their fulness, and furnishing material complete as to the time embraced, and elaborate and exact in content. Evidently the Chronicler purposes giving the sources from whence he takes his history, and establishing its credibility and trustworthiness. It is plain, from this purpose of his, which relates to the *facts* recounted by him, and from the *content* of the list of authorities, that the דְּבָרֵי [words] means not merely declarations, discourses of the prophets (HÆVERN., KEIL.), but also *history* or *narrations*; it remains undecided at the outset whether the names of the prophets indicate the authors or the chief personages. In any case these titles point to *independent writings*, and by no means to mere extracts from a great work entitled

"the chronicles of the kings of Judah and Israel," as BERTHEAU supposes (*Bücher der Chronik*, 1854, *Einkl.* § 8). Nor is the view tenable that our Books of Samuel themselves in their corresponding divisions are meant by that citation under three names (CABPZOV, *Introd.* II.; J. D. MICHAELIS on 1 Chr. xxix. 29; EICHORN II., p. 487 sq.; MOVERS on Chr., p. 178, and DE WETTE, *Einkl.* [*Introd.*] § 192 b); for that the three names in the citation are to be understood as the titles of three different independent productions follows, not only from the form of the citation, but also from the fact that "the Dibre of Nathan the prophet" is again specially adduced for the history of Solomon (2 Chr. ix. 29); and we cannot suppose this to be a different work (as DE WETTE does, *ubi sup.*), and therefore it is not an extract from our Books of Samuel, which extend only to the latter part of David's government (comp. BLEEK, *Einkl.* p. 151; HÆVERNICK, p. 122 sq.; THEN. XVI.; KEIL, *Apolog. Vers. über die Chron.*, 249 sq.).

If now we further compare the content of the Books of Chronicles in reference to David's life with our Books, we find *first*, that the Chronicler, who adduces those three works as a complete authority for David's life, narrates much that is not found in our Books, especially many things referring to worship, priests, and Levites; he alone gives the list of heroes who came to David to Ziklag, and of warriors who made him king in Hebron (1 Chr. xii.), the detail of David's preparations for the building of the Temple (xxii.), the numbering and organization of the Levites and priests (xxiii.—xxvi.), the organization of the army and the civil service (xxvii.), the report of his last arrangements in the assembly of the people shortly before his death. *Secondly*, our Books contain much that is lacking in the Books of the Chronicles, for example, the history of Michal and David (2 Sam. vi. 20-23), the account of David's kindness towards Mephibosheth (2 Sam. ix.), of his adultery with Bathsheba (xi.), of Nathan's exhortation to repentance and its results (xii.), the section narrating the incest, the distraction of David's house and Absalom's revolt (xiv.—xix.), the insurrection of Sheba (xx.), the atonement in the case of the Gibeonites (xxi.), the war with the Philistines (xxi. 15-17), the Thanksgiving-Psalm and the last words of David (xxii., xxiii. 1-7).—On the other hand, *thirdly*, the following is a summary statement of the parallel sections:

1 Chron. x. 1-12.	:	1 Sam. xxxi.
" xi. 1-9.	:	2 Sam. v. 1-3, 6-10.
" xi. 10-47.	:	" xxiii. 8-39.
" xiii. 1-14.	:	" vi. 1-11.
" xiv. 1-7, 8-17.	:	" v. 11-16, 17-25.
" xv., xvi.	:	" vi. 12-23.
" xvii.	:	" vii.
" xviii.	:	" viii.
" xix.	:	" x.
" xx. 1-8.	:	" xi. 1; xii. 26-31.
" xx. 4-8.	:	" xxi. 18-22.
" xxi.	:	" xxiv.

In these parallel sections, as KEIL exhaustively remarks, "not only are the short summary accounts of the Books of Samuel largely filled out and extended, but the narration of Chronicles differs from the older narration of those Books in many ways, partly by a different orthography and various linguistic changes mostly according to the style and usage of later times, sometimes merely to make an expression clearer, partly by the omission of accessory circumstances, and by other abridgements, partly by the addition of explanatory remarks, and parenetic and pragmatic reflections and concluding observations" (*Introd.* II. 55).—Such being the relation between the Books of Chronicles and Samuel, it is an untenable view that the latter are *identical* with the authorities cited by the former on the government of David, and that, as GRAF maintains (*Die geschichtlichen Bücher des Alten Testaments*, Leipz. 1866) "*sections of our Books of Samuel are meant by the words of Samuel the Seer, and of Nathan the Prophet, and of Gad the Seer.*"

For the same reason we cannot accept what BLEEK (*Einkl.*, p. 151 [Eng. Tr., p. 406])

thinks very probable, "that the Chronicler intended our Books of Samuel by the first-named work, the Dibre Samuel."

The peculiar relation of the generally literal agreement of Chronicles and our Books in the parallel sections, and the differences which exist in the history of David, both within and without these sections, is incompatible with the view that the Books of Samuel were used as an authority by the Chronicler in these sections; rather it follows from this co-existing agreement and diversity in the history of David that the authors of both works draw from a common source, namely, from that which the Chronicler expressly names as his authority, in order to establish the trustworthiness of his narrative from the acknowledged high antiquity and authenticity of its basis. If in fact, as is generally acknowledged, the Chronicler used our Books no more than the Book of Kings for the history of David, but, to judge from the relation of the two Books, used a common source with our author, and expressly names those writings as his authority, then there can be no doubt that the latter were used by our author as his authority; and this in no wise detracts from the credibility of his history, for there could be no more trustworthy accounts of the life of David than those contained in these writings, which bear the name of the three prophets so intimately connected with him, and are based finally on their own experiences, and on what might be learned from him with exactness of his life in those prophetic communities with which he stood in such intimate union. Certainly the "foundation of the work" was taken from this source (DELITZSCH, *Zeitschr. f. luth. Theol. u. Krit.*, 1870, 1, p. 29 sq.). From these prophetic writings comes the theocratic-prophetic element of our Books; and we shall have to refer to them also the predominatingly biographical and political matter, which, as we have seen, is treated from the theocratic-prophetic point of view; for the events of David's life, from his own communications and from their connection with him, must have been best known to the prophetic circles, and especially to Samuel (1 Sam. xix. 18), Gad (1 Sam. xxii. 5), and Nathan (2 Sam. vii.). Whether, now, we suppose that those three prophetic works were composed by the prophets whose names they bear—in favor of which is Samuel's known addiction to literary pursuits, 1 Sam. x. 25, (NAEGELSBACH suggests (*ubi sup.*, p. 398) that he perhaps wrote down these records during his quiet prophetic life at Ramah), and the fact that the history of Solomon, 2 Chr. ix. 29, is referred to the account of Nathan himself—or whether we regard them as works of which the sayings and doings of those prophets formed the chief part, in either case they must be regarded as the triple source of prophetic historiography for our Books, in either case, considering the great importance of those three prophets in the development of this history, and the permanent personal relation in which they, especially Samuel and Nathan, stood to David, these sources were so abundant, that, with the exception of a few portions, the content of our Books may be referred to them. How they individually correspond to sections, or how far they extend in the different divisions of our work, cannot (according to the above-cited canon of BLEEK) be determined with certainty. Yet the following may be stated as probable. We may take the "Dibre" of Samuel as chief authority not merely for the narrative of David's life, but also for Saul's life and the life and work of Samuel; for, says KEIL rightly (*Introd.* I., 249), if they "contained such full accounts of David's public life that the Chronicler could cite them as authority for it, it is self-evident that the same work was the chief source for the life and labors of Samuel and Saul also." If Samuel himself was the author of them, we can refer to them only the First Book to about ch. xxv. If they are a prophetic history, with him as principal subject, and extended beyond his death to the results of his labors in the accession and early government of David, then they form the basis of part of the Second Book also. In any case to this source belongs all that relates to Samuel's labors, and what in the life of David as well as Saul is pragmatically connected therewith. To the Dibre of Nathan belongs of course all that is related of Nathan and his work in the history of David in the Second Book as far as ch. xii., and, very probably, in part at least what stands in theocratic connection with it (xiii.—xx. comp. with xii. 11). Probably xxiv. 11-25 belonged to the Dibre of Gad, of which we also find a trace perhaps in 1 Sam. xxii. 5. If each of these three prophets is the *author* of the work called after him, his own experiences formed the chief part of his book. THEODORET: *ὁμολον τοίνυν*,

ὡς τῶν προφητῶν ἕκαστος συνέγραψε τὰ ἐν τοῖς οἰκείοις πεπραγμένα καιροῖς ["it is evident that every prophet recorded the events of his own times"].

Proceeding now further in the investigation of the historical sources of our Books, we find not improbably a trace of a *written basis for them besides those already named*, in the *דְּבָרֵי יְהוֹיָדָה לְמֶלֶךְ דָּוִד*, "the chronicles [history of the times] of King David." We know nothing more of this than what is said in 1 Chr. xxvii. 24 in connection with the account of the numbering of the people by David. "Joab," we read, "had begun to number, but did not finish; and there fell wrath for it upon Israel, and the number was not put into the 'account' (DE WETTE) or 'census' of the chronicles (annals) of King David." According to this, it was a historical work relating to the government of David, and, as it seems, chiefly of statistical-historical content and character, since, in the midst of statistical-historical lists relating to the divisions of the army, the tribe-princes and civil officials, it is cited as a work into whose *מִסְפָּר* [number or census] the *מִסְפָּר* [number] of the arms-bearing men of the tribes of Israel was not put, whence we may infer that the preceding enumeration is taken from it. While the history of this census (comp. 1 Chr. xxi.), narrated from a theocratic-prophetic standpoint, was doubtless contained in the corresponding prophetic work (Gad's according to 2 Sam. xxiv. 11), the number of arms-bearing men is here declared to be something that would have been inserted in the enumeration or register of the chronicles of David, if the census had not been interrupted by the wrath of God. Thus is intimated the point of view which prevented the recording of the number, as far as it was already determined; it is the *theocratic-prophetic*. This might suggest the supposition that such chiefly annalistic-statistical historical works, giving information concerning the army and the civil government, heroes and officials, household and family, were prepared by prophetic writers or under the guidance of prophets; and we might therefore here also in the "chronicles of David" recognize a *prophetic work*. But even supposing that the prophetic historiography never occupied itself either indirectly or directly with such annalistic-statistical records, it could nevertheless use them as trustworthy sources. It is highly probable that the officer termed *סֹפֵר* *Sopher* (Chancellor or Secretary of State) had the care of these annalistic-statistical records whence came the *דְּבָרֵי יְהוֹיָדָה* [chronicles] of David. The widespread opinion that the officer at David's court who was called *מַזְכִּיר*, *Mazkir* or Recorder (2 Sam. viii. 16, and xx. 24; 1 Chr. xviii. 15) was the official state-annalist, and had to perform the duty of a historiographer has been conclusively shown to be untenable by BLEEK (*Einkl.* p. 158, 370) and BAEHR (*Komm. z. d. Büchern d. Könige, Einkl.* X. sq.). The elaborate pragmatic writing of history was in the hands of the prophets. The *Mazkir* (according to THENIUS on 1 Kings iv. 8) was so called "because as *μνηστὴρ* he had to bring to the king's recollection affairs of state which were to be attended to, and offer counsel," and "if it was his duty, as BLEEK says (*ubi sup.* p. 370), always to write down immediately whatever of special importance happened, this was merely to remind the king his master, and not to write history."—"The supposition by most critics of state-annals, besides the prophetic records, as a second authority is based on an arbitrary confounding of the records of the Chancellor for the state-archives with public state-annals." (KEIL, *Introd.* § 54, *Rem.* 3; comp. § 59). The work mentioned in 1 Chr. xxviii. 24, the *דְּבָרֵי יְהוֹיָדָה* [chronicles of David] was, however, very probably a collection of such official *annalistic-statistic-historical* records of the *Sopherim*. It is a natural supposition that the lists of officials in 2 Sam. viii. 15-18 and xx. 23-26 belongs to this work, although on the other hand we may presume that their names were known to the prophetic historiographers also. Yet it is true that the latter could have had little to do with the statistics of the specifically military affairs and the deeds of war, which they described only so far as seemed to them necessary from the theocratic point of view. So it is probable that the statistical-historical account of the wars of David in 2 Sam. viii. belonged to this work, while the therein-mentioned Ammonite-Syrian war is afterwards narrated at length, in connection with the sin of David and the intervention of Nathan, according to the prophetic work. So also the summary statement of the Philistine wars in 2 Sam. xxi. 15-22 and the register of heroes in xxiii. 8-39.

Perhaps the author of our Books had access to other historical records, to which might be referred such sections as 1 Sam. xvii. 12-31, 55 sq., which do not seem to agree with the

context. Yet this can no more be determined with certainty than the question whether and how far oral tradition was used by the author, from which the incongruences in the passages in question might be explained. It is however possible, as NAEGELSBACH supposes (*ubi sup.* p. 140), that the prophetic books discussed above contained many different accounts (from which that incongruity in 1 Sam. xvii. 12, 55 sq., may be explained), or no longer existed in proper arrangement and clearness.

Besides the historical authorities the Redactor of our Books was acquainted with *poetical* productions which he has inserted in his history: as, the Song of Hannah, 1 Sam. ii. 1-10; David's lament over Abner, 2 Sam. iii. 33, 34; David's song of praise, 2 Sam. xxii.; and his last words, 2 Sam. xxiii. 1-7. We leave it undecided whether these songs were known to him separately, or belonged in part to a collection of songs—as BLEEK says of the last words of David, supposing that they with their superscription (xxiii. 1) belonged to a *maschal*-collection (*ubi sup.* p. 362, 363)—or were all found in one poetical collection. The only authority to which he expressly refers is the *Sepher Hajjashar*, Book of Jashar (2 Sam. i. 18; comp. Josh. x. 18). From this he took the beautiful lamentation of David over Saul and Jonathan, which is inserted in the narrative under the title "Bow" נֶחֱשֶׁת, vers. 19-27. This "Book of the Just" (*i. e.*, "of that which is just") (in this collective sense it is now usually explained, Vulgate: *liber justorum*) must have contained a collection of songs on specially memorable events of Israelitish history, and must have been in existence at the time of the composition of the present Book of Joshua and of the Books of Samuel. We cannot determine whether it contained also a continuous *history* of the events to which the songs refer, and was therefore an authority for the author of our Books (see BLEEK, p. 150). According to KNOBEL (*Komm. zum Pent., Schlussabhandlung, Exeget. Handbuch* 13, p. 548 sq., and on Josh. x. 15) it was a "law-book," a view which falls to the ground with the untenable view that the title means law-book.

The sources, therefore, from which the author drew, were partly *prophetic* histories, which described the lives of Samuel, Saul and David, from the theocratic-prophetic standpoint in pragmatic connection (comp. 1 Chr. xxix. 28-30), partly official *statistical-historical records* of the history of David's government (comp. 1 Chr. xxvii. 24), partly *poetical literature*. To this threefold element of the sources of the Books the content of the concluding section, 2 Sam. xxi. —xxiv., clearly points. The production of these authorities is to be put partly in the time, partly soon after the time of the events to which they refer. On the ground of these contemporaneous original accounts our Books bear throughout the stamp of historical credibility; so THENIUS (*Eintl.* XV.), who, it is true, grants this of a part of the work only, otherwise admirably remarks: "1) the places and very often the time also of the events are given in part with great exactness; 2) the narrative answers fully to the character of the times; and 3) the personages act in a life-like way."

In this section on the original authorities we must mention the principal of the very various and often contradictory hypotheses concerning the basis and construction of our Books, all of which are founded on their supposed contradictions, incongruences and repetitions, and therefore fall with this untenable presupposition.

The first hypothesis worthy of mention is that of EICHHORN (*Eintl.* III., §§ 469, 471, 475). According to it the foundation of the Second Book of Samuel is an "old short life of David with later insertions," which, however, are also to be referred to written sources, while the First Book was taken from an "old chronicle of Samuel and Saul," but contained also elements of oral tradition, especially in Samuel's history. The Books received their present form from insertions and additions which were made from oral tradition and writings.—This hypothesis is so far modified by BERTHOLDT (*Eintl.*, p. 894 sq., 920 sq.) that he assumes four principal authorities: 1) for 1 Sam. xxxi. and 2 Sam. v., with EICHHORN the summary history of David's government with later insertions and additions; 2) for 1 Sam. i.—vii. a history of Samuel, for viii.—xvi. a history of Saul, for xvii.—xxx. a history of David before his accession to the throne.—Further by an *anonymous* writer (in PAULUS *Memor.* VIII. 61 sq. *Probe eines Krit. Vers. über das zweite Buch Sam.*) many smaller component parts were assumed for the Second Book on the ground of supposed stylistic differences (thus 1 Sam. xxxi. ;

2 Sam. i. 1-16, 17-28; iv., v. 1-10; xi.—xvi.).—STAEHELIN (*Krit. Unters. üb. d. Pent.*, p. 112 sq., 129 sq.) assumes as basis of the First Book an old work which he ascribes to the Jehovist, to which important additions were made by the Redactor, from whom also the whole of the Second Book comes.—GRAMBERG (*Gesch. d. Religionstheorie d. Alt. Test.* II, p. 71 sq.) finds two narrations, going over nearly the same ground, but contradictory, which went side by side through a great part of the First Book and into the Second, and were worked up together by the collector.—GRAF (*De librorum Sam. et Reg. compositione, scriptoribus, etc.*, Argent. 1842) assumes as old constituent parts 1 Sam. xiii. 16—xiv. 52; xvii.; xviii.; xix. 1-17; xx.—xxii.; xxiii.—xxvi.; xxvii.; xxviii. 1 f.; xxix.; xxx. All the rest he holds to be marvelous-loving hierarchical addition—that Samuel is presented as an ideal of theocratic prophetic rule—that the judgeship of Samuel and Eli is an invention, and Saul's election a product of his name "he who is demanded"—and that in the same way older portions and later additions in the Second Book were distinguished. On all these hypotheses see DE WETTE, § 179, who points out what is more or less unfounded in them, and says of the last: "This criticism is based almost entirely on what seemed to the author historically credible or not."—On GRAMBERG's hypothesis see HAEVERNICK (p. 141) and THENIUS (p. XI.). The latter properly characterizes it in the remark that "sections of wholly different character are arbitrarily thrown together, and precisely those sections in which the presence of tradition cannot be mistaken, are declared to be the older."

What THENIUS says of the above-cited attempts to fix the component parts of the Books of Samuel—that they are all open to unanswerable objections—applies to his own hypothesis also. He distinguishes on internal grounds five principal parts: 1) a *history of Samuel*, 1 Sam. i.—vii., based on information gotten from the schools of the Prophets and on trustworthy tradition; 2) a history of Saul according to *tradition*, probably introduced from a popular work, viii.; x. 17-27; xi.; xii.; xv.; xvi.; xviii. 6-14; xvi.; xviii. 3-25; xxxi.; 3) an older *condensed history of Saul* from old *written* accounts, and not altered in its historical foundation by tradition, ix.; x. 1-26; xiii.; xiv.; 4) a *history of David*, into which the condensed history of Saul has been enlarged by a not much later continuer, xiv. 52; xvii.; part of xviii.; xix.; xx.; part of xxi.; xxii.; part of xxiii.; xxiv.; xxv.; xxvii.; xxviii. 1, 2; xxix.; xxx.; 2 Sam., part of chaps. i.—v.; vii.; viii.; 5) a *special history of David*, almost a biography, describing the second half of his life, and especially his domestic life, 2 Sam. xi. 2-27; xii. 1-25; xiii.—xx. The objections to this attempt to fix the original component parts of our Books are directed against the presupposition of contradictions, incongruences, repetitions, conclusions, and chronicle-like passages, from which the assumption of so many original sources is supposed necessarily to flow (see above).

The kernel of EWALD's hypothesis is the assumption of a great comprehensive Book of Kings, of which our Books formed a component part (*Gesch. I.*, 8 ed., p. 193-244). There was first, according to this view, an old historical work, composed soon after Solomon, perhaps in the happy times of Asa, full of very simple narrations of detached events with interspersed remarks, a work distinguished by a beautiful copiousness, lively and abounding in pictures, especially in the narration of wars; of this we have remains in 1 Sam. xiii., xiv., xxx. 26-31; 2 Sam. viii., and also in Judg. xvii. sq., xix.—xxx. Besides this there existed in the troublous times after Jehu's elevation a work composed by a prophetic writer who was at the same time a Levite, attractive from its high prophetic view of events, and which, commencing with Samuel's birth and labors, as an entirely new beginning in Israelitish history, described, from a prophetic stand-point, principally the establishment of the kingdom with the origin of which Samuel's labors were necessarily connected; of this work large connected remains, in many places in the original fulness and in almost unchanged form, are to be found in the section 1 Sam. i.—1 Kings i., ii. (both which last chapters betray the same hand as the principal parts of First and Second Samuel), and may be followed in scattered traces even to 2 Kings ix. 1—x. 27. According to EWALD, the arrangement of the historical material in this prophetic book may still be clearly seen in First Samuel according to three chief points of view: 1) the basis of the history of the establishment of the kingdom, 1 Sam. i.—vii., Samuel's life, concluded with the summary vii. 15-17. 2) The history

of Saul's rule, 1 Sam. viii.—xiv., with the concluding summary xiv. 47-52. 8) The narration concerning David and Saul, the decline of the latter, the rise of the former, in 1 Sam. xv.—xxxi. In Second Samuel, on the contrary, the original account of David's reign, on account of the revision which it afterwards underwent, cannot be so clearly recognized. Yet its principal features may be seen in the three sections in which David's life is described: 1) The remains of the history of David from Saul's death to his elevation to the throne of all Israel are to be found in 2 Sam. i.—vii. 2) The history of the middle period of David's reign in Jerusalem, whose richer material was most condensed in the work, is found in 2 Sam. viii. 1-14 (the foreign wars and victories, probably an abridgment of the before-mentioned military history), viii. 15-18 (internal organization), ix. (David's ethical attitude towards Saul's house), x.—xx. 22 (David's relation to his own house), xxi. 1-14; xxiv. (the plagues). 3) Out of the latter part of David's life belonged to the work 2 Sam. xx. 25, 26; xxii. xxiii. 1-7, with which the whole section fitly closed. This work, says EWALD, "the best basis for all the widely read histories of the kingdom," was afterwards much revised, and thus on the one hand enlarged, but on the other greatly abridged, as may be seen from passages in which there are allusions and presuppositions in respect to facts and persons that were never before mentioned; so 1 Sam. xiii. 2; xxx. 26-31. In 1 Sam. between chaps. xxiii. and xxx. much of the original work is lost; chaps. xxiv. and xxvi. are by later hands. The sections xxiii. 8-39 and xxi. 15-22 are taken from "Journals of the kings or state-annals." With the fragments of this prophetic work, Ewald holds, and of the first-mentioned more military history are combined in our Books those of another work going over about the same period, and certainly written not much later, which, according to its traces in 1 Sam. v.—viii. and xxxi., did not have the sharply defined character of the other, though similar to it, but was drier and more colorless in style. From its author came probably the narrative of the Period of the Judges from which Judg. iii. 7—xvi. is taken.—A broader, freer form was given to this History of the Kings by a later revision, as appears plainly in our present history of Saul and David in ch. xii.; xv.—xvii.; xxiv.; xxvi.; xxviii.; for these are fragments of from two to three later works. Afterwards the histories of the Kings received their present form in two revisions; first, by the Deuteronomistic redactor soon after the reformation under Josiah, who, adopting the method of the Deuteronomist, sifted, worked up and abridged the material which had been greatly increased by preceding recensions, and for the first time gathered up and skilfully combined what seemed to him the most important parts of the older works, as we see in our present history, 1 Sam. i.—1 Kings ii. The basis of his book was that work of the prophetic narrator, with which, besides the material from other books, he worked in his own additions which were not numerous (1 Sam. vii. 8, 4, a good deal in xii.; 1 Kings ii. 2-4.) The work, thus greatly enlarged by the Deuteronomistic redactor, received its last revision by an author who lived in the second half of the Babylonian Exile, who edited the history of the origin of the kingdom to Solomon's accession (1 Sam. i.—1 Kings ii.), "as good as quite unaltered," according to the preceding redactor, appended some detached pieces from David's biography which he had at first designed to omit, but, for the rest, issued the present Books of Judges, Ruth, Samuel and Kings as a connected whole, inserting the Book of Ruth (written in the midst of the Exile, and the only one retained of a number of similar fragments by the same author), with reference to the absence of genealogical statements about David's descent in the Books of Samuel, just before those Books as a preparation for David's history, while he put the Book of Judges, in its present form, at the head as an introduction to the whole Book of Kings. He did this for the sake of unity in the connection of the whole history after Joshua with the history of the kings; for the internal connection between the Book of Judges and the Books of Samuel is shown in the statement concerning Samson, that he began to deliver Israel out of the hand of the Philistines, in which reference is made to the continuation of this history in Eli, Samuel, David. This redactor, properly speaking, merely edited anew the first half of the older large work on the Kings, which goes to 1 Kings ii.; only the second, from 1 Kings iii. on, can rightly be called his own work.

In this assumption of EWALD's of several redactors, too much play is given to conjec-

ture without firm supports in historical data. We have, however, in those three prophetic authorities (1 Chron. xxix. 28-30) and in the chronicles of David (1 Chron. xxvii. 24) ground sufficient to conjecture that our assumed author of the present Books of Samuel followed those authorities, writing from a prophetic stand-point, and according to prophetic points of view. That a special historical work must be assumed, from which to derive 1 Sam. xiii., xiv., in the history of Saul, and 1 Sam. xxx. 26 sq. and 2 Sam. viii. in the military history of David, seems less probable than that the first is to be referred to the written records in the schools of the Prophets, which took careful note of the deeds of Saul and Jonathan, and the two last to the "words" (דְּבָרִים) of the days of David," 1 Chron. xxvii. 24.—The hypothesis of a final shaping of the Book of Kings partly by a Deuteronomistic redactor, partly by a final remodeller and collector in the second half of the Babylonian Exile, has, in relation to the history under discussion (1 Sam. i.—1 Kings ii.), little foundation; and it is simpler and more natural to refer the views in the discourses of Samuel which are termed Deuteronomistic (e.g. "return to God with all your hearts and serve him," 1 Sam. vii. 3 and xii. 20, 24) to this prophetic work, the "Words of Samuel," and the collection and addition of the section, 2 Sam. xxi.—xxiv., to the redactor who arranged and prepared the history up to ch. xx. 26. The similarity in language and style between 1 Kings i., ii., and the preceding narrative in 2 Sam. may be explained by the fact that the authors of the two books used the same authority, namely, the prophetic Book of Nathan.—For the rest, EWALD'S hypothesis differs from the others mentioned, in that it represents the Book of Kings, as far as it here comes into consideration (from 1 Sam. i. to 1 Kings ii.), leaving out the parts supposed to have been later introduced by various redactors, as having unity and as the finished work of *one* prophetic historian, and avoids the dissection of the historical material which we find in the other hypotheses. NÄGELSBACH rightly remarks, that the additions which this hypothesis ascribes to a Deuteronomistic redactor do not make the eighth part of the whole, and that therefore the general unity of the work is confirmed by them (*ubi sup.*, p. 407). It must also be noted that both the division of the content of the First Book (chs. i.—vii. Samuel, viii.—xiv. Saul, xv.—xxxi. David and Saul), and the division of the Second Book, the history of David's government according to the theocratic chief points of view which control the entire narrative, cannot be more admirably presented than has been done by EWALD. But from the fact that the content of the books is evidently divided in accordance with such a theocratic-prophetic view of the history of the preparation, genesis and establishment of the theocratic kingdom under Samuel, Saul and David, we are authorized to conclude that the redactor of this history, apart from the prophetic authorities to which he had access, was himself a prophet.

§ 6. THE AUTHOR AND THE TIME OF COMPOSITION.

Having discussed the original sources of our Books, we have now to consider, and in connection with one another, the two questions concerning the author and the time of composition.

What EWALD says (*ubi sup.*, p. 211) of the author of the foundation of the Book of Kings, that he was himself a prophet, we claim for the redactor of our Books on the grounds already discussed at length; but we cannot apply to him what EWALD maintains of the former, namely, that he was also a Levite, which EWALD holds to be clear from the careful account which he takes, in the midst of so many more important events, of the fortunes of the sacred Ark and of the Priests and Levites, and from the considerable acquaintance which he clearly shows with everything pertaining to them. For a prophetic writer as such would have had that lively interest and exact knowledge; he need not have been a Levite. It is, however, further against this view, that in our Books the priesthood recedes in a striking manner into the background over against the prophetic element, and therefore "no historical work is more instructive and important than this for the understanding of the older prophetic order in Israel," as EWALD (*ubi sup.*) well says.

Nothing is known to us of the person and surroundings of the redactor of our Books; on the opinions of the older writers, see CARPZOV, p. 213sq. THENIUS supposes, not without

reason, that, since he had access to so many good authorities, he could not have been in mean circumstances. "The Talmudical statement, that Samuel wrote the Books called after him is shown to be unhistorical by the simple fact that the history goes beyond Samuel's death" (KEIL, *Introd.* II. 48).—The view in some Introductions, as EICHORN'S (*Eintl.* § 468, p. 529 sq.), JAHN'S (*Eintl.*, p. 232 sq.), HERBST'S (*Eintl.* II. 1, p. 139 sq.), DE WETTE'S (in the *Beiträge* I., p. 43 sq., but retracted by him in *Eintl.* § 186), and others, that our Books had the same author with the Books of Kings, and that therefore their composition is to be put not before the latter part of the Babylonian Exile, or immediately after the Exile, is untenable; for the differences between them in form and content are too great to admit of identity of authorship. In the first place, it is a striking difference that "Kings" quotes its authority in every section, while "Samuel" never does, whence it follows that the author of the latter lived nearer to the events described, the author of the former much farther off. Again, the language is different; numerous traces of the Aramæan dialect occur in "Kings," and almost none at all in "Samuel." In the Books of Kings we see traces from beginning to end of their composition during the Exile, while in the Books of Samuel there is not the slightest reference to the time of the Exile. In the latter there are no direct distinct references to the Law of Moses, while in the former, even before the discovery of the Book of the Law under Josiah, the law is several times spoken of as written (1 Kings ii. 3; 2 Kings xiv. 6; xvii. 37). In our Books mention is made of the various places of worship and sacrifice which existed besides the Ark without blame or hint that this was displeasing to God, while in "Kings" the worship in high places is condemned as illegal. The form of the narrative is quite different also in the two works. In "Kings" the chronological statements are carefully repeated with every king, while the chronological element is almost entirely neglected in "Samuel." The epic breadth and copiousness which the latter shows in many parts is almost wholly lacking in the former, which gives only extracts, usually short, from its authorities to which it refers for wider information. There is no trace here of the standing character-formula which is peculiar to the Books of Kings: "He did that which was right, or evil, in the eyes of the Lord." For all these reasons the author of the Books of Kings cannot be the same with the redactor of the Books of Samuel.—The Rabbinical view, which has had a good many advocates, that Jeremiah is to be regarded as the author of "Samuel" as well as "Kings," because his prophecy has much similarity to them, and here and there corresponds with them in content (a view to which GROTIUS also, on 1 Sam. i. 1, inclines), is similarly untenable; for this proves nothing more than that the author of "Kings" was acquainted with the Book of Jeremiah (see KUEPER, *Jerem. libror. sacr. interpr. atque vindex*, p. 55), and Jeremiah with the Books of Samuel. STAHELIN (*Krit. Unters.*, p. 137 sq.) infers from our author's friendly attitude towards royalty, from the promises made to the House of David, and from Jeremiah's allusions to these Books, that they were composed under Hezekiah; to which NÄGELSBACH excellently replies, that this is referring to a subjective motive what has a good, objective, historical ground, and Jeremiah might certainly refer to our Books, though they did not originate in his time (p. 411).

If we inquire for positive indications of the time of composition in the content and form of our Books, we can find in the formula "even unto this day" (1 Sam. v. 5; vi. 18; xxx. 25; 2 Sam. iv. 8; vi. 8; xviii. 18), and in the explanation of obsolete expressions (1 Sam. ix. 9) and old customs (2 Sam. xiii. 18) nothing more than the indication of a time of authorship somewhat distant from the events narrated. Nor can anything more definite, least of all the composition after the division of the kingdom, be determined from the mere distinguishing between *Judah* and *Israel* in 1 Sam. xi. 8; xvii. 52; xviii. 16; 2 Sam. ii. 9, 10; iii. 10; v. 1-5; xix. 41 sq.; xx. 2; for this distinction was already usual in the time of Saul and David, being based on the fact (pre-supposed in the passages cited) of such a division, which conditioned the development of the history of David's kingdom. At first only the tribe of Judah adhered to David as its king, the other eleven tribes under the common name *Israel* forming a separate kingdom for seven and a half years under Ishbosheth,* and afterwards for a short time under Absalom.

* [More precisely stated, under the representatives of Saul's House; Ishbosheth was probably not king the whole time.—TA.]

From 2 Sam. v. 5 it appears that the redactor certainly wrote after the death of David, since the whole number of years of his reign is given. But the non-mention of David's death cannot show that he wrote shortly thereafter, as HAEVERNICK (p. 145) maintains; for even if his death had occurred only a short while before, the author could not have maintained silence about it simply because it was generally known, and "not a matter of interest," since he certainly did not write merely for his own contemporaries.—Further, it undoubtedly appears from 1 Sam. xxvii. 6 ("Ziklag pertaineth unto the kings of Judah to this day") that our author made his recension after the division of the kingdom into the kingdoms of Judah and Israel. HAEVERNICK's explanation (p. 144) that the "kings of Judah" are not here opposed to those of the kingdom of the Ten Tribes, but are the kings who sprang from and ruled Judah, is untenable. The "kings of Judah" can be understood only of the kingdom of Judah which arose after Solomon's time in consequence of the division, in distinction from the kingdom of Israel. It is, however, uncertain at what time after the division the book was composed; probably it was before the destruction of the kingdom of the Ten Tribes, since there is no indication that the author knew of the dispersion of an important part of the people (BLEEK, p. 362). "In general," rightly remarks KEIL (*Comm. Introd.*, p. 11), "the content and language of our Books point to the time immediately succeeding the division of the kingdom, since there are no references to the subsequent downfall of the kingdoms, much less to the Exile; and the diction and language is throughout classic and free from Chaldaisms and later forms." That the recension took place not long after the division of the kingdom may be inferred from the fact that worshipping the Lord and offering sacrifices in various places is, as already remarked, regarded not at all as blameworthy, but rather as well-pleasing to God (1 Sam. vii. 5 sq., 17; ix. 13; x. 8; xiv. 35; 2 Sam. xxiv. 18–25). We therefore adopt the hypothesis of THENIUS, who refers (p. xiv.) to 2 Sam. viii. 7; xiv. 27, in which, according to the correct Hebrew text suggested by the Septuagint, there is allusion to Rehoboam, and says of the author, that the notices, in all probability inserted by him, do not reach farther than the time of Rehoboam.—The result of our investigation is, therefore, that the Books of Samuel in their present form were composed by a prophetic writer soon after the division of the kingdom.

[On the sources, date and authorship of "Samuel," see Art. "Books of Samuel" in SMITH's *Bib. Dict.* and *Introd. to Samuel* in the *Bible Comm.* The latter refers to David's Psalms as one of the sources, points out that twenty or thirty years of the first part of Saul's reign is omitted, and puts the book (as it stands) towards the time of Jeremiah. The difficulty of coming to a satisfactory decision on this point is well brought out by ERDMANN.—TR.]

§ 7. LITERATURE.

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[Besides Dictionaries of the Bible (ERSCH u. GRUBER, WINER, HERZOG, KITTO, FAIRBAIRN, SMITH), Introductions (DE WETTE, KEPL., BLEEK, DAVIDSON), and Geographical Works (RELAND, LIGHTFOOT, BOCHART, RITTER, ROBINSON, STANLEY's *Sinai and Palestine*, THOMSON's *The Land and the Book*, PORTER in MURRAY's *Handbook*), the following additional aids may be mentioned:

1. *Jewish Commentaries*.—R. SOLOMON ISAACI (Rashi), eleventh cent., in BUXTORF's *Biblia Rabbinica*, and Lat. translation by J. F. BREITHAUP, Gothæ, 1714; R. DAVID KIMCHI (Radak), 13th cent., in BUXTORF; R. LEVI BEN GERSHOM (Ralbag), thirteenth cent., in BUXTORF; ABARBANEL, fifteenth century. Good suggestions may be gotten from these.

2. *Patristic*.—JEROME, *Quæst. in Sam.*; AUGUSTINE, *Quæst. and De Civ. Dei Lib. 17*; GREGORY THE GREAT, *Comm.*; CRYSTOSTOM, *Homilies on Hannah and on David*.

3. *Continental*.—LUDOVICUS DE DIEU, *Critica Sacra*, Amstelaedami, 1693, full of valuable grammatical observations; *Die Israelitische Bibel* (L. PHILIPPSON), Leipzig, 1858, represents modern liberal Jewish opinions.

4. *English Commentaries*.—Of the older (generally unscientific and unsatisfactory), PATRICK, LOWTH and WHITBY has much good exposition; WALL's *Critical Notes* are nearly

useless; GILL has references to Jewish authorities; HENRY is devout; CLARKE is learned, but sometimes erratic and untrustworthy; the *Comprehensive Commentary* is a compilation not without value. Of the later, Bishop WORDSWORTH'S *Holy Bible with Notes* is devout and conservative, and has some useful quotations from patristic writers, but is marred by excessive literalness and allegorizing; the *Critical and Experimental Commentary* by JAMIESON, FAUSSET and BROWN is condensed and clear, useful for those who have not time for wide reading; the *Bible Commentary*, "by Bishops and other Clergy of the Anglican Church," is intended to give the results of modern scientific investigation as held by orthodox Anglicans, and is a valuable and generally trustworthy work.

5. *Biographies, Histories, etc.*—CHANDLER'S *Critical History of David* and DELANEY'S *History of David* are useful; HUNTER'S *Sacred Biography* (Hannah) and ROBINSON'S *Scripture Characters*, of not much profit; the quaint sagacity and earnest piety of Bp. HALL'S *Contemplations* is well known; KITTO'S *Daily Bible Illustrations* are especially useful in giving vividness to Scripture scenes and persons; STACKHOUSE'S *Hist. of the Bible*, MILMAN'S *Hist. of the Jews*, STANLEY'S *Lectures on the Jewish Church*, EWALD'S *Gesch. d. Volkes Israel* (Eng. transl. *History of Israel*, CLARK'S *Foreign Theolog. Library*), HENGSTENBERG, *Gesch. d. Reiches Gottes u. d. A. B.* (Eng. transl. *Hist. of the Kingdom of God under the Old Covenant*), are valuable; C. KINGSLEY, *Four Sermons on David*, delivered at the University of Cambridge, sprightly and suggestive; W. M. TAYLOR, *David the King of Israel*, New York, 1875, a series of interesting and wholesome discourses; F. D. MAURICE'S *Prophets and Kings of the O. T.* is thoughtful and candid.

6. *On the criticism of the text.*—Besides general works on text criticism and the *Biblia Hebraica* of J. H. MICHAELIS, mentioned above by DR. ERDMANN, we have KENNICOTT'S *Ed. of Heb. Bib.*, Oxford, 1776-80; DE ROSSI, *Variae Lectiones Vet. Test.*, Parma, 1784; THENIUS and KEIL (Eng. tr., CLARK'S *Foreign Theolog. Lib.*), in their commentaries; WELLHAUSEN, *Der Text d. Bücher Sam.*, Göttingen, 1871; foot-notes in EWALD'S *Hist. of Israel*; STRACK'S *Proleg. Crit. in Vet. Test.*; FRANKEL'S *Vorstudien zur LXX.*; DAVIDSON'S *Biblical Criticism.*—[Tr.]

THE FIRST BOOK OF SAMUEL.

FIRST PART. SAMUEL.

1 SAM. I.—VII.

SAMUEL'S LIFE AND WORK AS JUDGE, PRIEST AND PROPHET, DIRECTED TOWARDS A THOROUGH REFORMATION OF THE THEOCRACY AND LAYING THE FOUNDATION OF THE THEOCRATIC KINGDOM.

FIRST DIVISION: SAMUEL'S EARLY LIFE.

1 SAM. I.—III.

FIRST SECTION.

Samuel's Birth in Answer to Prayer to the Lord

CHAP. I. 1-20.

I. Samuel's parents, the Ephrathite Elkanah and the childless Hannah. Vers. 1-8.

1 Now [*om.* Now¹] there was a certain [*om.* certain] man of Ramathaim-zophim,² of Mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the Son of Zuph, an Ephrathite. And he had two wives; the name of the one was Hannah, and the name of the other Peninnah; and Peninnah had children, but [and] Hannah had no children. And this man went up yearly out of [from] his city to worship and to sacrifice unto the Lord [Jehovah] of hosts [Hosts] in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there [And there the two sons of Eli, Hophni and Phinehas, were priests of Jehovah³]. And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions; but unto Hannah he gave a worthy [double⁴] portion, for he loved Hannah, but [and] the Lord [Jehovah] had shut up her womb. And her adversary also [*om.* also] provoked her sore [*ins.* also], for [*om.* for] to make her fret because⁵ the Lord [Jehovah] had shut up her womb. And as he did so [And so it happened⁶] year by year; when she went up to the house of the Lord [Jehovah], so she [she thus] pro-

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 1. The *1*, being a part of the introductory narrative-formula, and not a connective with some other narrative, is better rendered by the presentative "now" than by the connective "and;" and is best omitted entirely.—Ta.]

² [Ver. 1. Vat. has *Ἰζαά*, which points to *Ἰζαά* "a Zuphite;" Targ. renders "of the disciples of the prophets," Pesh. "from the hill of the watchers," both of which point to the present text, but are not probable translations.—Ta.]

³ [Ver. 3. It is not said that these were the only priests.—Ta.]

⁴ [Ver. 5. See Notes, *in loco*.—Ta.]

⁵ [Ver. 6. It was over this that the adversary designed to make Hannah fret.—Ta.]

⁶ [Ver. 7. The verb is probably to be pointed *וַיְהִי*.—Ta.]

8 voked her, therefore [and] she wept and did not eat. Then said Elkanah her husband [And Elkanah her husband said] to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?

II. *Hannah's Prayer for a Son.* Vers. 9-18 a.

9 So [And] Hannah rose up after they [she¹] had eaten in Shiloh, and after they [she¹] had drunk. Now [And] Eli the priest sat upon a [the] seat by a [the] post of the temple [Sanctuary²] of the Lord [Jehovah]. And she was in bitterness of soul, and prayed unto the Lord [Jehovah], and wept sore. And she vowed a vow, and said, O Lord of hosts [Jehovah of Hosts], if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thy handmaid, but [and] wilt give unto thine handmaid a male-child, then I will give him unto the Lord [Jehovah] all the days of his life, and there shall no razor come upon his head. And it came to pass, as she continued praying before the Lord [Jehovah], that Eli marked her mouth. Now [And] Hannah, she [om. she³] spake in her heart; only her lips moved, but her voice was not heard; therefore [and] Eli thought she had been [was] drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but have poured out my soul before the Lord [Jehovah]. Count not thine handmaid for a daughter of Belial [dissolute woman⁴]; for out of the abundance of my complaint and [ins. my] grief have I spoken hitherto. Then [And] Eli answered and said, Go in peace; and the God of Israel grant thee [om. thee] thy petition that thou hast asked of him. And she said, Let thine handmaid find grace in thy sight [thine eyes].

III. *Samuel's Birth.* Vers. 18 b-20.

18 b So [And] the woman went her way and did eat, and her countenance was no more sad.¹¹ And they rose up in the morning early, and worshipped before the Lord [Jehovah], and returned and came to their house to Ramah. And Elkanah knew Hannah his wife; and the Lord [Jehovah] remembered her. Wherefore [And] it came to pass, when the time was come about, after Hannah had [that Hannah] conceived, that she [and] bare a son, and called his name Samuel, saying, Because [For, said she,] I have [om. have] asked him of the Lord [Jehovah].

¹ Ver. 9. The Infin. refers here rather to Hannah.—Ta.

² [Ver. 9. מִן הַמִּקְדָּשׁ is not necessarily "temple," but any large structure.—Ta.]

³ [Ver. 13. The Heb. inserts the pron. הִיא "she," but our Eng. does not well permit it.—Ta.]

⁴ [Ver. 16. מְרִיבָה "worthlessness" should not be rendered as a proper name in Q. T.; Eng. A. V. frequently renders "sons of B." by "ungodly" or "wicked."—Ta.]

¹¹ [Ver. 18. See Notes.—Ta.]

EXEGETICAL AND CRITICAL.*

I. *Samuel's Parents.* Vers. 1-8.

Vers. 1, 2. And there was a man of Ramathaim-zophim.—Here an account is given of Samuel's genealogy and birth-place.

There is no sufficient ground for adopting (as Thénius does) the reading of the Sept. MS. R. (Vat.) ὅτι ἦν ἄνθρωπος [there was a man] instead of ὅτι ἦν ἄνθρωπος [and there was a man], since this latter does not affect the independence of the Books of Samuel; for the ἵ [and] does not indicate attachment to something preceding, the continuation of the Book of Judges, but ἦν [and there was] stands here, as it often does at the beginning of a narrative, as historical introductory formula,

* [In the German "exegetische oder Erläuterungen," "exegetical explanations."—Ta.]

Jos. i. 1; Judg. i. 1; Ruth i. 1; 2 Sam. i. 1; 1 Kings i. 1; Eth. i. 1; Ezra i. 1; Ezek. i. 1; Jonah i. 1.

The father of Samuel was a man of Ramathaim-zophim in the hill-country of Ephraim, named Elkanah. The place Ramathaim (רַמַּתַּיִם) is doubtless the same that is called in ver. 3 "his city," and afterwards in ver. 19 and ii. 11 by the shorter name Ramah (רָמָה), whence it appears that it was not merely the family-residence, but also Elkanah's abode, where he had "his house." The full name Ramathaim-zophim is found here only. The dual "Two-hills" points to the site of the place as on the sides or summits of two hills. It is the birth-place of Samuel (ver. 19), the same Ramah in which he had his house (vii. 17), the central point of his labors (viii. 4; xv. 34; xvi. 13; xix. 18-22) and his abode as long as he lived, and where he was buried (xxvi. 1; xxviii. 3). But this Ramah of Samuel, according

to Pressel's clear statement in Herzog (*R.-E. s. v.* Rama), is most probably identical with the Ramah in the tribe of Benjamin (Jos. xviii. 25); for the statement of Josephus (Ant. 8, 12, 3) that Ramathon,* which = רַמָּתוֹן [Ramathaim] and is therefore doubtless the Ramah of Samuel, was forty Stadia from Jerusalem, and that of Eusebius (Onomast. s. v. 'Αμμαθῆμ) that it was somewhat farther north in a line from Jerusalem towards Bethel, carry us into the territory of Benjamin. If it be urged against this view that, according to Judg. iv. 5 and this passage, Ramah of Samuel was in the mountains of Ephraim, and therefore in the Tribe-territory of Ephraim, it is to be observed on the other hand that the mountains of Ephraim stretch into the Tribe of Benjamin, and not only include its northern mountains, but extend towards Jerusalem and unite with the mountains of Judah. The Ramah of Samuel lay in Benjamin near Gibeah, Saul's home, and Mizpah. The addition *zophim* (צֹפִים) distinguishes it from the other places of the same name, and indicates the district (the land of Zuph ix. 5) in which it lay, whose name is to be derived from the family of Zuph or Zophim from whom Elkanah descended (comp. 1 Chr. vi. 11, 20). Since, according to this, Zophim indicates a region, which took its name from the descendants of Zuph, the place Sôba, which has lately been discovered west of Jerusalem, cannot be the Ramah of Samuel, as Robinson and Ritter suppose (see Then. *sichs. ezeget. Studien*, II. 134 sq., and Ewald, *Geesch.* II. 595). It is rather to be sought in the site of the present Er-Ram between four and five (Eng.) miles, as Josephus states, from Jerusalem on the summit or side of a conical mountain on the road from Jerusalem to Bethel. When Saul (in ch. ix. 5) comes into the "land of Zuph," he straightway finds Samuel in "this city." That "this city," Samuel's abode, is identical with Ramathaim-zophim here is beyond doubt. But against the view that it, together with the region "Zuph," belonged to Benjamin, and in support of the view that it is different from Ramah of Benjamin, and lay in the territory of Ephraim, the principal consideration adduced is Saul's route (ix. 4—x. 2): on the return from Ramah to Gibeah, Saul, it is said, certainly took the directest road; but, according to x. 2-5, he first crossed the border of Benjamin (x. 2), and then came into the neighborhood of Bethel (x. 3), which lay close to the border of Benjamin and Ephraim; according to this, Ramah of Samuel was situated north of Bethel in Ephraim not far from Gibeah (ver. 20) but near Shiloh (ch. i. 24), for if it had been far from Shiloh, the animals for offering would not have been carried from home. So Then. on ix. 5, p. 34. But the assumption that Saul went the directest way to Gibeah is not certain. In ver. 3, remarks Winer correctly (*W.-B. s. v.*), nothing is said really of the neighborhood of Bethel, but only that Saul should meet men who were going to Bethel, from what direction we know not. And Ramah of Benjamin was so near Shiloh, that there was no need† to drive thither the animals

which could not easily be purchased on the spot.* The other geographical term עֲפְרַיִם "Ephraimite" (which must not be connected with צִיִּי (Luth.) in which case it would have been עֲפְרַיִמִי) certainly describes Elkanah as an Ephraimite, who belonged not only to the mountains, but also to the Tribe of Ephraim—and not as a Bethlehemit, as Hoffmann (*Weisag. u. Erfüll.* II. 61) and Robinson (Pal. II., 583 [Am. ed. ii. 7 sq.] sup. pose; for in xvii. 12 and Ruth i. 2, to which appeal is made, the word is further expressly defined by the phrase "of Bethlehem." "It by no means follows, however, from this description of Elkanah (comp. Then. p. 2) that Ramathaim-zophim pertained to the territory of Ephraim, but only that Elkanah's family had settled in this Ramah, and had afterwards moved to Ramah in Benjamin" (Keil, p. 18). As Elkanah came from the Levitical family of Kohath, son of Levi, whose land lay in Ephraim, Dan and Manassah (Josh. xxi. 5, 21 sq.), and as the Levites generally were counted as citizens of the tribes in which their residence was, it is not strange that Elkanah is here designated as an Ephraimite according to his descent, while he lived in Benjamin, whither his forefathers had immigrated.

The family of Elkanah is here traced back only through four generations to צִיִּי "Zuph," no doubt with reference to the preceding designation *Zophim*, because Zuph had settled in this district with his family, and it had taken its name from him. It would therefore properly be written צִיִּים "Zuphim." This explanation of the name is certainly more natural than that which supposes that the district in which it lay, the "land of Zuph" (ix. 5) was so called from its abundant supply of water, and than the explanation of some Rabbis, "Ramathaim of the watchers or prophets." [The first question with regard to this word, whether we read Zophim or, with Erdmann, Zuphim, is a grammatical one: is the combination Ramathaim-zophim in accordance with Heb. usage? In proper names the rule is that the first word of a compound is in the construct state, but the two exceptions, compounds with צֶמֶךְ "meadow," Gen. i. 11, etc., and שָׁוִי "plain," Gen. xiv. 5, seem to prove the possibility of an appositional construction, so that we must admit (against Wellhausen "*Der Text. d. Bücher Sam.*" in loco) Ramathaim-zophim to be a possible form. But, as "Zophim" never appears again as an appendage to Ramathaim, and the old vss. Chald. and Syr. render it as an appellative, it would perhaps be better, with Wellhausen, to suppose that the final *o m* comes by error of transcription

* [The difficulties in the way of identifying Ramathaim (Zophim) on the supposition that it is the same with "this city" (ix. 5) are almost insuperable. The conditions to be met are 1) the place is in Mt. Ephraim; 2) it is apparently south of Rachel's tomb (1 Sam. x. 2); 3) it was Samuel's residence Ramah. They decide the question against Er-Ram, which is north of Rachel's tomb. The only solution is that which rejects the above supposition. If the city in which Saul was anointed was some other place, or Saul's residence at that time was not Gibeah, then Er-Ram may be Ramah, and in other respects this answers better than any other place to the circumstances. But the question must be regarded as undecided. See Stanley's "Sinai and Palestine." Note to ch. 4, and Mr. Grove's Articles ("Ramah," "Ramathaim") in Smith's Dictionary, with Dr. Wolcott's additional remarks.—Ta.]

* [So Josephus; but the text of Erdmann has Ramathaim.—Ta.]

† [That is, it was not necessary to drive the animals thither beforehand, since, the distance being so small, they could be sent for when needed.—Ta.]

from the following word, and to read 'פִּיז "a Zuphite," which would then correspond to the "Zuph" at the end as "an Ephraimite" does to "Mount Ephraim."—Tr.]. From a comparison of the two genealogies in 1 Chr. vi. 26, 27 (Heb. 11, 12) 34, 35 (Heb. 19, 20) with this genealogy of Samuel it appears that they agree except in the last three names, which in the first list in Chr. are Eliab, Nahath and Zophai, and in the second, Eliel, Toah and Ziph. They are plainly the same names with various changes of form. These changes are probably to be ascribed to differences of pronunciation or to the mis-writing of the original forms which are preserved in this passage (comp. Then. 2).

The *Levitical descent* of Elkanah and Samuel is put beyond doubt by a comparison of the genealogy here with those in Chronicles. In the first of these, 1 Chr. vi. 22 sq. (Heb. 7 sq.) the genealogical list descends from the second son of Levi, Kohath, to Samuel and his sons; in the second, ver. 33 sq. (Heb. 18 sq.), it ascends from the singer Heman, Samuel's grandson, to Kohath, Levi and Israel. These Levites of the Family of Kohath had their dwellings appointed them in the tribes of Ephraim, Dan, and Manasseh. As the Levites were usually designated by the tribes in which their dwellings were fixed (Hengstenb. *Beitr.* [Contributions] *sur Einl. ins. A. T.* III. 61), the name "Ephraimite" here cannot be adduced against the Levitical descent of Samuel, as is done by Knobel (II. 29, Anm. 2), Nägelsbach (Herzog, *R.-E. s. v. Samuel*) and others. The latter himself refers to Judg. xvii. 7 and xix. 1 as cases where a Levite is described as belonging to another tribe, but thinks it strange that, while in those passages the Levitical descent of the men is also expressly mentioned, Elkanah's descent from Levi is here not hinted at, and this is all the more surprising, if he was really a Levite, when his ancestor came from Ephraim to Ramah and gave his name to the region. But the author of the Book of Judges had a special motive for mentioning the Levitical character of those persons, while our author had little or none, since in his narrative of Samuel he lays all the stress on his prophetic office, and writes, as we have seen, from a prophetic stand-point. There was the less need to emphasize Samuel's Levitical character because, as Ewald (II. 594) remarks, the Levites that were not of Aaron's family, seem in early times to have been more blended with the people. And the statement in "Chronicles" of Samuel's Levitical descent was not occasioned by the fact that the prophet performed priestly functions (Knobel *ubi sup.*), nor is it to be explained by saying that perhaps quite early the conviction that Samuel *must* have been a Levite grew out of the difficulty which every Levite must have felt at the discharge of priestly duties by Samuel, if he were not of the stem of Levi (Nägelsbach, *ubi sup.*)—nor to be referred, with Thenius (p. 2), to the fact that, perhaps in later times the genealogy given in our Book was attached to that of Levi in order thus to justify Samuel's offering sacrifices. "Chronicles" throughout makes its statistical-historical statements from the Levitical point of view, and thus supplements the history of David and Samuel in our Book. Hengstenberg well says (*ubi*

sup.): "We cannot suppose these genealogies to be an arbitrary invention, simply because, if the author had been disposed to this, he would doubtless have put Samuel among the descendants of Aaron." Ewald remarks, "Any one who looks narrowly at the testimony in 'Chronicles' cannot possibly doubt that Samuel was of a Levitical family," while our author attached no importance to this fact (*ubi sup.* Anm. 2). So Bunsen (*in loco*), referring to Josh. xxi. 21, where the dwellings of the Kohathites are fixed in Mount Ephraim also, says: "The Levitical descent of Samuel is certain; only it is not made specially prominent here." Nägelsbach himself is obliged to admit that the proofs of Samuel's Levitical descent are convincing; for 1) looking at "Chronicles" (1 Chr. xxv. 4; comp. vi. 18 sq.), he is obliged to concede that Samuel's posterity is very decidedly considered as belonging to the Levites, since Heman, the renowned singer, grandson of Samuel and father of a numerous posterity, has an eminent place in the lists of Levites of David's day; and 2) he urges further as a not unimportant consideration the name of Samuel's father, "Elkanah, that is, he whom God acquired or purchased," for this name is both in signification and use exclusively a Levite name, and all the Elkanahs mentioned in the Old Test. (leaving out the one in 2 Chr. xxviii. 7, whose tribe is not stated) were demonstrably Levites, and belonged mostly to the family of Korah from whom Samuel also was descended. See *Simonis Onomast.*, p. 493; Hengstenb., *ubi supra* 61; Keil *in loco*.—The further objection is made that Samuel was really dedicated to the Sanctuary-service by his mother's vow, which would not have been necessary if Elkanah had been a Levite. To this the answer is not that Hannah's vow referred to the Nazariteahip of her son—for though all Nazarites were specially consecrated to the Lord, they did not thereby come under obligation to serve in the Sanctuary like the Levites—but rather that in Hannah's vow the words "all the days of his life" (vers. 11 and 22) are to be emphasized. While she consecrates him to the Lord as Nazarite, she at the same time by her vow devotes him for his whole life to the service of the Lord in the Sanctuary; while the Levites did not enter the service till the age of twenty-five or thirty (Numb. viii. 23 sq.; iv. 23, 30, 47), and then needed not to remain constantly at the Sanctuary, Samuel as soon as he is weaned is destined by his mother to continual service there (ver. 22), and while yet a boy wears there the priestly dress.—It is again urged against the Levitical descent of Elkanah that, according to the Septuagint rendering of ver. 21 (which adds *πάσας τὰς δεκάρας τῆς γῆς αὐτοῦ* "all the tithes of his land"), he brought tithes (Then.); but the genuineness of this addition is very doubtful, and, even if it be received, the bringing of tithes is no evidence of Elkanah's non-Levitical character (Josephus, who relates the Levitical descent, makes no difficulty in speaking of the tithe-bringing), for, according to the Law, the Levites had to bestow on the priests, as gift of Jehovah, one-tenth of the tenth which they themselves received from the other tribes, Numb. xviii. 28 sq.; comp. Neh. x. 38 (Keil 26, Note). Ewald (II. 594) says: "The tithe which Elkanah (according to i. 21, Sept.) brought proves nothing against his Levitical cha-

acter." See his *Alterthümer* (Archæology), p. 346. Thenius refers the fulfilment of the prophecy in 1 Sam. ii. 35 to Samuel, and thereon bases the assertion that Samuel's Levitical descent is set aside by the prophecy; but, even if his reference be conceded, this consequence does not follow, for in this prophecy the sense requires us to emphasize not the priest but what is predicted of him.

חַנָּה, 'Anna, Hannah (found in Phœnician also; Dido's sister was named Anna), a common name for women among the Hebrews, signifying "charm," "favor," "beauty," and in a religious sense "grace."

Elkanah's bigamy with Hannah and Peninnah ("coral," "pearl"), like the custom of taking concubines along with the proper wives, is fundamentally opposed to the original divine ordination of monogamy. The Mosaic Law does not forbid polygamy, but never expressly approves it; it accepts it as a custom and seeks to restrict and govern it by various regulations (Lev. xviii. 18; Ex. xxi. 7-10; Deut. xvii. 17; xxi. 15-17). According to Gen. iv. 19 it was a Cainite, Lamech, that first violated the original ordinance. As it was usually only the men of more wealth and higher position that took two or more wives, we may suppose that Elkanah was a wealthy man.—The curse which attached to this relation appears in Elkanah's married and family-life; Peninnah, who was blessed with children, exalts herself haughtily above the childless Hannah, and embitters her soul. The resulting discord in the family-life shows itself at the holy place, where Hannah's heart is continually troubled by her "adversary," while Elkanah seeks to console her by all the more affectionate conduct.

Vers. 3-5. *Elkanah's yearly worship and sacrifice at Shiloh. And this man went up, etc.*—The expression "from year to year" (חֵמֶשׁ לְשָׁנָה) is used in Ex. xiii. 10 of the Feast of Unleavened Bread and so elsewhere (Judg. xi. 40; xxi. 19). On the traces of the Passover in the Period of the Judges see Hengstenberg *Beitr.* [Contrib.] III. 79-85. It is this Feast that is meant here. For Elkanah is said in the text to have traveled regularly every year with his whole household (ver. 21) to the Sanctuary. This journey was not taken at pleasure, but at an appointed time, and therefore at one of the festivals at which the people were required by the Law to appear before the Lord, Ex. xxxiv. 23; comp. Deut. xvi. 16. It was only at the Passover that the whole family were accustomed to go up to the Sanctuary, only then that every man without exception went. But Elkanah attended the feast regularly only once a year. Nothing but the Passover, therefore, can be meant here. At this feast Elkanah went up once every year to the Sanctuary with his whole family. [This statement—that the feast which Elkanah attended was the Passover—would be

probable, if we could assume regularity in carrying out the Mosaic Law at this time; but this cannot be assumed. See Judges xvii., xviii., xix.; 1 Sam. ii. 12-17. Some prefer to see here a feast different from any of the three great festivals, referring to the feasting (ver. 9) and David's "yearly sacrifice," 1 Sam. xx. 6; comp. Deut. xii. 11-14 (*Bib. Comm. in loco*). This, however, is not conclusive; feasting would be appropriate at the great festivals, (see Lev. xxiii. 40; Neh. viii. 12); and the question what occasion this was must be left undecided.—Tr.]

To worship and to sacrifice.—The beautiful picture of Israelitish piety which we have in the following account of Elkanah and Hannah is introduced by these features as the chief and fundamental ones. The *worship* relates to the name of the Lord who dwells in His chosen place in the Sanctuary, and is the expression of the remembrance of this name before the Lord. The *sacrifice* is the embodied prayer; in the sacrifice worship is presented to the Lord as the act by which the offerer brings himself, and all that he has, to the Lord. According to the Law (Ex. xxiii. 15; xxxiv. 20; comp. Deut. xvi. 16) those who came to the Sanctuary to attend the festival were not to appear empty-handed before the Lord, but "every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee."

The זֶבֶח ("to sacrifice") is to be understood of the Shelamim, which consisted of free-will offerings (Deut. xvi. 10), partly from the tithes set apart for this purpose (Deut. xiv. 22 sq.) and the first-born of cattle (Deut. xv. 20; Numb. xviii. 17), which were preceded by burnt offerings, (Numb. x. 10) and followed by joyful feasting. (Oehler, Herzog R.-E. IV. 386). With reference to this sacrificial meal, which belonged essentially to the *peace-offerings* (Shelamim), the whole act of sacrifice is designated by זֶבֶח, because this word denotes slaying with reference to a meal to be afterwards held, and the expressions שְׁלָמִים (peace-offerings) and זִבְחֵי (sacrifices) are exactly equivalent, the זֶבֶח זֶבֶח ("to sacrifice a sacrifice") being used of the Shelamim. This peace-offering, whose performance is called זֶבֶח "slaughter," was preceded by a sin-offering and a burnt-offering, of which the former removed the alienation from God occasioned by sin, and the latter through the worship offered made the offerer acceptable in the sight of God; and thus the peace-offering was the representation and confirmation of the relation of integrity, the peaceful and friendly communion between the Lord and the man who was brought near to Him (שֵׁם *integer fui*); comp. Oehler in Herzog X. 637, Hengstenb. *Beitr.* III., p. 85 sq.

To the Lord of Hosts, Jehovah Sabaoth. Elkanah draws near with worship and with sacrifice. The signification of the name יְהוָה [Jahveh, which probably, and not Jehovah, is the correct pronunciation,—Tr.] is the ground of the worship and of the presentation of the offering. The living, unchangeable eternal God, who by His historical self-revelation as His people's Covenant-God has prepared Himself the name by which

* The addition of the Sept. ἡ Ἀρπαβαῖν does not warrant the supposition that the corresponding Heb. expression has fallen out after מִקְרָיו, but seems to be an explanation of the translator.—חֵמֶשׁ לְשָׁנָה not "at his usual time" (Luther), nor "state is dubious" but "from year to year," yearly (Ex. xiii. 10), comp. ii. 19; זֶבֶח הַיָּמִים "the yearly offering."

they are to know and call Him, and by which He comes into direct intercourse with them, has thus first made possible for His people the worship and sacrifice which they are to bring to His honor, and also made it a sacred duty.

In Shiloh Elkanah brings his offering to the Lord of Hosts. Shiloh (שִׁלֹה), that is, "Rest") lay in the territory of Ephraim, "on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem and on the south of Lebonah," Judg. xxi. 19. Here the Sanctuary of Israel, the Tabernacle with the Ark, which immediately after the entrance into Canaan was placed in Gilgal (fifty stadia from Jordan, ten from Jericho), was located from the time mentioned in Josh. xviii. 1 (the sixth year after the passage of the Jordan according to *Joseph. Ant. V., i. 19*), to the capture of the Ark by the Philistines. For a time only, during the Benjamite war (Judg. xx. 27), the Ark was in Bethel. Shiloh was the permanent seat of the Sanctuary till the unfortunate Philistine war under Eli. And this Sanctuary was, during the whole period of the Judges up to Samuel's time when the Ark fell into the hands of the Philistines, the only one that the people of Israel had, the national Sanctuary instituted by Moses, where men came into the presence of the Lord, where all sacrifices were offered and the great festivals celebrated, where the whole nation assembled: the dwelling, the house, the temple of God (vers. 7, 9, 22). In regard to *Shiloh* as the religious centre of the people during the whole period of the Judges on account of the location there of the Sanctuary with the Ark by Joshua, see for further details Hengstenb. *Beitr.* [Contrib.] III., p. 52sq. Shiloh was the home of the prophet Ahijah under Jeroboam II. (1 Ki. xi. 12, 14) and was still in existence at the time of the Exile (Jer. xli. 5). Jerome found there some ruins and the foundation of an altar (see on Zeph. i. 14). According to Robinson (III. 302sq. [Am. ed. II. 267-270]) and Wilson (*The Lands of the Bible*, II. 292sq.) the ancient Shiloh is the present ruin Seilûn, whose situation answers exactly to the description in Judg. xxi. 19. The position of the place was such that, in accordance with its name, the Sanctuary of Israel could there have a quiet permanent place. This quiet place, situated on a hill (Ps. lxxviii. 54) was the scene of the mighty revolution brought about in the history of the Theocracy by the call of Samuel to be the Prophet of God and by the overthrow of the priestly house of Eli.

Instead of "and there the two sons, etc." (שְׁנֵי בָנָיו) the Sept. gives καὶ ἐκεῖ ἔῃ καὶ οἱ δύο υἱοὶ αὐτοῦ ("and there Eli and his two sons," ver. 3), as if the text had read "and there Eli," etc. (עֲלֵי שְׁנֵי); but this is clearly a change of the original text occasioned by the fact, which seemed strange to the translator, that not Eli but his two sons are mentioned at the beginning of the Book. This mention of the priests accords with the following narrative, which speaks of the sacrificial function, which Eli on account of age no longer discharged. Eli, though termed only priest, yet filled the office of High-priest, but had made over the priestly duties to his sons; hence it is that they, and not he, are here specially mentioned as

persons who were priests to the Lord (שְׁנֵי כֹהֲנֵי ה'), by which it is intimated that there were others who performed this priestly service before the Lord. From the fact that only these two, with their father, are here mentioned expressly, it has been concluded that the Priesthood was numerically very meagre and simple; but this conclusion is wholly unfounded; for, on the one hand, not all the priests are mentioned here, but only the two who figure in the succeeding history and illustrate the corruption of the Priesthood, and, on the other hand, from the fact that all Israel sacrificed at the Sanctuary at Shiloh it is clear that two or three priests would not suffice for the service, comp. ii. 14, 16. What a contrast is given us here in the two sons of Eli, representatives of a priesthood inwardly estranged from God and sunk in immorality, and the pious God-fearing Elkanah and his consecrated wife Hannah!

Ver. 4. "The day" (יְדִיּוֹם), that is, on the day when he came to Shiloh to sacrifice.*

That Elkanah's sacrifice (זֶבַח) was a praise or thank-offering is clear from what follows; for, according to the Law (Lev. vii. 15) the flesh of this offering, of which the offerer kept a part, had to be eaten on the day on which it was brought. This *praise-offering* or *thank-offering* is (Lev. vii. 11sq.) the first and principal sort of the peace-offering (זֶבַח שְׁלָמִים) or זֶבַח הַתְּנוּחָה - שְׁלָמִים, vers. 13, 15), the sacrifice of the thankful recognition of God's undeserved benefits. The second sort of peace-offering is the vow-offering (זֶבַח נֶדֶר), which was promised when a request was made for God's favor, and offered when it was granted; the third sort is the free-will-offering (זֶבַח חֵלֶבֶת) for a special experience of God's favor, and in a wider sense a voluntary contribution to the Sanctuary and its furniture [Ex. xxxv. 29.—Tr.].—Elkanah's whole family took part in the feasts which he made there from the Shelamim [peace-offerings] in accordance with the provision of the Law, Deut. xii. 11, 12, 17, 18. These meals had a joyful character, comp. Deut. xii. 12; xvi. 11; xxvii. 7. In Elkanah's household this joy was disturbed all the while by the childlessness of Hannah.

While he divided to Peninnah and her children their pieces, parts, portions of the flesh of the offering, he gave Hannah

Ver. 5. כָּנָה אֶחָת אֲפִים. Of the various explanations of these words (in which the אֲפִים makes the difficulty), only two now deserve consideration; the first (Syr., Targ., Geesen., Winer, De Wette, Bunsen, Keil [Wordsworth, *Bib. Com.*, Cahen]) takes אֲפִים in the sense of "persons," so that it would read "a portion for two persons," or "for persons" ([Fürst, Bunsen, that is, "a large piece"]); the second (Thenius, Böttcher, *neue exeget. krit. Aehrenlese* s. A. T., p. 85sq.) after the Vulgate and Luther renders אֲפִים "sad," or better, "displeased," "unwilling." Against the first

*[The phrase יְדִיּוֹם הַיּוֹם means "once," or "it happened once," the Heb. using the Def. Art. (because the day is defined by what follows) where we use an indefinite phrase. See 2 Kings iv. 8, 11, 18.—Tr.]

explanation is the fact that the sing. אִישׁ never has the meaning "person," nor can it be shown that this meaning belongs to the dual; it means "countenance," but it is only by forcing that the signification "person" can thence be gotten (Keil)

on the ground that אִישׁ is equivalent to אִנְשֵׁי in 1 Sam. xxv. 23, and אִנְשֵׁי is used for "person" in 2 Sam. xvii. 11. It is, however, on linguistic grounds, better to explain the word, according to its usual signification, as expressing a displeased disposition or emotion, akin to anger. It is then to be taken adverbially (as, for example, the opposite feeling אִנְשֵׁי , Deut. xxiii. 24; Hos. xiv. 6) equivalent to אִנְשֵׁי in Dan. xi. 20, "in anger."

In contrast with the joy which ought to have reigned undisturbed at this feast, Elkanah's heart was full of sadness because his beloved Hannah remained without the blessing of children, while her adversary, proud of her children, vexed her with it; for childlessness was held to be a great misfortune, a reproach, yea a divine punishment (Gen. xix. 31; xxx. 1, 23). The one portion, which alone he could give Hannah, was a contrast to the many portions which he gave to Peninnah and her sons and daughters, and was, as it were, the mark of her desolate despised condition over against the fortunate and boastful Peninnah.

[It is difficult to give any satisfactory rendering of this much-disputed phrase. The word אִנְשֵׁי has only three meanings in the Old Test. (excluding this passage): 1) nostrils (Gen. ii. 7; Lam. iv. 20); 2) face (1 Sam. xx. 41); 3) anger (1 Sam. xi. 6). The rendering, therefore, "sadness," "displeasure," defended above by Dr. Erdmann, is hardly allowable. Nor does the word mean "person," in 2 Sam. xvii. 11 (adduced by Keil) the similar word אִנְשֵׁי means not "persons" but "presence," and offers no support to this rendering. The Chaldee translation "a chosen portion" takes it in the sense "presence," "a portion worthy to be set in one's presence," as the bread in the Tabernacle was called לֶחֶם פָּנִים "bread of presence," "show-bread." Another translation (mentioned by Gesenius, *Theodorus s. v.*) is "one portion of faces," that is, two slices of bread with meat between. The Syriac translation "double" is apparently based on an accidental resemblance in two words. The Sept. omits the word and renders "one portion," but the context requires an explanatory word here. The original strictly allows only two translations, either "a portion of anger" (so Abrahams, who speaks of two angers or griefs which Elkanah had), which seems out of keeping with Elkanah's character, or "a portion set in one's presence," that is, "an offered portion," which is jejune. In this failure of the strict rendering to make sense, it is perhaps better to conjecture a meaning "persons" for אִנְשֵׁי , (following Syr. and Arab.) and render "a double portion."—Tr.].

Vers. 6-8. *Hannah, provoked by her adversary, consoled by Elkanah.* Peninnah is Hannah's adversary on account of Elkanah's special love for the latter (ver. 5); out of jealousy she is her rival. Bigamy, which is in opposition to God's appointment, bears its bitter fruits for Elkanah and his

house.— אִנְשֵׁי —"with anger (or vexation) also." אִנְשֵׁי is not simply "vexation" in a subjective-intransitive sense, but is found also in an objective-transitive sense, as in Deut. xxxii. 27 (the wrath which the enemy produces in me) and 2 Kings xxiii. 26 (אִנְשֵׁי , provocations to anger, in reference to God). This last is the sense here also, and the אִנְשֵׁי ("also") indicates the heaping up of anger and vexation which Peninnah occasioned in Hannah. In what sense and with what design Peninnah did this is shown by the following words (אִנְשֵׁי , etc.). The word (אִנְשֵׁי) in Hiph. means "to rouse, excite, put in lively motion;" here, as the context (אִנְשֵׁי) shows, against God; she not only held up before her her unfruitfulness, itself reckoned a reproach, but represented it also as a punishment from God, or at least as a lack of God's favor.—In ver. 7 Elkanah cannot be taken as subject, as is done in the present pointing (אִנְשֵׁי); for in the preceding independent sentence (ver. 6) Peninnah is the subject; still less, for the same reason, can the suffix in אִנְשֵׁי (when she went up) according to this construction be referred to Hannah. In accordance with the tenor of the narrative it is better, with Luther, De Wette, Bunsen, Thenius, to read אִנְשֵׁי and translate "and so it happened." [Others read not so well אִנְשֵׁי "and so she did."—Tr.]. The two אִנְשֵׁי (so . . . so) correspond therefore in relation to Peninnah's conduct, not in relation to Elkanah's bearing towards Hannah, and Peninnah's provocation (Keil). "So it happened (in reference to Peninnah) etc., thus she provoked her (Hannah)." The words "and she wept, etc." (אִנְשֵׁי) are referred naturally to Hannah by a sudden change of subject, which is allowable only in this understanding of the subjects from "it happened" (אִנְשֵׁי) on.—In ver. 8 *Elkanah's consoling address* is contrasted with Peninnah's provocations. After "Hannah" the Sept. adds: "and she said, 'Here am I, my lord, and he said,'" but we are not to suppose (with Thenius) that the corresponding Hebrew words have fallen out of the text, for this phrase, a very common one in the circumstantial accounts of speeches and conversations, is here clearly an insertion. The attempt to give a more fitting expression to Elkanah's feeling gives too subjective a character to this reading; and this feeling is sufficiently portrayed by the Masoretic text, in which the first three questions about the why or wherefore of her grief set it forth in a climax (weeping, not eating, grief of heart). The translation of the Sept. *τί ἐστὶ σοι ὄν;* ("what is to thee that") does not warrant us in taking (with Thenius) for the original text the corresponding Heb. (כִּי לָךְ) instead of "why" (לָמָּה), for, comparing it with *lvari* [why] for the second and third "why" of the Heb., it is easily explained as a freedom of the translator. Elkanah, by the reference to himself, "am I not better to thee than ten children?" will comfort his wife for her lack of children. This supposes that she feels herself united to him by the most cordial love. We here have a picture of deepest and

tenderest conjugal love. The number ten is merely a round number to express many.

II. Hannah's Prayer for a Son. Vers. 9-18 a.

1. First in vers. 9-11 an account is given of her *prayer and vow* before the Lord. The "eating and drinking" is the sacrificial meal of the whole family, at which Hannah was present, though out of sorrow she ate nothing, and at the conclusion of which she rose up in order to pray to the Lord. As it is expressly said, "she ate nothing," and Elkanah asks "why eatest thou not?" we must not, with Luther, translate "after she had eaten," on the groundless assumption that she had done so on Elkanah's consoling address (Von Gerlach). The Sept. renders rightly according to the sense *μετὰ τὸ φαγεῖν αὐτοῦς* [after they had eaten], though this does not justify us (Then.) in so reading the Heb. (אָכַל). The passage from rose up (וַתָּקָם) to drunk (וַתִּשְׁתֵּי) on this Inf. Abs. for Inf. Con., see Ewald, § 339 b) is to be connected with *prayed*, ver. 10 (וַתִּתְפַּלֵּל) the latter expressing the act which followed her rising from the meal; the rest, from "Eli" to "soul" is parenthesis, which, in two circumstantial sentences, gives the ground and explanation of the following narrative. *Eli's sitting* at the entrance of the Sanctuary is specially mentioned because of his after conduct to the praying Hannah; *Hannah's bitterness of soul* is mentioned because it was the reason of her praying to the Lord. [The Heb. favors the translation, ver. 9, "after she had eaten ... and drunk;" it may be a mere general expression, or she may have yielded to her husband's request. There is no contradiction in this case between ver. 7 and ver. 9. See *Bib. Comm. in loco*.—Tr.]

In distinction from his sons, who are called "priests of the (to the) Lord" (כֹּהֲנֵי יְהוָה), Eli is called *the priest* (וְהַכֹּהֵן). Though called simply "the priest," he yet filled the office of High-Priest (Aaron and Eleazar, his son, are so called Num. xxvi. 1; xxvii. 2). In the beginning of the period of the Judges Phinehas, son of Eleazar, was High-Priest, Judg. xx. 28. This office was bestowed not only on him, but also on his posterity, Num. xxv. 13. At the end of the period of the Judges it is in the possession of Eli, who, however, was a descendant, not of Eleazar and Phinehas, but of Ithamar, Aaron's fourth son. In 1 Sam. ii. 28 the continued existence of the High-priesthood from its institution to Eli is taken for granted, and is confirmed by Jewish tradition (Josephus, Ant. V. 11, § 5). According to this the High-priesthood continued to exist indeed in the period of the Judges, but did not remain, in accordance with the promise in Num. xxv., with "the seed of Phinehas," but passed over to the family of Ithamar. It is not our author's purpose to tell anything of the history of the High-priests and Judges. What he relates in the beginning of his Book of Eli and his sons serves only to illustrate the history and importance of Samuel's call, and to show that it was a historical necessity that the reformation of religious-moral life should be undertaken by the Prophetic Order which entered with Samuel as a

new and mighty factor into the development of the Theocracy over against the corrupted priesthood.—The door-post (מַדְבָּח), at which Eli sat, hardly accords with the curtain which formed the entrance to the Holy Place, except on the supposition that, after the Sanctuary was permanently fixed in Shiloh, a solid entrance-way, perhaps of stone, with doors, was built; this is favored by iii. 15, where the "doors" are presupposed by the door-post here. הַיָּבֵל יְהוָה is the Tabernacle in relation to God as King of Israel; it is his "palace" where, in His royal majesty as "King of glory" (Ps. xxiv.), He dwells in the midst of His people, meets with them, and holds with them covenant-communion (Ex. xxv. 8; xxix. 45, 46).—Hannah was "in bitterness of soul" (כִּרְתַּת נַפְשִׁי) at the continuance of her hopelessness, and the vexations which she suffered from her adversary (comp. 2 Kings iv. 27).—Her supplication was the outpouring of her troubled soul before the Lord, and the words of the prayer (that her request for a son might be heard) were accompanied with many tears (וַתִּבְכֶּה תְּבִיבָה); that was the expression of her grief because her petitions had been hitherto unheard.

Ver. 11. *And she vowed a vow* is, as it were, the superscription and theme of the following words, which form a vow-prayer. The word here used (וָיָא) usually means the *positive* vow (Num. vi. 2-5 is an exception), the promise to return fitting thanks to the Lord, in case the petition is granted, by something performed for His honor or by an offering (the first ex. is in Gen. xxviii. 20-22); the *negative* vow, the promise to refrain from something, is וָאִם or וָאִם=obligatio (Num. xxx. 3). The former is connected with the Shelamim, as here Hannah's vow with Elkanah's peace-offering. [For the law of vows in the case of married women, see Num. xxx. 6-16.—*Bib. Comm. in loco*.—Tr.]—Hannah addresses Jehovah Sabaoth in view of His all-controlling power, by virtue of which He can put an end to her disgrace. The "if" (וָאִם) denotes not doubt, but the certainty of the fact, that, etc. The three-fold expression: "if thou wilt look on the affliction of thine handmaid, and remember me, and not forget," betokens in the clearest manner her confidence that God cares for her, has fixed His eyes on her person and her troubles, and characterizes the fervor and energy of her believing prayers. The thrice-repeated "thy handmaid" expresses the deep *humility* and resignation with which she brings her petition to the Lord. The object of her petition is male seed, a son. (וָאִם שְׂמֵךְ plural of שֵׁךְ, comp. Ewald, § 186 f.)—[The Sept. has ἐπιβλέψης ἐπὶ τὴν ταπεινώσειν τῆς δούλης σου, which are the identical words of the Magnificat. He hath regarded the low estate of his handmaid (Luke i. 48). *Bib. Comm. in loco*.—Tr.]—The vow (then I will give him, etc.) has two parts: 1) the consecration of the son all the days of his life to the Lord; she will give him to the Lord for His own, that he may serve the Lord all his life in the Sanctuary.* The emphasis is on

* [This local service promised by the mother was afterwards interrupted, chiefly by the call of Samuel to higher duties as prophet. To the mother the Sanc-

the words "all the days" (כָּל-יְמֵיָּו): the son was already called and pledged as Levite to service in the sanctuary, but not till his thirtieth or twenty-fifth year, and then to periodical service; Hannah consecrates him to the Lord all the days of his life, that is, to a life-long and constant service in the sanctuary. But this is entirely independent of the second part of the vow. 2) "No razor shall come upon his head," that is, he shall be a Nazir (נָזִיר), one set apart to the Lord. The nazirate (naziriteship), as we see it in its representatives in the time of the Judges, Samson and Samuel, belonged to the holy institutions with which special consecration to God was connected. The Nazirite-vow belonged to the negative or abstinence-vows. According to the legal prescriptions in Num. vi. 1 sq. (which indeed presuppose the nazirate as a custom, and only regulate it, and affirm its importance), the characteristic marks of the Nazirite were the refraining from wine and all intoxicating drinks, letting the hair grow, and avoiding defilement by corpses even of the nearest kin. The one controlling ethical principle in these three negative prescriptions is expressed in vers. 2, 5, 8: the separation or abstinence is *for the Lord*; the Nazir is holy to Jehovah (קָדֵשׁ לַיהוָה). To the negative element answers the positive—the special devotion and consecration of person and life to the Lord. This shows itself 1) in the abstinence from intoxicating drinks, which betokens the maintenance of complete clearness of mind for the Lord in the avoidance of sensual indulgences which destroy or hinder communion with God; 2) in avoiding contact with the dead, which sets forth the preservation of purity of life against all moral defilement, and its complete devotion to the *living* God, and 3) in keeping the razor from the free-growing hair, which indicates the refraining from intercourse with the world, and the consecration of the whole strength and the fulness of life, whose symbol is the free growth of hair as the ornament* (קָדֵשׁ of the Lord, ver. 7) of the head. It is in keeping with the great importance which is attached (in ver. 7) to the hair of the Nazirite as "consecration (קָדֵשׁ) of his God upon his head," that here this mark alone is mentioned, and Hannah thereby distinguishes her desired son as one vowed to God, see Num. vi. 11. Comp. Oehler in Herzog's *R.-E. s. v. Nasiräat*. [A similar omission occurs in the case of Samson, Judg. xiii. 5, who is, however, called a Nazirite. It may, perhaps, be doubtful whether all the conditions of the Nazirate were observed in these cases. Comp. the fuller statement concerning John the Baptist, Luke i. 15. The Sept. inserts "And he shall drink neither wine nor strong drink," plainly an addition to bring it into exact accordance with the law in Num. vi. It is possible that some freedom was used in making the vow, as the time was left at the option of the

sanctuary seemed the best pursuit of life; but God had something better for the son. Yet Hannah's devout spiritual purpose is maintained in her son's life.—T.L.]

* [This word נָזִיר in Num. vi. 7 means "consecration," not "crown," or "ornament." The root (Arab. *nadhara*) means to "set," "impose," and thus is applied to setting apart the Nazir, or to setting a crown on the head of a priest or king.—T.L.]

consecrator. Samuel was what the Talmud calls נָזִיר עוֹלָם, "a perpetual Nazirite."—The preservation of the hair does not seem to symbolize withdrawal from the world; and in fact the Nazirite did not lead a secluded life. The view of Oehler, adopted above by Erdmann, that the hair represents vigor and life, is perhaps supported by the connection between the hair and strength in Samson's case. Another view, that it symbolizes the subjection of man to God, is adopted by Baumgarten and Fairbairn; the latter refers to Paul's teaching in 1 Cor. xi. 10. On the general subject see Smith's *Bib. Dict.*, Fairbairn's *Typology* II. 346.—Tr.]—The nazirate is in its essential elements related to the priesthood, and represents the idea of a truly priestly life withdrawn from earthly-worldly things and devoted to God. But it has nothing in common with the priestly order as such; it was, along with that, a special temporary form of consecration to the Lord in opposition to the unholy, impure life of the world. The Nazirites were not bound to service in the sanctuary, and not all who were called to this service were Nazirites. The son whom Hannah had consecrated by her first vow to life-long service in the sanctuary she consecrated by her second to be a Nazirite for life. The latter was the condition and foundation of an all the more hearty and faithful devotion to the Lord in His sanctuary-service. The life-long nazirate, to which children could be devoted before birth, as was true here and with Samson (comp. John the Baptist), was the highest and most comprehensive presentation of that idea. This double vow of Hannah and its fulfillment gave to Samuel from childhood on the disposition of heart and direction of life towards the Lord, in which all the powers of his mind, all the striving and struggling of his inner and outer life were consecrated for the performance of the holy mission which he had received from the Lord.

2. Vers. 12, 13. *El's profane view* of the condition of the praying Hannah. Her manner of praying is very distinctly described: 1) she prayed much and long, before the Lord—this marks the energy of thorough devotion and ardent piety towards God; 2) she spake to her heart (לֵבָהּ) is not "in," nor is it=לֵבָהּ, Gen. xxiv. 25, where there is a similar phrase); in her prayer Hannah looked altogether into her heart, that she might obtain consolation and rest for it, and thus it was certainly in fact speaking in her heart. This marks the deep sincerity of heart, the profound concentration and emotion of soul with which she prayed; it was so intense that only her lips moved as the involuntary expression of her emotion, and her voice was not heard, which was the necessary result of the fact that her heart was turned in on itself and thoroughly immersed in God.—In contrast with this picture of the believing suppliant, *El's conduct* is portrayed as really profane; his view of Hannah's condition is precisely the opposite of the truth. He appears here as a very bad Judge. He judges merely from the outward appearance; he looks only at the movement of her lips (דָּבָר), which from the Heb. expression (נִזְעַר) must have been lively; he remains fixed at the surface, while, consider-

ing the source of Hannah's emotion, he ought to have seen the prayerful energy of her heart through the outward appearance; he passes rash judgment on her, holding her from the signs of her emotion to be a *drunken* woman; instead of "making the best" of what seemed to him strange, he *suspiciously* takes it in the worst sense, for he must have seen that Hannah came to pray, and was really praying, and need not have thought of drunkenness to explain her demeanor. There is a noteworthy irony in the fact that, while the High-priest takes her to be drunk, she has made a vow for her son which looks to the very opposite. This conduct is characteristic of Eli. With all his piety and good nature, he was lacking religiously and morally in proper earnestness and true depth and thoroughness. To the same source, his natural-fleshly disposition of heart, whence came his conduct towards his unworthy sons, we must refer his profane conduct and his so false judgment on the praying Hannah. Yet there was some ground for his hasty suspicion of Hannah in the frequent occurrence of such cases in connection with the sacrificial meals; and this points to a certain externalized and brutalized condition of the religious-moral life in the very precincts of the sanctuary under a brutalized priesthood. "Such heartfelt prayer seems not to have been usual at that time" (Bunsen).

8. Vers. 14-18 a. *Hannah's conversation with Eli concerning her prayer* shows again the striking contrast between Eli's pre-judgment of her condition and her real frame of heart (vers. 14, 15), and Hannah's deep heart-felt piety as the source of her supplication (vers. 15, 16), but brings out also Eli's better nature, the expression of which is the wish for a blessing (vers. 17, 18).

Ver. 14. Eli sat at the door-post of the sanctuary no doubt to keep watch and prevent all things improper; but his address to Hannah shows how unworthily he did it. The question "How long wilt thou be drunken?" must have wounded her heart all the more in the sorrowful mood of her prayer, and grieved her no less deeply than Peninnah's speech. (On the form *השתכר* see Ewald, § 191, and Gesen., § 47, 3). The order: "put away thy wine from thee," that is, "take steps to get sober again," or "go and sleep off thy debauch" (comp. xxv. 37), is as rude and profane as the question—least of all becoming to, and to be expected from, a priest. Here, looking at Eli's sons, we cannot but think of the German proverb: "The apple falls close to the tree."* It is the same unworthy littleness that we see in Acts ii. 13 ("they are full of new wine"). The Sept. has here in Eli's interests inserted "youth, servant" (*νεανίας*) before "Eli," and put the rudeness off on him; but then his dismissal must have been mentioned here, and Hannah could not have answered the servant: "no, my lord," which words are addressed to Eli (comp. Böttch. against Thenius). To Thenius' remark that the masoretic recension has here for unknown reasons abridged, we reply that *such* abridgement, which sets Eli in so bad a light, certainly cannot be regarded as probable. In reference to the "servant" of the

Septuagint, the canon of criticism holds that the harder, more offensive reading is to be preferred.

Ver. 15sq. *Hannah's answer* is an energetic denial of Eli's charge; in the spirited fullness of her reply, we may see something of the indignation which Eli's unworthy speech had called forth in her heart. Her language is in part a denial of his assumption, in part an explanation of her condition of mind as the reason of her conduct in prayer; each of these parts has a three-fold expression, so that each denial answers to an explanation. First, she denies simply and sharply with "no, my lord" (*אין לי*) the drunkenness imputed to her, and explains that her condition of soul is one of *deep sorrow*. According to the masoretic text Hannah says: "I am hard of spirit" (*קשה רוח*). Though in Ezek. iii. 7 the similar phrase "hard of heart" (*קשה לב*) means "obstinate," "stiff-necked," yet the combination of this Adj. (*קשה*) in the signification "heavy" (Judg. iv. 24 [the hand . . . was heavy against Jabin]; Ex. xviii. 26) with the subst. (*רוח*) = disposition, mind, Gen. xli. 8; Ps. xxxiv. 19 [18]) may give the signification "*heavy-hearted*." It is not clear why it should sound strange (as Thenius thinks) that Hannah, in her condition, should speak of herself as heavy-hearted; the expression is so natural in reply to Eli's outspoken suspicion, that she had dulled her mind with intoxicating drink. Hence, also, follows immediately the express denial of this suspicion. The Sept., on the other hand, has the strange expression: *γυνή ἐν σκληρῇ ἡμέρᾳ ἐγώ εἰμι* (I am a woman in a hard day). This is based on the reading "hard of day" (*קשה יום*), an expression which in Job xxx. 25 ["in trouble"] describes one who has a hard day, a hard life, is unhappy. So the Vulg.: *infelix nimis ego sum*, "I am very unfortunate." Perhaps this is the original reading, as Thenius supposes. Clericus: "This reading is not to be wholly despised."—The negation advances from the simple "no, my lord," to the denial that there is anything in her case to produce drunkenness, that is, that she has drunk wine or any intoxicating drink (*שכר*); with this denial she connects, so as to bring out a sharp contrast, the explanation and assurance that she has "poured out her soul before the Lord." Comp. Ps. xlii. 5 [4]: *I pour out my soul in me*; Ps. lxii. 9 [8]: *Pour out your heart before him*; and Ps. cxlii. 3 [2]: *I pour out my complaint before him*." This expression, common in German [and English] also and Latin (*fundere preces*), indicates the lightening of the deeply moved, sorrowful heart by complaints, petitions, etc., before God the Lord, based on humble submission to His will and trust in His help, that is, on the opposite of the feeling which Peninnah wished to excite in Hannah (ver. 6). Comp. Calvin on Ps. cxlii. 3: "He sets the pouring out one's thoughts and telling one's trouble over against the confused anxieties which unhappy men nurse in their hearts, preferring to gnaw the bit rather than flee to God." Such pouring out of the heart before the Lord witnesses for Hannah of itself against Eli's charge of intemperance and drunkenness.—A third and still stronger denial she

* [Equivalent to the Eng.: "Like father, like son."
—Th.]

makes (ver. 16); and this time it refers to the bad, worthless character which he had imputed to her. "Daughter of worthlessness" (on the etymology of *לְרָעָה*, comp. Gesen. a. v.)=bad woman. The words "count not," etc. (*לֹא-חֲשׂוֹבָה*, etc.) cannot be explained: "Do not make me the scorn of bad women" (Clericus), but must be rendered: "Do not in thought set thy handmaiden before (*לְפָנַי*) a worthless woman," that is, let not thy handmaid be taken for a worthless woman, do not liken her to such a one. She grounds her denial of this bad opinion of her on the assurance, which answers to the two positive explanations, and forms their conclusion, that out of the *abundances* (*רַב*) of her complaint and grief she had spoken "hitherto" (*לְהַיּוֹמָהּ*), that is, as long as Eli had observed her.—Comp. Calvin *ad A. I.*: "Consider the modesty of Hannah, who, though she suffered injury from the High-priest, yet answers with reverence and humility."

Ver. 17. *Eli's reply.* Eli, as Calvin remarks, "not only insulted a feeble woman, but blasphemed against God Himself, though unintentionally." Now he retracts his accusation; indeed, he really, though silently, accuses himself of injustice to Hannah, in that 1) he replies with the usual parting-formula "Go in peace?" and 2) he adds the wish that her request may be granted.

לְפָנַי is for *לְפָנֶיךָ*). There is no prophecy in this; it was a wish which God fulfilled.—Ver. 18. *Hannah's answer* does not ask for his mediation (Keil), but is a respectful request that the High-priest would further grant her his favor, as he had already done (comp. ver. 26).—[There seems to be no advantage in closing this section in the middle of ver. 18. The latter part of the verse forms a fitting conclusion to the interview of Eli and Hannah, since it describes the result to Hannah of her prayer and conversation, and ver. 19 begins a new narrative, as in Eng. A. V.—Tr.]

III. The Answer to the Prayer. Vers. 18 b-20.

Hannah went her "way," namely, back to her husband. The words of the Sept.: "and she went to her inn" and (after "she did eat") "with her husband and drank," are explanatory and descriptive additions to the original text; it is inconceivable why these words, if they stood in the text originally, should have been left out. [The words "and did eat" are wanting in the Syriac and Arabic versions and in five MSS. of Kennicott, and were omitted perhaps because supposed to be inappropriate; but they fitly describe Hannah's more cheerful mood.—Tr.] "And her countenance was no more to her"—that is, her countenance was no longer disturbed as before. There are similar expressions in German. Comp. Job ix. 27, where, from the context, the word "countenance" (*פָּנָי*) is likewise to be taken in the sense "sad countenance" ["heaviness" in Eng. A. V.—Tr.].*

* [So the Vulg. Chald. "bad countenance;" Syriac "disturbed count." Vulg. "in diuersa mentis;" Arab. "changed on account of the reproach of her rival;" Sept. "her countenance no longer fell."—Tr.]

Ver. 19 describes circumstantially and vividly, almost solemnly, the *return* to Ramah after early worship together before the Lord. Elkanah *knew* his wife (*יָדָע*, "know," as in Gen. iv. 7). "The Lord remembered her," indicates the fulfilment of her request; the divine control, under which (ver. 11) she had placed herself, is quite appropriately here again expressly mentioned. At the end of the verse the Sept. (Alex.) adds "and she conceived," explaining and filling out the "remembered." There is no necessity for supposing (with Thenius, following the Sept.) that this expression has fallen out of the original text, where it was a needful explanation of the "remembered," since in the following ver. 20 the significance of the latter is expressed, though it cannot be considered a mere addition. [The change in the text of the Sept. (in the Vat., not Al.) is easily explained. The Heb. (ver. 20) reads "and in the course of time Hannah conceived and bare a son." The Greek translator stumbled at the place assigned the conceiving, and therefore changed the word from *after* to *before* the "course of time." The difficulty is removed when we remember that "conceived and bare" was the common phrase to express the birth of a child. The other versions sustain the Heb. order of words.—Some Heb. MSS. read "in the course of a year" (so De Wette), or, as some translate, "at the beginning of the new year" (in the autumn, Feast of Tabernacles), but there is no authority for this.—Abarbanel: "At the end of a month."—Tr.].—Ver. 20. "Up to the circuit or conclusion of the days or of the regular time"—that is, not "in the space of a year," but "at the conclusion of the period of pregnancy" (Thenius), at the end of the time necessary for what is afterwards said.—"She bare a son, whom she called Samuel." Hannah herself gives the explanation of this name, not etymological but factual, "I asked him from the Lord." (On the form *שְׁמוּאֵל* see Gesen. 44, 2, Rem. 2.) According to this explanation the name *שְׁמוּאֵל* (which belongs to two other persons only, Numb. xxxiv. 21; 1 Chr. vii. 2) is formed by contraction from *שְׁמוּעָה*, the *y* falling out (Ewald, *Gr.* § 275, A. 3). The Rabbinical derivation from *שְׁמוּאֵל*, whence *שְׁמוּאֵל* and *שְׁמוּאֵל* is far-fetched and improbable. [That is, "asked of God"]. The name signifies literally "heard of God," *auditus Dei*. For Samuel was for his mother the sign of a special answer to prayer. Similar names of children, suggested by their mothers' experiences at their birth, are found elsewhere, for example, in Jacob's children (Gen. xxix. 32 sq.; xxx. 5 sq.).—The omission of "and she said" is original; the Sept. has clearly again here filled out and explained (against Thenius). Hannah's saying, introduced without this addition, is thereby characterized as an explanation, historically handed down, of this name in reference to what preceded Samuel's birth. [This whole incident is discussed in the Talmudical Tract "*Berakoth*," fol. 31 b, but the discussion offers nothing of special value.—Tr.].

HISTORICAL AND THEOLOGICAL.*

[This is the appropriate place to introduce a brief statement of the *chronological* relation between the latter part of "Judges" (end of chap. xvi.) and the beginning of "Samuel." We shall not attempt to discuss the various schemes of the chronology which have been presented by different writers, but merely give the biblical data for determining the chronological relations of Samson, Eli, and Samuel. The first datum is given in 1 Kings vi. 1, and, putting the fourth year of Solomon B. C. 1012, fixes the Exodus in B. C. 1492, the entrance into Canaan B. C. 1452, while David's accession falls B. C. 1056. The second datum is found in Jephthah's statement, Judg. xi. 26, according to which the beginning of his judgeship falls 300 years after the entrance into Canaan, that is, B. C. 1152. From this time to the death of Abdon (Judg. xii. 7-15) is thirty-one years, and Abdon's death is to be put B. C. 1121. We have thus between the death of Abdon and the accession of David a space of sixty-five years in which to put Samson, Eli, Samuel, and Saul. It is clear that their histories must be in part contemporaneous. Eli dies an old man, while Samson is yet a youth, and Samuel is an old man when Saul is anointed king. The following table may give approximately the periods of these men:

Samson's Judgeship,	B. C. 1120-1100
Eli's Life (98 years)	" 1208-1110
Eli's Judgeship (40 years)	" 1150-1110
Samuel's Life	" 1120 (or 1130)-1060
Saul's Reign	" 1076-1056

According to this view the judgeships of Samson and Eli were in part contemporaneous, and Samuel was twenty (or thirty) years old when Samson died, the work of the latter being confined to the west and south-west, while Samuel lived chiefly in the centre of the land. The forty years of Philistine oppression (Judg. xiii. 1) would then be reckoned B. C. 1120-1080, reaching nearly up to Saul's accession, and the third battle of Ebenezer would fall in B. C. 1080 when Samuel was forty years old. Hannah's visit to Shiloh occurred about (or, a little before) the time that Samson began to vex the Philistines, but it is probable that the hostilities were confined to the territories of Judah and Dan. Partly for this reason, and partly because the history has been given already in the Book of Judges, our author does not mention Samson, whose life had no point of contact with that of Samuel, who is the theocratic-prophetic centre of the Books of Samuel. On the general subject see Herzog, *Art. "Zeitrechnung (biblische)"*, Smith's *Dict. of Bible, Art. "Chronology," Comm. on Judges* in Lange's *Bible-work*, and Smith's *Old Testament Hist.*, chap. 17, Note (A) and ch. 19, Note (A). But it is doubtful whether we have sufficient data at present for settling the question.—Tr.]

1. The beginning of the Book of Samuel coincides

* [The German is "*Reichsgeschichtliche und biblisch-theologische Ausführungen*," literally "theocratico-historical and biblical-theological developments (or comments)."—Tr.]

with a principal turning-point in the history of the kingdom of God in Israel, introducing us into the end of the Period of the Judges, which is to be included with the Mosaic under one point of view, namely, that of the establishment of the Theocracy on its objective foundations. The Mosaic Period of the development of the Israelitish religion—which is based on God's revelation in the Patriarchal Period in order to the choice of the one people as the bearer of the Theocracy, first in germinal form in the family, and then in its first national development in Egypt—shows us the firm establishment of the Divine Rule, which embraced and shaped the whole life of the people, on the theocratic *law-covenant*, and on the word of the divine *promise*. The establishment of the Rule of God in His people, in their outer and inner life, in all things great and small, by means of the *institution of the Law*, in which His holy will is the norm for the people's life, is the aim of the whole revelation of God in the Mosaic Period, as it appears in commandments, statutes, holy institutions, and legal principles. The land in which this God-rule in the chosen people was to reach historical form and development, was the object of the *promises* in the Patriarchal Period, and the period of Joshua and the Judges shows how this promise was fulfilled in the acquisition and division of the land. What sudden changes, from complete defeats to glorious victories in battle against the heathen peoples in and out of the land of promise, from divine deliverances to apparently complete abandonment by God, as a consequence of the vacillation of the people between idolatrous apostasy from the living God, and return to His help forced on them by need and misery, are exhibited in the history of the post-Mosaic times! But through all the gloom shines out continually the goal, the fulfilment of the *promise* of the complete possession of the land; and in the midst of the people's sin and misery the Theocracy stands fast unshaken, with its Mosaic law controlling the popular life, and all its great objective institutions which, even in times of most wretched disorder, marked Israel as the chosen people of the living God. The Mosaic period of development of the Theocracy in Israel up to the end of the period of the Judges is therefore the time of its establishment in the chosen people by the institution of the covenant of the law and the geographical-historical realization of the idea of the Theocracy in the permanently acquired land of promise.

But now came the task of bringing the people, they being at rest and permanently fixed in Canaan, face to face with their theocratic destination and their calling (Ex. xix. 6) in their whole inner and outer life. The content of the revelations, which had produced the covenant of the law and the fulfilling of the promise in the Mosaic Period, was to be inwardly appropriated and become the life of the people in knowledge, heart and will. For this there was needed on God's side the progressive realization and announcement of His counsel of revelation; and on man's side there was the unceasing obligation to penetrate with the whole inner life, with understanding and feeling, with mind and will, into God's revelation in law and promise, and appropriate inwardly its content. This task—the

deep, inward implanting of the revelation of God in law and promise in the heart and feeling of individuals and in the life of the whole nation—could be fulfilled neither by the *judges*, the lives of some of whom corresponded poorly to their theocratic calling, nor by the *priesthood*, which showed its fall from its original theocratic elevation in the transition from the family of Eleazar to that of Ithamar and in the house of Eli, nor by the mere existence and use of the objective theocratic-historical institutions, national sanctuary, feasts, offerings. This impossibility is vividly set before us in the beginning of the Books of Samuel. But we are there at the same time pointed to the new element in the development of the Theocracy, the *prophetic office*, which was to be the instrument of fulfilling this task, and of realizing the idea of mediation between God and His people through their living permeation by* His objective revelation of word and promise; so Moses, as type of prophecy, represented it. The turning-point from the Mosaic to the prophetic period of development of the Theocracy falls in the beginning of the Books of Samuel; that is, in the first years of Samuel's life. (Comp. Oehler, *Prolegom. zur Theol. des A. T.*, 1845, pp. 87, 88; and W. Hoffmann, *Die göttliche Stufenordnung im A. T.* in Schneider's *Deutsche Zeitschrift*, 1854, Nr. 7, 8.) From Samuel's time Peter (Acts iii. 24) dates the prophetic office; from then on the prophets, devoted to the service of the Theocracy, form a separate Order, and, as organs of God's revelations to His people, a continuous chain. (See Tholuck, *Die Propheten und ihre Weissagungen*, 2 ed. 1861, p. 26.)

2. The end of the Period of the Judges, like its previous history, reveals a deep *disorder* of the theocratic life, which neither judges nor priests could help, because they were themselves affected by its corrupting influences, as is shown by the histories of Samson and Eli. The unimportance and weakness to which the Judgeship was fallen may be inferred from its connection with the High-priesthood in the person of Eli, the latter office having evidently passed from Phinehas' family to Ithamar's, contrary to the promise in Num. xxv. 11-13, because the condition of "zeal for the Lord" was not fulfilled. And the conduct of Eli and his sons, and especially God's judgment against his house, show how badly the High-priesthood was represented in him. The political life of the nation was crushed under the constant oppression of external enemies, the heathen nations on the east, and especially the Philistines on the west, and under internal national distraction; the tribes were at enmity with one another, did not unite against foreign foes, and could gather together "as one man" only against one of themselves (Benjamin), and that was the last time (Judg. xix.-xxi.).† And though individual men, called of the Lord to be deliverers, exerted a mighty influence on the distracted national life, yet their influence was restricted to particular tribes, and was not permanent—was always followed by a sinking back into the old wretched condition.

The cause of this was the *deterioration of religious life*, which was wide-spread among the people; the worship of the living Covenant-God was mingled with the nature-worship of the Canaanitish nations, not all of whom were completely conquered, and especially with the Baal-worship of the Philistines; or it was suppressed by these heathen worships. Gideon's ephod-worship (Judg. viii. 27) and Micah's image-worship (Judg. xvii., xviii.) belonged also to this corruption of the religion of Jehovah. With this moral decline and distraction of theocratic life was connected *corruption of moral life*, such as we see in some parts of Samson's history (he succumbs morally, as well as physically, to the Philistines), in the crime of the Benjamites (Judg. xix.), which calls forth all the rest of the nation against them in stubborn, bloody war, and in the unworthy character of the sons of Eli, who disgrace the sanctuary itself with their wickedness. The whole popular life had fallen into an anarchy in which "every man did that which was right in his own eyes" (Judg. xxi. 25).

3. The necessity for a *reformation of the whole national life* from within outward, that is, a renewal of the whole Theocracy on a religious-moral basis meets us at the beginning of the Books of Samuel. The holy institutions, the ordinances of divine worship, and the theocratic legislation of the Mosaic Period are present indeed in the time of the Judges (comp. the exegetical explanations). The people had their national central sanctuary in Shiloh as sign of God's abode among His people, celebrated their festivals, and brought their offerings there. The priestly service in the sanctuary was arranged; the nazirate and the institution of holy women* in connection with the sanctuary were the special forms of consecration of life to Jehovah's service. It is a false view to regard the time of the Judges as a period of fermentation, out of which first arose fixed legal institutions and appointments. Rather the whole Mosaic legislation and the history of the establishment of the Theocracy on the basis of the covenant of law is in many places presupposed in the Book of Judges and in the beginning of the Books of Samuel themselves (comp. Hengst., *Beitr.* III. 40 sq. [Eng. transl., "Contributions to an Introd. to the Pentateuch," Clark, Edinb.]). But it is true (as is expressly stated in Judg. ii. 10 sq.), that in the religious-moral life of the people there was a general defection from the living God to strange gods. Though in particular circles and families (as Samuel's, for ex.) there was true service of God and piety, yet the national and political life of the distracted and shattered people was on the whole not in the least in keeping with its priestly calling. The gap between the people's religious-moral condition on the one hand, and the theocratic institutions and the demands of the divine law on the other was become so wide and deep, that a great reformer was needed, who, by special divine call and in the might of the Spirit of God, should turn the whole national life to the living God again, and make Him its unifying centre. To this need of a reformation of the Theocracy by new revelations of the covenant-God, and by the return of the covenant-people to communion with

* [Germ: durch das Flügelgewand seines objectiven Offenbarungswortes, etc.—Tr.]

† [This civil war occurred, however, soon after Joshua, since Phinehas, grandson of Aaron, was then High-priest (Judg. xx. 28): whether there was afterwards a general national uprising, we do not know.—Tr.]

* [See note on 1 Sam. ii. 22.—Tr.]

their God answered the special divine working by which the prophetic office, instead of the priesthood, was united with the true theocratic Judgeship in the mighty God-filled personality of Samuel.

4. The special divine working shows itself in the providential plan by which God chose and prepared the great instrument for leading His people into the path, in which they were to find their holy calling and merge their whole life in the divine rule and communion. The reformer of the Theocracy, the second Moses, sprang from a thoroughly pious family, faithful and obedient to the law of the Lord. In its very commencement his life is specially consecrated by the hearing which God vouchsafed to the prayer of his pious mother for a son. In the same Tribe, whence came the saviour of the people from the bondage of Egypt and the founder of the Theocracy through God's wonderful working, and which by divine appointment represented the whole people in the Sanctuary-service, was born the man of God, who in the highest sense as Prophet of the Lord, was all his life to do priestly service in renewing the theocratic life, and restore it from its alienation from the living God to communion with Him. Specially also it was the energy and earnestness of his mother's piety which from the first gave to this great man's life the direction and determination by which he became God's instrument for the regeneration of His people. Hannah, in devoting her child to the perpetual service of the Lord (thus giving Him back what her prayer had obtained from Him), did unconsciously and silently, under the guidance of the Spirit of the Lord, a holy deed, which, taken into the plan of the divine wisdom, was the beginning of that series of great God-deeds by which, through this chosen instrument, a new turn of world-historical importance was given to the history of Israel. The name which she gives her son marks him out for the people as an immediate gift of God, through which, as Calvin says, "God in His mercy ordained a reformation of His worship in the people."

5. In Samuel's early life we see again the importance (even for the Kingdom of God) of theocracy of a truly pious family-life in the Old Dispensation. There were still in Israel houses and families in which the children (who, according to the Law, were not usually carried to the great feasts celebrated at the Sanctuary), were introduced to the public religious life, and accustomed to the religious service of the people; and this is a sign that, in spite of the desolation of the theocratic life and the degradation of the religious-moral life, there still lay hidden in domestic life a sound germ of true piety and fear of God. From this uncorrupted vigorous germ which appears religiously in the earnest life of prayer of the parents, and ethically in their tender, considerate conjugal love, Samuel's life sprouts forth as a plant consecrated from its root directly to the Lord's special service.

6. Thus the religious-moral life was not so far gone that it could not, by God's power, produce from the narrow circle of the house and family such a person as Samuel; nor, in spite of the general depravation and disruption of the theocratic-national life, was it impossible for Samuel, as God's in-

strument sprung from this soil, to find positive points of connection and a responsive receptivity for his work of reform as Judge and Prophet. The spirit which gave shape to his childhood and youth from the first moments of his life, had shown itself, sporadically it is true, yet living and powerful in individual facts in the time of the Judges (comp. Deborah's Song, Judg. v.; Gideon's word "Jehovah shall rule over you," Judg. viii. 23; and especially the energetic reaction of the theocratic zeal of the whole people against the Tribe of Benjamin, who, contrary to the command "be ye holy," had refused to deliver up the offenders, by whose execution evil was to be put away out of the midst of Israel, Judg. xx.). The prophetic reformer, called by God out of the domain of a deeply pious family-life, found in that theocratical spirit, which was concealed under the general corruption, the receptive ground on which he could plant himself in order to gather the whole people about the living God and His word, and press His revelations into their very heart and soul.

7. The divine name *Jehovah Sabaoth* (יהוה צבאות), which does not occur in the Pentateuch or in the Books of Joshua and Judges, is found here for the first time, and seems to have come into general use particularly in the time of Samuel and David (comp. 1 Sam. xv. 2, xvii. 45; 2 Sam. vii. 8, 26 sq.; Ps. xiv. 10). It seldom occurs in the Books of Kings, is found most frequently in the Prophets, except Ezekiel and Daniel, and never in Job, Proverbs, the later Psalms and the post-exilic historical books, except in Chronicles in the history of David, where it is to be referred to the original documents.—The word 'Sabaoth' is never found in the Old Test. alone. The Sept. sometimes gives it as a proper name, *Σαβαώθ*, as here, where it has also the full form *κύριος ὁ θεὸς* (Lord God), which answers to the proper complete expression of this divine name, *Jehovah God of Sabaoth* (יהוה אלהי צבאות comp. Am. iii. 18; iv. 13; v. 14; or יהוה צבאות), of which *Jehovah Sabaoth* is an abbreviation.*

The signification "God of war" (see Ex. vii. 4; xii. 41, where Israel is called "the hosts of Jehovah," יהוה צבאות) cannot be regarded as the original sense of this expression, though the latter includes the glory of God manifested in His victorious power over His enemies. If this were the proper and original signification, it would be inexplicable why the name is wanting precisely in the histories of those wars and battles, which were Jehovah's own (Num. xxi. 14), though

* And as the combination יהוה צבאות is not unfrequent (Ps. lxx. 6; lxxx. 5, 8, 15, 30; lxxxiv. 9) and in the mas. text the יהוה, when אלהי precedes, never has the points of אלהי but always of אלהים—and further as the word יהוה as a proper name cannot be construed with a Gen.—the combination יהוה צבאות is not to be taken as stat. const., but as a breviloquence or ellipsis, the general notion "God" being supplied from the proper name Jehovah. So (against Gesenius and Ewald) Oehler in Herzog & v. Hengstenberg, *Christologie* I. 436 sq. [Eng. tr. I. 376] and Kell, *Comm.* 16 [Eng. trans. p. 19]. [See Smith's *Bib. Dict.*, Am. ed., Thebath.—Ta.]

Israel is expressly called His "hosts." Appeal is made in support of this signification to passages like 1 Sam. xvii. 45 (God of the armies of Israel), and Ps. xxiv. 8-10, (Jehovah strong and mighty, mighty in battle); but as these phrases are attached to the name "Jehovah of Hosts," they show (as Hengstenberg, on Ps. xxiv., and Oehler, *ubi sup.* point out) that the latter means something different, that "Jehovah of Hosts" means something higher than "Israel's God of war." Its meaning must be derived from Gen. ii. 1, where מְלִיכָא "the host of them" refers properly only to "heavens"—and only by Zeugma to "earth" (Oehler). Comp. Ps. xxxiii. 6; Deut. iv.

19; Neh. ix. 6, where מְלִיכָא "all the host of them" refers exclusively to the heavens. "The hosts are always the heavenly hosts, not created things in general" (Hengstenberg). They are of two classes, however, the material, the stars, and the spiritual, the angels. In reference to the stars as the "host of heaven" (Ps. xxxiii. 6) and the "host of God," praise is rendered to God's power and government of the world, by which He controls these glorious objects (Isa. xl. 26; xlv. 13), against the Sabian worship of the stars as divine powers, and against the danger to which Israel was exposed of perversion to such star-worship. This danger became great enough in the Period of the Judges and in the beginning of the Kingly Period to make the supposition allowable that the expression, with the sense of opposition to idolatry, came into use at this time. In Isa. xxiv. 23 this meaning of Jehovah Sabaoth comes out unmistakably in the reference to God's creative power which is loftier than the splendor of the stars, and in the contrast between His worship and that of the stars. The reference of the name "God of hosts" in Ps. lxxxix. 8 sq. to the angels is equally certain. The angels are marshalled around Jehovah in heaven, awaiting His commands, ready to perform His will on earth, especially as His instruments for the execution of His will in grace and judgment, for the protection of His people, for the overthrow of His enemies (1 Kings xxii. 19 sq.; Job i. 2); they go along with God in the revelation of His judicially power and glory (Deut. xxxiii. 2; Ps. lxviii. 18); they form the Lord's heavenly battle-host (Gen. xxxii. 1, 2; Josh. v. 14 sq.; 2 Kings vi. 17). By the reference to the two hosts, of stars and angels, which represent the creation in its loftiest and most glorious aspect, this expression sets forth the living God in His majesty and omnipotence over the highest created powers, who are subject to His control and instruments of the exercise of His royal might and power in the world. But God's glory, in His majesty and power over the star-world, and in His lordship over the spirit-world which stands ready to do His bidding in the world, exhibits Him of necessity in His royal omnipotent control of the whole world; and so "Jehovah Sabaoth" means in several passages the almighty controlling world-God, who has His throne in heaven, of whose glory the whole world is full, who "is called the God of the whole earth," who "buildeth His upper-chamber in heaven, and foundeth His arch on the earth." So Ps. xxiv. 8-10; Isa. vi. 3; liv. 5; Am. ix. 5, 6. In connection with the

name "Jehovah" the expression indicates, with special reference to Israel, the almighty and victorious God, who overcomes the enemies of His people and His kingdom, who is the protection and help of His people against all the powers of the world.—The name occurs frequently in connection with wars and victories, in which God helps and protects His people against hostile powers; 1 Sam. xv. 2; xvii. 45; 2 Sam. vii. 8, 26 sq.; Ps. xxiv. 10; xlv. 8, 12; lxxx. 8, 15; Isa. xxiv. 21-23; xxv. 4-6; xxxi. 4, 5. This name of God, Lord of Hosts, first appears in the beginning of the Books of Samuel, near the end of the Judges, and just before the kingdom was established, and occurs most frequently in the time of the Kings; and this fact has its deepest ground herein, that during this time God's royal power as almighty lord and ruler of the world and heavenly king of Israel first unfolded itself in all its fulness and glory—in victories over the enemies of His kingdom in Israel, in the almighty protection which He vouchsafed His people in the land of promise, and in the powerful aid which He gave them in establishing, fixing and extending the theocratic kingly power.*

8. A characteristic mark of Hannah's sincere piety is the vow (v. 11) which she makes to the Lord. The vow, from the Old Testament-point of view, is the solemn promise by which the pious man binds and pledges himself, in case his prayer is heard or his wish fulfilled, to show his thankfulness for the Lord's goodness by the performance of some special outward thing. Hence vows are almost always connected with petitions, though never as if they were the ground for God's fulfillment of the request. The positive vow (נִדָּן), the promise of a special offering as a sign of gratitude, includes also the negative element of self-denial, so far as it is a relinquishment of one's own possessions, which are given to the Lord. This custom—namely, by a special promise making a particular act or mode of conduct a moral duty, and basing the obligation of performance not on the divine will, but on a vow made without divine direction—answers to the legal standpoint of the Old Testament and the moral minority founded on it. Forbearing to vow, was however, by no means regarded as sinful (Deut. xxii. 22); thus not only was the moral principle of voluntariness brought out, but the idea that the vow was in itself meritorious, was excluded. The vow, as a custom corresponding to moral weakness and consciousness of untrustworthiness in obedience to the Lord, is never legally commanded, nor even advised (comp. Prov. xx. 25; Ecc. v. 4, with Deut. xxiii. 22); but it is required that a vow made freely shall be fulfilled (Num. xxx. 3; Deut. xxiii. 21, 23; Ps. l. 14; Ecc. v. 3). But, as the hearing of a prayer is conditioned strictly on true piety, so, that a vow should be well-pleasing to the Lord, presupposes an humble, thankful soul which feels itself pledged and bound to the Lord, to devote everything to Him. The ethical idea of the vow finds its realization and fulfillment, as well as its clear and true apprehension, from the New Testament stand-point also in the vowing and dedicating to the Lord for life in

* [For a good exposition of "Jehovah Sabaoth," see Plumptre's "Biblical Studies"—Ta.]

baptism the personality renewed by the Holy Ghost, (who in the Old Testament also is recognized and prayed for as the source of sanctification, Ps. li.). Hannah's vow is an analogue of Christian baptism in so far as it (the vow) consecrates the life of the child obtained by prayer wholly to the Lord for His property and for permanent service according to the stand-point of Old Testament piety, but this from the New Testament point of view comes to full truth only in the free spiritual devotion of the heart and the whole life to the Lord. [There is no warrant for introducing the lower Old Testament conception into an ordinance of the New Testament. Christian baptism, into the name of the Trinity, sets forth the free and full consecration of the believer to God, as Dr. Erdmann points out, and is no otherwise a vow, is never so spoken of in the New Testament.—Tr.].

HOMILETICAL AND PRACTICAL.*

Ver. 2. Holy Scripture lets us see how not merely single sins in disposition, word and deed, but also general conditions and customs which spring from sin—such as polygamy—are the object of God's patience and long-suffering, and how there is in this no hindrance to the purposes of God's love and wisdom, but rather all such things are overruled by Him for good. [HALL: Ill customs, where they are once entertained, are not easily discharged: polygamy, besides carnal delight, might now plead age and example; so as even Elkanah, though a Levite, is tainted with the sin of Lamech, like as fashions of attire, which at the first were disliked as uncomely, yet, when they are once grown common, are taken up of the gravest. Yet this sin, as then current with the time, could not make Elkanah not religious.—Tr.]. CRAMER: God distributes His gifts in a wonderful manner, to one He gives, the other He suffers to want, Gen. xxix. 31. Temporal gifts God gives not only to the worthy, but also to the unworthy, Matt. v. 45.—Ver. 3. STARKE: *Worship stands first, to show with what devoutness and reverence he makes his offering, and at the same time that praying is better than offering.* [Comp. CORNELIUS: "Thy prayers and thine alms," Acts x. 4.—Tr.].—The offering was the deed which established the truthfulness of the praying word. CALVIN: This subject-matter of adoration is to be referred to the three following heads: *first*, that when about to adore God we recognise that we owe all things to Him, and in giving thanks for past blessings we implore a still further increase of His gifts, and help in difficulties and perplexities; *secondly*, that confessing our sins as suppliant and guilty, we pray Him to grant us true knowledge of our sins and repentance, and to have mercy on us who pray for pardon; *thirdly* and finally, that denying ourselves and taking His yoke upon our shoulders, we profess ourselves ready to render Him due obedience, and to conform our affections to the rule of His law and to His will alone. [Ver. 4. The whole family take part in the feast of the peace-offerings. So as to the idol-worship in Jer. vii. 18, "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of hea-

ven." Both this passage and that, as to true religion and false, may impress upon us the importance of family worship and family religion.—Tr.].—Vers. 4-8. Elkanah's love to Hannah is a model of the true inner love with which husbands should not merely love their wives in general, but as regards their special troubles and sorrows, instead of being worried and vexed at them should rather feel these as their own, and with them bear in patience and gentleness whatever lies heavy upon their heart and weighs them down (ver. 5), and also protect them against provocations and vexations, which in an unrighteous and ill-disposed way are inflicted upon them (vers. 6, 7), and refresh them with consolation and encouragement (ver. 8).—[Ver. 5. Children were regarded as a blessing, by Hannah and the women of Israel in general (comp. Gen. xxx. 23; Luke i. 25), and the lack of them as a sad deprivation; and the correctness of this view is distinctly confirmed by the inspired writers, Ps. cxlii. 9; cxxvii. 3-5; cxxviii. 3. The contrary feeling which is now so rapidly growing in America is evil, both in its causes and in its consequences. The subject would require delicate handling in public discourse, but is exceedingly important.—Tr.]. When the Lord refuses us a gift which we are begging Him to grant, and the heart is full of mourning at the deprivation, then the temptation lies near to grumble about it against the Lord and quarrel with Him. This temptation comes partly from our own heart, which is a perverse and desponding thing, and will not reconcile itself to the dispensation of the Lord; partly it comes in upon us from without, through men who by their unloving conduct excite and embitter our hearts, and infuse into them the poison of discontent with those leadings of the Lord which contradict our desire and hope (vers. 6, 7).—In a devout marriage the love of the one party should not merely be to the other a fountain of consolation and of quieting as to painful dispensations of the Lord, but for whatever by the Lord's will is lacking in good fortune and joy it should seek to offer all the richer compensation (ver. 8).—Every violation of the holy ordering of God upon which marriage and the family life should rest, has as a necessary consequence—as is true of bigamy here—its punishment in the grievous disorder of conjugal and domestic life, in the destruction of peace in heart and home by all manner of sins, such as envy and jealousy.—Hannah makes no reply to the bad words of her adversary, and bears her hostility with patience.—STARKE (ver. 7): A Christian must not requite evil with evil, railing with railing, but bear all patiently and hope in God; for His hand can change every thing (Ps. lxxvii. 11 [Eng. A. V. ver. 10. LUTHER translates it: "But I said, I must suffer that; the right hand of the most High can change everything," but this rendering is not authorized by the Hebrew.—Tr.]).—Ver. 8. SEE. SCHMID: For the lack of one good, God knows how to compensate the pious by a greater and more manifest good.—J. LANGE: As the marriage-bond is much closer than that between parents and children, it follows that husband and wife must hold each other nearer and dearer than all children. Each must help to bear the other's burdens, and seek to lighten them, Gal. vi. 2.

* [In the German literally "homiletical hints."—Tr.]

Vers. 1-8. *The priestly calling of the man in his house*: 1) in the close connection of his whole house with the service in the house of the Lord (prayer and offering); 2) in the nurture and admonition of the children for the Lord; 3) in expelling and keeping at a distance the evil spirit of unlovingness and dissension amid the members of the family; 4) in the constant exhibition of faithful, comforting, helping love towards his wife.—*A truly pious house* is that which 1) is at home in God's house, 2) diligently performs divine service in prayer and offering, in which 3) tender and true conjugal love dwells, and 4) the sufferings and deprivations imposed by the Lord are borne with patience and resignation.—*The preservation of genuine piety amid domestic troubles*: 1) in persevering prayer, when the Lord proves faith by not fulfilling particular wishes and hopes; 2) in enduring patience towards vexatious members of the family; 3) in consoling and supporting love towards members of the family who are easily assailed.—Vers. 9-14. *Amid vexations and assaults, what should impel us to prayer?*

1) The certainty that if men do us hurt, it does not occur without Divine permission. 2) The feeling that even the best human consolation cannot satisfy the heart which thirsts to be consoled. 3) Firm confidence in the help of the Lord, who in His faithfulness will help and in His power can help, when men will not help or cannot.—[CHRYSOSTOM: When standing to pray she did not remember her adversary, did not speak of her revilings, did not say, "Avenge me of this vile and wicked woman," as many women do; but not often remembering those reproaches, she prayed only for things profitable to herself. This do thou also do, O man—do not pray against thy enemy, but beseech God to put an end to thy dependency, to quench thy grief. By so doing this woman derived the greatest benefits from her enemy. For her enemy contributed to the bearing of the child. And how, I will tell. When she reproached her and made her distress greater, from the distress her prayer became more intense, the prayer drew God's favor and made Him consent, and so Samuel was born. So then if we be watchful, not only will our enemies be unable to do us hurt, but they will even bring us the greatest benefits, making us more zealous towards every thing.—TR.]—*The prayer of faith in heart-grief and trouble*: 1) Its nature is that the heart (a) weeps itself out before the Lord, to whom tears wept before Him are well-pleasing, (b) pours out all its sorrow before the Lord, who wishes us to cast all outward cares upon Him; 2) Its reliance is (a) on the power of the "Lord of Sabaoth" to help, (b) upon His faithfulness, wherein He knows the special grief and woe of His children, and does not forget them; 3) It leads (a) to a firm hope that the request will be heard and granted, (b) to a joyful vow, that what the Lord graciously gives shall be thankfully given back to Him.—*What parents, especially mothers, so rear their children as to honor and please the Lord?* Those who 1) bear them, from the beginning of their life, prayerfully on the heart, 2) devote them, for their whole life, as an offering to the Lord.—*The highest appreciation of children's souls* consists in 1) regarding them as a gracious gift

from the Lord, and 2) designing them as a grateful gift to the Lord.—[HALL: The way to obtain any benefit is to devote it, in our hearts, to the glory of that God of whom we ask it: by this means shall God both pleasure His servant, and honor Himself.—TR.]

Ver. 12. STARKE: A devout prayer must proceed from the very bottom of the heart, and may be offered without outward words as with them, Psalm xix. 15 [14]; xxvii. 8; lxii. 9 [8], Isa. xxix. 13, 14.—Vers. 13, 14. A Christian should not be too swift in judging, Luke vi. 37; 1 Cor. iv. 5; Prov. xvii. 27. Even upon pious or innocent people there are often many unjust judgments passed. J. LANGE: We must be very careful in deciding from appearances, lest we sin against our neighbor, Acts ii. 13. Even pious teachers may err and mistake in judging their hearers, and regard some as ungodly who are truly pious.—Ver. 15. CRAMER: He who is reviled, let him revile not again, but save his innocence with mild words, Rom. xii. 17. [CHRYSOSTOM speaks eloquently of the fact that Hannah did not scornfully neglect, and did not bitterly resent, the unjust accusation.—TR.]—Prayer serves to lighten the heart; well for thee, O soul, if thou often seekest thus to lighten it, Ps. xlii. 5 [4]; lxii. 9 [8].—Ver. 17. OSLANDER: God is certain to hear our prayer, proceeding from true faith, and if He does not help us at all according to our will and as seems good to us, yet this is done for our best good, as He knows that it is most profitable for us.—When one has erred he should confess it, and also recall his error.—[HALL: Even the best may err, but not persist in it. When good natures have offended, they are unquiet till they have hastened satisfaction.—TR.]—Ver. 18. J. LANGE: It is a property of faith that it makes the heart happy and joyous for everything.—Ver. 19. STARKE: A Christian must not only pray, but work; both bring blessings, Ps. cxxviii. 2.—CRAMER: Although God never forgets His own, yet He often acts as if a stranger, Ps. xiii. 2 [1]; Jer. xiv. 8; Song of Sol. ii. 9.—STARKE: When pious parents receive their children with calling on God and in His fear, then is every child a Samuel.—OSLANDER: When we have received a benefit from God, we should not forget gratitude to Him.

Vers. 12-20. *The fervent prayer of troubled souls*: 1) measures itself not by time, but exalts the soul above time into eternity; 2) troubles itself not about human observation and judgment, but is a pouring out of the heart before the living God; 3) suffers not itself to sink into grief and sorrow, but has for its fruit a joy given by the Lord.—*Defence against unjust accusations*: 1) For what purpose? As a tribute to truth, for the honor of the Lord, for the maintenance of our own moral worth; 2) In what manner? In quietness and gentleness without sinful passion, in humility and modesty; 3) By God's help, with what result? Convincing the accusers of their wrong, changing their bad words into blessings, lightening our own heart of a heavy load.—*The naming of children no indifferent matter for pious parents*: Thankfully regarding the grace of the Lord, who has given them; 2) Earnestly regarding the destination for the Lord, to whom they are to lead them.

SECOND SECTION.

Samuel's Consecration and Restoration to the Lord.

CHAP. I. 21-28.

I. *The child Samuel at home till he is weaned.* Vers. 21-23.

- 21 And the man Elkanah and all his house went up to offer unto the Lord
 22 [Jehovah] the yearly sacrifice, and his vow. But Hannah went not up; for she
 said unto her husband, *I will not go up* until the child be weaned, and *then* I
 will bring him, that he may appear before the Lord [Jehovah], and there abide
 23 for ever. And Elkanah her husband said unto her, Do what seemeth thee good;
 tarry until thou have weaned him; only the Lord [Jehovah] establish his word.
 So the woman abode, and gave her son suck until she weaned him.

II. *Samuel given back by his mother to the Lord.* Vers. 24-28.

- 24 And when she had weaned him, she took him up with her, with three bullocks,
 and one ephah of flour, and a bottle of wine, and brought him unto the house of
 25 the Lord [Jehovah] in Shiloh; and the child was young. And they slew a [the]
 26 bullock, and brought the child to Eli. And she said, O my lord, as thy soul liveth,
 my lord, I am the woman that stood by thee here, praying [to pray] unto the Lord
 27 [Jehovah]. For this child I prayed; and the Lord [Jehovah] hath given me my
 28 petition which I asked of him: Therefore also I have lent [given] him to the Lord
 [Jehovah]; as long as he liveth he shall be lent [he is given] to the Lord [Jehovah].
 And he worshipped the Lord [Jehovah] there.

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 28. Erdmann renders: I have made him one prayed for (asked, *erbeten*) to the Lord as long as he lives; he is asked to the Lord (for the Lord). See Exegetical Notes *in loco*.—Ta.]

EXEGETICAL AND CRITICAL.

Ver. 21. And the man Elkanah and all his house went up. This he did yearly, in order to present the *offering of the days* and the *vow*. The "offering of the days" is the annual offering, the offering which every Israelite was obliged and accustomed to present annually. "The offering of the days and the vow" is the brief statement of what is detailed at length in the Law. In going up with his whole house, Elkanah did as is commanded in Deut. xii. 17, 18: "Thou mayest not eat within thy gates the *tithe* of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor *any of thy vows* which thou vowest, nor thy freewill-offerings, or offering of thine hand; but thou must eat them before the Lord thy God in the place which the Lord thy God shall choose, thou and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates; and thou shalt rejoice before the Lord thy God." The *offering of the days* "is, as it were, the yearly reckoning with the Lord, the presentation of those portions of the property which fall to him in the course of the year." Hengstenberg, *Beit. [Contributions to an Introd.*

to the Pent.] III., 89, 90.—The Sing. "*his vow*" refers to the vow which Elkanah also had made based on the hearing of Hannah's prayer. The addition of the Sept., "and all the tithes of his land" is, like the plural "*his vows*," to be referred to the translator's having in mind the above-quoted passage. Thenius (*ad locum*) remarks that the corresponding words וְכָל-תְּעֻשֹׂתָיו אֲרָצוֹ [and all the tithes of his land] were probably purposely omitted by transcribers who regarded Samuel's Levitical descent as certain, according to 1 Chron. vi. 7 sq. and 19 sq.; but Josephus, who expressly describes Elkanah as a Levite, and follows the Alexandrine translation, has the addition also. It belongs to the category of explanatory additions and changes of which the Sept. is so full.

Ver. 22. After the child is weaned from his mother's breast, Hannah will bring him to the Sanctuary. That the Heb. verb (נָתַן) means here "to wean," and does not include the idea of education (Seb. Schmid) as in 1 Kings xi. 20, is plain from the "gave suck," (נָתַן) in ver. 23. The ground adduced for this opinion, namely, that the child would otherwise be troublesome to Eli,

is of no force; for, apart from the fact that a child three years old (this was the term of weaning, according to 2 Mac. vii. 27*) is not troublesome in the East, his nurture and education could be committed to "the women that served at the door of the Tabernacle of meeting," (ch. ii. 22).—The "appearing before the Lord," for which Hannah will bring her son to Shiloh, supposes the existence there of the National Sanctuary instituted by Moses, and answers to the law (Ex. xxiii. 17; xxxiv. 23): "Three times in the year all thy males shall appear before the Lord Jehovah." The "abide for ever," all his life (עַלְמֵי־עוֹלָם) indicates

the life-long consecration to service in the Sanctuary from his weaning on, while otherwise this service was binding only from the 25th year to the 50th. By the education which the boy received in the Sanctuary he was even as a child to grow into the service; and moreover, as a child, he could perform little outward services (Then.), so that the objection, that, as a newly weaned child, he was unfit for the Temple-service, falls to the ground.

Ver. 23. Only the Lord establish His word, that is, maintain, fulfil it, bring it to completion. The "word" (דְּבָרִי) refers not merely to Eli's word, ver. 17, but to God's factual discourse, which consisted in hearing Hannah's prayer, and in the real promise which he had given, by the birth of the child, in reference to his destination to the service of the Lord. Bunsen excellently says: "Word, that is, may He fulfil what He designs with him and has promised by his birth, comp. vers. 11, 20. The words refer, therefore, to the boy's destination to the service of God, which the Eternal has in fact acknowledged by the partial fulfilment of the mother's wish." Similarly Calvin already: "Elkanah seeks from God, and suppliantly begs with prayers, that, since God has bestowed on him male offspring, He will consecrate him and make him fit for His service, and direct him by the power of His Holy Spirit, by which his service shall be grateful and acceptable to God." Since there is no express word of the Lord to which the "word" may be referred, the Sept. avoids the difficulty by translating (groundlessly) τὸ ἐξελεσθαι ἐκ τοῦ σπέρματος σου "that which came out of thy mouth." The Heb. text is not therefore to be changed (with Then.), to accord with the Sept., into "only, let thy word stand" (אֲנִי־תִקְוֶה בְּדְבָרִי). Clericus: "God had shown, not by words, but by very deed, that He approved Hannah's vow, and had promised her a living son; and Elkanah prays that He will perform His promise. There is therefore no need to invent with the Rabbis an oracle uttered to the mother concerning the child about to be born."

* [Rashi says 22 months; Kimchi and others 24 months. For other opinions see "Synopsis Criticorum" in loco.—Tz.]

† [Rashi: "The Bath-qol ('daughter of the voice') went forth, saying: there shall arise a just one whose name shall be Samuel. Then every mother who bore a son called him Samuel; but when they saw his actions, they said, this is not Samuel. But when this one was born and they saw his manner of life, they said, this is that Samuel; and this is what the Scripture means, when it says, 'the Lord confirm His word,' that Samuel may be that just one."—Tz.]

Ver. 24, sq. The case is the same here with the diverging translation of the Sept., "with a three-year-old bullock" [instead of "three bullocks"], which is occasioned by the singular "the bullock" of ver. 25. The contradiction between "three bullocks" and "one bullock" cannot indeed be removed (with Bunsen) by regarding the sing. as collective, Judg. vi. 25 being cited in support of it; but it may properly be said with Keil that "the bullock" in ver. 25 denotes specially the offering with which the boy was returned to the Lord, "the burnt-offering by which the boy was dedicated to the Lord for life-long service in His Sanctuary, the two other bullocks serving for the yearly offering." As it was understood that the two others were for the yearly festival-offering, that is, burnt-offering and thank-offering, it was not specially mentioned that they were sacrificed. Further, three bullocks are required by the quantity (one ephah) of flour which Elkanah takes with him, since, according to Num. xv. 8-10, three-tenths of an ephah of flour was required for a burnt-offering of one bullock. The peace-offering, like the burnt-offering, was connected with a meat- and drink-offering.—A striking example of the arbitrary fashion in which the Alex. translators got over difficulties in the text is found in their translation μετ' αὐτῶν "with them" at the end of ver. 24 [the Heb. reads "the child was a child"]; as if, instead of the difficult עַלְמֵי "child"], to which the sense requires the addition of the predicate "small," the text had read עִמָּם "with them."

The addition of the Sept. to ver. 24, "and his father slew the offering which he made annually to the Lord, and he brought the boy near," and the translation in ver. 25, "and he slew the bullock, and Hannah the mother of the child brought him to Eli" are to be explained as efforts at exegesis, and give us no ground to correct the Heb. text, as Thenius supposes. Not the mother alone, but both parents gave the boy over to Eli, and thus presented him as an offering to the Lord.

Ver. 26 sq. Hannah makes herself known to Eli by reminding him of the circumstances under which she had prayed for the child (ver. 11 sq.).*—On "stood" (דָּרָגָה) Clericus remarks: "they prayed to God standing." For the custom of standing in prayer comp. Gen. xviii. 22; xix. 27; Dan. ix. 20. In time of deeper devotion and emotion a kneeling posture also was adopted, (1 Kings viii. 54; 2 Chron. vi. 13; Ezra ix. 5).

Ver. 27. Three things move Hannah's soul deeply and joyfully: 1) The recollection of the moment when she stood here and called on God for this son; 2) the contemplation of the answer

* עַלְמֵי in connection with אֲנִי is an interjection, "Aha!" or "I beg!" or "truly, my lord." (Gen. xliii. 20; xlv. 18; Ex. iv. 10, 13; Num. xii. 11; Josh. vii. 8; 1 Kings iii. 17, 26). Many explain it as — "per me obsecro," citing the corresponding Arab oath "per me." Another explanation (Ges.) supposes a contraction of עָנֵי "request," since "in the Aramaic translations עָנֵי stands for the Heb. עָנֵי, for which the Samaritans at least wrote עָנֵי 'obsecro' without עָנֵי. Gen. xlii. 30." Ewald says: "Most probably עָנֵי is shortened from אָנִי (Job xxxiv. 8; 1 Sam. xxiv. 12), a simple Interjection."

to her prayer, and the granting of the thing asked, and 3) the *determination* now to restore to the Lord what He had given her in this answer to her prayer.

Ver. 28. "And also I" (וְגַם אֲנִי) refers back to the words "and the Lord hath given me," and implies a *requital*, *et ego vicissim*, "and I in my turn," (Cler.). "It cannot be shown that לָמַד means "lend," as is generally assumed; it occurs in 1 Sam. i. 28, in the sense of "grant," "give." Knobel on Ex. xii. 36. Further, the signification "lend" is here inappropriate, because the "I also" expressly brings out the correspond-

ence to the "gave," of ver. 27. לָמַד means "cause to ask or demand," "grant what is demanded," "give." The sense is: the Lord gave him to me, and so have I also given him to the Lord, as one asked or demanded. Calvin: "The sense is plain enough, namely, that she gave, dedicated to God the child obtained from Him by prayer." The short concluding sentence "he is asked for the Lord," expresses her determination to give him to the Lord for His service.—"They prayed," not sing., referring to Elkanah, but plur., Elkanah and Hannah, (comp. ver. 19), Samuel not being included. [The plur. "they prayed" is easier, but the Heb. reads "he prayed," (though some regard the form as plur.), and so Chald.; Syr. Ar. Vulg. have the plur.; Sept. omits the clause. If taken as sing. it no doubt refers to Elkanah, who, as head of the household, represented his wife and conducted the worship. (So Abarbanel אֲבָרְבָנֶל: he also mentions Samuel and Eli). This is the view of Keil and Wordsworth. The *Bib. Comm.* takes it as fem. sing., and makes Hannah the subject.—It is impossible to convey in an Eng. translation the fine play upon words of the Heb. in the principal sentence of this verse and the preceding. Literally it reads: The Lord has given me my asking which I asked of Him; and I also have caused the Lord to ask him; as long as he lives he is asked to the Lord. The contrast between the Qal and Hiph. of the verb "to ask"

(שָׁאַל) is brought out in Ex. xii. 35 (*asked*, not *borrowed*, as in Eng. A. V.) and 36 (*gave*, not *lent*). Keil and Erdmann make the Hiph. a denominative from שָׁאַל "asked" = "to make one asked," but there does not seem to be authority for this; the best rendering is "give."—Erdmann puts a semicolon after "liveth," but it is better, with Chald. Syr. and Eng. A. V., to put it after the first Jehovah.—The ancient *vss.* (except Vulg.) take the הִיָּה "is" here to be equivalent to הִיָּה "lives," or perhaps read הִיָּה and it is better to adopt the latter reading. Otherwise we must translate "and I also have given him to Jehovah all the days for which he was asked for Jehovah."—Tr.]

HISTORICAL AND THEOLOGICAL.

1. The mother's determination, that the child should not be presented to the Lord in the Sanctuary till after he was weaned, was in keeping with the divine ordination that the child must first, in the bosom of natural maternal love, pass

through the elementary conditions of the sustenance and earliest development of his physical life, before he could, in accordance with the divine destination, receive in the service of the Sanctuary the proper education and culture for his theocratic calling.

2. That God gives in answer to prayer, and that man devotes to God what he obtains, so that God takes again what He has given, or lays claim to it for the ends of His kingdom, is the law of reciprocity in the intercourse between the living God and His saints; the latter contribute nothing for the realization of the special ends of His kingdom, which they have not received from him, and are not by Him enabled to contribute.

3. Among the heroes of God's kingdom who have been brought to the Lord by the prayers of their mothers and consecrated as His instruments, Samuel is a shining example of the full, unselfish devotion of the whole life to the Lord's service, which is the condition of great profound capacity to further the kingdom of God.

4. An important principle of education is herein contained: every child should be devoted to the Lord's service, from the beginning of his life on, with self-denial and prayer; and, in accordance with this destination, should receive his life-direction by education, selfish parental love yielding to the counsel of the divine will. CALVIN: "Hannah, forgetting her own advantage, gives all the glory to God, thinking it would be well enough with her, if only God were glorified; and indeed it is right to yield to God all we have, whatever it may be." In the education of children the using them to the divine and holy must begin with the weaning.* From the beginning of his life the child must be "about his Father's business."

HOMILETICAL AND PRACTICAL.

Vers. 21-23. The presentation of Samuel for constant service in the sanctuary. 1) What preceded it, according to Hannah's wish and Elkanah's consent (vers. 21, 22). 2) How it was performed, in bringing up Samuel to Shiloh and in delivering him to Eli and in prayer to the Lord (vers. 24-25).

Ver. 21. OSIANDER: After receiving divine benefits we should not be more slothful in performing divine service, but rather be so much the more diligent and industrious.—Pious mothers are performing acceptable divine service when they are rearing their children faithfully and in the fear of God.—It is no reproach to a man when he prefers his wife's better opinion to his own. [Ver. 23. MATT. HENRY: So far was he from delighting to cross her, that he referred it entirely to her. Behold, how good and pleasant a thing it is, when yoke-fellows thus draw even in the yoke, and accommodate themselves to one another; each thinking well of what the other does, especially in works of piety and charity.—Tr.]

Ver. 24. CRAMER: The rearing of children gives to parents, it is true, great toil and trouble, but when it is done in faith, it constitutes better works than when monks and nuns perform all their fasting, praying, castigations and indulgence-ceremonies; for those, not these, are enjoined by

* [The German is: mit der Entwöhnung schon hat die Gewöhnung . . . zu beginnen.—Tr.]

God in His word. Accordingly they are true acts of divine service, and receive from God their reward.

Ver. 25. VON GERLACH: That a three-year old boy should be already given over to the temple, was done in order that from the first awakening of his higher spiritual powers he might already be living amid these holy surroundings.—SEB. SCHMIDT: Children must at times be carried to divine service.—STARKE (vers. 26, 27): The wonders of God's goodness we should openly celebrate, and not keep silent about them. Ver. 28. Parents give their children back to God when they advance them to holy baptism, present them to God in prayer, and rear them in a Christian manner. [There are many who think this can be, and often is, quite as well performed without infant baptism as with it.—TR.]—CRAMER: We should devote to the ministry the best talents and dearest children.

[Ver. 28. *Giving back to the Lord:* 1) All we have was given by the Lord. 2) All we have should be really consecrated to Him, and regarded and treated as His. 3) The Lord will then make all promote both our good and His glory.—Vers. 10, 26-7. Agonizing supplication and joyful thanksgiving. Look on the two pictures and learn the lesson.—Chap. I. *Hannah, her sorrows and her joys:* I. Her sorrows. 1) She was childless. 2) She was derided and ridiculed. 3) She was unjustly accused by a good man. II. Her joys. 1) In the tender love of her husband. 2) In the answer to her agonizing prayer. 3) In being the mother of a prophet.—TR.] [CHRYSTOSTOM has five sermons on Hannah, which are discursive as usual, but contain some passages in his best vein. *Works, ed. Migne, Vol. IV., p. 631.—TR.*]

THIRD SECTION.

Hannah's Song of Praise.

CHAP. II. 1-10.

- 1 AND Hannah prayed, and said:
My heart rejoiceth in the Lord [Jehovah'],
My horn is exalted in the Lord [Jehovah'];
My mouth is enlarged [opened wide] over mine enemies,
Because¹ I rejoice in thy salvation.
- 2 There is none holy as the Lord [Jehovah],
For there is none beside thee,
Neither is there any [And there is no] rock like our God.
- 3 Talk no more so exceeding² proudly;
Let not arrogancy come out of your mouth;
For the Lord [Jehovah] is a God of knowledge,⁴
And by him⁵ actions are weighed.
- 4 The bows of the mighty men are broken,
And they that stumbled are girded with strength.
- 5 They that were full have hired themselves out for bread,
And they that were hungry ceased [ins. to hunger⁶];
So that [Even⁷] the barren hath borne seven,
And she that hath many children hath waxed feeble.
- 6 The Lord [Jehovah] killeth and maketh alive,
He [om. He] bringeth down to the grave (underworld⁸) and bringeth up.

TEXTUAL AND GRAMMATICAL.

¹ [Instead of "Jehovah." 28 MSS., 3 printed copies, LXX. and Vulg., read "my God," which some prefer as a variation; Syr. and Ar. omit the word. It is better to keep the Heb. text.—Ta.]

² ["Because" is omitted in Vat. LXX. (probably by clerical error), retained in Chald. and Syr.—Ta.]

³ [The Heb. here repeats the subst. נְבוֹנָה, נְבוֹנָה, "pride, pride," in a superl. sense. Wellhausen takes these words as a quotation, and the הָ as He local, "do not say, high up! high up!" but this rendering has little in its favor.—Ta.]

⁴ [Lit. "knowledges." Ewald and Erdmann render "an omniscient God."]

⁵ [Kethib is לוֹ, "not," and so Syr. and Ar.; the Qeri לוֹ, "by him," is found in many MSS., and LXX., Chald. and Vulg. See Dr. Erdmann's note.—Ta.]

⁶ [On these interpretations of וְהָרָגָהּ and עָרָה see exegetical note.—Ta.]

⁷ [Heb. שְׂמֹאל, Sheol. See exeget. note.—Ta.]

- 7 The Lord [Jehovah] maketh poor and maketh rich,
He (*om.* He) bringeth low and lifteth up.
- 8 He raiseth up the poor out of the dust,
And (*om.* And) lifteth up the beggar [needy] from the dunghill,
To set them^a among princes,
And to make [And he makes] them to inherit the [a] throne of glory:
For the pillars of the earth are the Lord's [Jehovah's],
And he hath set the world upon them.
- 9 He will keep the feet of his saints,^b
And the wicked shall be silent^c in darkness;
For by strength shall no man [not by strength shall a man] prevail.
- 10 The adversaries^d of the Lord [Jehovah] shall be broken to pieces;
Out of heaven shall [will] he thunder upon them.
The Lord [Jehovah] shall [will] judge the ends of the earth,
And he shall [will] give strength unto his king,
And exalt the horn of his anointed.

^a [The Heb. has no pronoun here. Some MSS. have a Yod paragog. which may represent an original Waw in the text. The sense is not affected.—Ta.]

^b [Heb. has the sing. in Kethib, but the plur. of Qeri suits the connection better. (So Vulg.) The Kethib may be only a *scriptio defectiva*. (In Ps. xvi. 10 Kethib is plur.; Qeri, not so well, sing.)—וְיִשְׁמְרוּ is literally "a favored one," "beloved," rendered by Erdmann "*fromm*" (pious)—Erdmann renders "shall perish." The word means first "be silent," and then "perish," silence being a sign of destruction.—Ta.]

^c [Here again Kethib is sing. and Qeri plur., and the verb is plur. Lit. "Jehovah—his adversaries shall be broken." LXX: "the Lord will make his adversary weak;" Vulg.: "*dominum formidabunt adversarii eius*;" Chald.: "Jehovah will destroy the enemies who rise up to hurt his people." This simpler construction (reading the verb as sing.) is adopted by Wellhausen and the *Bible Commentary*—but there is not sufficient ground for changing the existing Hebrew text.—Ta.]

EXEGETICAL AND CRITICAL.

Ver. 1. The *superscription*, "and Hannah prayed," does not suit precisely the contents of the following Song, which is not exactly a prayer (נְהַלֵּל) but a thanksgiving-testimony to the Lord and the revelation of His glory. Clericus: "Hannah rather sings praises to God than asks anything of Him." So the word "prayers" (נְהַלֵּל) in Ps. lxxii. 20, includes all the Pss. from 1 to 72, in the broad sense of thinking and speaking of God and in God's presence, when the heart is most thoroughly concentrated and deeply immersed in Him, though the form of thinking and speaking to God may be lacking. The "thou," however, referring to God, appears in two places (vers. 1, 2). [Chald.: "H. prayed in the spirit of prophecy."—Ta.]

The *content* of the Song is: 1) *The manifestation of deep joy in the Lord* at the deliverance vouchsafed by Him over against enemies (ver. 1). With lofty flight the four-membered strophe rises from the depth of the heart's joyful emotion on high, where the source of salvation and help in the living God is seen and praised. The *heart* (as elsewhere the soul) is the central organ of all painful and joyful feelings. The "*horn*" is the symbol—derived from horned beasts, which carry the head high in consciousness of power—of vigorous courage and consciousness of power, of which the Lord is the source, (comp. Deut. xxxiii. 17; Ps. lxxv. 5; lxxxix. 18, 25).^{*} The repetition of the "in the

Lord" emphasises the fact that the joyous frame of mind and lofty consciousness of power has its root in the Lord, and presupposes the most intimate communion with the living God. The "*mouth* opened wide over my enemies," intimates that the joy and courage that filled her soul had found *utterance*, partly in exulting over adversaries, as contrasted with the silence of subjection to them, partly in proclaiming the glory of the Lord in thanks and praise for the help received from Him in the attacks of foes. The *ground* of her joy in the Lord is His salvation, His help against enemies. 2) The praise of the majesty of God in His *holiness* and His *faithfulness*, which is as *firm as a rock* (ver. 2). The "*holy*" indicates here in the broad sense the infinite superiority of God to everything earthly and human, His isolation from the world, but at the same time His absolute completeness of life in contrast with the nothingness and perishableness of everything in the sphere of the creaturely, as in Ps. xcix. 2-5; comp. 1 Kings viii. 27. This is evident from the double negation: "none is holy as the Lord; for there is none beside thee." The ground of this exclusive holiness is the aloneness and absoluteness of God; there is no God beside

which the *vall* is attached, and which by their position indicate the woman's position as maiden, wife, or mother. There is no trace of such a custom among the ancient Hebrews. The word *qeren* "horn," is used of the horns of beasts, of horns for blowing and drinking, or for any horn-shaped vessel, (so, the name of Job's daughter Qeren-happuk "paint-horn," "eyepigment-horn"), and of a mountain-peak. It signifies also "ray of light," and the derived verb "to emit rays of light," as of Moses, Ex. xxxiv. 29. From the incorrect translation of the Vulg., "horned" probably came (as Gesenius suggests) the custom of the early painters of representing Moses with horns.—Ta.]

^{*} [There is no reason for supposing here a reference to the eastern custom among Oriental women, (Druses and others), of wearing silver-horns on the head to

^{*} [The Sept. inserts in ver. 10 a quotation from Jer. ix. 23, 24 differing slightly from the present Greek text in Jer. The Chald. gives a paraphrase of the Song rather than a translation, referring the words of the several verses to the Philistines, Nebuchadnezzar, Mordecai, the Greeks, and Magog.—Ta.]

Him, He shares the divine being [Germ. Sein und Wesen] with none; *therefore* He is apart from everything human and earthly, and lifted up above it.*—The words "there is no rock like our God," express the aloneness and exclusiveness of God's character as set forth by the name *rock*. This superiority of God to all earthly and worldly being, this absolute glory beyond everything finite and human does not exclude, but is the *ground* of His self-revelation as the Fixed, Unchangeable, Immovable amid everything earthly and human. The "*our God*" presupposes the revelation of God by which He, as the Holy One, has chosen His people to be *His possession*, announced Himself to this people as *their God*, and made a *covenant* with them. The symbolical designation of this covenant-God by *Rock*, which occurs frequently, was suggested naturally by the configuration of the ground in Palestine, where masses of rock surrounded by steep precipices offered an image of solid and sure protection. God is a *rock* in His firm unshakable faithfulness; and it is the more necessary to suppose this attribute to be here set forth, because His relation to His people as covenant-God is assumed in the words "*our God*." This term has the signification of *faithfulness* and indestructible trustworthiness in Deut. xxxii. 4, also; where it is clearly the same as אֱמֻנָה "*faithfulness*," Pa. xviii. 3, (2) sq.; xcii. 16.†—The presupposition is the declaration "there is none beside Thee." Jehovah, as the *Holy One* who has revealed Himself to His people as *their God* in His lofty elevation above the earthly and human, and is *alone* the truly existing living God, is for this very reason the *Rock* also in the absolute sense, the unchangeable, unshakably *faithful*, *trustworthy* God, and therefore claims from men, to whom He has revealed Himself as *their God*, and is known as such, unconditioned complete *confidence*, as it is expressed in this brief sentence, "*none is a rock like our God*."‡

3) The manifestations of the holy and faithful God in His conduct, as it is determined by His *omniscience* and *omnipotence*, partly towards the *ungodly*, partly towards the *godly*, vers. 3 8).

Ver. 3. The negative particle is omitted before "come out" (אֵלֵךְ) as before "speak" (דַּבֵּר), and the sense requires that it be supplied (Gesenius, §152, 3). Partly by the "*more*," [Heb. literally, "do not increase to speak."—Tr.], partly by the doubling of the noun [נִבְחָה: "*pride*," in Eng. A. V. the intensive doubling is rendered by "*exceeding*,"—Tr.], the boastful vaunting character, the haughty soul of the ungodly is characterized, showing itself, as it often

does, in arrogant words, and becoming, as it were, a second nature. The warning, "*talk not so proudly, proudly*," stands in contrast with the praise of God's grandeur in His holiness, and brings out the more sharply the contrast between human pride and the humility which is appropriate towards the holy God. Herder's reference of the word (*Geist d. ebräisch. Poesie* 2, 282) to the "heights, which were used for defence, and in which pride was felt" is untenable, the Heb. not permitting it. The *talk* with so many proud and arrogant words stands in contrast with the expression of humility and gratitude in ver. 2: "My mouth is opened wide, etc., there is none holy." אֲנִי אֲרֹאֲהָ "arrogance" specially marks the *haughty talk* as the expression of a bold defiant soul, which will not bend, and manifests itself particularly towards the pious and God-fearing by bold words, comp. Ps. lxxv. 6; xciv. 4; xxxi. 19. Sins of *word*, corresponding to the proud nature, are here emphasized, because what the heart is full of the mouth will speak.

His warning is supported by pointing to God's *omniscience* and *omnipotence*, in which the relation of His *holiness* to *earthly* and *human* things is shown. "*For Jehovah is a God of omniscience*."

The plu. "knowledges" (עֲלֵוֹת) indicates that God knows and is acquainted with every individual thing, that, as He is raised above every created thing, and thus present with all things and creatures, so they are present and known to Him; and thus it expresses the thought that the concrete content of God's omniscience is everything finite and created.* The proud and bold men, who speak so haughtily, must recollect that God knows all their deeds and hears their words, that therefore they cannot withdraw from His rule.—Secondly, reference is made to God's *power*, which controls all things according to a fixed unchangeable plan. We must first inquire

whether the "actions" (עֲלֵוֹת) is to be understood of human or divine deeds, and then whether we are to read "not" (לֹא) or the Qeri "by him" (בּוֹ). The first question can be decided only by the connection. The preceding context speaks not of the deeds, but of the words of ungodly men. In what follows it is similarly not works and deeds of men that are treated of, but the conditions and relations of human life, with which divine agency has to do; in ver. 4, sq., the thought expressly confines itself to divine deeds. We cannot therefore with Böttcher (Aehrenlese, *in loco*) suppose a question, and, retaining the Kethib, render, "and are not deeds measured?" that is, "is not care taken that human deeds shall not become immoderate, insolent?" nor, with Thenius, adopting the Qeri, "and by Him actions are measured," that is, "He determines how far human doing may go;" nor, with Luther, paraphrase "the Lord does not suffer such conduct to prosper." But, if we have to suppose only divine deeds, then the translation "*to him or by him* actions are weighed or measured" is certainly

* These ideas are not properly indicated by the word "holy," but may be said to be connected with and suggested by the lofty Heb. conception of the holiness of God.—Tr.]

† [Bible Commentary: "That the name was commonly applied to God so early as the time of Moses, we may conclude from the names *Zurishaddai*, "my Rock is the Almighty," (Num. i. 6; ii. 12), and *Zuriah*, "my Rock is God," (Num. iii. 35).—Tr.]

‡ [More literally "there is not a rock like our God."—Tr.]

§ [This is not correct. The neg. is not omitted before נִבְחָה which is, according to the Heb. syntax, merely an appendage of דַּבֵּר, forming with it a compound notion.—This paragraph is improperly assigned in the Germ. to ver. 4.—Tr.]

* [The Heb. plu. means not more than "great knowledge;" our author's exposition cannot be gotten from the simple Heb. word, but is an interpretation into the word (here probably warranted) of ideas gotten from the Scriptures in general.—Tr.]

to be preferred to the other—"are not actions weighed or measured, that is, determined?"—because of the vagueness of the thought in the latter. The thought, then, is this: God's actions are weighed, measured, fixed; He proceeds, in His working, by unchangeable paths established by Himself, so that none can free himself from His omnipotence, as none can withdraw from His all-pervading omniscience. Against the explanation "by Him the actions of men are weighed" (Bunsen: according to their essential worth), Keil properly urges: "God weighs the spirits, the hearts of men indeed (Prov. xvi. 2; xxi. 2; xxiv. 12), but not their deeds. This expression is never found." It is without ground, however, that he introduces the idea of *righteousness*, since we have here to do with nothing but the free, unrestricted activity of the divine omnipotence, to which, as to His omniscience, men are absolutely subject. [The correctness of this interpretation is open to doubt. The conception of God weighing His own actions, acting with prudence and forecast, is not, I believe, found elsewhere in the Bible; the higher conception of immutable wisdom is every where presented. On the other hand, that God weighs the actions of men, if not (as Keil says) explicitly stated, is yet involved in many passages, in all, for example, which set forth His righteous retribution; as, "Thou renderest to every man according to his work" (Ps. lxiii. 12); "God shall bring every work into judgment" (Eccl. xii. 14); and comp. Ps. x. 18; xi. 5; xiv. 2; Prov. xv. 3; Job xxxiv. 21, 23; Jer. ix. 23, 24; Joel iii. 12. And this interpretation agrees very well with the context. The word "actions" may well include all exhibitions of human character, and the antithesis throughout the Song is between the wicked and the righteous. The thought, therefore, may be: Jehovah is holy and immutable. Give no exhibition of pride, for He knows and weighs your actions. He reverses human conditions, bringing down (i.e. the wicked), and setting up (i.e. the righteous). Expositors are about equally divided between these interpretations. With Erdmann are Targum, Sept., Theodoret, Patrick, Keil; in favor of the other, Syr., Clarke, Henry, Ewald; doubtful, Vulg., Synop. Crit., Gill, Wordsworth. Deut. xxxii. 4 does not seem to bear on the decision, for it is Jehovah's righteousness that is there emphasized.—Tr.]

Vers. 4-8 further carry out the thought of God's almighty working in human life by a series of sharply contrasted changes of fortune. In this it is assumed that God's omnipotent working is just, but it is not explicitly declared till afterwards. "The preceding thought is carried further: Every power which will be something in itself is destroyed by the Lord; every weakness, which despairs of itself, is transformed into power" (O. v. Gerlach).

Ver. 4. As in Isa. xxi. 17 we have *bows of heroes* instead of *heroes of the bow*, so here the symbol of human power and might is poetically put first instead of the personal subject. [Dr. Erdmann translates: "the heroes of the bow are cast down," which is, however, giving up the poetical form. Better: "the bows of heroes are broken." So in Isa. xxi. 17: "the residue of the bows of the heroes shall become small."—Tr.] The "broken" (דָּוָל) refers, according to the sense, to the latter (since "heroes" is the logical subject) instead of

to "bows," the breaking of which indicates the broken power of those who, like heroes of the bow, trust to their might. The strong are overcome by God, as a hero loses his power when his bow is broken. The antithesis: "And they that stumbled [or, stumble] are girded with strength." As stumbling, tottering indicates weakness and powerlessness, so "being girded" with strength denotes fitness for battle, power prepared for battle. The strong He deprives of strength, the powerless He makes strong—according to the free working of His power.

Ver. 5. The "full," who in the abundance of their wealth had no need, have hired themselves out for bread, that is, must earn their bread in order to appease their hunger. On the other hand, the hungry "cease" (חָלָה) either "to be hungry," or, "to work for bread." The latter is preferable on account of the contrast with "hire themselves out for bread" in the first clause; so Herder ("they now have holiday") and Bunsen ("they no longer need work for bread"). Clericus: "Hannah here rightly attributes to divine providence what the heathen wrongly attribute to fortune, of whose instability they speak *ad nauseam*." See J. Stobæi, *florileg. tit.* 105.* The וְ ["till," rendered in Eng. A. V. "so that"] is taken by some expositors in the sense "even" [Germ. *sogar*]. Clericus explains it as a sort of ellipsis "as if she said that all experienced the vicissitudes of human affairs, even to the barren woman, who," etc. Similarly Keil explains it as a brachylogy: "it goes so far that" This adverbial construction, with the presupposed logical zeugma, would have as much in its favor as the view of Thenius, who asks: "Might not וְ be an adverb: the long barren?" But there are passages in which וְ, from its sense of *continuance*, must be taken simply as a conjunction, meaning "in that or while" (Jon. iv. 2; Job i. 18; 1 Sam. xiv. 19); in the two last passages it is followed as here by ! ["and"], and introduces an occurrence contemporaneously with which, or following on which, something else occurred. Here then: "while the barren bears seven." "Seven children" is, according to Ruth iv. 15, the "complete number of the divine blessing in children" (Keil). Comp. Ps. cxiii. 9: "he makes the barren woman dwell in the house, the joyful mother of children." [Erdmann translates: "he makes the barren woman of the house dwell as a joyful mother of children."—Tr.] [Ps. cxiii. 7-9 resembles 1 Sam. ii. 5, 7, 8 so closely as to suggest an imitation. It would be very natural in a later writer, in composing a Psalm celebrating Jehovah's majesty and power, to take such general expressions from a well-known song, which we may suppose was committed to writing by Hannah herself, and through Samuel transmitted to the prophetic students, among whom, no doubt, were many psalmists. The Book of "Samuel" itself was probably in circulation soon after Rehoboam's time.—Tr.]

* [The word חָלָה is used in the Bible either absolutely—"cease to exist" (Judges v. 6, 7; Ps. xlix. 8 (9); Deut. xv. 11), or with an explanatory word (Job iii. 17; Pr. x. 9), or its complement is suggested by the immediate action or context (Am. vii. 5; Zech. xi. 12). * Here the statement is "the hungry ceased to exist as such." as in Judg. v. 6; Deut. xv. 11.—Tr.]

"And she who had many children languishes away." Clericus remarks: "being exhausted before the end of the usual bearing-time of women, and perhaps left solitary by the death of her children." As to this last point comp. Jer. xv. 9.* [The view held by some that in Hannah's barrenness and subsequent fruitfulness there is a mystical or typical meaning, deserves consideration. It is advocated by Jerome, Augustine, Patrick, Gill, Wordsworth, and the *Bib. Comm.* Hannah is said to be the type of the Christian Church, at first barren and reviled, afterwards fruitful and rejoicing. As to such a typical character we must be guided, not by outward resemblances, but by fixed principles of biblical interpretation. If Hannah's late fruitfulness is typical, it must be because it sets forth a spiritual element of the spiritual kingdom of God. These facts may guide us to a decision: 1) God's relation to His people is set forth under the figure of marriage; He is the husband, His people the wife (Isa. liv.; Jer. iii.; Hos. i.-iii.); 2) Isaiah (liv. 1) describes God's spiritual people as barren, yet with the promise of many children; 3) Paul (Gal. iv. 27) quotes this passage of Isaiah, refers it to the Church of Christ as distinguished from the Jewish dispensation, and declares that this antithesis is given in Sarah and Hagar. The barren Sarah is the new dispensation, the fruitful Hagar the old. Besides Sarah, other barren women in the Bible become the mothers of remarkable sons: Rebecca, Rachel, Samson's mother, Hannah, Elizabeth. Are these all typical of the new dispensation or the Church of Christ? The answer is to be found in Paul's treatment of Sarah's history. What he declares is, that Sarah is the mother of the child of *promise*, while Hagar's child was the product of natural fruitfulness. Thus Sarah sets forth the dispensation which is based on *promise* or *free grace* and faith; Hagar represents the dispensation of works. Paul quotes Isa. liv. 1, to show simply that the spiritual Jerusalem, the Church of Christ, is our mother. Throughout his argument it is the spiritual element of promise and faith on which Sarah's typical position is based. Only, therefore, where we can show such spiritual element are we justified in supposing a typical character. There must be involved the truth that the origination and maintenance of God's people depend on His promise and not on human

strength. This is not necessarily involved in the history of every barren woman who becomes fruitful—certainly not in that of Rachel, probably in that of Rebecca, probably not in the others. These histories teach indeed that fruitfulness is the gift of God; and, as an encouragement to faith, He has in some instances granted to the barren to be the mothers of sons to whom He has assigned important positions in the development of His kingdom. But this fact does not in itself show that these mothers sustained to the kingdom of God the relation which Sarah sustained. Hannah seems to be simply a pious mother whose prayer for a son, contrary to human probabilities, is granted.—Tr.].

Ver. 6. This Keil connects with the preceding, explaining: This comes from the Lord, who kills, etc. But here, as in the remaining members of the Song, we must suppose a logical asyndeton. The contrast of death and life, killing and making alive demands even a wider extension of these conceptions than is indicated in the last clause of ver. 5. *Killing* denotes (with a departure from the ordinary sense) bringing into the extremest misfortune and suffering, which oppresses the soul like the gloom of death, or brings it near to death—*making alive* is extricating from deadly sorrow and introducing into safety and joy. This is confirmed by the second member: "He brings down to Sheol and brings up." The same contrast is found in Deut. xxxii. 39, "I kill and I make alive; I wound and I heal;" Ps. xxx. 4 (3), "Thou hast brought up my soul from Sheol, Thou hast made me alive," etc.; Ps. lxxi. 20, "Thou, who hast showed us great and sore trouble, wilt quicken us again, and wilt bring us up again from the depths of the earth," [Eng. A. V. reads, with Qeri, *me*; Kethib, *us*.—Tr.]. Ps. lxxxvi. 13: "Great is Thy mercy towards me, and Thou hast delivered my soul from the lowest Sheol," (comp. Job v. 18, and Ps. lxxxviii. 4-6). So also in Ps. lxvi. 9, misfortune is conceived of as death, salvation as revival. Calvin: "in the word 'death' Hannah properly embraces everything injurious, and whatever leads step by step to death, as, on the other hand, the word 'life' includes everything happy and prosperous, and whatever can make a fortunate man contented with his lot." [As is apparent from the above exposition, there is no reference in this verse to

* [Dr. Erdmann's translation of this clause (1 Sam. ii. 5) is hardly satisfactory. The word *וַיִּלְד* (lit. "continuance") is used in the senses "while," "until," "so that," and the question is, which is the appropriate sense here. Erdmann renders: "while the barren bears, the fruitful waxes feeble,"—that is, the clause, according to him, affirms the contemporaneousness of the two things. This would be appropriate in a narration, but is inappropriate and feeble here. To judge from the passages cited, he supposes the sense to be: "and while the barren is still bearing (that is, in the midst of her bearing), the fruitful languishes," which is plainly out of keeping with the context. Rather we are to take *וַיִּלְד*—in its well-sustained sense of "till"—as marking the limit of the action involved in the preceding context. The mutations in human life, brought about by God, reach to this astonishing point, namely, that the barren becomes fruitful and the fruitful barren. So Vulg. (*donec*) and Sept. (*ἕως*). The other versions do not translate the *וַיִּלְד*. Gesenius and Fürst take the word as a preposition: "even the barren, she bears." But it may also be a conjunction. It sometimes by suggestion (though not properly) includes the fact which it introduces.—Tr.]

the doctrine of the resurrection. The word *שְׁאוֹל* "Sheol," improperly rendered in Eng. A. V. "hell" and "the grave," means "the underworld," (Erdmann, the same, "unterwelt"), the gloomy abode of all the dead, conceived of by the Hebrews as the negation of all earthly activity. It thus became an image of darkness and suffering, only here and there illumined and soothed (as in Ps. xvi.) by the conviction that God's love would maintain and develop into fulness of joy the life which He had bestowed on His servants.—The word is usually supposed to mean a "hole," "cleft" like, Eng. *hell* (= "hole," "hollow," German *hölle*.—Tr.).

Ver. 7. By His power the Lord determines the contrast of rich and poor, high and low; comp. Ps. lxxv. 8 (7). The thought of the second clause is developed in ver. 8, with the first half of which Ps. cxlii. 7, 8 agrees almost word for word. Being

low is here regarded as being despised, for "dust and dunghill" indicate a condition of deepest dishonor and disgrace, in which one is, as it were, trodden under foot; comp. Ps. xlv. 26 (25). The "raising and lifting" denotes the divine government, by which shame and contempt are changed into honor and glory. The contrast to the dust and the dunghill is the sitting in the company of nobles and princes, on the throne of honor. Calvin: "Hannah goes on to say the same thing of honors and dignities as of fortunes, namely, that, when we behold in this world so many and so great vicissitudes, we should lift up our gaze to the providence of God, who rules all things in heaven and earth by His will, not imagining that there is anything fortuitous in our lives, (. . . but knowing that God's providence controls everything)."—The two last clauses point to the foundation of the Lord's determination and arrangement of the contrasted relations of life and fates of men: "*for the pillars of the earth are Jehovah's, and He hath set the earth upon them.*"* The control and government of God here portrayed is founded on the fact that He is the creator and sustainer of the earth, and therefore by His omnipotence exercises unrestricted rule over the earth-world. Here we have clear and plain the highest point of view, from which all that is said from ver. 4 on is to be looked at: the all-embracing power of the Lord. Clericus: "Hannah, therefore, means to say that God easily effects any change in human affairs, since He is creator and lord of the earth itself."

4. The Song culminates (vers. 9, 10) in the prophetic testimony to the omnipotent rule of the holy God in the manifestation of His justice towards the godly and the ungodly, and in conducting His kingdom to glorious victory over the world. a) To the godly the Lord will grant His protection and salvation, and will guard them from misfortune, comp. Ps. lvi. 13 (14): "Wilt Thou not deliver my feet from falling, that I may walk before God in the light of life [Germ. as Eng. A. V.: 'the living']?" So Ps. cxvi. 8; cxxi. 3; "he suffers not thy foot to fall." The tottering [or falling] of the feet is not to be taken here in an ethical sense; the preservation of the feet from slipping, tottering, stumbling, often denotes deliverance from long-continued misfortune and suffering, so Ps. xv. 5; lv. 23; lxxvi. 9. "His saints" points to the intimate association between God and His people, and its correlative is "my God," "our God." b) The godless will be the objects of His punitive justice. They will perish in darkness. The darkness is the symbol of misfortune and misery, as light of safety and life, Job xv. 22; Ps. cvii. 14. Godlessness is voluntary remoteness from the light of salvation, which God sheds abroad; and so its walking in darkness must end in destruction. For, not by strength, that is, by his own strength, shall a man prevail; "shall a man be strong" (שׁוֹמֵר כֹּחַ) is an allusion perhaps to the "mighty men" (גִּבּוֹרִים) in ver. 4. The godless rely on their own strength with which

to help themselves in the darkness. But it is universally true that "we do nothing by our own strength." Ps. xxxiii. 16, 17. He who leans on his own strength (which cannot be without turning away from the Lord, who alone can help) will receive his just reward, he will perish in darkness. Clericus: "No one can avoid calamity by his own strength, unhelped by divine providence."—Human weakness is here specially brought out by the order of the words; on man [Heb. אָדָם] last word in ver. 9] follows immediately Jehovah [in the Heb., first word in ver. 10], which further stands as absolute subject (comp. Ps. xi. 4) and thus in sharper contrast. As "prevail" in ver. 9 alludes to ver. 4, so here the "broken" to the "broken" in that verse.—The thought, that God's justice is shown in the punishment of the godless, is first very strongly and sharply expressed by the immediate collocation of the two verbs after Jehovah: "broken are his opposers,"* and then illustrated by the allusion to a judicial process which ends with the carrying out of the sentence. The ungodly strive with God as in a judicial contest (קָרָא [Qeri]), but they are confounded in the presence of the process of law to which the Lord comes. The thunder, the sign of His fear-inspiring and destructive power, is the announcement of His proximity to the tribunal. The "judge" (שׁוֹפֵט) denotes the holding of the court. The judicial work of God is the outflow of His holiness, justice and almightiness, which three attributes of God have been celebrated up to this point. The object of the judicial interposition of God is not only the members of the chosen people, but the ends of the earth, that is, all peoples, the whole world. As before the whole earthly creation, founded and maintained by God's power, was brought before us in order to establish God's almighty control over the earth, so here our view is extended from punitive justice as it shows itself in the sphere of God's people to God's judgment as it stretches over the whole earth, to the all-embracing world-judgment. The prophetic view often rises to this universality of God's judicial control as the judge of the whole world (Gen. xviii. 25), which corresponds to the idea of the universal salvation embracing all the nations of the earth; so, for example, Mich. i. 2 sq.; Isa. ii. 9 sq.; iii. 13; Ps. vii. 8 sq.; ix. 8. The conception of this general judgment over all the peoples of the earth, and that of the special judgment over Israel and every individual member of Israel are closely connected. The aim of both is to lead God's kingdom to victory and glory. The broad glance at the ends of the earth filled with the judicial glory of King Jehovah fixes itself in the concluding words on the highest aim and end to be reached by the exercise of God's judicial justice, namely, the unfolding of God's power and dominion in the kingdom in Israel and in the person of His anointed. "And He will give strength to His king, and exalt the horn of His anointed."

HISTORICAL AND THEOLOGICAL.

After the explanation of the content of this Song of praise of Hannah, we must in the first place consider the question of its origin. The answer

* [It is not necessary to find a geographical theory in this poetical statement. And, even if it expresses the author's geographical views, it is not the thought of the passage, but only the framework of the thought; the real thought here is solely religious, and has nothing to do with physical science.—Ta.]

* [Heb. literally: "Jehovah, broken are His opposers." Some render, "Jehovah will break His opposers."—Ta.]

to this question is inseparable from our *historical* conception and estimate of the content of the Song, and is therefore connected with the historical and theological remarks. The question is: whether, as the author obviously assumes, Hannah herself sang it from her heart, or, whether it owed its origin to a totally different occasion, and was put into Hannah's mouth by the author.

According to Ewald, this Song is an interpolation by a later hand, because ver. 1 is the immediate continuation of the concluding words of the first chapter, and is therefore a proper ending like ch. i. 18, ("they worshipped and returned"); but we reply that the words, ch. i. 28, "they worshipped the Lord there," form an appropriate introduction to the following prayer, and that the latter contains nothing out of keeping with the continuity of the narrative—rather its content quite suits the situation, and therefore from this point of view there is no necessity for regarding it (from its content) as a later insertion which breaks the connection.—But particularly *two things* in the content have been adduced against the ascription of the Song to Hannah or to Hannah's time: the celebration of a glorious victory over foreign enemies, and the assumption of the existence of the theocratic kingdom in the conclusion.—But, as to the first, where in the Song is there the mention of a victory gained in war with foreign enemies? The only passage in which warriors are spoken of contrasts the "mighty bowmen" with the stumbling who are girded with the strength, not to portray heroes of war, but to show how this contrast also (which is parallel with others, none of which have anything to do with war) is brought about by the Lord's omnipotent rule. The description of these contrasts and of the power of God which reveals itself in them is so general that it is impossible to discover here the character of a Song of victory which presupposes a war. The "enemies" against whom the Song is directed are not the national enemies of the people of Israel, the heathen nations with whom they had to fight, but the ungodly within the chosen people as opposed to the truly pious and God-fearing. The contrasts which are introduced have their root in the fundamental view of the religious-moral opposition of pride and humility in reference to the holy God (ver. 3, a), culminate in the testimony to God's righteous judgment on godly and ungodly, and in their movement between these poles exhibit only the *religious-moral* condition of the people of Israel as the historical background. Nothing is said of opposition to external national enemies. Hence it is just as unfounded to regard David as the author of the Song (Bertholdt, *Eisn.* III. 915), especially to suppose it a Song of praise for his victory over Goliath and the resulting defeat of the Philistines, (Thenius 1 ed., Böttcher), as it is arbitrary to suppose one of the oldest Kings of Judah its author.* Neither one nor the other can be demonstrated, or even shown to be probable.—The second argument against the ascription of the Song

to Hannah, and for referring it to the period of the Kings seems weightier; for the words of ver. 10, "He will give strength to his king, and exalt the horn of His anointed," seem to assume the existence of a king. But nothing obliges us so to understand it. If we put ourselves in the period of Samuel's early life, the fact is incontestable that in the consciousness of the people, and the noblest part of them too, the idea of a monarchy had then become a power, which quickened more and more the hope of a realization of the old promises that there should be a royal dominion in Israel, till it took shape in the express demand which the people made of Samuel. The divine promise that the people should be a kingdom is given as early as the *patriarchal period*, comp. Gen. xvii. 6, 16. The idea of the kingdom as bringing prosperity to the whole people connects itself with the Tribe of Judah, Gen. xlix. 10. Judah will come forth victorious from the battle which awaits him, will remain in possession of everlasting imperishable dominion, and will never lose the sceptre. The *period of the Law* further develops the idea of this kingdom. The whole people is to be a priestly kingdom (Ex. xx. 6). In Balaam's prophecy the royal power and dominion to which Israel would attain is celebrated under the figure of the Star which rises on Jacob, and in their victory over their enemies, Num. xxiv. 17, 19. This old prophecy is altogether unintelligible if the consciousness of the people did not attach the hope of future development and prosperity to the idea of the kingdom. That the law of the king in Deut. xvii. belongs to the legal period has been improperly doubted, (comp. Oehler in Herzog's *R.-E. s. v.* Königthum). The proposition made to Gideon to be king (Judg. viii. 23), though rejected by him, shows how in the *period of the Judges* the felt national disintegration brought out more strongly the desire for a single government which should embrace the whole people and protect them against external enemies. The phrase of refusal "*Jehovah shall rule over you*," is based on the external non-theocratic conception of the kingdom which underlay that application, and at the same time expresses in the clearest manner the consciousness of the divine rule of which the kingly rule was to be the organ. At the close of the period of the Judges the need of such a theocratic kingdom was felt the more strongly, because the office which was entrusted with the duty of forming and guiding the theocratic life of the nation, namely, the high-priestly office, was itself with the people involved in the deepest degradation. The hope thereon based, that the Lord would set up a kingdom as the instrument of saving the people from their deep corruption, is expressed in our Song in the concluding mention of the anointed of the Lord, who would receive his power from Him, whose horn would be exalted by the hand of the Lord. The same thought is expressed by that man of God (ch. ii. 35), who announces to the High-priest Eli the judgment of his house and the raising up of a faithful priest who will walk before the anointed of the Lord; that is, he indicates a direct interposition by God in the fortunes of His people, by which a new order of things will be brought about under the guidance of a true theocratic priesthood

* [Equally arbitrary is the procedure of Geiger (*Druckstift u. Uebersetzungen der Bibel*, page 27), who makes Hannah's Song an imitation of Ps. cxlii., and refers the latter to the postexilic period, explaining מְלִיכִים as foreign princes reigning over Israel!—T.J.]

in connection with a divinely established kingdom.

This was a testimony of the prophetic spirit which animated that man of God, that spirit of the prophecy and announcement of divine truth and promise, which had by no means completely died out in the time of the Judges. When God introduced the new era of Israel's fortunes, the elevation of the theocratic development of His people's life to a new plane by the prophet Samuel as instrument of His revelation, and first of the continuous theocratic line of prophets, He selected persons in the border-time between the old and the new in whom theocratic hopes dwelt in living power, informed them by direct influence of His Spirit of the approaching fulfillment of this hope, and prepared and impelled them to announce and to celebrate by prophetic testimony God's new revelations of salvation. The "*man of God*" made such an announcement to Eli, who, according to the divine counsel, was to fall together with his house, that a new true priesthood might arise, which should be closely connected with the "anointed of the Lord," the theocratic kingdom, in its effort to attain its end and aim, namely, God's dominion over His people. *Hannah* made such an announcement respecting her child Samuel, she knowing by divine revelation that he was to be God's instrument for great things, the renewer and restorer of the theocratic life under the God-given kingdom. She, like that man of God, is filled with the spirit of prophecy, whose representative and instrument she was the more fitted to be, as she belonged to the pious class of the people, and walked before God. Her song is a product of this prophetic spirit, which lifts her far above the joy (felt in her heart, and uttered at the outset) of her heard prayer and God's acceptance of her child to be His possession, and above her personal experience of the might of the living God, and makes her see and celebrate His manifestations of might in His kingdom, which he has established in His people, and will develop in new glory by the revelation of His power and justice. From the depths of humble piety she looks up away from her poor self to the height of the holiness and faithfulness of the living God. The foundations on which rests all God's revelation to His people, as well as His dominion over them, are His holiness and rock-firm faithfulness. On them is built God's government in His kingdom and people, to which *Hannah* is led by the divine providence in her own life to look up. As she looks, her experience of her "adversaries" and of their pride and presumption is broadened and generalized into a view of God's absolute government and dominion which brings to shame all the pride and insolence of the ungodly, and which is revealed, partly in the unlimited, unconditioned rule of His *might*, which accomplishes the life-changes of godly and ungodly in the extreme contrasts, contradicting all human calculation (vers. 4-8), partly in the government of His *justice*, in which He shows Himself as the unchangeable rock of the godly, and gives the ungodly over to destruction (vers. 9, 10). From the idea of this government of justice the song rises finally with rapid flight to the conception of a judgment which the living, just God stretches with His dominion over the ends of the earth, and to the idea of a

kingdom, which, in this divine domain, and by this ruling and governing of God, develops its power beyond the limits of Israel, and in the possession of this God-given power is the instrument of the divine dominion—a wide extension of the prophetic view, under the guidance of the divine Spirit, beyond the present which is the foundation of the word of the prophetic testimony. Thus the prophetic-historical description of the establishment of the kingdom in Israel is introduced by this lyric-prophetic witness of the God-ordained and God-serving power of the theocratic kingdom; and on this follows soon the prophetic announcement of the intimate relation in which the renovated priesthood is to stand to the "anointed of the Lord." *Hannah* "beholds in her individual experience the general laws of the divine economy, and divines its significance for the whole history of the kingdom of God" (Auberlen, *Sud. u. Krit.*, 1860, p. 564).

In this song—uttered, in the spirit of prophecy, in the beginning of the development of the theocratic life, in so far as that development was determined by the kingdom which the people hoped for and God gave—*Hannah* passes unconsciously, impelled by the divine Spirit, over all the intermediate steps of the development of the kingdom of God, and points to the final goal, at which the divinely established, divinely equipped, royal dominion extends itself over the ends of the earth. To this answers, on the one hand, the idea of a universal revelation of salvation, which appears in that tribe-promise of the Shiloh, to whom the obedience of the nations belongs, and farther back in the patriarchal promises; and, on the other hand, there is connected with it the prophetic content of the songs of praise of Mary and Zachariah (Luke i. 46 seq. and 68 seq.), where there is express reference to the words of *Hannah* in view of the approaching final fulfillment of the idea, contained in her prophetic announcement, of the dominion of the anointed of the Lord which in divine power is to extend over the ends of the earth.

[Wordsworth: "The *Magnificat* of *Hannah* is an evangelical song, chanted by the spirit of Prophecy under the Levitical Law. It is a prelude and overture to the Gospel. It is a connecting link of sweet and sacred melody between the *Magnificat* of *Miriam* after the passage of the Red Sea—symbolizing the Death, Burial and Resurrection of Christ—and the *Magnificat* of *Mary*, after the Annunciation of His Birth. . . . Let this Song of *Hannah* be read in the Septuagint, and then the *Magnificat* in St. Luke's original, and the connection of the two will be more clearly recognized. . . . The true characteristic of Sacred Poetry is, that it is not egotistical. It merges the individual in the nation, and in the Church Universal. It looks forward from the special occasion which prompts the utterance of thanksgiving, and extends and expands itself, with a loving power and holy energy, into a large and sympathetic outburst of praise to God for His love to all mankind in Christ. . . . The *Magnificat* of *Hannah* is conceived in this spirit. It is not only a song of thanksgiving; it is also a *prophecy*. It is an utterance of the HOLY GHOST moving within her, and making her maternal joy on the birth of Samuel to overflow in outpourings

of thankfulness to God for those greater blessings in CHRIST, of which that birth was an earnest and a pledge. In this respect it may be compared with the Song of Moses (Deut. xxxii.) and the Song of David (2 Sam. xxii.).—Augustine, in his comment on this Song (*De Civ. Dei*, 17, 4), follows the translation of the Sept. (which is often incorrect), and, along with some good thoughts, has much wrong exegesis and unfounded spiritualizing.—Tr.]

HOMILETICAL AND PRACTICAL.

Ver. 1. *The joy in the Lord*, to which faith attains amid sore conflicts: 1) Its *source*—not our own heart with its frowardness and its despondency, not help and consolation from men, but only the Lord's grace and compassion, which make the heart joyous again, lifting up with mighty power the mind that has been stricken down; 2) Its *object*: the *fulness of the salvation* which the Lord dispenses, and faith ever more richly appropriates: 3) Its *expression*: an open testimony to the salvation experienced—before *God* in praise, ("I rejoice in thy salvation"), before *men*—in confessing and celebrating our experience of salvation, to our companions in the faith that they may unite with us in joy and praise, so that their faith may be strengthened, to the adversaries of the faith that they may be ashamed, may be warned, may repent.—[Hannah's song of praise compared with her former prayer. 1) She was then "in bitterness of soul" (i. 10); now her "heart rejoiceth." 2) Then she was humiliated (i. 5, 8, 11); now she is "exalted." 3) Then her adversary provoked her (i. 6); now her "mouth is opened wide over her enemies." 4) Then she "poured out her soul before the Lord" (i. 15); now she "rejoices in His salvation." Often we remember to pray, and then forget to praise.—Tr.]

Ver. 2. *The two characteristics of the life of God's children* in their relation to the living God: 1) The humble *reverence* before Him, in view of His *holiness*; 2) The heartiest *confidence* in Him, in view of His unchangeable *faithfulness*.

Ver. 3. *The humbling of the natural man's pride* through the testimony concerning the living God: 1) Concerning His *universal knowledge*; 2) His *universal wisdom* which determines and regulates all the details of His action (ver. 3); 3) His *universal power* which determines every change in the fortunes of human life, (vers. 4-8). [The division 2) must be modified if the view of Tr. be adopted as to the reference of the term "actions." See Exegetical on ver. 3.—Tr.]

[Ver. 3. "By Him actions are weighed." I. The manner of His weighing—with perfect knowledge (ver. 3), with absolute rectitude (ver. 2), with immutable justice (ver. 2).—II. The result of His weighing is often a total reversal of men's fortunes (vers. 4-8). Application: Be not proud of present prosperity, but look well to the way in which you enjoy and use it (ver. 3).—Tr.]

[HENRY: Vers. 1-3. Hannah's triumph in God's perfections, and in His blessings to her. I. She celebrates His glorious attributes: (1) His purity. (2) His power. (3) His wisdom. (4) His justice. II. She solaces herself in these things. III. She silences those who are enemies

to her and to God.—Vers. 4-8. Providence in the changes of human life: 1) The strong are weakened and the weak strengthened, when God pleases (ver. 4). 2) The rich are impoverished and the poor enriched (ver. 5). 3) God is the Lord of life and death (ver. 6). 4) He advances and He abases (vers. 7, 8). 5) And in all this we must acquiesce, for God is sovereign. "The pillars of the earth are the Lord's."—Tr.]

Vers. 4-8. *The unity amid change of the opposite ways* which the *pious* and the *ungodly* must go: 1) One starting-point, the Lord's inscrutable will, which determines them; 2) One hand, the almighty hand of the Lord, which leads them; 3) One goal at which they end, humble submission under that hand.—*The wonderful guidance of the children of men upon quite opposite ways*: 1) The opposite *direction* in which they go, (a) from the height to the depth, (b) from the depth to the height; 2) The opposite *design* which the Lord has therein with men, (a) to lead them from the heights of pride and haughty self-complacency to humble submission under His unlimited power, (b) to exalt them from the depths of humble self-renunciation to a blessed life in the enjoyment of His free grace; 3) The opposite *end*, according as men cause the divine design to be fulfilled or defeated in them: (a) everlasting destruction without God, (b) everlasting salvation and life in and with God.

Vers. 3-10. *The contrasts which the change in the relations of human life presents to us in the light of divine truth*: 1) God's *holiness* and man's *sin*; 2) God's *almightiness* and man's *powerlessness*; 3) God's *gracious design* and man's *destruction*.

Ver. 4. *Weakness and strength come from the Lord*: 1) He makes the strong weak; 2) He makes the weak strong.

Ver. 5. *The Lord alone gives full satisfaction*: 1) He leads from false contentment in carnal fulness to wholesome destitution; 2) He changes hunger into blessed fulness with true contentment. [Fanciful and strained.—Tr.]—*Blessed are they that hunger*: 1) Because the Lord brings them from full to hungry, 2) From hungry to full.

Ver. 6. *How the living God shows Himself as the Lord of life and of death*: 1) In that He leads from life into death, 2) From death into life.

Vers. 7, 8. *The sovereign rule of the grace of God*: 1) It makes poor, in order to make rich; 2) It humbles, in order to exalt.

Vers. 9, 10. *The Lord our God is a just God*: 1) Upon the pious He bestows salvation in His light; 2) The ungodly he causes to perish in darkness.—*As man with his whole life places himself towards God, so will God in the judgment place Himself towards him as a just Judge*: 1) Either in the severity of His punitive justice; 2) Or in the kindness of His saving grace.—*The great Either—Or*—which God's word writes over every human life: 1) Either with the pious for the Lord, or with the ungodly against Him; 2) Either trusting alone in the saving might of divine grace, or wishing to be strong by one's own power; 3) Either preserved by the Lord with the pious to everlasting life, or banished with the ungodly to everlasting condemnation.

Ver. 10. *The judgment of God's punitive justice* ("The Lord will judge"): 1) *Whom it threatens*—the ungodly, "adversaries." 2) *How God makes*

it approach with *warning signs* ("out of heaven shall be thunder"). 3) How it *discharges itself* against all the world that is opposed to God ("The Lord shall judge the ends of the earth"). 4) How it *promotes the perfecting of His Kingdom*.

[Providence in the national government of Israel. Not only was the secular spirit in the nation beginning to desire a king (viii. 5), but the inspired Han-

nah here predicts it with devout hope. Theocracy, Monarchy and Hierarchy each contributed in turn to the welfare of Israel, and each helped to prepare the way for the great Anointed, at once Prophet, King, and Priest, who should reign over the spiritual Israel.—Interesting lectures might be made on "Psalms outside of the Book of Psalms." (See above, additions to Historical and Theological.)—Ta.]

FOURTH SECTION.

Samuel's Service before the Lord in Contrast with the Abominations of the Degenerate Priesthood in the House of Eli.

CHAP. II. 11-26.

I. *The conduct of the sons of Eli in contrast with Samuel, the "servant of the Lord."* Vers. 11-17.

11 AND Elkanah went to Ramah to his house. And the child did minister [ministered] unto the Lord [Jehovah] before Eli the priest. Now [And] the sons of Eli were sons of Belial [wicked men]; they knew not the Lord [Jehovah]. And¹ the priest's custom [the custom of the priests] with the people was that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with 14 a² flesh-hook of three teeth in his hand; [.] And he (*om.* he) struck it into the pan, or kettle, or cauldron or pot; all that the flesh-hook brought up the priest took for himself.³ So they did in Shiloh unto all the Israelites that came thither. 15 Also [Even] before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden 16 flesh of thee, but raw. And if any [the] man said unto him, Let them not fail to burn⁴ the fat presently, and then take as much as thy soul desireth; [.] then he would answer [say] him [*om.* him⁵], *Nay*, but thou shalt give it *me* [*om.* me] now; and if not, I will take it by force. Wherefore [And] the sin of the young men 17 was very great before the Lord [Jehovah]; for men abhorred the offering of the Lord [Jehovah].

II. *Samuel as minister before the Lord.* Vers. 18-21.

18 But [And] Samuel ministered before the Lord [Jehovah], being [*om.* being] a 19 child, girded with a linen ephod. Moreover [And] his mother made him a little coat [tunic], and brought it to him from year to year, when she came up with her 20 husband to offer the yearly sacrifice. And Eli blessed Elkanah and his wife, and said, The Lord [Jehovah] give thee seed of this woman for the loan which is lent to the Lord [in place of the gift which was asked for Jehovah⁶]. And they went unto

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 13. Erdmann attaches this clause to the preceding, putting a full stop after "people." See Exegetical Notes in loc.—Ta.]

² [Ver. 13. The Heb. has the Def. Art.; but, as the word is more naturally in st. const., the Art. is better omitted with Sept.—Ta.]

³ [Ver. 14. The Eng. A. V. here follows the Sept.; Heb. reads יָדָם "in it;" Erdmann, *damit*, "therewith."—Ta.]

⁴ [Ver. 16. The Heb. Inf. Abs.: "let them (or, they will) verily burn."—Ta.]

⁵ [Ver. 16. Kethib is "to him," Qeri "no" (and so 18 MSS. some printed Eds., LXX., Syr., Vulg., Arab., and one MS. of Targ. cited by De Rossi); the latter better suits the following יָדָם, which, however, yields a good sense, if it

stands in the text. It may be translated "but," supposing a preceding "nay," as in Eng. A. V.; or regarded as introducing the substantive clause, and rendered "that."—Ta.]

⁶ [Ver. 20. Lit.: "in place of the petition which one asked for Jehovah." Erdmann changes the form of the verb to the fem., and renders "instead of the begged one (*das Erbetene*) whom she begged from the Lord." Others point as part. pas. לָקַחְתָּ. The 3 sing. fem. is found in one MSS.; 2 sing. "thou askedest" in one MS., LXX., Syr., Vulg.; and Arab. has "thou gavest." It is better to retain the Heb. text and render it as impersonal.—Ta.]

21 their own home [to his' place]. And the Lord [Jehovah] visited Hannah, so that [and] she conceived, and bare three sons and two daughters. And the child Samuel grew before the Lord [Jehovah].

III. *Eli's conduct towards his worthless sons.* Vers. 22-26.

22 Now [And] Eli was very old, and [ins. he] heard all that his sons did unto all Israel, and how [that] they lay with the women that assembled [served*] at the 23 door of the tabernacle of the congregation [meeting (or assembly)]. And he said unto them, Why do ye such things? for I hear of your evil dealings [deeds] by 24 [from] all this people. Nay, my sons; for it is no good report that I hear; ye 25 make the Lord's people [Jehovah's people are made] to transgress. If one man sin against another [If a man sin against a man], the judge [God*] shall judge¹⁰ him; but if a man sin against the Lord [Jehovah], who shall intreat¹⁰ for him? Notwithstanding [And] they hearkened not unto the voice of their father, because 26 the Lord would slay them [for it was Jehovah's will to slay them]. And the child Samuel grew on and was in favour [grew in stature and favour¹¹] both with the Lord [Jehovah] and also [om. also] with men.

* [Ver. 20. The plu. suffix "their" is found in 12 MSS., Syr., Chald., Ar.; Vulg. "in locum eorum;" some MSS. of Targ. have the sing. Wellhausen, combining LXX. and Heb., gives as the true reading "he went to his place;" but the more difficult reading seems preferable. See Exeg. Notes *in loco*. Erdmann's translation omits, by typographical error, the last sentence of ver. 20.—Ta.]

* [Ver. 22. The verb means "to perform service, military or other." So in Ex. xxxviii. 8.—Ta.]

* [Ver. 25. See Exeg. Notes *in loco*.—Ta.]

* [Ver. 26. Erdmann: "will adjust" and "who can use his interest (or interpose) to adjust."—Ta.]

* [Ver. 26. See Exeg. Notes *in loco*.—Ta.]

EXEGETICAL AND CRITICAL.

1. Vers. 11-16. In ver. 11 the Sept. again clearly shows the effort to combine explanations with the translation of the Heb. text, rendering: "and they left him there, and they went away." [The Vat. MS. reads in both instances "she" instead of "they."—Ta.] There is the less need to change the Heb. text to accord with this, because, as Böttcher (*ubi sup.* p. 69) rightly remarks, "the Elkanah" of the former is quite sufficient, since this name would suggest to every reader Elkanah and his household, and the only one that remained behind is mentioned immediately afterwards. From ch. i. 21 Elkanah can be thought of only together "with his whole house."—The child "was ministering to the Lord," or "serving the Lord." These words express the *whole work* which the growing boy Samuel, conformably to his consecration, had to perform, certain duties connected with the service of God being laid upon him. "Before Eli" that is, under his supervision, and according to his appointment. Ver. 12. The sons of Eli were sons of *worthlessness*;^{*} their character and conduct forms the sharpest contrast with what they ought to have been before the whole people as highest in position, as children of the High-priestly House. Observe the sharp asyndeton in this short sentence: they *knew not the Lord*, that is, they did not live in the fear of the Lord, they did not trouble themselves about Him; comp. Job xviii. 21. This godlessness and irreligiosity is the source of their moral worthlessness, which is afterwards described. The two together give the religious-moral characteristics of Eli's sons.—Ver. 13. This is not to be rendered: "And the custom of the priests with the people was this"

—this would certainly require simply **וְהָיָה כְּמִשְׁכָּלָם** without **וְהָיָה כְּמִשְׁכָּלָם** ["this is the custom"] without "the priests"], comp. Gen. xi. 6 (Böttcher); nor is it: "the right (that is, the assumed right) of the priests in respect to the people was as follows" (Keil), for **וְהָיָה כְּמִשְׁכָּלָם** ["right"] alone cannot be so understood; but the words are to be connected with the preceding: they troubled themselves not about God, nor about the real, true right of the priests in respect to the people, that is, "about what was the legal due of the priests from the people" (Thenius).

[The construction of this difficult clause adopted by Erdmann (with Vulg., Cahen, Wellhausen, Thenius, and perhaps Sept.) is open to grave objections. The reply to Keil is correct; **וְהָיָה כְּמִשְׁכָּלָם** cannot well mean "assumed right." The objection to Böttcher's translation (where read **וְהָיָה כְּמִשְׁכָּלָם** instead of Erdmann's **וְהָיָה כְּמִשְׁכָּלָם**) is forcible in so far as we should expect **וְהָיָה כְּמִשְׁכָּלָם** to introduce the clause (comp. Deut. xviii. 3); but the possibility of the omission of the pronoun, and of an apposition of the two clauses must be admitted. To the translation of **וְהָיָה כְּמִשְׁכָּלָם** by "legal right" Wellhausen properly objects that the **וְהָיָה** (even) in ver. 15 introduces a graver outrage, and therefore the proceeding described in ver. 13 must be illegal.—But against Erdmann's rendering it is to be said that the meaning assigned to **וְהָיָה כְּמִשְׁכָּלָם** ("trouble one's-self about" is rare and difficult; it is found only in poetical passages. The phrase "to know the Lord" occurs, and always in the sense of intimate sympathetic apprehension; but this sense will not suit the **וְהָיָה**. Moreover, if **וְהָיָה** here means "right" we should expect the prep. **מִמֶּנּוּ** "from" (as Deut. xviii. 3) instead of **וְהָיָה**]

* [For meaning of Heb. **וְהָיָה כְּמִשְׁכָּלָם**, "worthlessness," see on ch. i. 16.—Ta.]

* [**וְהָיָה כְּמִשְׁכָּלָם**.—Ta.]

"with," the latter must be retained here, though the former is read in 9 MSS. and in LXX., Syr., Chald. Further, the narrative is, in this construction, introduced very abruptly ("when any man, etc."). **צדק** means not only "right," but also "custom, manner;" see 2 Kings xi. 14; Judg. xiii. 12. The "custom" here described was not the legal right, but was in force under, apparently introduced by, the sons of Eli, the priests (**כֹּהֲנִים**); ver. 13 details one imposition of the priests, and a more serious imposition is properly introduced (ver. 15) by "even" (**גַּם**).—We retain, therefore, the rendering of Eng. A. V. (with Philippeon, *Bib. Comm.* and others).—Tr.]

Then follows the statement of the priests' legal right.—The connection required that the people's part in the offering should now be distinctly set forth, in order to put the unseemly conduct of Eli's sons in its true light. Therefore the participle "sacrificing" in connection with the indefinite subject "every man," stands first in absolute construction, like the Lat. Abl. absolute (comp. Gesen. § 145, 2, Rem.), = "when any man offered, then came, etc." Ewald, § 341 c.: "If the subject of the circumstantial sentence is wholly undefined, then the mere combination of the participle with the subject suffices to express a possible case (Gen. iv. 15)." Here is vividly portrayed the grasping selfish conduct of the priests in the preparation of the sacrificial meal after the offering was presented, which had already become the rule ("so they did to all the Israelites").—But still further. Ver. 15. Even before the offering, before (in accordance with the law, Lev. iii. 3-5) the fat was burned that it might be offered to the Lord as the best portion; they committed a robbery on the meat, which they wanted only **חַי**, that is, raw, fresh, full of juice and strength, in order to roast it. [*Bib. Comm.* points out that vers. 13-15 repeat the language of the Law, and thus give evidence to its existence. See Lev. vii. 31-35, 23-25, 31; xvii. 5; also Ex. xxix. 28; Dent. xviii. 3. Philippeon: "Roast was common in heathen sacrifices, and even now the Orientals do not like to eat boiled meat."—Tr.]. Ver. 16. The remonstrance of the offerer based on the legal regulation, of which they should be the guardians, is set aside. **עַתָּה** = "at this time, now," as in Gen. xxv. 31; 1 Kings xxii. 5. The Qeri "not" is preferable to the Kethib "to him;" "no, but now thou shalt give it;" threats were combined with violent seizure. Rude force was added to lawlessness.—Ver. 17. The "young men" are not the servants of the priests (Keil) but the priests themselves, the sons of Eli. Their arbitrary conduct was "a very great sin before the Lord," because the fat burned on the altar pertained to the Lord, and their legal portion of the sacrifice-meat fell to them only after the burning of the fat. What made their sin so great was the fact that they brought the offerings into contempt with the people, in so far as the wicked conduct of the priests took away in the eyes of the people their true significance as offerings to the Lord. *Minchah* (**מִנְחָה**) "means here not the meat-offering as the adjunct to the bloody offerings, but the sacrificial gift in general as an offering to the Lord" (Keil). In the succeeding narrative Samuel's "service before

the Lord" is contrasted with this wicked conduct of Eli's sons in relation to the offering.

II. Vers. 18-21.—Ver. 18. The "*Ephod*" can mean nothing but a garment resembling in form the High-priest's ephod, consisting of two pieces which rested on the shoulders in front and behind, were joined at the top and held about the body by a girdle. Therefore it is said also: Samuel was girded with the ephod, comp. Ex. xxviii. 7, 8. In distinction from the material of the High-priest's ephod, it was made of the same material as the other priestly garments, white linen (**לִבְנָן**). That the priests then all wore this ephod appears from ch. xxii. 18. It was the sign of the priestly calling, and was worn during the performance of the priestly functions. David was thus clothed, according to 2 Sam. vi. 14, when he brought back the Ark, and in connection with this ceremony performed quasi-priestly functions. As the mention of this *priestly dress* of Samuel is connected expressly and directly with the reference to his calling as *minister* in the Sanctuary before the Lord, it is thus intimated that he, called to this life-long service, received therewith an essentially priestly calling. [*Bib. Comm.*: The word *minister* is used in three senses in Scripture: 1) Of the service of both Priests and Levites rendered unto the Lord, Ex. xxviii. 35, etc.; 2) of the ministrations of the Levites as rendered to the Priests, Numb. iii. 6; 3) of any service, as that of Joshua to Moses, that of Elisha to Elijah, that of the angels in heaven, 2 Sam. xiii. 17; Ps. ciii. 21, etc. The application of it to Samuel accords most exactly with his condition as a Levite.—Tr.]. Ver. 19. While the ephod was the High-priestly dress, which the boy received on the part of the Sanctuary (Thenius), the little *meil** (**מֵעָל**) was his every-day dress, which his mother renewed for him once a year, when she came with her husband to the Sanctuary to present the annual offering. The unbroken connection which the household thus maintained with the Sanctuary prevented any estrangement between the child Samuel and the house of his parents.—The Impf. "made" (**עָשָׂה**) indicates a continued customary action, and thus answers to the Latin tense which is so called in a stricter sense.

Ver. 20. Eli's *blessing*† refers to two things: to the act of consecrating the son to the service of the Lord, and to the compensation which Eli wished the Lord to make for the son who was offered to the Lord. Keil explains the **שָׂאֵל** (asked [Eng. A. V. "lent"]) as 3 pers. singular instead

* [The *meil* was the outer garment worn by kings, nobles and others, probably a loose robe. The High-priest's *meil* was peculiar in shape and color (Ex. xxviii. 31 ff.). *Bib. Comm.*: "The pointed mention of the ephod and robe, taken in connection with his after acts, seems to point to an extraordinary and irregular priesthood to which he was called by God in an age when the provisions of the Levitical law were not yet in full operation."—Tr.]

† **שָׂאֵל**, **שָׂאֵל**, **שָׂאֵל** because the saying as well as the blessing itself (hence also **שָׂאֵל**) was repeated every year; and this is expressed by the Perf. consec. (Böttcher). [The two Perfects indicate a distinction between the *blessing* and the *saying*, but do not necessarily express repeated action; rather they sum up as complete Eli's action in pronouncing the blessing and uttering the wish."—Tr.]

of 2 pers. singular or plural "from the indefinite form of speech (comp. Ewald, § 249 b with § 319 a) which the narrator chose because, though it was Hannah who in Eli's presence had obtained Samuel from the Lord by prayer, yet Eli might assume that the father, Elkanah, had shared the wish of his pious wife." But the circumstance which alone permits such change of person, or rather of gender, in the subject, namely, the indefiniteness of the subject as indicated by the context, does not exist here, since such indefiniteness is undoubtedly excluded by ch. i. 27, 28. Böttcher properly takes the verb form with altered points as 3 sing. fem. "she asked."—The sing. pronoun in "his place" (for which we should expect "their place") does not require the change of "they went" into "the man went," as Böttcher and Thenius prefer, following the Sept. καὶ ἀπηλθεν ὁ ἀνδρῶν; the singular suffix (after the plural verb) is explained "by the fact that the place of residence is determined by the husband or owner of the house."

Ver. 21. 'פ is neither with Bunsen to be translated: "When now Jehovah visited Hannah she conceived," nor with Thenius to be complemented by "it came to pass," nor to be referred to "and Eli blessed" (ver. 20), according to the view of Keil, who inserts a sentence ("Eli's word was fulfilled," or "they went home blessed") in order to retain the causal meaning, but it is to be considered as strengthening the following assertion, with reference to the blessing in ver. 20, and = "indeed" "in fact." immo [German, ja, in der that]. See Ewald, § 310 c and § 330 b. Comp. Isa. vii. 9; xxxii. 13; Job viii. 6.†—Samuel's growth "before the Lord" indicates not only that he remained in the Sanctuary, but also that (as the condition of his calling) he grew in fellowship of heart and life with God.

III. Vers. 22-26. The chief thing in the content of this section is the description of Eli's conduct towards his sons. But at the same time their worthlessness in relation to the Sanctuary in yet another direction is brought to view. They desecrated the latter not only by the wickedness described in vers. 12-17, but also by their unchaste dealing with the women who served at the Sanctuary. Wherein consisted their service at the door of the Tent of Assembly is not said in Ex. xxxviii. 8, where they are mentioned. They formed a body, which was regularly and formally drawn up (צבא) at the door of the Tent for the performance of its duty, which consisted "probably in the cleansing of the vessels used in offer-

ings." Since, therefore, they were persons dedicated to the holy God, the wickedness of Eli's sons, who seduced to the service of fleshly lust these persons destined for the service of the Lord, appears in so much the stronger light.—The wickedness of Eli's sons in what pertained to the sanctuary attached itself to the whole people, who were to hold themselves a holy people to the Lord through this Sanctuary and through the offering and persons connected with it.—Eli's conduct in connection with their misdeeds is in the beginning by the words "and Eli was very old" represented as the weakness of old age, not thereby to excuse or justify his slackness, but to explain it.

Ver. 23. The question: **Why do ye such things?** is but a feeble rebuke of their gross misdoings. It cannot be translated: "Why do ye according to the words which I hear" (Keil)? for the Heb. word (וְכִי־כֵן) cannot mean "reports about you," nor could these reports be termed "evil," since they would be true reports of evil deeds; but the proper rendering is: "Why do ye as these things?" that is, such things.* "For I hear of your evil dealings from all this people," that is, those who came to the Sanctuary, and there saw the wickedness.—Ver. 24. "Do not so

(לֹא) my sons." Not good is the "report," or objectively "the thing heard," this answers to the "evil dealings (or things)." The "I hear" (שָׁמַעַתִּי) corresponds to the "report," "thing heard" (שְׁמָעָה), and [being a particip. —Tr.] shows that it constantly came to his ears. What follows is the explanation of the words: "it is no good report."

The words: "Jehovah's people are made to transgress" (מַעֲבִירִים, etc.), express the *guilt* which the sons of Eli incurred by their misdoing towards "the Lord's people." The difficulties in the explanation of the particip. (כִּי "are causing to transgress") have given occasion to attempts at alteration, which, however, are unsatisfactory.

"Michaelis' alteration (into מַעֲבִירִים): 'the report which I hear incidentally (from people passing by) from God's people' is against grammar," so says Thenius. "But," says Böttcher rightly, "Thenius' own reading (made from Sept. and Arab., and therefore insecure): 'you plague, oppress the people of Israel' (מַעֲבִירִים אֶת־עַם־יִשְׂרָאֵל) is wholly without ground. For מַעֲבִירִים means only 'make to serve,' 'enslave,' or 'make to work,' plague with work (Ex. i. 13; vi. 5). From the last in the later prophetic style (Isai. xliii. 23) has developed the meaning 'weary,' 'burden,' just as German: schaffen machen ['to give trouble,' lit. 'to make to do'], πράγμαρα παρέρχειν ['to cause trouble'], and so always with the idea of 'work' as fundamental. Eli's sons, it is true, robbed and dishonored the people (vers. 13 sqq., 22); but they did not burden them in such a way that our term 'give trouble' would suit. The expression does not come

* Böttcher: "Historically for שָׁמַע must have stood שָׁמַעַתִּי (so 1 Cod. of Kennicott), this alone being correct and connecting itself immediately with the context. But, because שָׁמַעַתִּי stood immediately before with the same ה, or because the feminine signification was obvious from the connection, the exceptional form *shama* (which appears elsewhere also), without the final ה, was written." [The 3 sing. masc. שָׁמַע may be retained here without great difficulty. See "Textual and Grammatical Notes" in loco. Chap. i. 27, 28 (cited by Erdmann above) excludes indefiniteness as to the fact, but not in the expression.—Tr.]

† [Eng. A. V. here follows Sept., reading וְכִי־כֵן instead of וְכִי־כֵן, and this seems the simplest way of taking it: "and Jehovah visited Hannah."—Tr.]

* כִּי has a comparative force, Ges. § 154, 3 sq.—The following וְכִי־כֵן is a conjunction, and—not so much כִּי ["because"] as כִּי־כֵן ["as"], but, like the latter, goes over into the causative sense; it refers to "such things," and points out the occasion and cause of the rebuke (comp. Ew. § 333, 2 c with § 331 c 3; Ges. § 155, 2 d).

up to the reality, for it is too narrow for the rebuke. And the addition of 'ye' (אֲנִי) here is both violent, and cannot be inferred from the Arab. text, where it was a necessity of Shemitic construction." The view thus opposed by Bötcher is maintained by Thenius (in his 2d ed. also) to suit the connection perfectly, though, on the other hand, he declares that Ewald's explanation, in which there is no change of text, must be accepted; this latter is held by Bötcher to be the only one permitted by the language and matter, and he gives it thus: "to send forth a cry (קוֹל) (קוֹל), thence to cause to be called out, and to cause to trumpet forth (שִׁמְעוּ) (ה) are common expressions, appropriate to the simplest style, Ex. xxxvi. 6; Lev. xxv. 9; Ezra i. 1; x. 7. Why then should not "send forth a report" (שִׁמְעוּ) (ה) be said as well as 'send forth a voice' (קוֹל) (ה)?"

'The report which (as) I hear, God's people are circulating,' is quite proper; the plu. particp. is joined to the collective 'people' as in 1 Sam. xiii. 15." To this Thenius properly objects that it is a superfluous statement after ver. 23 ("which I hear from all the people"), and that we should here expect a more significant word. The train of thought requires after the declaration "not good," etc., a statement of the ground of Eli's judgment. The usual rendering: "ye make the Lord's people to transgress" satisfies the demands of the connection of thought. Only, as the pers. pron. (אֲנִי, "ye") is wanting, the particp. must be rendered impersonally: "people make . . . to transgress" (comp. מִשְׁלֵחִים, ch. vi. 3, and אֲקָרִים Ex. v. 16). The objection that the object of the transgression, which is elsewhere always found with this verb as exacter determination, is not here expressed (comp. ch. xv. 24; Isa. xxiv. 5; 2 Chron. xxiv. 20; Num. xiv. 41), cannot set aside the meaning: "cause to sin or transgress," "because the exact definition is contained in the context" (Keil). The sin of the sons was, according to the context, very great before the Lord (vers. 12-17), but was at the same time committed against the people of the Lord (vers. 13, 22) in reference to their holy calling, and had the destructive effect of bringing the Lord's offering into contempt (ver. 17). The "people of the Lord" not only knew and spoke of the wickedness of Eli's sons, but were made by the latter partakers of their guilt, were seduced into transgression of the Law by those who ought to have watched over its fulfillment.

Ver. 25. *Pillel* (לָלֵךְ) is used, in connection with wicked actions, in the sense "to give a decisive judgment," and so between two contending parties, "to compose a strife by judgment;" comp. Ezek. xvi. 52; Ps. cvi. 30. The *elohim*, however, cannot here mean the judge, or the authority that judges, but God is described as He who composes by judging. The sense of Eli's discourse is: "When men sin against men, it is God (of course through the appointed human organs), who restores the disturbed relations by composing the strife; but when we have to do with the relation, not between man and man, but between man and God, when a man sins against God, offenses against God's honor, who will interpose to arrange the

matter?" Eli sets two things therefore before his sons: 1) that their sin is a sin immediately against God, from which point of view it has been regarded in the whole preceding narration (vers. 12, 17); 2) that the consequent guilt is so great, that divine punishment therefor is certain. [Wordsworth: A man may intercede with God for remission of a penalty due for injury to himself; but who shall venture to entreat for one who has outraged the majesty of God?—Tr.]—Eli's weakly mild words were too indefinite and general to check the bold wickedness of his sons. It was too late. They sinned against the Lord "with a high hand" (בְּיָד רָמָה), as it were, with hardened hearts.—And they hearkened not to the voice of their father.—As reason of this ('2, "because") is stated, "that it pleased God, was God's will, to slay them;" that is, they were in a state of inner hardening, which excluded the subjective condition of salvation from destruction, and so they had already incurred God's unchangeable condemnation. As hardened offenders, they were already appointed by God to death; therefore the word of instruction had no moral effect on them.—Ver. 28. In contrast with them, Samuel is now again presented, as he developed in his childhood as well physically as morally; while the sons of Eli were a horror to God and men, he was well-pleasing to God and men. On לָלֵךְ, comp. Gen., § 131, 3, Rem. 3. It is used frequently to express continuance in the sense "advance," "continue," and then also expresses advancing increase, the participial construction being not seldom employed in such cases, as here: "The child Samuel grew constantly in stature and goodness." [See Luke ii. 52.—Tr.]

HISTORICAL AND THEOLOGICAL.

1. Since Eli's judgeship rested on his high-priestly dignity, the *High-priestship*, thus connected with the judicial office, had so much the higher calling to establish the theocratic unity of the people with their centre, the national sanctuary at Shiloh. But, in the person of the weak Eli, it showed itself incapable of fulfilling this calling. The godless priesthood, represented by the sons of Eli, corrupted the inner religious-moral life of the people, whose external centre and theocratic unity were in the Sanctuary. The priesthood could no longer fulfil its calling of mediating between God and His people, because its representatives, lacking the religious-moral conditions of the calling, were unworthy of it; they were not servants of God, but servants of sin.

2. The sins of Eli's sons were a symptom of their spiritual heart-hardening and ruin in alienation from God and in immorality. They sinned with "a high hand" boldly, presumptuously (comp. Num. xv. 22-31). To this internal judgment of hardening answered as necessary consequence the judgment of their rejection by God, which was a thing determined on in God's will, because they knew nothing of God and His law (ver. 12). Their crime against the divinely established holy ordinances and the sanctuary, the visible sign of God's abode with His people,

was at the same time a crime against the people of the Lord, and culminated in the crime against God Himself, in which indeed was its root.

3. Samuel, though not a priest, but only a Levite, is (by his repeated designation as "servant of the Lord" (vers. 11, 18), and by the reference to his priestly clothing) contrasted with the representation of the official priesthood as God's chosen instrument for *truly* fulfilling, in and by the prophetic calling which was to take the place of the priesthood that mediated between God and His people, the *priestly mission*,* to fulfil which the existing priestly race had shown itself both powerless and unworthy. The condition of this theocratic calling of Samuel, the earnest, personal fellowship of life with the Lord, is pointed out in vers. 21, 26. The life of the youth, who was chosen and called by the Lord to restore the theocracy, develops itself in the service of the sanctuary before the Lord in conformity to his divine mission, in order that some day he may become in place of the desecrated sanctuary the living personal centre of the theocratic national life, and in place of the corrupted priesthood the consecrated organ of God's new revelations for His people.

HOMILETICAL AND PRACTICAL.

Ver. 12. STARKE: Where the true fear of God is lacking in the heart, there ungodliness prevails in the life, and thereby the heart reveals itself. S. SCHMID: It is a bad state of things, when those who teach others the fear of God, do not fear God themselves.—J. LANGE: Preachers should most carefully guard against scandal, and earnestly strive to pursue a course of life which shall be not merely without offence, but also edifying, 1 Tim. iv. 11.—STARKE: He who in the office of teacher seeks only his own—namely, how he may become rich and have a good time—but not that which belongs to God and Jesus Christ, is a false prophet, a thief, and a hireling. Mark that, you who bear the vessels of the Lord, Phil. ii. 20, 21; iv. 17; 2 Cor. xii. 14; 1 Pet. v. 2 sqq. [The misconduct of these leaders of worship may well suggest lessons for Christian ministers; but it should never be forgotten that the Christian minister corresponds much more nearly to the Old Testament prophet than to the priest, and that all Christians are priests, 1 Pet. ii. 5, 9; Rev. i. 6; v. 10.—Tr.]

Ver. 16. STARKE: When hearers see something bad in him who has the care of their souls, they should duly remind him of it, and should not approve and commend his bad deeds, much less imitate him therein.

Ver. 17. STARKE: Nobody makes more Atheists than godless teachers, and even if the people still remember so much as to do according to their words and not their works, yet they retain a powerful influence upon the furtherance of godlessness. That wicked teachers with their godless life make great their damnation, is beyond dispute; but it is irrational to infer from this that

* [This statement is liable to misconception. The prophet could never take the place of the priest. The priest represented the idea of atonement by blood, a universal, fundamental religious fact; the prophet expounded the spirituality of God's law and service. These complementary offices were equally necessary, and existed till they both culminated in Jesus Christ.—Tr.]

there is no such thing as religion. ["The sin of the young men was very great" is the text of a sermon by WESLEY (*Sermon CIX.*, Vol. II. p. 368) on the question "whether God ever did bless the ministry of ungodly men."—Tr.]

Ver. 18. STARKE: And so he (Samuel) was a right pious lad; for such piety is more acceptable to God than when one leads a good life among only pious people, since there is a greater victory and greater fidelity in living piously among the wicked. Comp. Enoch's example, Gen. v. 24; vi. 9.

Ver. 19. DAECHSEL: Petty little histories, cries unbelief. What matters it whether one knows that Samuel had a little coat or not! Holy Scripture is not written for the wise, but for child-souls, and a child-like soul does not doubt that even the little coat which Hannah prepared for her Samuel has its history. If I think of Hannah as every year sewing this coat at her home in Ramah, I know that at every stitch a prayer for her Samuel rose up to the throne of the Lord.—The coat which she was sewing would remind her that she had given her Samuel to the Lord; and when the coat was ready, and she brought it to Shiloh, then every time with the coat she anew gave Samuel to her God, and said: I give him to the Lord again for his whole life, because he was obtained from the Lord by prayer.

Ver. 21. STARKE: Whoever gives to God what is God's, to him God also gives what his heart desires.—OSLANDER: Nothing is better invested than what is given to God the Lord and to His service; for He richly repays it all.—DAECHSEL: When our faithful God accepts from us poor creatures an offering of love, He takes it only to give it back five-fold, a hundred fold, and a thousand-fold; from His fulness we receive grace for grace. Look at our Hannah! It was grace, that the Lord taught her to pray for Samuel; grace, that He gave her the promise; grace, that He made her willing to dedicate Samuel to him; but what shall we say of the fact that in place of the one child whom He had caused to be given to Himself, the Lord gave her five children, three sons and two daughters? When we in His service do for Him the least thing out of love, it is not enough that He gives to the act itself such blessedness, but, consciously or unconsciously to us, He crowns such an act with a rich blessing of grace, and this grace is completed when He blesses us with the greatest of all blessings, eternal life.—[Vers. 22-25.] STARKE: O, how often do pious parents, by indulging their wicked children, plait a scourge for their old backs! [HALL: I heard Eli sharp enough to Hannah, upon but a suspicion of sin, and now how mild I find him to the notorious crimes of his own. The case is altered with the persons. With all the authority of an Oriental father, a high-priest, and a judge, he was solemnly bound to do more than mildly censure his sons, chap. iii. 13.—Tr.]

Ver. 25. CRAMER: The sins of the first table are much weightier and more perilous than the sins of the second table.—OSLANDER: Let no one sin purposely or wilfully and heap sins upon sins; for if he does, the door of grace is at last closed to him, and he finds no more place for repentance.—STARKE: The purpose of God was not the cause of their disobedience, but their disobedience was a sign that they

were now ripe for destruction, and that the righteous purpose of God in their case should now soon be executed.

Ver. 26. **STARKE:** The best way to make ourselves agreeable and beloved among men is to seek to please God in Christ, act according to our conscience, and lead an exemplary life.—**S. SCHMID:** Whoever uses the grace of God aright, to him God gives more and more grace.—**DAECHSEL:** Our history is throughout a strong, firm consolation for parental hearts—for those who have to give back to the Lord in death a dear child which He has given to them in birth, for He can otherwise rejoice and bless them (vers. 20^{sq.}); and also for those who have to let their sons and daughters go out into the wicked world, full of evil examples and corrupting influences, for He can even then shield and preserve their children, and carry them on in faith and godliness (vers. 21–26).

Vers. 18–26. *Young Samuel the pattern of a pious life in youth in the service of the Lord:* 1) *Planted and rooted* in the soil of the early habit during childhood of consecrating himself to the Lord, vers. 18, 19; 2) *Growing and increasing* in the fear of the Lord under the care of godly parents and teachers, vers. 19–21; 3) *Preserved and proved* amid the temptations and influences of an evil

world, vers. 22–25; 4) *Blessed with favor* in the sight of God and man.

Vers. 23–25. *The judgment against obduracy in sin against the Lord:* 1) *Wherein is it founded?* (a) In persistent, conscious sinning on against the Lord in spite of divine and human warning. (b) In the holy, unchangeable will of God, who does not suffer Himself to be mocked. 2) *How is it executed?* (a) In that God gives up the sinner to the service of sin from one degree to another. (b) In that the punitive divine justice gives over the sinner to the destruction to which he has condemned himself.

[Vers. 12–25. On wicked children of pious parents. 1) The number of such cases is often greatly exaggerated, because men are surprised at them, and notice, and remember; but it is in fact sadly great—in the Scripture histories—in our own observation. 2) The probable causes of this. (a) Piety is not properly hereditary—in what sense it is, and in what sense it is not. (b) Pious parents may, out of mistaken kindness, improperly indulge, and but feebly restrain—as Eli. (c) In other cases, they are too strict and severe. Application—to parents—to the children of the pious.—**TR.**]

Ver. 26. *The fruit of a godly life:* 1) The gracious approval of the Lord; 2) Recognition by God-fearing men.

FIFTH SECTION.

The prophecy of a Man of God of the divine judgment on Eli's house and of the calling of a faithful priest.

CHAPTER II. 27–36.

- 27 AND there came a man of God¹ unto [to] Eli and said unto [to] him, Thus saith the Lord [Jehovah], Did I plainly appear [reveal myself] unto [to] the house of thy father when they were in Egypt in Pharaoh's house [in servitude² to the house of Pharaoh]? And did I choose [I chose³] him [it] out of all the tribes of Israel to be my priest [to do priestly service to me], to offer⁴ upon my altar, to burn incense, to wear an ephod before me? [om. ?], and did I give [I gave] unto [to] the house of thy father all the offerings made by fire [the fire-offerings] of the children of Israel? [om. ?]. Wherefore kick ye at [trample ye under foot] my sacrifice and at [om. at] mine [my] offering which I have commanded in my habitation,⁵ and honorest thy sons above me to make yourselves fat with the chiefest of all the offerings [the best of every offering] of Israel my people?⁶ Wherefore [Therefore] the Lord [Jehovah] God of Israel saith, I said indeed⁷ that thy house and the house

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 27. Chald. "a prophet of Jehovah."—**TR.**]

² [Ver. 27. ל often expresses possession, and is here so rendered by Chald. and Sept.—**TR.**]

³ [Ver. 28. The following וַיִּבְחַר makes it better not to carry on the interrogation here. Erdmann: "I chose it (thy house) to perform priestly service."—**TR.**]

⁴ [Ver. 28. The Heb. form here may be Qal ("ascend") or Hiphil ("offer") but the sense is the same in both cases.—**TR.**]

⁵ [Ver. 29. See Exeg. Notes.—**TR.**]

⁶ [Ver. 29. The ל is probably repetition from the last letter of the preceding word; see Josh. x. 21 for similar case.—**TR.**]

⁷ [Ver. 30. "Indeed" is merely intensive, Heb. Infin. Absol.—**TR.**]

of thy father should walk before me for ever; but now the Lord saith [saith Jehovah], Be it far from me; for them that honor me I will honor, and they that
 31 despise me shall be lightly esteemed. Behold, the days come that I will cut off
 thine arm, and the arm of thy father's house, [*ins. so*] that there shall not be an
 32 old man in thine house. And⁸ thou shalt see an enemy in *my* habitation in all the
 wealth which God shall give Israel [thou shalt see distress of house in all that does
 33 good to Israel]; and there shall not be an old man in thy house for ever. And
 the man of thine whom I shall not cut off [And I will not cut off every man of
 thine⁹] from my altar shall be [*om. shall be*], to consume thine eyes, and to grieve
 thine [thy] heart; and all the increase of thine [thy] house shall die in the flower
 34 of their age.¹⁰ And this shall be a [the] sign unto [to] thee, that [*ins. which*] shall
 come upon thy two sons, Hophni and Phinehas: in one day they shall die both of
 35 them. And I will raise me up a faithful priest, that [who] shall do according to
 that which is in my heart and in my mind [soul], and I will build him a sure¹¹
 36 house, and he shall walk before my anointed for ever. And it shall come to pass
 that every one that is left in thy house shall come and crouch to him for a piece¹²
 of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the
 priests' offices, that I may eat a piece of bread.

⁸ [Ver. 32. On the text of this verse see Exeg. Notes.—Ta.]

⁹ [Ver. 33. See Exeg. Notes.—Ta.]

¹⁰ [Ver. 33. Lit. "shall die men;" Sept. "by the sword of men," which Wellhausen prefers, but see Exeg. Notes.

—Ta.] ¹¹ [Ver. 35. The Heb. word is the same as that rendered "faithful" just before.—Ta.]

¹² [Ver. 36. More exactly "a small piece;" Erdmann: *eine Bettelmünze*, "a beggar's coin."—Ta.]

EXEGETICAL AND CRITICAL.

Ver. 27. The "man of God" (for the expression comp. Deut. xxxiii. 1; Judg. xiii. 6) who appears here is undoubtedly to be regarded as a prophet, both from this title, which marks him as standing in a specific relation to God, and from the introduction of his address: "Thus saith the Lord." This is, however, not the first mention of a prophet after Moses (Thenius); against this are Judg. iv. 14; vi. 8.—[*Bib. Comm.*: "The term (man of God) is applied to Moses in Deut. xxxiii. 1; Josh. xiv. 6; and to different prophets upwards of forty times in Judg., Sam. and Kings, most frequently in the latter. In the Prophets it occurs only once (Jer. xxxv. 4). It occurs six or seven times in Chron., Ezra and Neh., and in the inscription of Ps xc., and nowhere else in the Old Testament. The sudden appearance of a man of God, the only prophet of whom mention is made since Ju. vi. 8, without name, or any notice of his country, is remarkable."—Ta.]—Thus saith the Lord.—Called and commissioned hereto by the Lord, he is nothing but His instrument; what he says is the very word of the Lord.—Did I reveal myself?—The interrog. particle (אֵל) stands here to strengthen the reality of the fact treated of, a question being introduced to which an affirmative reply is a matter of course, where in German [and in English] a *not* must be inserted. Comp. Jer. xxxi. 20; Job xx. 4; Ges. § 153, 2. The Inf. Abs. (וְנִלְוֶה) shows the feeling of the question, and strengthens the assurance or assertion contained in it. By Eli's father's house we cannot understand Ithamar and his family, since a divine revelation to them in Egypt is out of the question; it is rather the family of Aaron (from whom Eli descended through Ithamar), as the high-priestly house. Aaron and his four sons, Nadab, Abihu, Eleazar

and Ithamar, when they were in Egypt, "belonged to Pharaoh's house," were its subjects, property (לְבֵית פָּרֹה); the suffix בִּי (when they were) refers not to the children of Israel, but to "the house of thy father."

During the Egyptian bondage Aaron received the divine revelations by which he was called along with Moses to be God's instrument for the redemption of His people; and with Moses he received the command to institute the feast of the Passover (Ex. iv. 14 sqq., 27; xii. 1, 43). These revelations were the preparation and foundation for the calling of Aaron and his house to the high-priesthood.—[So far as the calling was concerned, the house of Aaron and the house of Eli were identical. Hence Eli is in this discourse identified with Aaron as to his privileges, but distinguished from the whole house as to his sin and its punishment.—Ta.]

Ver. 28. [Erdmann renders: "I chose it (the house of thy father) to perform priestly service."—Ta.]*

How that house (Aaron and his sons) were formally called and appointed to the priestly office is circumstantially related in Ex. xxviii., xxix.

* *Textual and Grammatical.*—The Inf. Abs. וְנִלְוֶה stands for the Verb. fin., as a Verb. fin. has preceded in the same sentence (Ges., § 131, 4 a). But the Interrog. אֵל does not extend to this Inf. Abs., which stands for the Perf., and makes the discourse absolute.—וְנִלְוֶה is better referred to לְבֵית אַהֲרֹן than to אֶתְּכֶם, on account of the following "tribes." But then we must read with Böttcher and Thenius לְבֵית אַהֲרֹן instead of לְבֵית אַהֲרֹן, "as agreeing better with the preceding לְבֵית אַהֲרֹן and the succeeding Inf." (Böttcher). So the Sept. *λεπαρεύειν*. Comp. Ex. xxxi. 10.—לְעֹלֹת is contracted from לְהַעֲלֹת. See Deut. i. 33; 2 Sam. xviii. 3; Eccl. v. 5.

Comp. especially Ex. xxviii. 1; xxix. 9, 30, 44, with Lev. viii. 1 sq. and Num. xviii.—The *priestly service* is described in three grades, corresponding to the three divisions of the Sanctuary: 1) "to offer* on my altar," where the altar of burnt-offering with its service is meant; 2) "to burn incense." Incense had to be burned daily. The incense-offering alone is named, and represents the other offerings as the indication of the priestly service in the *Holy Place*, Ex. xxx. 8; 3) "to wear the ephod before me." The high-priest wore the ephod† when he went officially into the *Most Holy* place to represent the people before God, Ex. xxviii. 12, 29, 30.—**And I gave to the house of thy father, etc.**—The divine wages for these priestly services is the maintenance which the priests derived from the offerings. The "firings" (fire-offerings, אֲשֵׁרֹת) are the same as "the firing and the firings of the Lord" (Lev. i. 9; ii. 10; Deut. xviii. 1) in the offerings, and so are the things offered. According to Num. xviii. 20; Deut. x. 9; xviii. 1, the Levites, and therefore the whole priesthood, received no inheritance in land; their support was provided for by the portions of the offerings appointed them by law, that is, all sacrificial gifts, so far as they were not burnt in offering the sacrifice, Lev. vi. 7; Num. xviii.

Ver. 29. In the preceding verses (27, 28) reference is made to the favor which had been shown the family of Eli in their selection and calling to the service of priests in the Sanctuary, and their maintenance with the offerings is mentioned as proof of the Lord's care for His servants; there the question (ver. 27) was introduced by the simple interrog. sign (וְ); here the more sharply toned question with "why" (לָמָּה) portrays in distinct contrast the wicked conduct of the priests: **Why do ye trample under foot?** etc.—"Sacrifice and offering" (זֶבַח וְעֹלָה) is a "general designation for all altar-offerings" (Keil). זֶבַח "is in Aram. first tread (Heb. דָּרַךְ), and might thence (as דָּרַךְ, Judg. v. 23; Prov. xxvii. 7) like 'tread' in many languages figuratively mean to treat with contempt" (Böttcher). בֵּיתֵךְ, the "dwelling," in pregnant sense is the Tabernacle, as the Lord's dwelling-place in the midst of His people. Though the word has not elsewhere in itself this meaning, yet it follows here and in ver. 32 from the connection, which without difficulty permits the same addition that we find in Ps. xvi. 8, "of thy house." There is no need therefore here to suppose (with Thenius) either a wrong reading or in general anything superfluous, particularly not the latter, because the Lord's abode with His people was in fact the scene of the priests' enormities, and their guilt thus appeared so much the greater. בֵּיתֵךְ is Accus. of place "in the dwelling" (=בֵּית "in the house"). Böttcher proposes as a "faultless text" וְלָמָּה צִוִּיתִים אֲנִי, "why do ye trample under foot, . . . what I commanded them, *sinfully*," where the suffix "them" refers to the Israelites

(ver. 28), and לָמָּה, "sin," is taken in the sense of לָמָּה, "in sin," which is found in Ps. li. 7. But according to the preceding explanation there is no need for such a change, apart from the fact "that the *sinfully* precisely speaking is already contained in the 'trample under foot'" (Thenius). He says: "why do ye trample," etc., because Eli was partaker in the guilt of his sons; because he, not only as father towards sons, but also as high-priest towards them as priests, was weakly lacking in the proper chastisement and in the enjoined holy strictness. Eli ought to have opposed his sons as a zealous contender for the Lord's honor; since he did not do this, he not only made himself partaker of their guilt, but honored his sons before the Lord, more than the Lord, because he spared them, and showed unseasonable paternal gentleness. In the plu. pron. "make yourselves fat," Eli's guilt is again referred to; what they did, namely, that they took (ver. 15) the first (רֵאשִׁית) of the offering before the best of the offering (טֶבֶחַ) was presented to the Lord by burning it in the fire of the altar, that he did along with them; they made themselves fat. The wickedness of Eli and his sons in connection with the offering is also put here in two-fold form, namely, against God ("my offering"), and against the people as the people of the Lord (all the offerings of Israel, my people).* After the reference to the guilt follows now the judgment, the announcement of punishment, which applies to Eli as well as to his sons and his whole house.

Ver. 30. אָמַרְתִּי—I had said.—The house of thy father in connection with "thy house," indicates the whole priestly connection in all its branches from Aaron down, to whom with his sons the same expression in ver. 27 refers. For this reason, if for no other, because "the house of thy father" must mean the same here as in ver. 27, we must set aside the view that here only Ithamar's family is meant, to which the high-priesthood passed from Eleazar's family, and to which Eli belonged. But also the expression: **should walk before me for ever**, is in conflict with this view. The "walking before the Lord" would be understood in too narrow a sense, on the one hand, if it were restricted to the entrance of the high-priest into the Holy of Holies, and in too wide a sense, on the other hand, if it were regarded as a general description of a pious walk before God, as in Gen. xvii. 1. Rather it points to the life in priestly service before the Lord promised to the house of Aaron for ever (Ex. xxix. 9). The promise of the "covenant of an everlasting priesthood" was renewed to Phinehas, the son of Eleazar (Num. xxv. 18) for his zeal for the Lord's honor. This fact and its motive contribute essentially to the explanation of what here follows. The "and now" introduces a declaration opposed to that promise, not in the sense that the latter is annulled, but in reference to its non-fulfilment for those in whom the condition of its fulfilment was lacking.—**Far**

* לְעַמִּי "is periphrasis for the Gen., and is chosen

* [The Germ. has *steigen*, "ascend," error for *opfern*, "offer."—Tr.]

† [Germ. *achselbünd*, "shoulder-dress," "amice."—Tr.]

in order to make the 'my people' more prominent" (Keil). On this periphrasis of the Gen. see Ew. Gr. § 292, a. 2.—[But this does not apply here. See Textual Notes in loco.—Tr.]

be it from me, that is, this promise shall not be fulfilled unless the condition be fulfilled which is expressed in the words: **Those that honor me I will honor.**—According to the priests' attitude towards God the Lord in their whole walk will be His attitude towards them in respect to the fulfilment of His promise.

Vers. 31, 32. The *general truth* of the last words in ver. 30, which emphasize in the distinctest manner the ethical condition of the exercise of the holy sacerdotal office in the priest's bearing towards God, is applied to *Eli and his house* in ver. 31, and contains the *standard* by which he with his sons is *judged*. **I will out of thy arm.**—The "arm" signifies *might, power*, Ps. x. 15; Job xxii. 9. "There shall not be an old man in thy house." Thus will be shown that the strength of the family and the house is broken; for strength is shown in reaching a great age. No one in Eli's house shall attain a great age. This supposes that sickness will early consume its members. "On the aged rested the consideration and power of families" (Böttcher). As the *house of Eli* will perish, so will also the *house of God* suffer affliction (ver. 32). **בְּיָמָיו** always means to look with astonishment or attention (Böttcher, Num. xii. 8; Isa. xxxviii. 11; Ps. x. 14); **יָצַר** is only "oppressor" or "enemy," and is not to be rendered "rival" or "adversary," as Aquila (*ἀντιζηλος*) and Jerome (*amulus*), and also Luther and De Wette give it; **בְּמִשְׁכָּנוֹ** "dwelling" is here to be understood of the dwelling-place of God, not of Eli. From these meanings it follows that Samuel cannot be here referred to, since he was not an enemy of Eli, nor the installation of Zadok in Abiathar's place (1 Ki. ii. 27), for Zadok was not Abiathar's enemy. Something must be meant which Eli lived to see with astonishment or consternation in the house of the Lord, and it can therefore only be the oppression of the house by the oppressor or enemy who met Israel in the person of the Philistines, carried away the ark, and thus robbed the Lord's house of its heart. We do not need therefore to alter the text to "rock of refuge" (**צֶדֶק בְּמִשְׁכָּנוֹ**), as Böttcher proposes. "In all which" (**בְּכָל אֲשֶׁר**) is not to be rendered with De Wette "during the whole time which." In **וְעָשָׂה** "shall do good" we must not supply a ' as name of Jehovah (Kennicott), nor, as is commonly done, make Jehovah the subject (De Wette, Keil, etc.). "There is no reason why we should not take "all which" itself as unpersonal subject; precisely where ' has an unpersonal subject, it has, as here, a simple Acc. after it, Pr. xv. 13, 20; xvii. 22; Ecc. xx. 9, while, with a personal subject, a preposition follows, Ex. i. 20; Num. x. 32; Judg. xvii. 13" (Böttcher). The affliction of God's house from the loss of the Ark remained, while under the lead of Samuel there came blessing to the people. This is the fulfilment of this prophecy in reference to the affliction of *God's dwelling*. "Not an old man" is repetition of the threat in ver. 31, and return of the discourse to the judgment on *Eli's house*. "All the days" [Eng. A. V. *for ever*], for ever, that is, as long as his family existed. [Both text and translation of ver. 32 offer great difficulties. Vat. Sept. omits it. Al. Sept. and Theod.: "Thou shalt see

strength" (*κραιάσμα*), etc. The Syr. and Arab.: "and (not) one who holds a sceptre in thy dwelling," which involves a totally different text. Targ. has "thou shalt see the affliction which will come on a man of thy house in the sins which ye have committed in the house of my sanctuary." The omission in Vat. Sept. was probably occasioned by the similar endings of vers. 31 and 32; the other versions and all the MSS. contain the verse, one MS. only of De Rossi giving **בְּמִשְׁכָּנוֹ** "strength," instead of **בְּמִשְׁכָּנוֹ**, "dwelling." We must therefore retain the Heb. text, and explain the repetition of the last clause as intended to give emphasis to the statement in question. But, as **יָצַר** frequently means "distress," and as the course of thought here suggests affliction for Eli's house rather than for God's, it is better to render: "thou shalt see distress of dwelling in all that brings prosperity to Israel," the contrast being between the national prosperity and his personal affliction, which would thus exclude him from the national rejoicing, and so from the evidence of the divine favor. And we may regard the latter clause of the verse: "there shall not be an old man," etc., as defining the "affliction" which is here brought out as a punishment additional to the "weakness" of ver. 31.—Tr.]

Ver. 33. Böttcher declares De Wette's explanation: "and I will not let thee lack a single man," to be incorrect, and Thenius' reference to the definite one "Ahitub" (xiv. 3; xxii. 20) to be without ground, and then remarks (on **וְאִישׁ לֹא**): "There remains no other course but to regard it as an infrequent, but not unexampled exceptional case. In Heb., as is well known, a negative in a sentence with **אִישׁ** ("man") and **כָּל** ("all"), whether it stand before or after, negatives these words not alone, but in connection with the whole sentence, and thus **אִישׁ לֹא, אִישׁ אֵל** mean not "not every one," but "no one," and so too **אִישׁ לֹא, אִישׁ אֵל**, Ex. xvi. 19; xxxiv. 3; Lev. xviii. 6. But when the accent falls on the word expressive of universality by an adversative particle, as here (**וְאִישׁ**), the following negation may affect this word alone, as in Num. xxiii. 13. Accordingly we render here: "Yet I will not cut off every one from thee." The following words: **to consume thine eyes and to grieve thy heart**, or "that I may consume," etc., mark the highest degree of punishment which would befall Eli but for the limitation contained in the words "not every man." Thenius refers this limitation specially to Ahitub, son of Phinehas, and brother of Ichabod, against which Keil justly remarks that it cannot be proved from xiv. 3 and xxii. 20 that he was the only one who survived of Eli's house.*—The following words: **the great majority or mass shall die as men**, not only answer to the repeated threat in vers. 31, 32, that there should be no old man in the house, but at

* Böttcher: **וְאִישׁ לֹא** is for **וְלֹא־אִישׁ**, one of the numerous clerical errors in these books.—[It is by no means clear that there is a clerical error here, since we may suppose a stem **אִישׁ-אֵל** as **אִישׁ-אֵל**.—Ta.]

the same time explain the declaration of **v. 31**: "I will break thine arm;" for "men" (**בְּנֵי**) indicates the *power* and *strength* of the house, and is contrasted with "old man" (Luther: "when they have become men;" Van Ess: "in mature age").—On **בְּנֵי**, "multitude," "majority," not "offspring," comp. 1 Chron. xii. 29; 2 Chron. xxx. 18.—[Sept.: "And every survivor of thy house shall fall by the sword of men." Vulg.: "and the great part of thy house shall die when they attain the age of men." Targ.: "and all the multitude of thy house shall be slain young." Syr.: "and all the pupils (so Castle renders *marbith*) of thy house shall die men." Philippson: "and all the increase of thy house shall die as men." The Eng. A. V. probably gives the sense. The adj. "all" does not suit the rendering "multitude," which Targ. and Erdmann adopt. In regard to the first clause of the verse, the rendering of Eng. A. V. seems to be possible, that is, the taking **אֶת** as indef. rel. clause. Erdmann regards the reservation of the "man" as a limitation of the punishment ("consume, grieve"); Eng. A. V. better, with most expositors, as an element of the punishment. Mendoza (in Poole's Synopsis): "I will take from thee the high-priesthood, which thou hast by privilege; I will give thee or thy descendants the priesthood of the second order, which thou hadst by hereditary right." Grotius: "They shall live that they may be the greatest grief to thee."—Long afterwards this curse was held to cling to the family of Eli. Gill cites a saying of the Talmud that there was a family in Jerusalem the men of which did not live to be more than eighteen years old, and Johanan ben Zacchai being asked the reason of this, replied that they were perhaps of the family of Eli.—Sept. has "his eyes" and "his soul," instead of *thy*; but there is no good ground for altering the Heb. text.—**Tr.**]

Ver. 34. The fact announced, the death of his two sons in one day (iv. 11), was to be a sign to Eli, who lived to see it, that this threat affecting his whole house should be fulfilled. The realization of this threat began with that event. Not all of Eli's descendants indeed perished in this judgment, and among his immediate posterity were some who filled the office of priest, namely, Phinehas' son, Ahitub; Ahitub's sons, Ahiah (xiv. 3, 18) and Ahimelech (xxii. 9, 11, 20); Ahimelech's son, Abiathar (xxii. 20). Ahiah and Abiathar filled the high-priestly office. But Ahimelech and "all his father's house, the priests, who were at Nob" were hewn off from Eli's family-tree. And Abiathar, Ahimelech's son, who escaped that butchery (xxii. 19), and as a faithful adherent of David enjoyed the dignity of high-priest, was deposed from his office by Solomon. The office of high-priest passed now forever from Ithamar's family, and went over to Eleazar's, to which Zadok belonged; the latter from now on was sole high-priest, while hitherto Abiathar had exercised this office along with him.—Thus was to be fulfilled the negative part of the prophetic announcement (vers. 31–34): gradually Eli's house went down in respect to the majority of its members [better, in all its increase.—**Tr.**]; the office of high-priest, which

the surviving members for some time filled, was at last taken away from it altogether.

Ver. 35sq. Now follows the *positive* part of the prophecy.—But I will raise me up a faithful priest.—The priestly office, as a divine institution, remains, though those that fill it perish because they are unworthy, and because their life contradicts its theocratic meaning, and therefore falls under the divine punishment. The "faithful priest" is, in the first place, to be understood in contrast with Eli and his sons, to whom the above declaration of punishment was directed. We may distinguish the following facts in the announcement of this priest of the future, who is to assume the theocratic-priestly position between God and His people in place of Eli and his house: 1) he is to be raised up by God directly, that is, not merely called and chosen, but (according to the exact meaning of the word) set up; his priestly position is to be historically fixed and assigned by God directly and in an extraordinary manner; 2) he will be a faithful priest, that is, will not merely be in keeping with the end and meaning of his calling, but, in order to this, will be and remain personally the Lord's own in true piety and in firm, living faith, constantly and persistently devoted to the Lord his God, and seeking only His honor; 3) he will do, act, according to the norm of the divine will; as faithful priest of God, he knows what is in God's heart and soul, he knows His thoughts and counsels; these will be the rule by which (**כְּכָל**) he will act as a man of God, as a servant after his heart; 4) and I will build him a sure house, his family will continue as one well-pleasing to me and blessed, and will not perish like thine—this shall be the reward as well as the result of his faithfulness; 5) he shall walk before my anointed for ever. The "anointed" is the theocratic king, whom the Lord will call. Walking before Him denotes the most cordial life-fellowship with Him. In this reference of the prophetic announcement to the "anointed of the Lord" is expressed the same expectation of a theocratic kingdom as in the close of Hannah's song.

In ver. 36 is added another feature in the portraiture of the faithful priest: in this close connection with the kingdom, he will occupy so exalted, honorable and mighty a position over against the fallen house of Eli, that the needy and wretched survivors of that house will be dependent on him for existence and support.—

On the **לֵב** before **וְהָיָה**, where, on account of the following Article, it signifies *all, whole*, comp. Ges., § III., 1 Rem., Ew., § 290 a. "All the rest, all that remains." The **אֵיכָה** is "a small silver coin collected by begging" (Keil). The lower the remains of Eli's house sink even to beggary, the higher will the "faithful, approved priest," of whom the prophet here speaks, stand. In the immediate future of the theocratic kingdom he will see far beneath him those of Eli's house who are still priests in humble dependence on him.

This prophecy found its fulfillment from the stand-point of historical exposition in Samuel. That the author of our Books had him in view in his account of the man of God's announcement

is clear from the narration immediately following in ch. iii.; here the voice of the *divine call* comes to the child Samuel at the same time with the revelation imparted to him of the *judgment* against the house of Eli. He is indeed expressly called by the divine voice to be *prophet*; his first prophetic duty, which he performs as God's organ, is the announcement of the judgment on Eli in the name of the Lord; it is true, it is said of him in ver. 20, that he was known in all Israel to be faithful and confirmed (נִבִּי) as a prophet.

But the summary statement of his prophetic vigor and work in vers. 19-21, in which the epithet "*faithful, confirmed*," points back to the same expression in ii. 35, is connected with the reference to *Shiloh* and the constant revelations there, which had begun with the one made to Samuel; by the express reference to Shiloh Samuel's prophetic character and work are at the same time presented under the *sacerdotal* point of view. An essential element of the calling of *priest* was instruction in the Law, the announcement of the divine will (Lev. x. 11; Dent. xxxiii. 10), and Mal. ii. 7, expressly declares the duty of the priest in these words: "the priest's lips shall keep knowledge, and they shall seek the law from his mouth, for he is a messenger of heaven;" and so that prophecy of a faithful priest is all the more fulfilled in Samuel (whose words to the people, iii. 19-21, had the pure and the practical word of God in the Law for their content), because the priesthood of his time had proved itself unworthy and unable to fulfil this calling. The further sacred priestly acts which Samuel performed (iii. 19-21), and the mediating position between God and the people as advocate and intercessor expressly ascribed to him in vii. 5 characterize him as the *faithful, approved* priest who is announced here in vers. 35, 36. The other single traits in the picture suit Samuel. In the list of theocratic instruments of the succeeding period there is none that surpasses him; he surpasses them all so far, that our gaze fixes itself on him in seeking for a realization of this announcement in connection with the fulfilment of the threat against Eli and his house. Samuel's bearing and conduct is everywhere such that the declaration "he shall do according to what is in my heart and soul," is verified in no other theocratic-prophetic and priestly person so eminently as in him. A *sure house* the Lord built him according to 1 Chron. vi. 33; xxv. 4, 5. His grandson was Heman "the singer, the king's seer in the words of God," father of fourteen sons and three daughters. The intimate relation of Samuel to the theocratic kingdom under Saul and David, the Lord's anointed kings, is an obvious fulfilment of the prophecy "he shall walk before my anointed for ever." The raising up of the fore-announced priest was to follow immediately on the punishment of Eli and his house. In point of fact Samuel steps into the gap in the priesthood which that judgment made as priestly and high-priestly mediator between God and the people, as is shown by the passages cited and by the whole character of his work. By the corruption of its traditional representatives the hereditary priesthood had come to be so at variance with its theocratic significance and mission, that the fulfilment of this mission could

be attained, in this great crisis in the development of Israel's history into the theocratic kingdom, only in an extraordinary way, through direct divine calling, by such an instrument as Samuel. The statement, in the concluding words, of the walking of the faithful priest before the Lord's anointed is fulfilled exactly (according to the above explanation) in Samuel's relation to this kingdom.—It is held by some that the prophecy in vers. 30-36, (compared with 1 Kings ii. 27, and Joseph. V. 11, 5; VIII. 1, 3), refers to the transition of the priestly dignity from the house of Ithamar to the house of Eleazar, and therefore that this prophecy, in whole or in some parts, was composed in or after the time of Solomon, (De Wette, *Einkl.* § 178 b.; Bertholdt, *Einkl.* III. 916, and Ewald, *Geach.* I. 190); against which Thénius (p. 15) properly points out that even after this change the high-priesthood remained still in the family of Aaron, while the words "and the house of thy father," (vers. 30, 31), clearly shows that the prophecy does not speak of a change in the family, and that in vers. 27-36 we have a genuine ancient prediction of a prophet. Against the view that the prophecy of the "faithful priest" was, according to 1 Kings ii. 27 fulfilled in the complete transference of the high-priesthood, by the deposition of Abiathar, to the family of Eleazar, to which Zadok belonged, we remark: 1) that (if the advocates of this view mean this family and its succeeding line of high-priests) the words of the prophecy speak of a single person, not of several, or collectively of a body; and 2) that, if Zadok is held to be the "faithful priest" in whom the prophetic word was fulfilled, his person and work have no such epoch-making theocratic significance in the history as we should expect from the prophecy; the expectation is satisfied only in Samuel's priestly-prophetic eminence. For the rest, the words of 1 Kings ii. 27 give no ground for the opinion that the prophecy in ver. 35 is in them referred to Zadok (Thénius), since the passage, having in view Abiathar's deposition, is speaking merely of the fulfilment of the threatened punishment of Eli's house, and not at all of the fulfilment of the positive part of the prophecy; there is, therefore, no occasion to speak (with Thénius) of a false conception of this prophecy as early as Solomon's time. The lofty *priestly position*, which Samuel took in his calling as Judge and Prophet before the Lord and His people, the *priestly work*, by which (the regular priesthood completely retiring) he stood as mediator between Jehovah and His people in sacrifice, prayer, intercession and advocacy, and the high *theocratic-reformatory calling*, in which his "important, sacred duty was to walk before the anointed, the king, whom Israel was to receive through him, while the Aaronic priesthood fell for a good time into such contempt, that, in the universal neglect of divine worship, it had to beg honor and support from him, and became dependent on the new order of things begun by Samuel," (O. v. Gerlach),—these things prove that, from the theocratic-historical point of view, in him is fulfilled the prophecy of the faithful priest.

[Four different interpretations explain the "faithful priest" to be Samuel, Zadok, Christ, or a line of priests, including Samuel and Zadok,

and culminating in Christ; the last seems to be the only tenable one. I. We cannot restrict the prophecy to Samuel, for 1) the "established house" promised the faithful priest is clearly a *priestly house*, as is evident from a comparison of ver. 35 with vers. 30, 31, where the everlasting official sacerdotal character of this house is contrasted with the fall of Eli's priestly house; and Samuel founded no such house. 2) Eli's house was not immediately deprived of the high-priesthood, nor was it at all excluded from the priest-hood. Up to Solomon's time descendants of Eli were high-priests, and the Jews held that his family continued to exist. Nor did Samuel succeed Eli immediately as Priest and Judge. 3) It is an important fact that Samuel is nowhere called a priest, and it is an exaggeration of his position to ascribe to him a complete sacerdotal character. His *mediatorial* work belonged to him largely as a *man of God*, and similar work was performed by Moses, David, Solomon, none of whom acted as priests. It is doubtful whether Samuel sacrificed at all, still more whether he usually performed this service. The people are said to have sacrificed (1 Sam. xi. 15), where is probably meant that they did it through the priests, and one passage (1 Sam. ix. 13), seems to exclude Samuel from the act of sacrifice. At any rate his performance of sacrificial service may be regarded as extraordinary and unofficial like that of Gideon (Judg. vi. 26, 27) and Solomon (1 Kings iii. 4). But it is true that Samuel's life developed the conception of the theocratically pure and faithful priest in contrast with the self-seeking and immorality of Eli's sons. He was the first protest against their profane perversion of the holy office, the first exemplification after Eli's time of pure-hearted service of God. II. Rashi, Abarbanel and the majority of modern commentators suppose the reference to be to Zadok, Christian writers usually adopting also the Messianic interpretation. And, though 1 Kings ii. 27 mentions only the deposition of Abiathar as the fulfilment of the judgment on Eli's house, yet this, taken with ver. 35, can hardly be severed from the installation of Zadok as sole high-priest; the final exclusion of Eli's representative is followed immediately by the elevation of the Zadokite family, which continues in an unbroken line to Christ. That the Zadokites were the true divinely-appointed priests, is assumed throughout the following books of the Old Testament, and especially in such passages as Ezek. xlv. 15, (quoted by Keil). Erdmann's objections to this view do not seem conclusive. He urges: 1) that the prophecy (vers. 27-37) speaks not of a change *within* the Aaronic family, but of a setting aside of that family in favor of a non-Aaronic priest.—But this is not the declaration of the prophecy, (ver. 30 speaks of the exclusion of unworthy members, and the reference is plainly to Eli's immediate family), and is contradicted by the facts of history; for the Aaronic priesthood did continue to the end, while the change announced (ver. 36) was to take place in the history of Israel. Samuel founded no priestly family, and the restriction of the prophecy to him alone is not in keeping with the broadness of its declarations. 2) That Zadok was not specially prominent, and does not

exhibit a commanding character cannot be urged against this view, since the prophecy promises not intellectual vigor in the "faithful priest" but theocratic official purity and personal godliness, which Zadok and his descendants in the main exhibited. III. Augustine (De Civ. Dei 17, 5) explains the priest here announced to be Christ alone, basing his view on the breadth and fulness of the statements made about Him. The text does not allow this exclusive reference to Christ, looking plainly, as it does, to the then existing order of things (as in ver. 36, which Augustine interprets of Jewish priests coming to worship Christ), but it may include Him, or rather point to Him as the consummation of the blessedness which it promises; and the remarkable fulness of the terms in ver. 35 naturally leads us to this explanation. IV. If the prophecy finds a partial fulfilment in Samuel and Zadok, and also points to Christ, then it would seem best to regard it as announcing a line of faithful men who would do God's will in full official and personal sympathy with His law. First comes Samuel, not indeed an official priest, but a true representative of the spirituality of the divine service (see 1 Sam. xv. 22). He is followed by Zadok, the father of a long line of priests, who (with many defects) in the main preserve among the people and in the presence of the king the fundamental ideas of the sacrificial service, and are a type (Ez. xlv. 15) of the perfect priesthood into which they are finally merged. To this Erdmann objects that the reference is plainly (ver. 35) to one person, and not to a body of men; but he himself understands the "anointed," in which the expression of singleness is not less distinct, of Saul and David. If the anointed is to be understood of a line of kings, why not the priest of a line of priests?—This last view then seems best to meet the demands of this confessedly difficult passage. See Keil and Wordsworth *in loco*.—Tr.]

HISTORICAL AND THEOLOGICAL.

1. The "man of God" who, by divine commission, predicts the punishment of Eli and his house is a proof that the *prophetic gift*, which appears *sporadically* in the Period of the Judges, had in this its gloomy close not yet disappeared. After it had been said: "there arose not henceforth a prophet in Israel like Moses, whom the Lord knew face to face" (Deut. xxxiv. 10), nevertheless in the time of the Judges, by whose word as spoken according to the divine calling and commission, the people had to govern themselves, we see *prophecy* reappearing in the following individuals: Judg. ii., the *messenger of the Lord*,* who comes up from Gilgal to Bochim, and exhorts the Israelites to repentance in the name of the Lord; chap. iv., the Judge *Deborah*, who, expressly described as "prophetess," combines the offices of Judge and Prophet, being the organ of Jehovah's communications; chap. vi., the *Prophet* who was sent by the Lord as His *messenger*, to rebuke Israel for their idolatry, and to call Gideon to deliver Israel from the Midianitish bondage. The content of the prophetic declarations, in keeping with the history of the times,

* [It is doubtful whether the *malak* can be considered other than an angel.—Tr.]

is: announcement of divine punishment for the people's idolatry through the oppression of enemies, exhortation to repentance, promise of help.

2. *The internal decline of the theocratic life of God's people* showed itself in the close of the Period of the Judges principally in the corruption of the sacerdotal office as cause and effect. In regard, therefore, to the priestly mediation between God and the people, there was needed a thorough reformation and a re-establishment of the proper inner relation between them by a true priestly mediation. For this reason the prophetic announcement of the "faithful, true priest" stands at the beginning of the new period, and, at the commencement of the new theocratic development, has an epoch-making fulfilment in Samuel's person and work, in which the priestly side is chiefly prominent.

3. Samuel is in this respect a type of Christ; the idea of the priesthood, as here in ver. 35 expressed, found in all respects its completest and most universal fulfilment in Christ's high-priestly office of mediator between God and man.

4. The conception of the *honor of God* and of *knowing Him* is impossible, without the idea of the personal living God, and without the existence of a relation, established by Him, between Him, the living God, and man, in which the consciousness of absolute *dependence* on Him is connected with that of the *obligation* to be heartily consecrated to Him and in fellowship with Him. The declaration "he who knows Me," etc. [ver. 30] expresses God's *righteous* procedure in regard to the recognition or non-recognition of His honor by men.

5. When the guilt of the corruption and decline of the religious-moral life of the people rests on "the house of the Lord," "it is time that judgment should begin at the house of God," 1 Pet. iv. 17.

6. [The walking of the priest before Jehovah's anointed indicates a definite separation between the sacerdotal and judicial or governing offices, and a certain subordination of the first to the second. This was a condition of the developed Israelitish state, and appears in proper form first under David. Saul seems to have exercised authority over the priesthood, but in David's time the relation of political subordination was first united with sincere religious unity of heart and purpose, and thus one step taken towards the perfect and complete form (king, prophet, priest), which was to shadow forth the office and work of Christ.—And, as of Hannah's anticipation of the king, so we may say of the prediction by this man of God of the united king and priest, that it had its root in the felt need of the times, which, as it existed in its distinctest and intensest form in the most spiritual minds of the nation, was guided and elevated and intensified by the Spirit of God into prevision and prophecy.—Tr.]

HOMILETICAL AND PRACTICAL.

[Ver. 27. *A man of God.* 1) His office is to come to the people with "Thus saith the Lord." Though inspiration cannot now be expected, he may be "thoroughly furnished" from the Scriptures (2 Tim. iii. 17). 2) When called to give

rebukes and warnings, he should do it with faithfulness, solemnity, and tenderness.—Tr.]

Vers. 27-36. *The prophet's sermon of censure*, [German *Strappredigt*] against Levi and his house.

1) Looking back to the past, it recalls the manifold exhibition of the benefits of God's grace, vers. 27, 28; 2) Looking around upon the present, it holds before Eli his sins and those of his house, vers. 29, 30; 3) Looking out upon the future, it proclaims the divine judgment, vers. 30-36.

Vers. 27-30. *To what are we bound by the experience of overflowing manifestations of God's grace?*

1) To be always thankfully mindful of them; 2) To proclaim everywhere the praises of God; 3) By a sober and holy walk to promote the honor of His name.

Vers. 27-36. *God's righteousness and grace in union with each other.* 1) *Grace* in union with righteousness, vers. 27-32; (a) The actual *proofs* and *gifts* of God's grace (vers. 27-29) contain serious *demands* by the holy and righteous God; (b) The *promises* of grace are in respect of their fulfilment *conditioned* by the conduct of man towards God, which is weighed by his righteousness, ver. 30; (c) In proportion as man in view of the *revelation* of divine grace *gives God the honor* or not, he is *requited* by God according to his righteousness, ver. 30. 2) The severity of God's *righteousness* does not exclude *grace*, ver. 30. (a) It suffers itself to lean upon forbearing, softening grace, in order that justice may not execute complete destruction, vers. 33, 36; (b) It does not take away the *arrangements* which grace has established, but guards and preserves them against the sin of men, vers. 27-29; (c) It does not cause the promises of grace to fall away, but makes room for their fulfilment in another way, ver. 35.

Ver. 30. *God the Lord*, according to His righteousness, *remains no man's debtor*: 1) Whoever honors Him, will He also honor; 2) He who despises Him shall be despised in return.—*To honor God the loftiest task* of human life: 1) Wherein it consists; 2) How it is performed; 3) What promise and threatening are here concerned.—[I. Some of the ways in which we may honor God. (1) By speaking His name with reverence. (2) By keeping the Lord's day holy to Him. (3) By propriety of behaviour in public worship. (4) By practically recognizing our dependence on His Providence. (5) By performing all the duties of life as to the Lord (Col. iii. 17). II. Some of the ways in which He will honor us. (1) In causing us to be respected by our fellow-men (Prov. iii. 16). (2) In making us the means of converting others. (3) In receiving us to glory, honor and immortality in heaven (Rom. iii. 7).—BAXTER: Never did man dishonor God, but it proved the greatest dishonor to himself. God will find out ways enough to wipe off any stain upon Him; but you will not so easily remove the shame and dishonor from yourselves.—Tr.]

Ver. 35. *The exercise of the priestly office*, which is well-pleasing to God: 1) Its personal *condition* and *pre-supposition*, fidelity, firmness, steadfastness, "I will raise me up a faithful priest;" 2) Its *rule and measure*, "according to that which is in my heart and in my soul;" 3) Its *blessing and reward*, "and I will," etc. [Upon the phrase,

"he shall walk before my Anointed forever," comp. above on ii. 10, Hom. and Pract.—Ta.].

Vers. 27–30. The heavy guilt of neglecting the office of household-priest in the rearing of children:

- 1) It wrongs the *welfare and honor of the house*, so far as in earlier times God has in grace and compassion crowned it with blessings, vers. 27–29;
- 2) In indulgent and weak love to the children it robs *God of the honor* which He demands, ver. 30;
- 3) It thereby prepares for the children a sure

destruction, ver. 34; 4) It often thereby brings a curse and ruin upon succeeding generations, vers. 31–33, 36.

[HALL: Indulgent parents are cruel to themselves and their posterity. Eli could not have devised which way to have plagued himself and his house so much, as by his kindness to his children's sins. . . . I do not read of any fault Eli had but indulgence; and which of the notorious offenders were plagued more!—Ta.].

SECOND SECTION.

Samuel's Call.

CHAPTERS III.—IV. 1 a.

- 1 AND the child Samuel ministered unto the Lord [Jehovah] before Eli. And the word of the Lord [Jehovah] was precious¹ in those days; there was no open
- 2 vision [vision spread abroad²]. And it came to pass at that time, when [that³] Eli was laid down [lying down⁴] in his place, and his eyes began to wax dim that he
- 3 could not see. And ere [om. ere⁵] the lamp of God went out [was not yet gone out] in the temple of the Lord, where the ark of God was [om. in the temple was⁶] and Samuel was laid down [lying down⁴] to sleep [om. to sleep, ins. in
- 4 the temple of Jehovah where the ark of God⁷ was], That [And] the Lord [Jehovah] called [ins. to] Samuel, and he answered [said], Here am I. And he ran unto Eli, and said, Here am I, for thou calledst me. And he said, I called not;
- 6 [ins. go back and] lie down again [om. again]. And he went and lay down. And the Lord [Jehovah] called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I, for thou didst call [calledst] me. And he answered [said], I
- 7 called not, my son, [ins. go back and] lie down again [om. again]. Now Samuel did not yet know⁸ the Lord [Jehovah], neither was the word of the Lord yet [and
- 8 the word of Jehovah was not yet] revealed unto him. And the Lord [Jehovah] called Samuel again the third time. And he arose and went to Eli, and said, Here

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 1. — "rare," see Isa. xlii. 12; Chald. renders "hidden."—Ta.]

² [Ver. 1. This word (פָּרַץ) is variously rendered: Sept. διαρρέλλουσα, "distinguishing," "explaining," whence some would (without ground) change the text to פָּרַץ (which perhaps the Alex. translator read, the Nun omitted from preceding Nun); Chald. "revealed" — "broken open;" Syr. as Heb.; Arab., "the Lord had deprived the children of Israel of revelation in those days, and there was no revelation to any one of them, and nothing appeared to him;" Vulg. "manifesta;" others, "broken," "diffused," "multiplied;" the Jewish interpreters (Rashi, Kimchi, Kalbag) follow the Targ.: Luther, *wenig weissagung*, "little prophecy;" Erdmann, *verbreitet*, "spread abroad;" Cahen, *répanda*. This last is probably the correct sense, see 1 Chr. xlii. 2; 2 Chr. xxxi. 5.—Ta.]

³ [Ver. 2. Erdmann renders "when" (as Eng. A. V.) in order to show that the description from this point is introductory to ver. 4; but the literal translation, given above, clearly indicates the connection of thought, and avoids the interpretation of a construction into the text.—Ta.]

⁴ [Ver. 2 and ver. 4. Or, "was sleeping."—Ta.]

⁵ [Ver. 3. מָהֹרָה with Impf. following the subject — "not yet."—Ta.]

⁶ [Ver. 3. The Eng. A. V. in making this unwarranted inversion of clauses, was probably controlled by the same motive which led the Masorites to separate שָׁכַב ("was lying") from בְּהֵיכָל ("in the temple") by the Athnach, namely, to avoid the seeming assertion that Samuel was sleeping in the sacred building. The Targum accordingly renders "was sleeping in the Court of the Levites," borrowing this term apparently from Herod's temple. For explanation see Exeg. Notes, *in loco*.—Ta.]

⁷ [Ver. 3. This is the only place where אֱלֹהִים ("God") in the phrase אֲרוֹן אֱלֹהִים ("the ark of God") occurs without the Art.; אֱלֹהִים often occurs with the force of a proper name, but no reason is apparent why the Art. is omitted here in this standing phrase. For discussion of the difference between אֱלֹהִים and אֱלֹהִים see Quarry's "Genesis and its authorship," pp. 270 sqq.—Ta.]

⁸ [Ver. 7. Erdmann: "had not yet learned to know," which is substantially the same as Eng. A. V. On pointing of יָדָא see Exeg. Notes, *in loco*.—Ta.]

am I, for thou didst⁹ call [calledst] me. And Eli perceived that the Lord [Jehovah] had called [was calling] the child. Therefore, [And] Eli said unto Samuel, Go, lie down, and it shall be, if he [one¹⁰] call thee, that thou shalt say, Speak, Lord [Jehovah], for thy servant heareth. So [And] Samuel went and lay down in his place. And the Lord [Jehovah] came, and stood,¹¹ and called as at other times [as before], Samuel, Samuel. Then [And] Samuel answered [said], Speak, for thy servant heareth. And the Lord [Jehovah] said to Samuel, Behold, I will [om. will] do a thing in Israel, at which both the ears of every one that heareth it shall tingle [the which whosoever heareth, both his ears shall tingle]. In that day I will perform against Eli all things [om. things] which [that] I have spoken concerning his house, when I begin, I will also make an end [from beginning to end]. For [And] I have told [I announced to] him that I will [would] judge his house for ever for the iniquity¹² [sin] which he knoweth, because [that he knew that] his sons made themselves vile [brought a curse on themselves¹³], and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged [expiated] with sacrifice [ins. of blood] nor [ins. unbloody¹⁴] offering forever. And Samuel lay until the morning,¹⁵ and opened the doors of the house of the Lord [Jehovah]. And Samuel feared to show Eli the vision. Then [And] Eli called Samuel, and said, Samuel, my son. And he answered [said], Here am I. And he said, What is the thing that the Lord [om. the Lord, ins. he] hath [om. hath] said unto thee? I pray thee [om. I pray thee¹⁶] hide it not from me. God do so to thee and more also, if thou hide anything from me of all the things [om. the things] that he said unto thee. And Samuel told him every whit, and hid nothing from him. And he said, It is the Lord [He is Jehovah]; let him do what seemeth him good.

And Samuel grew; And the Lord [Jehovah] was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord [Jehovah]. And the Lord [Jehovah] appeared again [continued to appear] in Shiloh; for the Lord [Jehovah] revealed himself to Samuel in Shiloh: by [in] the word of the Lord [Jehovah].¹⁷

CHAP. IV. 1 a AND the word of Samuel came to all Israel.

⁹ [Ver. 8. The "didst" might now suggest an emphasis not given by the Heb.—Tx.]

¹⁰ [Ver. 9. The impersonal subject is proper, as Samuel did not know who the caller was.—Tx.]

¹¹ [Ver. 10. Chald. softens this anthropomorphism into "revealed himself," and the Rabbis add, by a voice from the Holy of Holies.—Tx.]

¹² [Ver. 13. ¹² is difficult. It can be understood here only as in stat. const. with the following clause: Eli's sin was "that he knew, etc." So the Vulg. The Targ. and Syr. render as Eng. A. V.; Sept. gives "the iniquities of his sons," and omits "that he knew;" Wellhausen omits ¹²—Tx.]

¹³ [Ver. 13. להם is here taken as reflexive. The true reading here is not clear; the old translators and critics treated it variously. Sept. has ¹³ as if it read ¹³אלהם, which Geiger (*Urschrift*, p. 271) and others adopt. See Erdmann's remark on this in Exeg. Notes, *in loco*. Chald. reads as the Heb. (Targ. renders קלל by ¹³ here and elsewhere); Syr. has "his sons brought ignominy on the people," reading apparently ¹³לעם. This is one of the eighteen cases of the "correction of the Scribes" (see Buxtorf's *Lex. s. v.* קלל), who are said to have changed the original reading ¹³ "me" to להם "themselves," to avoid the blasphemy, for which reason also Geiger holds that ¹³ "God" was changed. Others suggest that the ¹³ stood for יהוה "Jehovah." But it is hard to say how much reliance is to be put on these alleged corrections of the old Jewish critics, and here (as Wellhausen remarks) we expect the Acc. ¹³אלהם not ¹³ל after קלל. The external critical evidence is in favor of the reading ¹³אלהם "God," but, the objection to this urged by Erdmann being strong, we can only, with him, retain the present text.—Tx.]

¹⁴ [Ver. 14. It seems desirable to express in an Eng. translation the difference between ¹⁴לעם and ¹⁴לעם.—Tx.]

¹⁵ [Ver. 15. Sept. here adds "and rose in the morning," which Thenius and Wellhausen think stood originally in the text, and fell out by similar ending. On the other hand, it is a natural filling out of a terse account, quite in the manner of the Sept.—Tx.]

¹⁶ [Ver. 17. The Eng. "I pray thee" is too strong for the Heb. ¹⁶, for which we have no good equivalent.—Tx.]

¹⁷ [Ver. 21. On the addition of the Sept. here see Thenius and Wellhausen.—Tx.]

EXEGETICAL AND CRITICAL.

Ver. 1. *The history of Samuel's call to be prophet is introduced (ver. 1) by a brief statement of what it presupposed, and what led to it in Samuel him-*

self and in the condition of the Israelitish theocratic life. As to the first point, the connection shows that the "boy" Samuel had grown to be a youth, and was therefore intellectually capable of receiving the revelation of the Lord; his character as servant of the Lord in the Sanctuary is again stated

(comp. ii. 11, 18), and his relation to Eli as his guardian and guide is anew affirmed by the words "before Eli" (ii. 11). The call which Samuel receives supposes the fact that he belongs to the Lord as a gift from his parents, and, as servant in the Sanctuary, is, in this priestly life under the guidance of the High-priest, prepared to be a special instrument of God's for His people.—As to the second point, the condition of the *theocratical* life, the religious character of the times is marked by a twofold expression: 1) the word of the Lord was "precious" (קֶרֶן), that is, the word was rare that came directly from the Lord by prophetic announcement to the people; the proper organs were lacking, persons who were filled with the Spirit of the Lord, that they might be witnesses of His word; there was lacking also in the people the living desire for the direct revelations of God in His word, and receptivity in religious feeling for the living declaration,—and this was true even in the highest planes of theocratical life; 2) "There was no vision spread abroad." פָּרַץ "break through," thence "spread out from within," "become known outwards, become public," Ps. iii. 10; 2 Chr. xxxi. 5.—*Hazon* (חֲזוֹן) [vision] is the feeling or perception which corresponds to a direct real divine revelation made to the imagination of the prophet.* This "vision" is the means of the reception of the word to be announced. Little was heard of such revelations of the Lord by visions, they were not spread abroad. Therefore the word of the Lord was precious. The second fact had its ground in the first. In the *theocratical* life there was lacking both a truly God-fearing, living priesthood, and a proclamation of God's word that should extricate the people from their religious-moral depravation, the vitalizing power of the divine Spirit through prophetic organs.

Vers. 2-10. *The circumstances and individual elements of the calling.* In ver. 2 the "and it came to pass" and the statement of time are so connected with ver. 4 that all the intermediate from "and Eli" to the end of ver. 3 is *explanatory parenthesis*.†

Samuel might have supposed, when he was awaked by hearing his name called, that he had to render some service to the half-blind Eli; and so it is expressly mentioned at the beginning of these descriptive sentences that Eli was growing blind. The word "began" shows that the statement afterwards made, "he could not see," is by no means to be understood as meaning complete blindness.‡—To the chronological datum in the

beginning of ver. 2 is added in ver. 3 an exacter and more definite statement in the words: **And the lamp of God was not yet gone out**;—no doubt this indicates *night-time, near the morning*, since the seven-lamped candelabrum in the Sanctuary before the curtain, which (Ex. xxvii. 20, 21; xxx. 7, 8) was furnished with oil every morning and evening, after having burnt throughout the night and consumed its oil, usually, no doubt, got feebler or went out towards morning (comp. Lev. xxiv. 2, 3). The words "and S. was sleeping" are not to be regarded, as the Athnach under the last requires, as a parenthesis separated from "in the temple" (as is usually done), if the latter expression is understood to mean sanctuary in distinction from the most holy place; for we cannot suppose that Samuel slept in this Sanctuary. But *hekal* (חֵיכָל) is here, as in ch. i. 9; Ps. xi. 4, the whole sanctuary, the entire space of the tabernacle, as the palace of God, the King of His people, who has His throne there. This throne is the "ark of God," for above the ark was the symbol of the presence, yea, of the royal dwelling and enthronement of God in the midst of His people (iv. 4). Samuel's sleeping-place was in one of the rooms, which were built in the court for the priests and Levites on service (Keil). The name Jehovah stands after "temple," because it is the Covenant-God, who descends to His people and dwells with them, that is brought before us. On the other hand, in connection with the lamp and the ark "Elohim" is used "in the sense of the divine in general" (Then.), that is, God is viewed in His loftiness and power over the whole world, as He who is to be feared and venerated, as lofty majesty (which conception is made clear by the plural).

In vers. 2, 3, is described the *situation* in which Samuel received the call of the Lord,—it is night, the High-priest lies in his place in the sanctuary, the lamps of the candelabrum are still burning,* the morning is near, it is the time when dream-life rises to its height; near Samuel was the ark of God, whence the revelations of God came.

Vers. 4-10 give the *whole history of the call*, with the attendant circumstances, in its *individual elements*.—Samuel hears the call of a voice, which has awakened him from sleep, but takes it to be not the call of a divine voice, as it was, but a call from Eli. Eli, to whom he hastens, sends him back to his couch with the answer: "I did not call thee." This is repeated in ver. 6.—Ver. 7 gives the reason why Samuel thought he heard not God's voice, but Eli's.† *Knowing* God means here not the general knowledge of God which every Israelite of necessity had, but the

* [*Hazon*, which is used chiefly in the later books of O. T., is 1) the picture presented to the mind in the ecstatic prophetic state; 2) the body of truth thus given to the prophet. It is the technical word for divine revelation (so contrasted with מַרְאֵה).—Ta.]

† [See the remark of Ta. under "Textual and Grammatical."—Ta.]

‡ פָּרוּחַ is either verbal adj. בְּרוּחַ, which forms a single conception with the preceding fin. verb ("they began dim," i. e., "began to become dim"—as in Gen. ix. 20 the same verb is connected with a subst., Ges. § 142, 4, Rem.—or Inf. Qal פָּרוּחַ (comp. Isa. iii. 7; Gen. xxvii. 1; Deut. xxxiv. 7; Job xvi. 8; Zech. xi. 17), "which the punctuators avoided only because they had not elsewhere met with it" (Böttch.). [This whole note, quoted by Erdmann and Thienius from Böttcher, is somewhat unclear. The passages cited for the Inf. hardly bear

on the question. Wellhausen declares the Inf. here without ל impossible; but see Deut. ii. 25, 31. Winer makes it Pl. Inf.—Ta.]

* [The Sept. has "before the lamp was prepared," which may point to the custom of keeping one light burning during the day, and thus indicate the late night or early morning.—Ta.]

† מָרַם is seldom used, as here, with the Perf. of past time; comp. Ps. xc. 2; Ew. § 387, 3, a. We might however point also מָרַם with Böttcher, and thus read, "in accordance with the following נִלְהָה, a Fiens [Impf.] with מָרַם, as is usual."

special knowledge of God, which was given by extraordinary revelation of God. The experience which now comes to Samuel is marked as the *first* of the sort. The word of God had not yet been revealed to him. He had not yet received such a special revelation of God through His word; therefore he did not yet know the God who revealed Himself in this way.—“It was a gloomy time, poor in revelation, as in exemplary religious life. For Eli, the High-priest, was weak, his sons defiled the sanctuary, the people served idols (vii. 3 sq.), and the Philistines ruled oppressively. Hence it came that Samuel did not yet know how the Lord was used to reveal Himself to the prophets, the announcer of His word to men (iii. 1, 7)” (Nägelsbach, *Herz. R.-E.* XIII. 395 sq.). After the third repetition of the call (ver. 8), Eli observed the divine origin of the call, and showed Samuel (ver. 9) how he should deport himself towards the divine voice. His answer was to be: “Speak, Lord, for thy servant heareth.”—Up to this point the medium of the divine revelation was the thrice repeated call of a voice, which so strongly impressed Samuel’s hearing, that he was awakened out of sleep. This is the meaning of the narrative; it does not mean a voice, which he thought he heard in a dream merely. In ver. 10 a new factor is introduced: the divine revelation by means of a voice becomes a vision: Jehovah came and stood, that is, before Samuel. That an objective real appearance is here meant is clear from ver. 15, “the vision” (בְּרָאָה). Three factors are to be combined: the dream-state of Samuel’s soul (the internal sense), the hearing a voice on awakening, the seeing an appearance.

Vers. 11–14. Here follows the divine announcement of the judgment on Israel and the house of Eli. The Pres. (עֹשֶׂה partcp.) brings the act, though still in the future, before us as near, immediately and surely impending.* The tingling of both ears is the mark of dread and horror, which comes suddenly on a man, so that he well nigh loses his senses. Clericus’ reference to the Lat. *attonitus* is excellent, comp. Jer. xix. 3. The unheard of horror which was to make both ears tingle was (chap. iv.) the frightful defeat of Israel in battle with the Philistines, and the loss of the ark to this heathen people.—As in ver. 11 the horror, which is to come upon Israel, is announced, so in vers. 12–14 is declared the judgment of the house of Eli.

In ver. 12 the Inf. Abs. (הִחֵל וְיָלַח) serve to explain and define the verb fin., “beginning and ending,” that is, from beginning to end, fully, entirely. Not one word of the minatory prophecy (ii. 27 sq.) is to remain unfulfilled. (See *Ew.* § 280, 3 a).—In ver. 13 this announcement is recapitulated. The declaration was a threat, no longer a warning. Judging is in sense (comp. Gen. xv. 14) identical with punishing. This punishment will be inflicted on Eli’s house “for ever;” the judgment will never again be removed from it. In what did Eli’s sin consist? In the neglect of the duty which he ought to have performed to his sons as father, high-priest and judge, by the employment of severe chastisement and punishment.

He knew their crimes, but let them go unpunished. מְקַלְלִים לָהֶם “cursed themselves” is very hard to explain, unless with Sept. and Then., we read מְלֹחִים for לָהֶם, and translate “they brought God into contempt,” the Pi. being taken as causative, and Qal=“to come into contempt.” Certainly this rendering would agree with chap. ii. 17; but—aside from the untrustworthiness of the Sept. in relation to the Heb. text, which also may here have been arbitrarily treated on account of this difficulty—against this reading is the fact that God Himself here speaks.

The conjecture adduced by Grotius, לִי (“the Hebrews wrote that for לָהֶם ‘themselves’ formerly stood לִי ‘me,’” must be rejected on account of the difference in the letters. There remains no other course than to translate “cursing, bringing a curse on, themselves,” according to the usual explanation.* Luther gives the correct sense: “that his sons behaved shamefully.” [So Eng. A. V. “made themselves vile,” but this is not exactly correct. See translation and textual note.—Tr.]—Ver. 14. The announcement that the punishment is imposed for ever (ver. 13) is here marked by the divine oath as irrevocable. (ם, in view of the ellipse, with negative force, Ges. § 155, 2 sq.). The transgression of Eli’s house is here spoken of because not only did Eli’s sins of omission and his sons’ sins of commission prove them personally worthy of punishment before God, but the religious depravation that issued from them affected the whole family, even their posterity. (פָּתַח Pass. for the usual פָּתַח). Because the guilt can never be expiated, therefore the sentence will never be recalled, but, agreeably to the Lord’s true word, will be carried out on Eli’s house. The double “for ever” at the end of the two declarations (vers. 13, 14) expresses the terrible earnestness of the divine justice. [As to the relation between this announcement (iii. 11–14) and the other (ii. 27–28), the latter is founded on and supposes the earlier, but does not exactly repeat it. The first message seems (strangely enough) not to have produced the desired effect, namely to rouse Eli and save his house; for, though it is expressed absolutely, we have to suppose that the doom might be averted by repentance and obedience, as in the case of Nineveh. But the old man was too weak, and his sons (who must have heard of the prophet’s threatened punishment) too far gone in sin. No moral change occurs to remove the implied moral condition of the doom, and the sentence is to be executed. Still God will not leave His old servant without another appeal; He sends another message by Samuel. The first prophecy (chap. ii.) reviewed the history of the sacerdotal house of Eli, exposed its unfaithfulness, announced its deposition, and looked beyond to the glory of a new and faithful priestly house. The second prophecy, given through Samuel, reaffirms the punishment, em-

* On the intrans. מְקַלְלִים see *Ew.* § 196 d [comp. Green’s Heb. Gr. § 142, 2.—Tr.].

* כָּהֵן Pi. here trans. “to make faint, weak, frighten” by threatening, terrifying conduct, as elsewhere נָקַר with 3, *incorpore aliquem*.

phasizes Eli's personal guilt, and declares the sentence on the priestly house to be irrevocable. Its object, then, would seem to be two-fold: 1) to rouse Eli and his sons to repentance and quickening into spiritual life, (see Eli's response in verse 18, whereas no answer of his to the first threat is recorded); 2) to accredit Samuel as a prophet by making him the bearer of a message that the whole nation would hear of, and to develop his spiritual-prophetic earnestness and faithfulness by bringing him into personal contact with the most serious events. It is hardly to be supposed that the conduct of Eli and his sons had been unobserved by Samuel. Rather they must have occasioned him (in connection with the man of God's announcement) much serious thought, so that his message to Eli was not something apart from his own intellectual and spiritual life. We must notice, also, the difference in breadth and maturity between the declaration committed to the (doubtless) full-grown man of God, and that delivered through the youth Samuel.—Tr.]

Vers. 15-18. *Samuel before Eli as called prophet of the Lord in his first prophetic function.* Although Eli had already received from the "man of God" (ii. 27) the prediction of punishment, yet his conduct gives occasion to the repetition (through Samuel who had a direct call from the Lord) of the prophetic announcement of judgment on his house as a word of immediate revelation from the Lord.—Vers. 15 sq. describe with such psychological and historical minuteness, such clearness and truth to life Samuel's external situation and tone of mind after the revelation and appearance, and the conduct of Eli who was roused to earnest interest* by the thrice-occurring call to Samuel, that neither here nor in the preceding description (vers. 1-14) is there any ground for Ewald's opinion that this is not an original tradition. After this revelation Samuel sleeps in his bed till morning. Opening "the doors of God's house" was a part of his duty in the sanctuary. By the doors we are not to understand the curtains, but real doors, which belonged, however, not to the cells which were perhaps built around, but "to the house of God" itself. Originally, indeed, the Tabernacle, being a tent, had no doors, but, after it was fixed in Shiloh with a solid enclosure, it might somehow have been provided with them. "Perhaps it stood within a larger frame, or a solid temple-space of stone built for its protection" (Leyrer in Herzog's *R.-E.* XV. 116).—Samuel is afraid to tell Eli the vision, the appearance (מראה) which had presented itself to his internal sense, in which God's revelation concerning the house of Eli had been set forth before him—partly from awe at the divine word which formed the content of the revelation, partly on account of the dreadful significance it had for Eli, partly by reason of the sorrow of which, in his reverence and filial piety towards Eli, he could not rid himself. But Eli compels him to tell what he had so wondrously learned.—On "my son," ver. 16, Theinüs admirably remarks: "How much is expressed by this one word" In

ver. 17 observe the climax in the words with which, in three sentences, Eli demands information from Samuel; it expresses the excitement of Eli's soul. He asks for the word of the Lord; he demands an exact and complete statement; he adjures Samuel to conceal nothing from him. *God do so to thee and more also, if, etc.,* is a frequent form of adjuration,* which threatens punishment from God, if the request is not complied with, comp. xiv. 44; xx. 18.—Ver. 18. **And Samuel told him every whit.** His fear was overpowered by Eli's demand. In obeying Eli he was at the same time obeying the Lord, whose command to enter on his prophetic calling before Eli he must have recognized in the latter's demand. **And he (Eli) said.** Two things Eli says: **It is the Lord!** This is the utterance of submission to the Lord. He sees confirmed what the man of God announced to him, and recognizes the indubitable revelation of the Lord. **Let Him do what seemeth Him good.** This is the expression of resignation to the unchangeable will of the Lord. To the overwhelming declaration of God Eli shows a complete resignation, giving himself and his house into God's hands, without trying to excuse or justify himself, but also, it is true, without exhibiting thorough penitence.

Vers. 19-21. *The result of Samuel's call to the prophetic office, and, at the same time, transition to the description of his prophetic work in Israel.* 1) In ver. 19 a the divine principle in his development into a man of God in his prophetic office is expressly emphasized, his growth from youth to manhood (גִּילָוֹת) being set forth under the highest theocratic point of view, which is marked by the words: **And the Lord was with him.**—To him were imparted God's revelations for Israel, because he was a man after God's heart, who, amid the temptations to evil that surrounded him in Shiloh, was now as a youth mature and tried in true fear of God and sincere fellowship with God; and his growth rested on a childhood consecrated to the Lord. "The Lord was with him." This refers not merely to the general proofs of God's goodness and mercy, to the blessing which he received from the Lord throughout his life, but also to the special revelations and gifts of the Spirit which the Lord imparted to him as His chosen instrument. For 2) in ver. 19b in the words **And he let none of his words fall to the ground** is emphasized the divine demonstration of Samuel's prophetic character by God's fulfilment of what he prophetically announced as the word revealed to him. The expression "did not let fall" indicates that the word was not spoken in vain, but was fulfilled,† comp. Josh. xxi. 45; xxiii. 14; 1 Kings viii. 56; 2 Kings x. 10. 3) Ver. 20 exhibits his general recognition in Israel as a tried instrument for the Lord in the prophetic office. The geographical indication of the extent of this recognition supposes that Samuel was made known

* [This means not, "may God do to you as you do to me," but "may God visit your refusal with appropriate punishment."—Tr.]

† [The origin of the figure has been sought for in various occurrences, as the spilling of water, the fall of an arrow, or any weapon of war, or of a house, but it is better understood in a general way as signifying "failure," in contrast with a firm, upright position.—Tr.]

* [The words "Eli who was roused to earnest interest" have been supplied by the translator, something amounting to this having fallen out of the text, probably by typographical error.—Tr.]

to the whole people from *Dan* on the north to *Beer-sheba* on the south (Judg. xx. 1) as a prophet of the Lord by his declaration of the word of God. (נָבִי, "found trustworthy," "tried," Num. xii. 7). From this it is evident that the people of Israel, in spite of their disruption, yet formed religiously a unit. In spite of the general lack of the declaration of God's word, there was still altogether a receptivity for it; notwithstanding the decline of the religious-moral life there was not lacking a sense for the self-revelation of the living God through His chosen instrument, the prophet Samuel. It is no doubt intimated in ver. 20 "that Samuel, in contrast with the hitherto isolated appearances of prophets, was known as a man called to a permanent prophetic work" (Nägelbach, Herz. R.-E. XIII. 26). For the factual ground of ver. 20 is given in the closely connected v. 21, where 4) are stated the continued direct revelations of God to Samuel in Shiloh. "Jehovah continued to appear in Shiloh." This points to visions as the form of revelation for the internal sense, and as the continuation of the mode of appearance which is set forth in vers. 10, 15 as "vision." The words "for the Lord revealed Himself to Samuel in Shiloh by the word of the Lord" leave no doubt that that revelation in visions also was made to Samuel, and that the word was the heart and the guiding star of these revelations of the Lord made to him that they might be imparted to the people. As the people had hitherto had its centre in Shiloh in the Tabernacle with the ark as the symbol of God's indwelling and presence, so now it found in the same place a new centre in the continued revelations of the Lord to Samuel through His word. From now on God made known His will to the people by the revelation of His word to Samuel, the first representative of the permanent prophetic order.* Thus, then, the beginning of the fourth chapter: **And the word of Samuel came to all Israel**—is closely connected with the preceding. The word of Samuel is in content "the word of the Lord," which was directly revealed to him, he being from now on favored with this revelation (ver. 21) in the form of the vision (חֵזֶן); thus the declaration "God revealed Himself to Samuel" is by no means superfluous (Then.); for it is not "the revelation mentioned above" which is here meant, but that which was constantly repeated in vision, by virtue of which Samuel was the *Roeh* (רוֹחַ), seer. In form the word of Samuel was prophetic announcement, as organ of which he was *Nabi* (נָבִי), God's spokesman, interpreter.† His word came "to all Israel." In these words is comprised 5) his prophetic work in all Israel, and the permanent effect of his call to the prophetic office (made by the first revelation) is indicated. The word which came to him from God went by him to the whole people. This close connection of these words with the preceding context, and their closing and comprehensive character shows plainly how incorrect is the ordinary view which connects

them with the following, and regards them as a call by Samuel to battle with the Philistines. They are the summary description of his prophetic work, on which his judicial labors rested, the transition to these latter being made in the following narration of Israel's public national calamity.

HISTORICAL AND THEOLOGICAL.

1. Samuel's person and labors as prophet. "So the Lord's training had borne its fruits. Samuel had been preserved amid the temptations of Shiloh. He had grown up to be a consecrated man and faithful prophet of the Lord—a man of God in the midst of an apostate race—a light in the darkness, and much was gained when God's word was once more to be found in the land." (Schlier, *Die Könige in Jer.*, 1865, 2 ed., p. 5.)

"The vigorous and connected ministry of the prophets begins with Samuel, who is therefore to be regarded as the true founder of the Old Testament prophetic order (comp. Acts iii. 24). It was that extraordinary time when, with the removal of the ark, the Tabernacle had lost its significance as centre, the high-priest's functions were suspended, and now the mediatorship between God and the people rested altogether in the inspired prophet. While the limits of the old ordinances of worship are broken through, Israel learns that Jehovah has not restricted His saving presence to the ancient symbol of His indwelling among the people, rather is to be found everywhere, where He is earnestly sought, as God of salvation." Oehler in Herz. R.-E. s. v. *Prophetenthum des A. T.* XII. 214.

2. The time of Samuel's appearance in Israel as prophet was the time of an internal judgment of God, which consisted in the preciousness of God's word, that is, in the lack of intercourse of God with His people by revelation. It was a theocratic interdict* incurred by the continued apostasy of the people from their God, and inflicted by God's justice. It had the disciplinary aim to lead their hearts back to the Lord, who had long kept silence, had long suspended His revelations. Such a judgment of the cessation of all revelation-intercourse of God with man came upon Saul, xxviii. 6, 15; comp. the complaint in Ps. lxxiv. 9, "there is no longer any prophet," and the wail in Am. viii. 11 sq. over the famine of God's word. The same law presents itself in all periods of the kingdom of God; men lose the source of life, God's revealed word, by a divine judgment, when they withdraw from intercourse with the living God, and will not accept His holy word as the truth which controls their whole life.

3. The form of God's revelation in prophecy is, as we see in Samuel, internal sight, the vision, to which the original appellation *Roeh* (רוֹחַ or חֵזֶן) † (according to 1 Sam. ix. 9, the earlier usual designation of the prophet) points. "Vision and word of God are in iii. 1 parallel expressions for prophecy." "The vision is nothing but the inner incorporation, and therefore also symbolization of what is felt in the mind—whether it be in visible

* [It is an old opinion that there is here a reference to the personal Word, the second Person of the Trinity. The Targ. has "the word of Jehovah was his help." and so some modern commentators, as Gill. But plainly there is no ground for this.—Ta.]

† [On *Roeh* and *Nabi* see on chap. ix. 9.—Ta.]

* [The Papal Interdict forbids the celebration of divine service, the administration of the sacraments, ecclesiastical burial and marriage (by Romish ministers), and enjoins fasting and prayer.—Ta.]

† [On the relation between רוֹחַ and חֵזֶן see below, chap. ix. 9.—Ta.]

shape for the inner eye, or vocally for the inner ear." (Tholuck, *Die Propheten und ihre Weissagungen*, 1861, p. 54.) The *internal sight*, by means of which the prophet knows that the content of the prophecy, the matter of the announcement to be made, has been imparted to him by God directly, altogether independently of his own activity, is the *vision in the wider sense*. For this reason Samuel, like all other prophets, is called a *Seer*. After his soul, detached from the outer world of sense through the medium of the dream, has thus been brought into a state of more concentrated receptivity for the revelation of God, he sees with the internal sense the matter of the prophetic declaration directly imparted to him by God. "But when the revelation presents its content in visible shape before the prophet's soul, there results the *vision in the stricter sense*." (Oehler, *Herz. R.-E. XVII.* 637.)

4. In the history of Samuel's call to the prophetic office are united prototypically all *essential moments* of theocratic prophecy*: 1) the *ethical condition* of the absolute consecration of the person and the whole life to God's service on the basis of sincere life-communion with Him, and of mutual intercourse between God and the prophet—"Speak, Lord, thy servant heareth," comp. Jer. xxxiii. 2 sq.: "call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not"); 2) the definite, direct, clearly recognized and irresistible *call of God* to be the instrument of His revelation, the declarer of His word which is to be imparted to him, connected with the gift of inspiration and capacity therefor by the controlling power of the Spirit of God; 3) the reception of God's special revelation by word independently of human teaching and instruction and his own investigation and meditation, together with the consciousness of having been favored with a disclosure of God's objective thoughts; 4) the *internal sight* as the subjective medium of the reception of the revelation of God, the psychical form of prophecy; 5) the *declaration* of the revelation received, with the certainty and confidence (produced by the Spirit) that the announced word will be confirmed by the corresponding divine deed. Comp. Oehler, *Weissagung*, Herz. R.-E. XVII. 627 sqq.†

5. The triple repetition of the divine call to Samuel betokens God's holy arrangement for preparing His inner life, that he might become an exclusive organ of divine revelation (comp. vers. 7, 8), freed from human authority, his soul open only to the utterances of the living God, as is shown by Samuel's answer to the divine voice: "Speak, Lord, thy servant heareth" (vers. 9, 10); for by this answer Samuel assumes the position of one who has direct converse with the Lord, that he may, as his servant, hear what the Lord will say to him by His revelations, and thereby the end of the threefold preparative call is fulfilled.

6. That the light of the divine word may illuminate the inner life, the latter must be open to this light, as it is given by divine revelation. The humble readiness to hear and accept God's counsels with the ear of faith is called forth by the

awakening call of God's voice, and leads to the clear knowledge of His word. The way to fellowship with the living God and service in His kingdom is opened and prepared only by God's act of grace in calling men by the voice of His word; and so living and abiding continually in fellowship with the Lord is conditioned on the word of revelation, in which the Lord speaks to the soul that stands fast in the obedience of faith. Thus the individual elements of this history of Samuel's call present a picture of the grace of God that calls us, as all they learn or experience, who, like Samuel, occupy such a position towards God's word, that to God's call they answer with him: "Speak, Lord, thy servant heareth."

7. *Pardoning grace** (ver. 14) is open to every sinner, and is denied by God for no sin, if there be, on the man's part, honest, hearty repentance for sin as enmity against God and violation of His holy will, and confident trust in His grace and mercy, that is, if there be a thorough conversion to the Lord. In Eli's house, in spite of the preceding divine warnings and threatenings, there was continued, persistent sin, and Eli did not summon the resolution to make an energetic cleansing of his house and thoroughly to remove his sons' wickedness, which he ought to have felt especially bound to do as high-priest; such sin makes it impossible that God's grace should be shown in the forgiveness of sin, puts a limit to God's patience and long-suffering, and draws down on itself His punitive judgments as necessary proofs of His holiness and justice. [The Mosaic Law had no offering for presumptuous sins; but underneath the Law (which was civil-political in its outward form) lay the fundamental principle of the forgiveness of the penitent sinner, developed, for example, in Ps. li. and others. This principle, however, though doubtless part of the spiritual thought of ancient Israel, did not find full expression till it was announced that the blood of Christ cleanses from all sin. But in the New Testament, as in the Old Testament, there is no pardon without repentance.—Tr.]

8. The true permanent unity of Israel, dismembered, as the nation was, during the Period of the Judges, was established by Samuel by means of the word of God which, in his prophetic proclamation, embraced all Israel. Even in times when the national, political and religious-ecclesiastical life is most sadly shattered and disrupted, the divine word, if it is only preached lovingly by preachers that live in it, shows its purifying and unifying power, the receptivity for it being present, and only needing to be called forth.

HOMILETICAL AND PRACTICAL.

Ver. 1. CRAMER: That is the greatest and most perilous scarcity, when God causes a dearth, not of bread but of His word.—WUERT. BIBLE: God does not give His holy word to every one and at every time in great abundance, but causes at certain times also a scarcity therein to be suffered, Ezek. iii. 26; Amos viii. 11, 12.

[Vers. 3-14. STANLEY: The stillness of the night—the sudden voice—the childlike misconception—the venerable Eli—the contrast between

* [Momentum, translation of Germ. "moment," "essential or important element."—Tr.]

† [See also Fairbairn on Prophecy, Chap. I, and Lee on Inspiration.—Tr.]

* [In the Germ. *verschönnungs-gnade*—"grace of explanation."—Tr.]

the terrible doom and the gentle creature who has to announce it—give to this portion of the narrative a universal interest. It is this side of Samuel's career that has been so well caught in the well-known pictures by Sir Joshua Reynolds.—Tr.]

Vers. 3-10. STEINMEYER (Testimonies to the glory of Christ, Berlin, 1847): *The call of Samuel the Prophet, as an image of our entering into communion with the Lord*; 1) How the occasion for this communion is given on the part of God, 2) How the condition of it is fulfilled on the part of Samuel, and 3) How this communion itself was begun.—*Awaking from sleep!* What a striking designation of the turning point between the old and the new in our life also. We were like them that sleep, them that dream, before we entered into communion with God. It is, however, certainly no arbitrary pre-supposition, that this pure, simple, upright nature had definite presentiments that he must be in what was his God's, and that he was moved by a longing, even though not understood, after the hour which now struck; and even this position of heart appears to find in the image of sleep its beautiful, exactly-corresponding expression. More or less, however, the comparison will also be applicable to us all. If the grace of the Lord caused us to grow up in the temple of His church, as Samuel in the sanctuary at Shiloh, if we were, like him, from childhood nourished with the sincere milk of the word, then there will always in our awaking be a definite recollection that already long before we found ourselves unawares in this sphere, only that hitherto our eyes were holden, while now we are allowed to look freely and without hindrance into the riches of His grace and His truth.

[How far this sort of analogical preaching may be carried, is a question of opinion. There are many who will think it has been carried quite too far in this paragraph.—Tr.]

Vers. 8-9. The fact that Samuel, notwithstanding the old man's assurance that he had not called him, appeared again, and came the third time, without consulting with flesh and blood, was a proof of his simplicity and uprightness. This is indeed the same uprightness which the Redeemer commends in Nathaniel, and here we have certainly a striking example of the Scripture saying: The Lord makes the upright prosper.—That the youth was ready without fretting to present himself three times for the service of his fatherly teacher—what else is it than his obedience towards him to whose discipline and service he had now devoted himself, so firmly grounded in obedience that he did not allow himself to be turned away from his simple, quiet path, not even by the most wonderful testimonies, by perfectly incomprehensible directions. And so with us too, if in any relation whatever we have only learned true obedience, if the position and state of our heart has become that of full and humble subjection, then we are no longer far from the Kingdom of God, which demands blind, unshakable obedience, within which one cannot maintain himself without giving himself up unconditionally to the one authority of Christ in faith as well as in life, and which utterly excludes all selfishness, in whatever form it may come up, all self-will, all entering upon a self-chosen path. [The analogy here and

in what follows is extremely remote, and such a use of the passage would seem injudicious.—Tr.] —If we too have only first reached in general the point of being able to believe without seeing—for faith too must be learned—able to believe in the first place the human teaching, rebuking, consoling word,—well, then we are on the way, since the voice of the divine word is believably received by us.

[HENRY: There was a special Providence in it, that Samuel should go thus often to Eli; for hereby, at length, Eli perceived that the Lord had called the child, ver. 8. (1) This would be a mortification to him, and he would apprehend it to be a step toward his family's being degraded, that when God had something to say he should choose to say it to the child Samuel, his servant that waited on him, and not to him. (2) This would put him upon inquiring what it was that God said to Samuel, and would abundantly satisfy him of the truth and certainty of what should be delivered, and no room would be left for him to suggest that it was but a fancy of Samuel's.—Tr.]

Ver. 10. So then for the first time Samuel stands with consciousness in the presence of the majesty of God—and immediately all the riddles of life begin to be solved for him, and the meaning of *his own life* to become clear. What he says bears the clearest stamp of a *really begun communion with the Lord*. Is it not the resolve to say and to do all that the Lord might show him of his lofty thoughts and ways—is it not this, and nothing but this, that is expressed in Samuel's words: Speak, Lord, for Thy servant heareth? Has he not thereby once for all renounced self-knowing and self-will? That was the *faithfulness* as a prophet, which all Israel from Dan even to Beersheba recognized in him (ver. 20). And that which thus first established a true communion with the Lord could also alone be the power that maintained it. The constant prayer, "Speak, Lord," and the constant vow, "Thy servant heareth,"—that is the hand which takes hold of God's right hand, to be held fast by it with everlasting life.

Ver. 10. "Speak, Lord, thy servant heareth," a testimony of unconditional devotion to the Lord: 1) How such a testimony is reached, (a) through the Lord's awakening call, (b) through receptivity of heart for God's word, and (c) through the deed of self-denial in the renunciation of all self-knowing and self-will; 2) What is therein testified and praised before the Lord: (a) humble subjection (Speak, Lord), (b) steadfast dependence on the Lord in free love (thy servant), (c) unconditional, joyful obedience to His will (thy servant heareth.) —Conditions of a blessed fulfillment of one's calling for the Kingdom of God: 1) The experience of the power of the divine word: I have called thee by thy name; 2) The repeated call in prayer, "Speak, Lord!" and 3) The fulfillment of the vow: "thy servant heareth."

Ver. 11. LANGE: It is God's design that when He causes great judgments to occur, men shall with holy terror accept them as a warning. God begins in good time to bring into holy fear the hearts of those whom he wishes to make special and great instruments of advancing His honor. Ver. 12. STARKE: The Lord's word is true; Psa. xxxiii. 4 [in German; Eng. Ver. correctly:

right.—*Tr.*] Let men therefore not mock at God's word and threatenings.—*CALVIN*: The guilt becomes so much the greater, when God warns sinners of their transgressions, and they notwithstanding persevere in them. Ver. 13. Eli's guilt becomes so much the greater from the fact that it was known to him how shamefully his sons behaved, and he *did* nothing to remove this abomination from his house and from the sanctuary. *CALVIN*: Those who are set for the purpose of chastising the wicked make themselves partakers of a like guilt with them, and go quite over to their side, when at most they express censure with words, and so give themselves the appearance of strictness and earnestness, but do not use the power conferred on them to interfere with the godlessness by *deeds*.—Ver. 14. If the sons of Eli had earnestly repented, they would have obtained grace. But as they were given up to their godless disposition, they must of necessity be hardened in their sins, and in spite of the offerings they presented, which were an abomination in the sight of the Lord, must suffer judgment.

[Vers. 11–14. Compare this warning with that previously sent to Eli (ii. 27–36). 1) It is simpler, as was appropriate when given through a youth. 2) It is mainly a *repetition* of what he had been told before, as are so many of God's messages to men;—the sin mentioned is 'the iniquity which he knoweth' (ver. 13), and the punishment is 'all that I have spoken' (ver. 12). 3) It contains a still *more severe* threatening, as the former had not led to repentance; (a) an unknown horror is predicted, (b) a punishment of his family that shall never cease. 4) It arouses Eli to enough of spiritual life for *submission* (ver. 18), but not enough for *amendment*. (Comp. addition by *Tr.* to Exegetical on ver. 14).—*Tr.*]

Ver. 18. We should never venture to dispute with God nor wish to speak against and oppose His purpose, but must, even when we do not recognize the ground of His judgments, yea, when we think we are suffering unjustly, adore the righteousness and holiness of His judgments. Eli bowed himself, it is true, in humility and reverence before the Divine Majesty, but we do not see that he stirred himself up to fulfil his duty towards his godless sons, whereby he would have made known by action the earnestness of his own conversion from the slackness and yielding compliance, which made him the sharer of his sons' guilt. We should therefore lay it earnestly to

heart, not merely with the mouth to give God the honor for His wisdom and righteousness, but upon His call to repentance to subject our own life to an earnest self-examination, in order that then we may beseech God to forgive our sins, and may with our whole heart avoid and flee from evil.—Ver. 19. The word of God does not return void, whether it promises or threatens, and preachers of the word of God learn with Samuel that none of their words fall to the ground, and this just in proportion as they are diligent to preach nothing else than God's word.

[Vers. 15–18. *Evil Tidings*. 1) Samuel shrinks from telling them, as a painful duty. 2) Eli is anxious to be told. (a) He apprehends ill news for himself—accusing conscience—reminded of the warning given through the prophet (ii. 27 sqq.) (b) But he desires to know the worst—earnestly conjures Samuel to tell him all. 3) Eli hears evil tidings with submission. (a) 'He is Jehovah'—the sovereign God—the covenant God—'too wise to err, too good to be unkind.' (b) 'Let him do,' etc. He submits humbly, trustfully, lovingly. *HALL*: If Eli have been an ill father to his sons, yet he is a good son to God, and is ready to kiss the very rod he shall smart withal.)—*Tr.*]

Ver. 20. *Samuel a true prophet of the Lord*; 1) Whereby he was such. 2) How he proved himself such before the whole people. 3) How he was recognized as such by them. 4) How he is an example for the faithful in the ministry of God's word.

CRAMER: Not only of the whole church in general, but of every Christian hearer in particular is it demanded, that with reference to the doctrine taught he shall perceive whether it is right and true or not, and stand his ground. In the case of Samuel the word did not hold good: The prophet has no honor in his own country. He comes before us here as a *prophet who has much honor in his own country*, 1) Because he was a faithful prophet of God, 2) Because he was counted worthy by God of continual revelations through his word, and 3) God confirmed his proclamations by the publicly manifested fulfillment of them as a fulfillment of his word.

[Vers. 19–21. *HENRY*: *The honor done Samuel as a prophet*: 1) God did him honor (a) By further manifestations of Himself to him. (b) By fulfilling what He spake by him. 2) Israel did him honor. (a) He grew famous. (b) He grew useful and very serviceable to his generation. He that began betimes to be good, soon came to do good.—*Tr.*]

SECOND DIVISION.

SAMUEL'S WORK AS PROPHET, PRIEST AND JUDGE.

1 SAM. CHAPTER IV. 1 b—CHAPTER VII.

FIRST SECTION.

Infliction of the Punishment prophesied by Samuel on the House of Eli and on all Israel in the unfortunate Battle with the Philistines.

CHAP. IV. 1 b—VII. 1.

I. *Israel's double defeat and loss of the Ark.* IV. 1 b—11.

- 1 Now¹ [And] Israel went out against the Philistines to battle, and pitched beside
 2 Ebenezer²; and the Philistines pitched in Aphek. And the Philistines put themselves in array against Israel, and when [om. when] they joined battle³, [ins. and] Israel was smitten before the Philistines, and they slew of the army in the field
 3 about four thousand men. And when the people were come [And the people came] into the camp, [ins. and] the elders of Israel said, Wherefore hath the Lord [Jehovah] smitten us to-day before the Philistines? Let us [We will] fetch the ark of the covenant⁴ of the Lord [Jehovah] [ins. to us] out of [from] Shiloh unto us [om. unto us], that, when it cometh [and it shall come] among us [into our midst]
 4 it may [om. it may, ins. and] save us out of the hand of our enemies. So [And] the people sent to Shiloh that they might bring [and brought] from [om. from] thence the ark of the covenant of the Lord [Jehovah] of hosts, which dwelleth between the cherubims [who sitteth upon the cherubim⁵]; and the two sons of Eli, Hophni and Phinehas, were there⁶ with the ark of the covenant of God.
 5 And [ins. it came to pass], when the ark of the covenant of the Lord [Jehovah] came into the camp, all Israel shouted with a great shout, so that the earth rang
 6 again⁷. And when [om. when] the Philistines heard the noise of the shout [ins. and] they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the Lord [Jehovah] was come into
 7 the camp. And the Philistines were afraid, for they said, God⁸ is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore. Woe unto us! who shall deliver us out of the hand of these mighty gods? these are the gods that smote the Egyptians with all the plagues [every sort of

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 1. The LXX here insert: "and it came to pass in those days that the Philistines gathered themselves together against Israel to battle," a natural introduction which we should expect in this place, but for that very reason suspicious, since it might easily be added by a copyist to fill out our brief and abrupt text. It is not unlikely, as Bib. Comm. suggests, that the account is taken from a fuller narrative, and is introduced here chiefly to set forth the fulfilment of the prophecy against Eli's house, that is, from the theocratic-prophetic point of view. See Erdmann's Introduction to this Comm. § 4. The Vulg. here agrees with the Sept., the other vss. with the Hebrew.—Tx.]

² [Two articles as in Jo. iii. 14; 2 Sam. xxiv. 5, to give prominence to each word.—Tx.]

³ [Ver. 2. Chald.: "The combatants spread themselves out," Syr.: "there was a battle," Sept.: ἐκίνησαν ἐπὶ πόλεμος "the battle turned (against Isr.)," Vulg.: *into certamina*, Erdmann: "*der Kampf ging los*." The stem שָׁחַ means "to put away, scatter;" here literally "the battle spread out," of which the rendering in Eng. A. V. is probably a fair equivalent. Thenius suggests that the Sept. read שָׁחַח, but Abarbanel also renders the verb by שָׁחַח "leave," as if the defeat of the Israelites was referred to.—Tx.]

⁴ [Ver. 3. Sept. omits "covenant," and had a different text from ours, but it has no claim to reception.—Tx.]

⁵ [Ver. 4. Sept. καθήμενον χειρὸν, Chald. and Syr. "on" (as in 2 Sam. xxii. 11), Vulg. "super."—Tx.]

⁶ [Ver. 4. Sept. omits "there" and thus gives a very good sense; Vulg. supports Sept., and Heb. is supported by Ch. and Syr. Wellhausen thinks the word was inserted from ch. i. 3.—Tx.]

⁷ [Ver. 5. or "shook." So Erdmann: *erschelte*.—Tx.]

⁸ [Ver. 7. The Chald., to avoid seeming irreverence, has "the ark of God is come." The text of Sept. is here very bad.—Tx.]

- 9 plague] in the wilderness? Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you; quit
 10 yourselves like men and fight. And the Philistines fought, and Israel was smitten, and they fled every man to his tent [tents¹⁰]; and there was a very great slaughter [the slaughter was very great], for [and] there fell of Israel thirty thousand foot-
 11 men. And the ark of God was taken, and the two sons of Eli, Hophni and Phinehas, were slain [the two sons of Eli perished, Hophni and Phinehas.]

* [Ver. 8. To avoid the historical difficulty here LXX. and Syr. insert "and" and Chald. "and to his people wonders" before "in the wilderness." See Exeg. Notes *in loco*.—T_a.]
¹⁰ [Ver. 10. Ch. "cities."—T_a.]

EXEGETICAL AND CRITICAL.

Ver. 1. *Israel's march to battle against the Philistines* does not stand in pragmatical connection with the preceding words 'and the word of Samuel came to all Israel,' as if this latter meant a summons to war with the Philistines (as is held by most of the older expositors, and, among the later, by Keil and O. v. Gerlach.) Rather these words conclude and sum up the description of the origin and commencement of the prophet's work and of his announcement of the word of the Lord. We are now introduced immediately to the scene of the history, on which Samuel will henceforth appear as the Lord's instrument, a position he has reached by the call in ch. iii.—iv. 1 a. The narrative sets us straightway into the midst of Israel's conflict with the Philistines. That the latter were now already in the land is assumed in the narrative, since not only is nothing said of an incursion by them, but the expression "the Israelites went out against the Philistines" in connection with the succeeding statement of the place of encampment points to the fact that the Philistines had already possessed themselves of the land.* In support of the view that Samuel summoned the Israelites to war Clericus remarks that he did it in God's name, that they might be punished by a defeat; but this is inconsistent with the divine justice. The pressure of the Philistine yoke, under which Israel groaned, was already a punishment from God. If this defeat also is so regarded, it can be only on the supposition that the Israelites hazarded this battle *not by God's will*, and therefore without a summons by Samuel. The name of the Israelitish camp, Ebenezer, is here given by anticipation, its origin being related in ch. vii. 12, on the occasion of the victory of the Israelites over the Philistines, twenty years after this defeat. According to vii. 12 it was near Mizpeh in Benjamin, Josh. xviii. 26; from which we must distinguish the Mizpeh in the lowland of Judah, Josh. xv. 38. *Aphek* cannot have been far from this, and is therefore "perhaps the same place with the Canaanitish royal city Aphek (Josh. xii. 18), and decidedly a different place from the Aphekah in the hill-country of Judah (Josh. xv. 53); for the latter lay south or southeast of Jerusalem, since, according to Josh. *loc. cit.*, it was one of the cities which lay in the neighborhood of Gibeon."† (Keil)—In ver. 2 an orderly battle-array on both

sides is described. The *שִׁבְעָה* does not describe the spreading of the tumult of battle (as is clear from the following statement that the Israelites were beaten in the line of battle, and thence made an orderly retreat to their camp), but the sudden mutual assault of the opposing lines (Vulg.: *initio proelio*). It is said: "Israel was smitten before the Philistines," with reference to the local relation and the victorious superiority of the Philistines, but at the same time in respect of God's punishing hand which therein showed itself, as is expressly declared in v. 3.* The Israelites lost in the battle—"in the field," that is, in the plain, about 4000 men.

Ver. 3. After the return to the camp, it is assumed as a *fact* in the ensuing deliberation of the elders, that God had smitten them *before* the Philistines, and the *cause* is discussed. The *whole people* here appears as a *unit*, which is represented by the *elders*.—The *ark* here spoken of is no other than the Mosaic, the symbol of God's presence with His people, the place of His revelation to them. Cf. Ex. xxv. 16–22. When the Israelites say: "We will fetch the ark of the Lord out of Shiloh unto us, and it shall come into our midst and save us from our enemies," they assume that the Lord and the ark are inseparably connected, and that they can obtain His help against the foe, (of which they recognize their need), only by taking the ark along with them into battle. They connected the expected help essentially with the material vessel, instead of bowing in living, pure faith before the Lord, of whose revealing presence it was only a symbol, and crying to Him for His help. This is a heathenish feature in the religious life of the Israelites, and shows that their faith was obscured by superstition, there being no trace here of earnest self-examination with the question whether the cause of the defeat might not lie in God's holiness and justice thus revealing itself against their sins. Grotius therefore well remarks: "It is in vain that they trust in God, when they are not purged from their sins."

Ver. 4. Jehovah as covenant-God is more precisely designated in a twofold manner, corresponding to the situation, in which the Israelites desire His *almighty help*, which they think to be externally connected with the ark. As Jehovah *Sabaoth* He is the almighty ruler and commander of the heavenly powers. As Jehovah who "dwells above the Cherubim" [or, "is enthroned upon the Cherubim"—T_a.], He is the living God, the God of the completest fulness of power and life, who

* [On the chronology see Trans.'s note on p. 84. The dates are difficult, but the first battle of Ebenezer may be put approximately B. C. 1140, about the time of Samson's death, when Samuel was about 20 (or perhaps 30) years old. The third battle of Ebenezer (ch. vii.) falls about 1080.—T_a.]
 † (Mr. Grove [in Smith's Dict. of the Bible] thinks it likely that the Aphek is the same as that mentioned in

1 Sam. xlix. 1, and different from the places mentioned in Josh. xii. and xv., but not far from Jerusalem on the north-west. But see on 1 Sam. xlix. 1.—T_a.)

* [This fact is not involved in the word *before*, which belongs to the common formula for a defeat, but is a part of the religious belief of the Israelites.—T_a.]

reveals Himself on earth in His glory, exaltedness and dominion over all the fulness of the life which has been called into existence by Him as Creator. The designation of God, "enthroned on the Cherubim," is never found except in relation to the ark, which is conceived of as the throne of the covenant-God who dwells as King in the midst of His people. Comp. Hengstenberg on the Psa., xcix. 1. The *Cherubim* are not representatives of the heavenly powers, since they are, as to form, made up of elements of the living, animate, earthly creation which culminates in man. Representing this, they set forth, in their position on the ark, the ruling might and majesty of the living God, as it is revealed over the manifoldness of the highest and completest life of the animate creation. In these two designations of God, then, reference is had to the glory and dominion of God, which embraces and high-exceeds all creaturely life in heaven and on earth, and whose saving interposition the Israelites made dependent on the presence of the ark. In sharpest contrast to this indication of God's loftiness and majesty stands the mention of the two priests Hophni and Phinehas, whose worthlessness has been before set forth, and who represent the whole of the moral corruption and sham religious life of the people. They brought the ark. *Berlenburger Bibel*: "taking the matter into their own hands, without consulting the Lord, and also without example, that what was testified of Hophni and Phinehas, ch. ii. 24, might be fulfilled." The loud exulting cry of the people* in the camp (ver. 5) was the expression of the joyful conviction that, now that the ark was with them in battle, victory would not fail. Probably this confidence was strengthened by the recollection of former glorious victories, gained under the presence of the ark in battle.

Vers. 6-9. And the Philistines heard, ver. 6sq. The Philistines' camp was so near that of the Israelites that they could hear the latter's shout of joy. For this reason the Aphek, near which the Philistines now had their camp, cannot have been the Aphekah in the hill-country of Judah (Josh. xv. 53), which was south or southeast of Jerusalem, while, on the contrary, the Mizpah, near which we must put Ebenezer, was about four [English] miles northwest of Jerusalem.† Noteworthy is here the lively, distinct description of the contrasted tone of the Philistines, the psychological truth of which, in the transition of feeling from consternation to fear, from fear to despair, and from despair to encouragement was most strikingly confirmed. The victors must have been at first astonished and dismayed by the shout of joy of the vanquished. Their astonishment then must have turned into fear and terror, when they learned through scouts that "the ark of the Lord" had come into the camp of the Israelites. First, from their heathen stand-point, to which, as we have seen, that of the Israelites here approached very near, they saw therein the actual presence of the God of the Hebrews. "As all heathen feared to a certain extent

the power of the gods of other nations, so also the Philistines feared the power of the god of the Israelites, and the more, that the fame of his deeds in former times had come to their ears." (Keil.) Further, they look from this dreaded god at the supposed dangerous position in which they now suddenly find themselves in contrast with their preceding success. As certainly as the Israelites see their victory in the ark of the Lord, so vividly do the Philistines, with the cry "woe to us!" conceive the defeat which the god of the Israelites will prepare for them. They even fall into despair. The thought of a possible averting of the threatened danger turns into a picturing of the invincibility of the God of the Israelites, and the impossibility of deliverance from him. The predicate "mighty" (אַדְמֹנִי) stands with *elohim* in the Plu. and not in the Sing., because here the polytheistic view of heathendom is set forth.* Calvin: "It is not strange that they say 'gods' in the plural, for unbelievers ever feign many gods. Therefore this is the speech of unbelieving men, ignorant of the truth. Though the Hebrew word is often used in the Scripture in the plural of the true and only God, yet in this case the attached adjectives and verbs are always in the Sing." אֱלֹהִים (*Elohim*) is only used very frequently and purposely with the Plu., where polytheism or idolatry is meant, Ex. xxx. 11, 4, 8, 1 K. 29, or a visible spirit (God), 1 Sam. xxviii. 13, or where heathen speak or are spoken to, Gen. xx. 13" (Ew. Gr. § 318 a).† The fear and despair of the Philistines were founded on the revelation of the irresistible power of this God in the history of the deliverance of the people of Israel out of Egypt. The acquaintance of the heathen nations with the wonderful demonstrations of the power of the God of Israel in this His deliverance was wide-spread. As this deliverance from Egypt was engraved indelibly in the religious consciousness of Israel, and is very often cited in the Old Testament as a type of all mighty self-revelations of God for the salvation of His people, so it was to the surrounding heathen nations the frightful instance of the invincible power of the God of Israel. This is stated, for example, in Ex. xv. 14sq. in reference to the Philistines: "The nations heard, they quaked, fear seized the inhabitants of Philistia," and in Josh. ii. 10 sq. "We have heard how Jehovah dried up the water of the Red Sea for you, when ye came out of Egypt . . . , and when we heard it, our hearts melted, and there remained no longer courage in any man, because of you."—With every kind of plague in the wilderness.—As the "every kind of plague" can only refer to the plagues inflicted by God on Egypt before the exodus of Israel, and the "in the wilderness," which can mean only the catastrophe in the Red Sea, does not agree with this, Sept. and Syriac have inserted "and" before "in the wilderness;" and Bunsen accepts this as probable, in order to refer the "and in the wilderness" to the destruction in the Red Sea. Against this Böttcher rightly

* [It was the army that here acted, rather than the people in a political capacity; but the word "people" perhaps points to the absence of a regular army.—Ta.]

† [Neb. Samwil, which is identified by Robinson with Mizpah, is about five miles from Jerusalem. Bonar and Stanley prefer Scopos (about a mile from Jerusalem), as the site, and this view is favored by Mr. Grove. Smith's Bib. Dict. s. v. Mizpah.—Ta.]

* [And, therefore, it should be rendered plural—"mighty gods," and not, as Erdmann in his translation, *die es mächtigen Gottes*, "this mighty god."—Ta.]

† [But see Gen. i. 26, xl. 7, xx. 13, 2 Sam. vii. 22, Ps. lviii. 12, where the renderings "gods," "deity," etc. are not quite satisfactory.—Ta.]

remarks: "the *wherewith* and the *where* of two actions are not usually so connected by *and*." So against Ewald's expedient, to insert "in their land" before "and in the wilderness," Böttcher excellently says, that this would be very tame and flat, that there was no occasion for the supposed omission, and that the expression "with every kind of plague" cannot in any case suit the destruction in the Red Sea, even if the word כָּבֵד "blow" should be applied to the downfall of the army. Böttcher proposes to remove the difficulty by two insertions, of "and" before "in the wilderness," and after the latter phrase some expression of a greater demonstration of power, as "destroyed them" (הִמָּדִיחָם) from Deut. xi. 4, but this is too bold. Over against such arbitrary additions to the difficult text, it is by no means a "worthless expedient," as Thenius calls it, if we suppose that the narrator represents the Philistines as expressing their incorrect and confused view, which corresponds also psychologically with the excitement and precipitation with which they here speak. There is a sort of *zeugma* here, the recollections of two facts, the plagues and the destruction in the Red Sea, being combined into one expression, whence results a statement in itself incorrect. Keil thinks that, according to the view of the Philistines, all God's miracles for the deliverance of Israel were wrought in the wilderness, because Israel had dwelt in the land of Goshen on the border of the wilderness; but the phrase "in the wilderness" is against this. A confusion of view in the Philistines, and an exact relation of it by the narrator may be the more readily assumed, because, on the one hand, the Philistines were not investigators of history, and from their heathen stand-point, had no interest in an exact statement of those remote miracles of God for Israel, and, on the other hand, for these words of the Philistines the narrator had [possibly] before him a lyric-like song of real lamentation, as the Philistines then uttered it; just as, on the Israelitish side, he had similar bits of poetry in David's lament over Jonathan, and in the song of the women on David's victory. In ver. 9 the tone of fear, of despair, which had hitherto shown itself, suddenly, and without cause, turns to the opposite. Clericus' insertion, "others said," is, certainly, inadmissible; but, from the context, it hardly admits of doubt, that here different speakers from the former are introduced, that now the leaders enter, and, with encouraging words, urge the terrified body of the army to bold struggle. The repeated "*be men!*" is set over against the twofold expression of despondency "*woe to us!*" The "*be strong—fight!*" is directed against the "*who will save us?*" The reference to the *disgrace*, which subjection would bring on the Philistines as servants of the Israelites, is based on the pride of the people, and its force is strengthened by reference to the dependency, on the other hand, of the Israelites on them. Comp. Judg. xiii. 1. It is a martial, curt, energetic word, which is in striking contrast with the wide lamentation just heard, and therefore cannot have come from the same mouth as that. The false, secure, superstitious reliance of the Israelites on the present ark, their advance to battle not in the fear of the Lord and in proper trust in Him, and the newly-kindled courage of the Philistines re-

sulted in terrible defeat of the former; the defeat was very great, especially in comparison with the first, in which 4000 fell. The result of the battle was 1) for the Israelitish army a complete dispersion ("every man fled to his tents") with the terrific loss of 30,000 footmen (the Israelitish army consisted at this time of footmen only); 2) for the ark, its capture by the Philistines, and 3) for the sons of Eli, death. Thus a terrible divine judgment was executed on Israel and its whole religious system, dead, as it was, and void of the presence of the living God. The priesthood was judged in its unworthy representatives; the loss of the ark to the heathen was the sign that the living God does not bind His presence to a dead thing, and withdraws its helpfulness and blessings where covenant-faithfulness to Him is wanting; the mighty army was destroyed, because it had not the living, Almighty God as leader and protector, and He gave Israel, as a punishment of their degeneracy, into the power of the enemy.*

HISTORICAL AND THEOLOGICAL.

1. The Tabernacle was, according to the divine arrangement, to be the consecrated place, where the covenant-God, dwelling among His people, would be enthroned in the revelation of His holiness, mercy and majesty; according to its designation, it was "the place where God met with the people." It contravened, therefore, this sacred ordination of God, that Israel should without authority separate the sacred tent and the ark that belonged to it, and drag the latter into the tumult of battle, under the superstitious impression that, removed from the quiet holy place where the people assembled, and where they met with God, it would secure the mighty intervention of God. Thereby was God's holy method of meeting with His people disturbed and destroyed. For the space outside the Holy Place and the Most Holy was the appointed place where the people assembled and drew near to God through the priesthood; and the place of the priests, symbolizing their mediating office, was between the court and the Most Holy Place; and the Most Holy Place, symbolizing God's dwelling enthroned amid His people, did this for the whole sanctuary and for the theocratic people only through "the ark of the covenant or of the testimony," and through its symbolic representation of God's gracious presence; and therefore the removal of the ark of God from this consecrated place, and its separation from what was intimately connected with it by the idea of the indwelling of God in His people and their meeting together, not only stripped the Holy of Holies of its holy meaning, but also destroyed the whole order and comprehensive aim of the sanctuary. According to this divine order and aim, the people were here to draw near to their God. The people here, on the contrary, demand that God shall come to His people with His help, while they have not approached Him with penitence and humility, with prayer and sacrifice. Herein is set forth the deepest inward corruption of the priestly office, which not only did not prevent, but positively

* [These two battles are the first and second battles of Ebenezer; for the third, see 1 Sam. vii. —Tr.]

permitted such an inversion of the theocratic order.

2. The ark, as the most essential part of the sanctuary, whose signification as "dwelling of God" it alone fully expressed, was the symbol of God's presence with His people in the chief aspects of His self-revelation as covenant-God: *first* in His holiness and justice, the testimony of which in the covenant-record of the Law as the revelation of the holy and righteous will of God to His people, formed the content of the ark; *secondly*, in His grace and mercy, indicated by its cover, the kapporeth [mercy-seat], as the symbol of God's merciful love, which covered the sin of His penitent people; and *thirdly*, in His royal majesty and glory, whose consoling and terrifying presence over the cover of the ark was symbolized by the cherubic forms. These forms are to be regarded, not as a symbolical representation of real personal existences of a higher spirit-world (Kurtz, Keil), but, both in the simpler shape in which the human form is the prominent and governing one (Ex. xxv.), and in the more elaborate composite form, as in Ezekiel (ch. i.), as the symbolical representation of the majesty of God (presented in full glory to the covenant-people), as it is set forth in the completest creaturely life of the earthly creation. The people of Israel, *en-counselled* by their elders (ver. 3), *uncounselled* by their high-priest, perverted now the saving covenant-order symbolized by the ark thus constituted, in that, by the external conveyance of the ark into the battle, they severed the mighty unfolding of God's majesty and glory against His enemies and His saving presence from the ethical condition necessary on their part—that is, in that they did not observe covenant-fidelity in obedience to the law of God, nor sought His grace and mercy in sincere penitence, but rather, in fleshly security and in dead, superstitiously degenerate religious service, deluded themselves into believing that God's presence would secure protection and help without the moral condition of obedience to His holy will, without penitent approach to Him, and without free appropriation of His offered grace, and that it was, in its essence and working, connected with the sensely and natural. This was in open contradiction to the fundamental view of the religion of Israel, by which the idea that God dwelt above the ark amid His people in a sensely way was excluded.

3. The unauthorized, self-determined inversion of the holy order,* in which is founded the fellowship of God with man and of man with God, is followed by the opposing manifestation of God's punitive justice. It does not suffice to see and confess, like the elders of Israel, under the pain of self-incurred misfortune and misery, the revelation therein of the smiting hand of the almighty God; but there must be joined with this the penitent, sorrowful recognition of our own sin as its cause, and the penitent seeking after God's mercy and help, of which there is no trace in the

people and their elders. He who does not, by penitence, living trust in His mercy and obedience, make himself absolutely dependent on God and subject to Him, comes by his own fault into this inverted relation to Him, that he seeks to make Him, the holy and righteous God, subject to himself, and to secure His helping grace according to His own perverse will. Theodoret says in *Quest. in I. Reg. Interrog. X.*: "By the loss of the ark God taught the Hebrews that they could rely on His providence only when they lived obedient to His law, and when they transgressed His law, could rely neither on Him nor on the sacred ark."—*Berl. Bibel* on ver. 2: "The elders were right in recognizing the fact that the Lord had smitten them (Am. iii. 6). But they were arch-hypocrites in that they did not lay the blame on themselves, and make a resolution to cleanse themselves from sin and idolatry (vii. 3, 4), and turn to the Lord in downright earnest and with the whole heart, but only counselled to carry the ark of the covenant into battle, put their trust in the outward, and so directed the people. If only the ark were with them, thought they, the Lord must help them. Very differently did David, and in his deep need would hold directly up the Lord; therefore he had the ark of the Lord carried back into Jerusalem (2 Sam. xv. 24 seq.). But they had to learn also that, as they had let obedience to the Lord go, so the Lord would let these outward signs go, with which He was not so much concerned as with obedience.—Out of God we seek in vain for help; nothing can protect us against His wrath. We must give ourselves up to Him, and that is the best means of quieting His anger. And we must so give ourselves up to Him, that we do not once think of trying to quiet His anger."

4. There is a merely fleshly natural joy in the external affairs and ordinances of religious life and service, in that we think of and use these, not as means of glorifying God and furthering His honor, but as means of satisfying vain desires, selfish wishes and earthly-human ends. The Lord punishes such pretence, not only by thwarting these ends, but by sending the opposite, privation and distress, and even taking away the outward supports and forms of hypocritical godliness and piety, as the ark was taken from the Israelites by the Philistines. "He who has, to him shall be given; and he that has not, from him shall be taken what he has." [Wordsworth refers, for a similar state of things, to Jer. vii. 4 sq.—Tr.]

5. It is one of the weightiest laws in the Kingdom of God, that when His people, who profess His name, do not show covenant-fidelity in faith and obedience, but, under cover of merely external piety, serve Him in appearance only, being in heart and life far from Him, He gives them up for punishment to the world, before which they have not magnified the honor of His name, but have covered it with reproach.

HOMILETICAL AND PRACTICAL.

Vers. 1, 2. *Berleb. Bible*: Israel smitten before the Philistines, is to-day also the spectacle presented by the condition of God's people. The enemies of the Divine name, the hostile powers of darkness have for the most part the upper

* [We must guard, however, against laying too much stress on the ceremonial, symbolical order, which David violated (1 Sam. xxi.) without wrong. The Israelites were punished, not because they violated symbolic logic in removing the ark from the sanctuary, but because their whole religious life was perverted and disobedient. This was only the occasion of the lesson.—Tr.]

hand. Anxiety about sustenance or love for earthly things everywhere plays the master, and even the best Israelites are thereby overcome and made to fall.—STARKE: It is indeed not wrong to defend ourselves against the enemy who attacks us; but such defense must be undertaken in true penitence, that we may have a reconciled God and His assistance.

Vers. 3. 4. STARKE: In the punishments of God men seldom think of their sins committed, but only of outward means of turning away the punishments, Deut. xxvi. 18; Ps. lxxviii. 56-62. SCHMID: Hypocrites leave the appointed way, and wish to prescribe to God how He shall help them.

[Ver. 3. *Failure in religious enterprises*, as in efforts to evangelize a particular community, or in some field of home or foreign missions. We are prone to see only the external causes of such failure, instead of perceiving and lamenting our lack of devotion and spirituality, and to ask, as if surprised or complaining, "Wherefore has the Lord smitten us before the Philistines?" And in seeking remedies, we are apt merely to hunt out striking novelties in outward agencies, instead of forsaking our sins and crying for God's mercy and help. Such novelties may be employed, provided a) they are lawful in themselves, and b) we do not take it for granted they will be accompanied by God's presence and blessing.—Ver. 4. *The tabernacle and its leading contents*, 1) as symbols of God's manifested presence, His majesty, justice, and mercy, and of the need of purification, sacrifice, and priestly intercession in approaching Him; and 2) as foreshadowing the incarnation of God's Son, and His work of atonement and intercession.—Tr.]

Ver. 5. OSIANDER: So joyful are the ungodly in their carnal security that they let themselves dream of a happy issue, while yet they do not think of repentance and reformation of life. [HALL: Those that regarded not the God of the ark, think themselves safe and happy in the ark of God.—Tr.].—BERLENG. BIBLE: The holiest things and the most precious institutions of the Lord may, as we here see, be most horribly misused contrary to God's intention, and bring on men the utmost ruin, if they are not handled and read in a holy way and according to the will of

God. How clearly is here depicted that false confidence of hypocritical Christians, which they place in outward signs, yea, in Christ Himself, without true repentance and reformation of life.

Vers. 7, 8. SCHMID: Even the mere rumor of God and of His works fills the ungodly with fear; how much more God's written Word. God convinces even unbelievers of His majesty, that they may have no excuse, Rom. i. 20.

Ver. 9. STARKE: O ye children of God, do learn here by the example of the Philistines, that as they encourage one another for the conflict against God's people, you, on the contrary, may encourage yourselves for the conflict against the children of Satan, Eph. vi. 10 sq.—SCHMID: So desperately wicked is the human heart, that it opposes itself to God in perfect desperation rather than submit itself to Him in repentance.

Vers. 10, 11. STARKE: When the ungodly have filled up the measure of their sins, God's anger and punishment is sure to strike them.—SCHMID: When unbelievers show themselves so brave that it appears as if they had overcome God and His people, they gain nothing by it except that they at least experience God's heavy vengeance.—WUERTEMBERG BIBLE: The outward signs of God's grace are to the impenitent utterly unprofitable, Jer. vii. 4, 5.—TUEBINGEN BIBLE: God often punishes a people by taking away the candlestick of His word from its place, Rev. ii. 5.—SCHLIER: The Lord's arm would first chastise the secure and presumptuous people, before help could be given; the blows of the Philistines were the Lord's rods of chastening. But there also was help near to those who would only open their eyes, for the Lord's chastisements are meant to be unto salvation. And Israel was soon to be able to see that with their eyes. The Lord had chastised His people; but they were not to despair or to perish.—[HALL: The two sons of Eli, which had helped to corrupt their brethren, die by the hands of the uncircumcised, and are now too late separated from the ark of God by Philistines, which should have been before separated by their father. They had lived formerly to bring God's altar into contempt, and now live to carry His ark into captivity; and at last, as those that had made up the measure of their wickedness, are slain in their sin.—Tr.]

II. The Judgment on the House of Eli. Chap. IV. 12-22.

- 12 AND there ran a man of Benjamin¹ out of the army, and came to Shiloh the
13 same day with his clothes rent, and with earth upon his head. And when [om.
when] he came [ins. and] lo, Eli sat upon a [his²] seat by the wayside³ watching;
for his heart trembled for the ark of God. And when [om. when] the man came
into the city and told it [came, in order to tell it in the city] [ins. and] all the city

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 12. Instead of the Gen. construction, as here, the Heb. has more commonly the tribal name as Adj. (gentilic), as in Judg. iii. 15; 2 Sam. xx. 1; but for ex. of this form see Judg. x. 1.—Tr.]

² [Ver. 13. The Art. here points to some well-known or accustomed seat.—Tr.]

³ [Ver. 13. It is generally agreed that we must here read, with the Qeri and Syr., ך instead of ך, but the

14 cried out. And when [*om.* when] Eli heard the noise of the crying, he [*om.* he, *ins.* and] said, What *meaneth* the noise of this tumult? And the man came in
 15 hastily [*hasted and came*] and told Eli. Now Eli was ninety and eight⁴ years old,
 16 and his eyes were dim [*set*] that he could not see. And the man said unto Eli, I
 17 am he that came out of the army, and I fled to-day out of the army. And he said,
 18 What is there done, my son? And the messenger answered and said, Israel is
 18 is taken. And it came to pass, when he made mention of the ark of God, that he
 19 fell from off the seat backward by the side⁵ of the gate, and his neck brake, and he
 20 died; for he was an old man [*the man was old*], and heavy. And he had judged
 21 Israel forty⁶ years. And his daughter-in-law, Phinehas' wife, was with child, near
 22 to be delivered;⁷ and when she heard the tidings that the ark of God was taken,
 and that her father-in-law and her husband were dead, she bowed herself and tra-
 20 vailed, for her pains came upon her. And about the time of her death the women
 that stood by her said, Fear not; for thou hast borne a son. But she answered
 21 not, neither did she regard it. And she named the child Ichabod, saying "The
 glory is departed from Israel," because the ark of God was taken, and because of
 22 her father-in-law and her husband. And she said, The glory is departed from
 Israel, for the ark of God is taken.

absence of the Art. in *וַיִּשְׁמַע* makes a difficulty, and the Sept. and Chald. seem to have rendered from a slightly different text. Sept. has: "Eli was near the gate, watching the way," and Chald.: "Eli sat in the path of the way of the gate watching." So in *ver.* 18 the Heb. text "side of the gate." It would seem probable, therefore, that *וַיִּשְׁמַע* "the gate" has fallen out here.—*Ta.*]

⁴ [Ver. 15. Sept. here gives 90 years, and Syr. (followed by Arab.) 78.—*Ta.*]

⁵ [Ver. 18. Wellhausen objects to *בְּצֶדֶק*, rejects the *עַד* as repetition by error, and reads *בֵּית*. But this is unnecessary; comp. the *אֵל* in 2 Sam. xviii. 4, and the force of *בְּצֶדֶק* in Job ii. 4.—*Ta.*]

⁶ [Ver. 18. Sept. gives 20 years, other vers. 40.—*Ta.*]

⁷ [Ver. 19. *לֵית* *לְרֵית*, the only place where this contraction occurs (so Rashi).—*Ta.*]

EXEGETICAL AND CRITICAL.

Ver. 12 sq. The persons and events of the following narrative are described with peculiar vividness, so that we may here without doubt suppose the narration to rest on the direct account of an eye-witness. A man of Benjamin.—Thenius: "This exact statement vouches for a faithful tradition." That he comes with *mournful tidings* is shown by his *rent garment* and the *earth* strown on his head, as signs of sudden deep grief, in which the heart is rent with sorrow. Comp. Gen. xxxvii. 29, 34; Numb. xiv. 6; Josh. vii. 6; 2 Sam. xv. 32; Ezek. xxvii. 30.*—To Shiloh the man came straight from the army (*מִצֵּבָה*). Vulg. *ex acie*. According to the Jewish tradition† this man was Saul, who snatched from Goliath the Tables of the Law, taken out of the ark, in order to save them. Instead of the *וַיִּ* (he slew) of the text, which is unintelligible, we must read *וַיֵּ* (side): He sat by the side of the way, watching. Thenius remarks: "What a strange expression!" But the sitting *in* the way, or on the side of the way by which the first mes-

sage must come, answers precisely to the intense expectation in which Eli, though blind, had taken this position, so as, if not with the eyes (which, however, had perhaps still a glimmer of light), yet with the sense of hearing to learn straightway the arrival of the first messenger. Eli sits, as in ch. i. 9 at the inner, so here at the outer gate of the Sanctuary, on his seat,* and, as appears from *ver.* 18, on the side of the gate, which was also, therefore, the side of the adjacent way.—His heart was heavy, not merely "from anxiety and care for the ark, which without divine command he had let go from its dwelling-place into the camp" (Berl. Bib.), but also in respect to the issue of the battle itself for the people of Israel.—Eli's blindness explains the fact that he failed to observe the messenger, who ran hurriedly by† without noticing him. It is the cry of lamentation, raised by the people of Shiloh at his news, that directs Eli's attention to the announcement. His question concerning the loud outcry around him, on which the messenger came to inform him, is explained in *ver.* 15 by reference to his

* [This word (*כִּסֵּא*) everywhere else clearly means "throne" (unless perhaps in 1 Ki. ii. 19; Ps. lx. 14), and comp. Zech. vi. 13. Yet, in the infrequent occurrence of any word for an ordinary seat (and see Es. xxviii. 2, *מִשְׁכַּב אֱלֹהִים* "seat of God"), though the word seems to imply something of official dignity, the rendering throne (Josephus: *θρόνον ὑψηλὸν ὀρόνεν*) would here be not so good as "seat."—*Ta.*]

† [The messenger probably entered the city by the gate where Eli was sitting.—*Ta.*]

* [On the importance of "runners" see note in Bib. Comm. on this verse, which remarks also, that as the messenger came from Ebenezer within the day (*ver.* 16) it must have been near.—*Ta.*]

† [See Talmudical Tract *Sota*, and the Midrash of Samuel, and comms. of Rashi and Abarbanel.—*Ta.*]

† [See "Textual and Grammatical" note on this word.—*Ta.*]

blindness, the result of old age.—Eli was 98 years old, and his eyes were set. (The Fem. Sing. עָנִי with קָכָה is explained, according to Ewald, § 317 a, by the abstract conception which connects itself with the Plu. of the Subst. by the combination into an abstract idea of the individuals embraced in it, "especially in lifeless objects, beasts, or in co-operating members of one body, in which the action of the individuals is not so prominent—and so in the Dual," as here). For "were set" comp. 1 Kings xiv. 4, where occurs the same expression for blindness caused by old age. It is the vivid description of the lifeless, motionless appearance of the eye quenched by senile weakness, "a description of the so-called black cataract, amaurosis, which usually ensues in great old age from the feebleness of the optic nerves" (Keil, *in loco*). In iii. 2 the process of this blinding is indicated by the word כָּכָה as "waxing dim."

Ver. 16 sq. *The sorrowful tidings.* The remark in ver. 15 concerning Eli's senile weakness and blindness explains both the preceding ver. 14 and the statement in ver. 16 as to the way in which the messenger personally announces and introduces himself with the words: **I am he that came out of the army.**—But he says, "I am he that came" not merely on account of Eli's blindness, but also on account of the importance of the announcement with which he approaches the head of the whole people. It is not allowable, therefore, to translate: "I come" (De Wette). At the same time the messenger declares himself a *fugitive*, and so intimates that the army is completely broken up. *Eli's question* refers not to the *How* (how stood the affair? De Wette, Bunsen), but to the *What*: "What was the affair?" (Thenius), Vulg.: *quid actum est?*—The answer of the messenger to Eli's question (ver. 17) contains nothing but facts in a fourfold grade, each statement more dreadful than the preceding. There is a power in these words which comes out in four sharp sentences, with blow after blow, till its force is crushing: Israel *fleeing* before the Philistines, a *great slaughter* among the people, *Eli's sons* dead, *the ark taken*. The double "and also" (וְגַם) is to be observed here as characteristic of the lapidary style of the words, and the excitement with which they were spoken.—The narrator remarks expressly that the fourth blow, the news of the capture of the ark by the heathen, led to Eli's death. This is again a sign of the fear of God, which was deeply rooted in his heart; the ark represented the honor and glory of the God who dwelt in His people; the people's honor and power might perish; the destruction of his house might be irremediable, unavoidable; prepared beforehand for it, he had said: "It is the Lord, let him do as seemeth him good!" But the loss of the ark to the heathen was his death-blow the more surely, the firmer had been his hope that, as of old in the time of Moses and Joshua, the host of Israel would win the victory over the Philistines under the lead of the ark which he, a weak guardian of the Sacred Vessel, had sent off to the battle without Divine command, weakly yielding to the elders of the people whose trust was not in the living God. His judicial and high-priestly office, lacking as it was in honor and renown, he closed with honor; though the manner of his death was

terrible, and bore the mark of a divine judgment, he nevertheless died in the fear of God. Berl. Bib.: "It is besides an honorable and glorious death to die from care for God's honor." His judgeship had lasted 40 years. The Sept. reading, 20 years for 40, results, according to Thenius, from the confusion of the numeral letters 2 and 3, as the reading 78 (Syr., Arab.) for 98 in ver. 15, according to the same critic, may be due to the confusion of 2 and 3. Further, our text "is sustained by the fact that Eli hardly became Judge in his 78th year" (Thenius).

Vers. 19 sq. Here follows the pathetic narrative of *Eli's daughter-in-law*, in which is shown how the judgment on Eli's house is still farther fulfilled in his family.* The wife of Phinehas was so violently affected by the horror and sorrow that her pains came prematurely on her. Literally it reads: "her pains turned upon her," or "began to turn themselves within her." This expression is suggested by the ground-meaning of the word (פָּרַץ), "something turning, winding, circling."—Ver. 20. The comforting word of the women who stood by: "thou hast borne a son" does not rouse the mother's joy in her heart, and cannot overcome or soften its sorrow at the loss of the ark, which is more to her than the loss of husband and father-in-law—and this is set forth by two expressions in the narration: "she gave no answer, and laid it not to heart," did not set her mind on it. Comp. Pa.

lxii. 11 לֵבָי. What is commonly for a mother's heart at such a time the greatest joy (Jno. xvi. 21), was for her as if it were not; so is her soul occupied and taken up with sorrow for the lost ark. This shows the earnest, sincere piety, in which she is like her father-in-law. Eli's house, made ripe by his weakness for so frightful a judgment, was not in all its members personally a partaker of the godlessness and immorality of those who certainly, before the Lord and the whole nation, stamped it as ripe for God's righteous punishment. "The wife of this deeply corrupt man shows how penetrated the whole people then was with the sense of the value of its covenant with God" (O. v. Gerlach).†—Ver. 21. She gives expression to what fills her heart by naming the child *Ichabod*. This name is not "where is

* The ל before לֵבָי — לֵבָי is that of time, our towards, on, about; comp. Josh. ii. 8, "the gate was for closing," that is, was to be closed immediately; Ew. Gr. 217, 2 b. So here: towards bearing, near to bearing. On the contraction of לֵבָי into לֵבָי comp. Ew. Gr. § 236, 1 b, and § 80.—לֵבָי is often used, as here, to point out the object to which the narration relates—with the verbs "say, relate." Comp. Gen. xx. 2; Ps. li. 7; lxix. 27; Is. xxxviii. 19; Jer. xxvii. 19; Job xlii. 7. It is explained by the fact that, in narrating or speaking, the mind is directed to the object, stands in relation to it. Comp. לֵב Isa. v. 1. That it here depends on a subst., and not, as usually, on a verb, does not affect the principle, since a verbal conception lies in this subst.

† [We can hardly draw a conclusion concerning the whole nation from the example of one person, and Gerlach's inference is, for other reasons, doubtful.—Tr.]

glory?" (וְאֵלֶּיךָ), that is, nowhere, but it = "not glory."* She explains the name Not-glory, Un-glory by saying (וְאֵלֶּיךָ): "the glory of Israel is carried into captivity." (The וְאֵלֶּיךָ, as in verse 19, is "in reference to," "having regard to," and belongs to וְאֵלֶּיךָ as the continuation of the words of the narrator, not of the dying woman). The narrator has in mind her words, on which she based that ejaculation, but does not state them as hers till afterwards; here he states beforehand the fact contained in them as a historical explanation. We must note, however, the difference between his explanation and her reason for that exclamation in ver. 22.

While he mentions the reference (וְאֵלֶּיךָ) to the two dead, she bases the name (וְאֵלֶּיךָ) on the one thing only, the capture of the ark. The *honor or glory* is the *divine majesty*, the glory of God, which is enthroned above the ark. Grotius: "The ark above which God was accustomed to appear in glory." With the capture of the ark "Israel's glory is carried into captivity;" "with the abandonment of the earthly throne of His glory, the Lord seemed to have annulled His covenant of grace with Israel; for the ark, with the tables of the law and the *kapporeth* [mercy-seat], was the visible pledge of the covenant of grace which Jehovah had made with Israel" (Keil). Eli's son's wife dies, as Eli himself, in consuming sorrow over what was the core of this national and domestic misfortune, over the judgment of the turning away of the almighty living God from the covenant-people, the outward sign of which was the removal of the ark, on which, in accordance with His promise given in the law, He would sit as Israel's God and dwell in the midst of His people. Comp. Ex. xxv. 22; xxx. 6, 36; xl. 35 ("the glory of the Lord filled the dwelling"), 1 Kings viii. 10, 11. [Bib. Comm. refers to Ps. lxxviii. 61, 64 as containing allusions to this incident. Wordsworth: "With God there is no Ichabod."—Tr.] "The necessary result of this national view of the ark is that there was only one sanctuary, so that all those passages which affirm it may be cited as direct testimony to the fact that there was only one sanctuary." (Hengst. Beitr. [Contrib.] III. 55.)

HISTORICAL AND THEOLOGICAL.

1. In the history of His kingdom on earth God the Lord often permits times to come, when it seems as if the victory had been forever borne away from His people by the hostile world, and the holy ordinances of His kingdom, and its gracious benefits forever abandoned to the power of unbelief. Such times are times of judgment on the house of the Lord, the purpose of which is to make manifest all who truly belong to the Lord's people, to put an end to the hypocrisy of dead belief and of the unbelief which is concealed under outward forms and the appearance of godliness, to lead to earnest, honest repentance, and bring men to seek again God's mercy in true living faith.

* וְאֵלֶּיךָ is not וְאֵלֶּיךָ contracted, as in וְאֵלֶּיךָ, Nu. xxvi. 30; Ew. § 84 c, but = "to," "without." Ew. § 273 b, A. 1, p. 667, comp. § 209 c, to which the context points.

2. Outcry over inbreaking outward and inward corruption, in which God's judgments are inflicted, is nothing but an expression of the sorrow which flesh and blood feels, a sign of the distance and alienation of the fleshly heart from God, unless therein the cry is heard: "It is the Lord, this the Lord hath done," and the confession is made: "We have deserved it by our sins," and unless recourse is had in penitence and faith to God's grace and mercy. And all this was lacking in the outcry of that whole city and its loud tumult.

3. "Being in God"—that is, the union of the heart with Him in the deepest foundation of its being, reveals itself in times of great misfortune and suffering in this, that the sorrow and mourning is not restricted to the loss of earthly-human possessions, but directs itself chiefly to the loss and lack of God's gracious presence, and thus shows that for the inner life the glory of God and blessedness in communion with Him is become the highest good. So here in this refraining from grief over the loss of what to the flesh was the nearest and dearest, and in the outspoken sorrow only over the violence done to God's honor and the contempt cast on His name, is verified the Lord's word: "He who forsaketh not father or mother, or brother, etc., is not worthy of me."

4. Eli and his son's wife are shining examples of true heartfelt piety in the gloom of the corruption that reigned in the high-priestly family and the judgments that came on it, in that they are not taken up with their own interests, but bewail the violation of the sanctuary, the contempt put on God's honor as the highest misfortune; and so in times of universal confusion and degradation which God the Lord lets befall His kingdom in this world, He has always His people in secret, who look not on their own need and tribulation as most to be lamented, but sorrow most deeply and heavily that the ends of His grace are thwarted, the honor of His name violated, and the affairs of His kingdom in confusion.

5. Even a sudden terrible death under the stroke of a merited judgment of God may be a blessed death in the living God, if the heart breaks with the cry: "To God alone the glory!"

HOMILETICAL AND PRACTICAL.

Ver. 12. The outward signs of mourning, such as were usual among the people of Israel—rending the garments and putting ashes or dust on the head—ought to be a symbolical representation of godly sorrow for sin, in which the heart is broken to pieces by the word of the holy and righteous God, and the whole man casts himself humbly and penitently into the dust before his God. [Very fanciful.—Tr.] But, as then under the oppression of Philistine rule in Israel, there is nowhere a trace to be found of such repentance, when the misfortune over which men mourn and lament is not regarded and felt as a punishment of God for sin, and the smiling hand of the righteous and holy God is not therein recognized.

Ver. 13. S. SCHMID: We must take care not to do any thing with a doubtful conscience, that we may not have always to stand in fear, Rom. xiv. 23.—Those who will not cry out over their sins

in true repentance must at last cry out over the punishment and their misfortune.

Vers. 17, 18. **STARKE**: When men sin without distinction, God also punishes without distinction, and regards no person, dignity, age, nor condition, Wisdom vi. 7.—**S. SCHMID**: The honor of God and the true service of God must lie more on our hearts than our own children and parents.—**BERL. BIBLE**: It is a wonderful thing that whereas the people were so powerful and had gained so many victories, as long as God protected them, they now fly and let themselves be overcome almost without a struggle, as soon as ever God ceases to be on their side. If God protects us in a special way, we are a match for our enemies; but if He leaves us only for a little to ourselves, into what weaknesses do we not then fall! So that we unite with our enemies in contributing much to our downfall.—We must, however, regard it as an effect of God's compassion when He permits us to be smitten. For if this did not happen, we should not sufficiently recognize our weakness, and our great need of His assistance.—It is an honorable and glorious death to die from concern for the honor of God.—Vers. 21, 22. **BERLEB. BIBLE**: As soon as we lose this presence (God's), we fall into the utmost weakness and into powerlessness, so that we can no more do what we have done before. We also cease to be a terror to our enemies; for these, on the contrary, now rejoice over our defeat.—**WUNDERLICH** (in **DAECHSEL**): So prevalent in Israel was a regard for the glory of God, which streamed down upon the people, so deeply implanted was the theocratic national consciousness that a woman in travail forgot her pains, and a dying woman the terrors of death, a mother did not comfort herself in her new-born son, and sorrow for the lost jewel of the nation outweighed even sorrow for the death of a father and of a husband, and this in a family and in a period which must be regarded as degenerate.

Vers. 12–22. *A terrible and yet an honorable end*—if 1) With the humble confession "It is the Lord" the hand of God as it smites down is held back;

2) In complete unselfishness one's own misfortune and ruin is quite forgotten over the shame brought upon the honor and the name of God; and 3) The hidden man of the heart, with all his striving, turns himself alone towards the honor and glory of God as his supreme good.—*The defeats of God's people in the conflict with the world which is hostile to His kingdom.* 1) Their causes: a) on their side: unfaithfulness towards the Lord, arbitrary, self-willed entrance into the strife without God, cowardice and flight; b) on God's side: punitive justice, abandonment to the hands of their enemies. 2) Their necessary consequences: deep hurt to the yet remaining life of faith, injury to the honor of God, and shame brought upon His glorious name. 3) The results contemplated by God in permitting them, or their design: sincere repentance, all the more zealous care for the Lord's honor, glorifying His name so much the more.—*Without honor to God no honor to the people:* 1) In the inner life of the people—error and heterodoxy, where the light of His revealed truth does not shine, sin and unrighteousness, where there is a lack of faithful obedience to His holy will, spiritual-moral wretchedness and ruin, where God must withdraw His gracious presence; 2) In the outer life of the people in relation to other peoples, oppression and subjection, introduction from without of godlessness and immorality, loss of their good name.—*The cry, Ichabod, the glory is departed from Israel,* is a cry which 1) as a lamenting cry, is grounded in the proper recognition of the cause, greatness and significance of the ruin and wretchedness which come from being abandoned by God, and 2) as an awakening cry is designed to admonish to earnest repentance and returning to the Lord, that the light of His glory may again break forth out of the gloom.

[Vers. 19–22. The pious wife of Phinehas. 1) Pious, though living in an age of general corruption. 2) Deeply pious, though the wife of a grossly wicked husband. 3) So pious, that in her devout grief all other strongest feelings were swallowed up: a) maternal feeling, b) conjugal and filial feeling, c) patriotic feeling.—**Tr.**]

III. The Ark and the Philistines. Chap. V. 1–VII. 1.

1. The Chastisement of the Philistines for the Removal of the Ark.

CHAP. V. 1–12.

- 1 AND the Philistines took the ark of God, and brought it from Ebenezer unto
- 2 Ashdod. When [And] the Philistines took the ark of God,¹ they [and] brought
- 3 it into the house of Dagon, and set it by Dagon. And when [om. when] they of Ashdod arose early on the morrow,² [ins. and] behold, Dagon was fallen upon his face to the earth before the ark of the Lord [Jehovah]. And they took Dagon, and
- 4 set him in his place again. And when [om. when] they arose early on the morrow

TEXTUAL AND GRAMMATICAL.

¹ [Vers. 2 and 4. This verbal repetition is quite after the manner of Hebrew historical writing.—**Tr.**]

² [Ver. 3. Here Sept. inserts: "and went into Dagon's house and saw,"—a very natural explanation, but, for that very reason, suspicious as the probable addition of a copyist or annotator.—**Tr.**]

- morning,¹ [*ins. and*] behold, Dagon was fallen upon his face to the ground [*earth*] before the ark of the Lord [*Jehovah*], and the head of Dagon and both the palms of his hands were cut off upon the threshold; only *the stump of* [*om. the stump of*]
 5 Dagon was left to him. Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon unto this day.
 6 But [*And*²] the hand of the Lord [*Jehovah*] was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods [*boils*], *even* [*om. even*] Ashdod and the coasts³ thereof. And when⁴ [*om. when*] the men of Ashdod saw that it was so, [*ins. and*] they said, The ark of the God of Israel shall not abide with us, for his hand is sore upon us, and upon Dagon our god. [*ins. And*] they sent therefore [*om. therefore*] and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered [*said*], Let the ark of the God of Israel be carried about [*removed*] unto Gath. And they carried [*removed*] the ark of the God of Israel about *thither* [*om. about* 9 *thither*]. And it was so [*And it came to pass*] that, after they had carried it about [*removed it*], the hand of the Lord [*Jehovah*] was against the city with a very great destruction [*; there was a very great consternation*]; and he smote the men [*people*] of the city, both small and great, and they had emerods in their secret parts [*and boils broke out*⁵ on them]. Therefore [*And*] they sent the ark of God to Ekron.
 10 And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about [*om. about*] the ark of the God of Israel to 11 us [*me*], to slay us [*me*] and our [*my*] people. So [*And*] they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again [*return*] to his [*its*] own [*om. own*] place, that it slay us [*me*] not, and our [*my*] people; for there was a deadly destruction [*consternation*] 12 throughout [*in*] all the city; the hand of God was very heavy there. And the men that died not were smitten with the emerods [*boils*]; and the cry of the city went up to heaven.

¹ [Ver. 4. It seems better to omit this explanatory phrase, which is not found in the Heb., and to leave the word "Dagon" to be explained in the exposition; for, though the phrase is probably correct (see Erdmann's account of Dagon), it is still an interpretation rather than a translation.—Ta.]

² [Ver. 6. The text of the Sept. here deviates decidedly from the Heb.; for attempts to reconcile the two see Thein and Wellhausen, *loc. cit.* There is no good ground, however, for departing from the Heb.—Ta.]

³ [Ver. 6. The versions here all follow the Qeri *tehorim*, which word most of them take to mean a part of the body (*posteriora*), and not a disease. Chald. and Syr. have this very word. Chald. "*mariaes*," Syr. "*posteriora*," Arab. "*sodes*," Vulg. "*in secretiori parte natum*." Philippon "*schambeulen*." Geiger thinks that the Kethib means "*posteriora*," and the Qeri a disease of that part of the body, the change of reading having been made for decency's sake. This was probably the reason of the change, but the Kethib seems to mean the disease, while the Qeri means both a disease and a part of the body. No explanation has yet been given of the reading of the Sept. "*ships*" (*vaies*); it may be simply an error of transcription for *šepes*, which is found in ver. 9.—Ta.]

⁴ [Ver. 7. The word "*coasts*," not now used in its original sense of "*sides*," has here been retained because of the difficulty of finding another equally good rendering of the Heb. word (*צָרְחָה*).—Ta.]

⁵ [Ver. 9. Erdmann: "*zu grossen schrecken*," but it is better, with the versions, to take it as an independent sentence.—Ta.]

⁶ [Ver. 9. Eng. A. V. takes the verb *סָתַר* as *סָתַר*, "concealed," but the connection does not favour this. Gesenius' suggestion "broke out" is adopted by Erdmann, and seems best, but Philippon, from the Arab. root which Gesen. compares, *shakara*, "*ruptus fuit*," prefers "broke," as indicating the culmination of the disease—*emphorches* instead of *heruorbrechen*. Philippon's rendering is etymologically better founded, but does not so well suit the connection.—Ta.]

⁷ [Ver. 10. The Sing. here points to the prince or other person who was spokesman for the people.—Ta.]

EXEGETICAL AND CRITICAL.

Vers. 1-5. *Jehovah's demonstration of power against the Philistine heathenism.*—Vers. 1 sqq. *From Ebenezer to Ashdod.*—On the anticipatory use of the name Ebenezer, with reference to ch. vii. 12, see ch. iv. 1. Ashdod, *Ἀζωδός*, one of the capital cities of the five Philistine princes (Josh. xiii. 3), named in ch. vi. 17 as that seat of Dagon-worship, which comes first to be considered in the course of this narrative—according to Jos. Ant. V. 1, 22 a border-city of Dan; according to Josh. xv. 46, 47, assigned to the Tribe of Judah (Judah was to receive "from Ekron on and westward all that lay near Ashdod, and their [Ashdod's and Ekron's] villages"), but never

really held by the Israelites, though the Philistines were at times subject to the Israelites (Josh. xiii. 3)—a mile from the sea, now the little village Edud, on an elevation on the road from Jamnia to Gaza, nine miles south of Jamnia, and about thirty-two miles north of Gaza.—Ver. 2. *The house of Dagon* is the temple of one of the *chief Philistine deities*, for which there were places of worship not only in Ashdod, but also, according to Jerome on Isa. xlv. 1, in the other Philistine cities; but, according to Judg. xvi. 23 sqq., there was certainly a central sanctuary in *Gaza*, where, after the capture of Samson, the princes and the people assembled to hold a sacrifice and feast in honor of Dagon as the supposed bestower of their victory over Samson. Along with the *male* deity, a corresponding *female* deity

was, according to Diodorus, worshipped, called by the Syrians Derceto (=Atargatis). As this idol-image had the face of a woman, and terminated below the waist in the tail of a fish, so the statue of Dagon, which in vers. 3, 4, is expressly represented as male, had a human head and hands, and a fish-body; he is thus characterized as a marine deity, the symbol of the fruitfulness which is represented in the element of water by the fish, like the Babylonian *Ἰδδακον*. Comp. Movers, *Religion der Phöniz*. I. 143 sq., 590 sq.; Stark, *Gaza und die philistäische Küste*, Jena, 1852, p. 274 sq. The name is to be derived, not from *דג*, "grain" (Philo Bybl. in Eus. *Præp.*, pp. 28, 32, Bochart, *Hieros.* I. 381, Movers in *Evangel.* I, 10, Sanchoni, *fragm.* ed. Orëlli, Ersch, *Phöniz.*, p. 405 b) with Bunsen, Ewald and Diestel (*Jahrb. für deutsche Theol.*, 1860, p. 726), according to which Dagon was the god of land-fruitfulness, of agriculture, but from *דג*, "fish" (Winer, s. v.). Compare Kimchi's reference to an old tradition: "It is said, that Dagon had the form of a fish from the navel down, and was therefore called Dagon, and the form of a man from the navel up." Comp. J. G. Müller in Herzog, *R.-E.* III. 255 sq. Thenius and Keil recognize this personage in a figure found by Layard at Khorsabad, the upper part of whose body represents a bearded man, adorned with a royal crown, the lower part of the body from the navel on running into the form of a fish bent backwards; that this is a marine deity is beyond doubt, since he is swimming in the sea and surrounded by all sorts of sea-beasts (Layard, *Nineve und seine Ueberreste*, Germ. ed. of Meissner, p. 424 sq. [Nineveh and its remains]).

Keil rightly remarks: "As this relief, according to Layard, represents a battle between the inhabitants of the Syrian coast and an Assyrian king, probably Sargon, who had a hard struggle with the Philistine cities, especially Ashdod, it is scarcely doubtful that we here have a representation of the Philistine Dagon" (*Comm. in loco*).—The Philistines ascribed their victory over the Israelites to Dagon; therefore they brought the ark as votive offering to his temple, where, by its position near his statue, it was to set forth for the Philistines the subjection of the God of Israel to the power of their "god" (ver. 7).—But the overthrow of the image, and its recumbent position on its face before the ark (—Theodoret: they saw their God showing the form of worship, *τῆς προσκυνήσεως ἐπιδεικνύοντα τὸ σχῆμα*—), was to be a sign to them that the God of Israel was not the conquered, but that before Him, who had temporarily delivered Israel into the hands of their enemies, every other power must sink into the dust. They set up the statue again under the impression that the cause of the overthrow was an accidental one. But in the following night not only is the prostration of the image at the feet of the ark repeated—it is besides mutilated; the head and the hands are cut off (not "broken off"). They did not lie "towards the threshold," it is true, this is the proper meaning of *לפני*, but it also signifies rest, instead of movement, and is

"on," "at;" comp. 1 Sam. xvii. 3; Deut. xvi. 6; 1 Kings viii. 30. From ver. 5 it is clear that the parts cut off lay on the threshold, and this was not only destruction, but contempt, since what lies on the threshold is exposed to be trodden on, the extremest act of contempt. "To him," that is, to the whole represented in the image, was left only the fish-stump, since what was human in him, head and hands, was cut off. Kimchi: "Only the form of a fish was left in him." The "threshold" is without doubt the door-sill of the chamber in which the image stood. Nothing is said directly of a divine miracle. But the matter is so represented by the narrator that we must recognize a special arrangement of the God of Israel for the exhibition of the powerlessness and nothingness of the god of the Philistines.—Ver. 5 gives an account of a ceremonial custom derived from this occurrence: the threshold of Dagon was not trodden on by his priests, etc. The "threshold" of Dagon, that is, of the place where his statue was set up, is distinguished from the house of Dagon, into which they went. This threshold was considered as made especially holy to Dagon by that occurrence, because his head and hands had lain on it. Sept.: *ὑπερβαίνοντες ὑπερβαίνοντες*, "they carefully step over it." Comp. Zeph. i. 9. According to this passage and ch. vi. 2, there was a special body of priests for the worship of Dagon. The word *kohen* (*כֹּהֵן*) is used in the Old Testament also of heathen priests, Gen. xli. 45. The formula "to this day" usually indicates a long time (comp. vi. 18; xxx. 25; xxvii. 6; 2 Sam. iv. 3; vi. 8; xviii. 18), and establishes the remoteness of the narrator from the time of the occurrences described.

Vers. 6-12. God's chastising manifestation of power against the Philistine people by plagues and sickness. Ver. 6. The hand of the Lord is here figuratively put for God's might and power, as it made itself felt by the Philistines in the infliction of grievous severe sufferings as chastisement for the violation of His honor. The sufferings are viewed partly as an oppressive burden, in which God's hand is felt to be heavy (comp. v. 11; vi. 5; Ps. xxxii. 4; xxxviii. 2; Job xxiii. 2), partly as a grievous blow, in which it is felt to be hard (ver. 7, comp. Job ix. 34).—In two ways the hand of the Lord was heavy on the inhabitants of Ashdod: 1) it wasted, destroyed them, and 2) it smote them with boils. The one calamity fell on their land (De Wette: wasted their land); the other was a bodily disease which extended over Ashdod and all its district. The Sept. adds to ver. 6: "and mice were produced in the land, and there arose a great and deadly confusion in the city;" but this does not furnish, as Thenius maintains, "the original, though somewhat corrupt, text, which contained this statement;" rather, as a second translation of this ver. 6 has been wrongly inserted at the end of ver. 3 by a copyist of the Greek, so the second part of this addition is taken word for word from ver. 11, and the first had its origin in an explanation (in itself appropriate enough) of vi. 4 sq. For from vi. 4, 5, 11, 18, where, besides the expiatory or votive offering referring to the bodily disease, a second, the golden mice, is expressly mentioned, it is clear that, in addition to the cor-

* [Dagon was probably originally an old Babylonian fish-deity.—Tr.]

poreal plague, another, a land-plague, had fallen on the Philistines. Taking into view the passages in ch. vi. the words: "he destroyed them" (like "destruction" [desolation] in Mic. vi. 13, used of persons) denote a wasting of the land, that is, of the produce of the fields, as the support of human life, by mice, "which destroy the land," ch. vi. 5. There is no gap in the Heb. text; but the expression "he destroyed them" is a brief description of the universal land-plague, the nature and cause of which appears from the after mention of the votive and expiatory present brought by the Philistines. "The most prominent characteristic of the field-mouse, especially in southern countries, is its voracity and rapid increase. At times these animals multiply with frightful rapidity and suddenness, ravage the fields far and near, produce famine and pestilential diseases among the inhabitants of the land, and have not seldom forced whole nations to emigrate" (see examples, cited from Strabo, Diodorus, Aelian, Agatharchides, and others, in Borchart, *Hieroz.* III., cap. 34). Sommer, *Bibl. Abhandl.* p. 263. The ravaging of the land by field-mice probably stood in causal connection with the second plague, the boil-sickness.—And

he smote them with *ophalim* (פִּלִּים), which, from the connection, must have been a bodily disease. The points of the word belong to the *Qeri tehorim* (טְהוֹרִים), which was substituted for the *Kethib* (and in ch. vi. 4, 5, has even gotten into the text), because the word, which properly signifies "swelling," "elevation," "hill," was supposed to designate the anus, and in its place *tehorim*, "posteriora," as a more decent expression, was read. It was thence rendered: "He smote them on the anus;" and this view seemed to be supported by Ps. lxxviii. 66, where, in reference to God's judgment on the Philistines after the removal of the ark, it is said: "And he smote his enemies *ahor*" (אַחֹר), which was taken in the above sense particularly from the following word "reproach;" for ex. Vulg.: "and he smote his enemies in posteriora;" Luther: "in the hinder parts" [so Eng. A. V.]. But this rendering of the Psalm-passage is incorrect; the proper translation is: "And he smote his enemies back, and put everlasting reproach on them" (Geiger, Hengstenberg, Hupfeld). The above rendering has occasioned on the part of the expositors the suggestion of various affections of the hinder part of the body; some think of diarrhoea (Ewald), others of tumors, mariscs, chancres (Keil), others of hemorrhoids [the "emerods" of Eng. A. V.], and the like. But, apart from the fact that no definite local disease of the sort is indicated, the verb (פָּקַד with בָּ), as Thenius conclusively shows, never means "to strike on something" (for ex., on a part of the body), but means in this connection "to strike with something" (with a disease or plague). According to the radical meaning of the word *ophalim*, we must render: he smote them with a skin-disease, which consisted in painful boils or large swellings, and was perhaps caused by the plague of field-mice, which Oken (cited by Thenius *in loco*) calls "the plague of the fields, often producing scarcity, and even famine." This explanation is supported by Deut.

xxviii. 27, where the word in question stands along with the names of two skin-diseases, of which one (שִׁחַן) is the Egyptian leprosy-like botch, and the other (נֶרֶב and חֵרֶס) "scab and itch." Only by supposing such a plague-like disease, which became infectious on the breaking out of the boils (ver. 9), can we explain its immediate universal spread (indicated by the words "and its coasts"), and its deadly effect (vers. 11, 12; vi. 19), facts not explained by the other suppositions. Comp. Win., *Reals.* II., s. v. Philister.—Ver. 7. In consequence of "its being so," under such circumstances (יִזְּ here as Gen. xxv. 22), the people of Ashdod recognised the fact that the power of the God of Israel was here manifested on them and their god, and resolved to get rid of the medium of this manifestation, for so they regarded the ark.—Ver. 8 furnishes a contribution to the history of the political constitution of the Philistines. The *princes* (סֶרָנִים, *seranim*) of the Philistines are the heads of the several city-districts (Josh. xiii. 3), which formed a confederation, each one of the five chief cities holding a number of places, "country-cities" (1 Sam. xxvii. 5), "daughter-cities" (1 Chron. xviii. 1), as its special district. The constitution was oligarchical, that is, the government was in the hands of the College of princes, whose decision no individual could oppose, comp. xxix. 6-11. Grotius: "the Phil. were under an oligarchy." The resolve of the princes is: "the ark shall be carried to Gath," and is forthwith executed. According to this there was no Dagon-temple in Gath; for the purpose was to remove the ark from the sanctuary of Dagon, who, in their opinion, called forth the power of the God of Israel, without being able to make stand against him. The location of Gath, also one of the five princely cities—Gitta (Joseph.), Getha (Sept.), Getha (Euseb.)—is doubtful. In this passage (vers. 8-10) the connection points merely to the fact that it is to be sought for in the neighborhood of Ashdod and Ekron; but it does not thence necessarily follow (Ewald) that it lay between these two. Jerome's statements indicate a location near Ashdod and near the limits of Judea: "Gath is one of the five cities of Palestine, near the border of Judea, on the road from Eleutheropolis to Gaza, and still a very large village (on Micah i.); Gath is near and bordering on Ashdod (on Jer. xxv.)." Comp. Pressel in Herzog, *R. E. s. v.** The Sept. takes Gath as subject, inserts "to us" (לָנוּ or לְנוּ) after Israel, and translates: "And the Gittites said, Let the ark of God come to us." But this addition is uncalled for. Thenius indeed prefers this reading on the ground that such a *voluntary* offer to receive the ark in order to show that the calamity was merely *accidental*, is completely in accordance with the whole narrative; but, on the other hand, we may conclude from ver. 6 that they regarded

* [Eusebius (*Onom.*) mentions two places called Gath, one between Antipatris and Jamnia (which cannot be the place here meant), the other five miles from Eleutheropolis (identified by Robinson, II. 50 sq., with Beit Jibrin) towards Diospolis. Mr. J. L. Porter, *Art. "Gath."* in Smith's *Bib. Dict.*, accordingly identifies Gath with the hill called Tell-es-Safieh, ten miles east of Ashdod, and about the same distance south by east of Ekron.—Ta.]

as the cause of the evil the relation of the God of Israel to their god Dagon, and the object of the transportation of the ark was to remove it from the region of Dagon-worship.—Ver. 9. The same scourge was repeated in *Gath*; the plague of boils fell upon *all*, small and great. Its painful and dangerous character is here more precisely indicated by the once-occurring word (hapaxleg.) *sathar* (סַחַר) which means, following the corresponding Arabic verb (Niph. *findi*, *erumpi*), the *bursting* of the plague-boils. The Acc. “great consternation” (סִבְחָה), giving a sensible representation of the direction and motion, in which an action reaches a definite aim or end, sets forth the final effect or result in the minds of the Philistines of this new manifestation of God’s power; generally, where the point reached is to be indicated,

the pref. “to” (לְ) is used (as in chap. iv. 9). “The hand of the Lord was on the city unto great consternation.”*—Ver. 10 sqq. *Further removal* of the ark to a third princely city, *Ekron*, according to Robinson (*Pal. III.* 229 sq. [Amer. Ed. II. 227 sq.]) three miles east of Jamnia and five miles south of Ramleh on the site of the present village Akir, that is, in a northerly direction from Gath. Comp. Tobler, 3 Wand., 53; Josh. xiii. 3. “Although first assigned to the Tribe of Judah (Josh. xv. 45), and for a time held by it (Judg. i. 18, on which see Bertheau), then made over to Dan (Josh. xix. 43), it could not be retained permanently by the Israelites, but, when the Philistines advanced, fell again into their hands, and continued in their possession (Josh. xv. 11; 1 Sam. vi. 17; vii. 14).” Rüetschi in Herzog & v. In ver. 10 is related how the inhabitants of Ekron, when the ark was brought to them, thinking of the late occurrences, made *complaint* and *protest* against its entrance.—Vers. 11, 12. The failure of their protest is here silently assumed, and the universal prevalence, and particularly the deadly effects of the plague described. There was every where a “deadly consternation,” that is, a consternation produced by the sudden death of many persons from the plague, which was connected with the boil-sickness. Observe the *dimaz* in the triple description of the plague; in Gath it is severer than in Ashdod; in Ekron it has reached its greatest height. The words at the end of the description—*And the cry of the city went up to heaven*—assume that the Philistines saw clearly that in this plague the almighty hand of the God of Israel was revealed. A second council of princes, it is expressly stated (ver. 11, beginning), was called to consult in reference to the *restoration of the ark to the Israelites*. The proposition of Ekron (as yet undecided on) is indeed based on the deadly effects of the plague on its inhabitants (ver. 11), but at the same time it takes for granted that the removal of the ark to other Philistian places would be attended with the same results, and that the punishment of the God of Israel would of necessity continue so long as the insult offered Him by the abduction of the ark was not done away with. [*Bib. Comm.* compares this scourge in its object and effects with the plagues of Egypt. See Ex. xii. 33, and also Numb. xvii. 12. With the phrase “went up to heaven” Bp.

Patrick compares the classical expressions (Virg. *Aeneid*. II. 223, 338, 488): *Clamores simul horrendos ad sidera tollit; Sublatus ad aethera clamor; Ferit aurea sidera clamor.*—Tr.]

HISTORICAL AND THEOLOGICAL.

1. Though God brings the judgment on His house and people through world-powers without His kingdom and hostile to His name, He yet shows Himself towards these hostile powers a God that judges righteously in the punishment of the evil they do to the honor of His name in their purpose (though it be by His will or His permission) to oppose His kingdom and hinder its coming. The Philistines, by His counsel and will victorious over the children of Israel, had with His permission taken away the sign of His presence with His people, and brought it into the presence of the idol, that Israel might be right sorely humbled and punished; yet they are chastised as having refused to honor Him as the living God, though the manifestation of His might and glory was set before their eyes.

2. The downfall of the idol-image before the ark and the excision of its most important parts (head and hands) is not merely a symbol, but also a type* of the truth which is illustrated in the history of God’s kingdom, even in its gloomiest periods, namely, that the powers of the world must sink again into the dust before His glory, after they, in truth taken into His service, have done their work, and that the time appointed by Him comes, when His enemies are made His foot-stool. Comp. the declarations in Ex. ix. 16 and xiv. 18 in reference to Egypt. “Where God comes with His ark and His testimony, there He smites the idols to the ground; idolatry must fall, where His gospel finds a place” (*Berleb. Bible*).

3. The heavy pressure and the hard blows of the hand of God, to which repeated and significant reference is made in connection with the severed hands of the idol-image, was intended not only as a deserved punishment for the Philistines, but also as a *disciplinary visitation*. All suffering is punishment, but also (as a chastisement of God’s hand) an instrument of correction; that is, under suffering and affliction, as the outflow and result of sin, man is not merely to recognize the causal connection between His sin and the divine punitive justice on the one hand, and the affliction on the other, but also to have His eyes opened to the purposes of God’s holy love, which by adversity and tribulation will draw him to itself, and humble him under God’s powerful hand to reverence His name.

* [Dr. Erdmann here uses the word type, not in the scientific theological sense of a fact of the Old Dispensation, which is intended to set forth the corresponding (spiritually identical) fact of the New Dispensation, but in the general sense of a representative or specimen fact. It is a method of the divine providence inferred from the Scripture and illustrated in history, rather than a spiritual fact of God’s spiritual kingdom prefigured by an outward object or fact in His ancient people or service. The ark symbolised God’s presence in law and mercy, but was not in itself a type, except as a part of the Tabernacle which typified God’s people. The lesson from the punishment of the Philistines, then, is the same as that contained in the slaughter at Samson’s death, the plagues of Egypt, the destruction of Babylon (Psalm cxxxvii. 8), and other cases in which God has interfered to save His cause; only here the procedure is more dramatically striking.—Tr.]

* [But on the reading of this verse see “Textual and Grammatical” note.—Tr.]

4. When man's heart *will* not give up its worthless idols, though God's hand draws it to Himself by affliction and suffering, then the distance between Him and the God that offers to be with him becomes greater in proportion to the severity and painfulness of the suffering felt by the soul alienated from God and devoted to idolatry. We shall at last desire to be entirely away from God, as the Philistines at last resolved to carry the ark over the border, that they might have nothing more to do with the God of Israel, while, on the contrary, the ark should have warned them to give glory to the God of Israel, who had so unmistakably and gloriously revealed Himself to them.

5. The cry that ascends to heaven over sufferings and afflictions that are the consequences of wickedness is by no means a sign that need teaches prayer; it may be made from a wholly heathen point of view. The cry that penetrates into heaven is "*Against thee have I sinned*," and is the expression of an upright, earnest penitence which is awakened in the heart by the chastisement of God's hand.

6. The Philistines do not deride and scorn the sanctuary of the Israelites, but from their standpoint show it reverence and treat it with forbearance and awe; and herein is exemplified the truth that even the enemies of God's kingdom and the opponents of the honor of His name in the affairs of His kingdom stand involuntarily and unconsciously under the influence of His power and glory, and a restraining higher power is near, from which they cannot withdraw. "They cannot advance, whom the Lord's greater power restrains. The supreme controller of affairs so orders all things that the wicked are restrained by fear—though their souls are haughty and they swell with pride and arrogance; and they cannot execute what their minds purpose. For God fetters and holds captive, as it were, their hands, and suffers not His glory to be obscured" (Calvin).

7. Often in the history of His kingdom, amid frightful victories by the hostile powers of the world, God's hand seems bound, and His people fall into the deepest affliction, so that even the most sacred possessions seem to have fallen into the rapacious hands of the world, which is contending against God and His kingdom; yet even then He knows how to maintain His honor inviolate, and His hand is yet free, and (as in the history of this war between Israel and the Philistines) in secret makes the preparation for the liberation and redemption of His people, and the restoration of the sanctuary and the possession of His kingdom, while human eyes do not see it, and human thought does not suspect it. The Lord is *mighty and powerful* even in the sorest defeats of His kingdom in the battle with the world. He brings every thing to glorious accomplishment.

8. Calvin: "The Philistines seek hiding-places from God's presence. Let us learn that the same thing happens to all God's enemies when they are given over to a reprobate mind. For though they are under the dominion of the lethargy of sin, yet, when God urges them more closely, and their own conscience presses them, they seek hiding-places against the majesty of God, and would save themselves by flight."

9. [This chapter, with the following, strikingly illustrates the non-missionary character of the Old

Dispensation. For centuries the Israelites were near neighbors of the Philistines, and had some acquaintance (apparently not much) with their political and religious institutions. Yet the Philistines had at this time only a garbled and distorted account (iv. 8) of the history of the Israelites, derived probably from tradition, and seemingly no particular knowledge at all of their religion, nor did the Israelites ever attempt, though they were in the times of Samson and David in close connection with Philistia, to carry thither a knowledge of what they yet believed to be the only true religion. This religious isolation was no doubt a part of the divine plan for the development of the theocratic kingdom, guarding it against the taint of idolatry, and permitting the chosen people thoroughly to apprehend and appropriate the truth which was then to go from them to all the world. But if we look for the natural causes which produced this moral isolation in ancient times, we shall find one in the narrowness of ancient civilization, where the absence of means of social and literary communication fostered mutual ignorance and made sympathy almost impossible, and another in the peculiarly national local nature of the religion of Israel, with its central sanctuary and its whole system grounded in the past history of the nation, presenting thus great obstacles to a foreigner who wished to become a worshipper of Jehovah. These might be overcome, as in Naaman's case, but it was not easy to throw off one's nationality (as was necessary for the convert) either at home or by going to live in the land of Israel. All this may palliate the unbelief of the ancient heathen peoples—palliate, but not excuse it, for Jehovah revealed Himself in mighty works which ought to have carried conviction (comp. vi. 6) and led to obedience and love. On the other hand, the Israelite ought to have tried to bring the heathen to the true God, and indeed in the Ps. we find exhortations to them to come and acknowledge Him. But the Jews, as a nation, never freed themselves from the narrowness to which their institutions trained them.—Tr.]

HOMILETICAL AND PRACTICAL.

[HENRY: God will show of how little account the ark of the covenant is, if the covenant itself be broken and neglected; even sacred signs are not things that either He is tied to, or we can trust to.—Tr.]

Vers. 1-5. *The ruinous folly of the idolatrous mind*: 1) It places God beside the idols, as if one could serve two masters (vers. 1, 2; Matt. vi. 24); 2) It does not allow itself to be pointed to the living God by the nothingness of its idols in contrast with Him (ver. 3); 3) In spite of the destruction of its idols through the power of the Lord before its eyes, it always sets up again the old idolatrous service, and carries it still further (ver. 4); 4) Sinking from one degree of superstition to another, it gives itself up, and is given up by God ever deeper and deeper into selfish idolatry.—*Dagon before the ark, or Heathenism conquered at the feet of the living God*: 1) In the domain of its power, its own abode (vers. 1, 2); 2) Through the secret demonstration of the power of the Lord (vers. 3, 4); 3) Amid the destruction of its power and

glory (the face as a sign of its worthless glory and vain beauty struck down to the earth, the head also as the seat of the wisdom which is alienated from God and opposed to God, the hands as a symbol of the powers of darkness which work therein, cut off) (vers. 3-5).—*The fall of heathenism*: 1) It is *thrown down* before the power of God manifesting Himself as present in His word (the law and the testimony in the ark) (vers. 1-3); 2) Its power (head and hands) is *broken and destroyed* through the secretly working power of the Spirit of God (vers. 3, 4); 3) There is an ever more and more glorious *revelation* of the power of God which casts down heathenism in the light of the day of salvation, which overcomes the darkness of heathenism.—*The defeat which the kingdom of the world suffers in its victory over the kingdom of God*: 1) In quiet *concealment*; 2) Through the *miraculous* action of God; 3) In open *publicity*.

Vers. 6, 7. CALVIN: Here it is clearly shown how great is the stiff-neckedness of unbelievers in their error, that when the manifest signs of the divine judgments press ever nearer, and there is no more room at all for excuses, and when they can no longer conceal their fear of the judgment and the power of God, yet they do not recognize their contumacy, and lay aside their hardness of heart, but only seek hiding-places and places of refuge, in order to withdraw themselves as far as possible from the divine power that it may not reach them. What sort of effect do unbelievers let the experience and apprehension of the infinite power of God produce in them? Not a change of disposition, not a zealous striving after the knowledge of the truth in His word, and willingness to give Him the honor which belongs to Him, not humility of heart in subjection to the majesty of God, but rather fear and terror at His presence, and the striving to fly as far from Him as possible, and to keep God removed as far as possible from them.—God avenges Himself on

the enemies of His people, in that, even when they have obtained a victory over the people of God, it yet turns out worse for them than for the people of God who are defeated, Job xx. 5-7.—CRAMER: God can even with ease constrain His enemies to confession.

Ver. 8. STARKE: Foolish men, to think that the almightiness of God can be thwarted by change of place.—SEB. SCHMIDT: Against God the devices of men, even the wisest, avail nothing. [Ver. 9. "Boils." There are many other passages in our English version of the Bible in which an apparent indelicacy is due to erroneous translation.—HALL: They judge right of the cause; what do they resolve for the cure? . . . They should have said: Let us cast out Dagon, that we may pacify and retain the God of Israel; they determine to thrust out the ark of God, that they might peaceably enjoy themselves, and Dagon.—Ta.]

Ver. 10. God has the hearts of all men in His hands (Prov. xxi. 1), and can speedily turn them to change their will and purposes, so as to promote His honor and the best interests of the Church.—Ver. 12. CALVIN: We should not imitate the Ekronites, who fill heaven with their cry, but with their heart are far from God; rather should we, when the ark of God comes so near us, come with our heart to God. To Him should we cry, when He comes in His judgments, and beg Him for help without complaining, while we confess to Him our sins, and acknowledge that we receive from Him righteous punishment, and that the sufferings which He has inflicted on us are wholesome for us.—SCHLIER: Then could Israel clearly see what an almighty God they had, stronger than the gods of all the heathens and that this strong God wished to be their God, and had interested Himself in behalf of His people.

2. Restoration of the Ark with Expiatory Gifts. Chap. VI. 1-11.

- 1 AND the ark of the Lord [Jehovah] was in the country of the Philistines seven
2 months. And the Philistines called for [together¹] the priests and the diviners,
saying, What shall we do to [with] the ark of the Lord [Jehovah]? Tell us
3 wherewith² we shall send it to his [its] place. And they said, If ye³ send away the
ark of the God of Israel, send it not empty, but in any wise [om. in any wise⁴]
return him⁵ a trespass-offering; then ye shall be healed,⁶ and it shall be known⁷ to

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 2. So the verb is not unfrequently used, as in Josh. xxiii. 2.—Ta.]

² [Ver. 2. Or, "how.—Ta.]

³ [Ver. 3. The Pron. is not in the present Heb. text, but is found in 7 MSS., in Sept., Syr., Chald., Arab., and apparently in Vulg. It may have fallen out, as Houbigant suggests, from similarity to the following word (הָאֵלֹהִים). Others (so Erdmann) take the construction as impersonal, and render: "if one sends back," etc.—Ta.]

⁴ [Ver. 3. This phrase in Eng. A. V. is intended to express the Heb. Inf. Abs.; but where the proper shade of intensity or emphasis cannot be given in Eng., it is better to write the verb simply, and not introduce a foreign substantive idea.—Ta.]

⁵ [Ver. 3. Some ancient vss. and modern expositors refer this to the ark, and render "to it," relying on the grammatical connection, and on ver. 9; but the Philistines throughout seem to regard God, and not the ark, as the author of their sufferings. Yet it is possible that, even with this view, their idolatrous ideas might have led them to appease the instrument or visible occasion of the divine infliction.—Ta.]

4 you why his hand is not removed from you. Then said they [And they said], What shall be [is] the trespass-offering which we shall return to him? [Ins. And] they answered [said], Five golden emerods [boils] and five golden mice,⁸ according⁹ to the number of the lords of the Philistines; for one plague was [is] on you¹⁰ all and on your lords. Wherefore [And] ye shall make images of your emerods [boils], and images of your mice that mar [devastate] the land; and ye shall give glory to the God of Israel; peradventure he will lighten his hand from off you, and from off your gods, and from off your land. [Ins. And] wherefore then [om. then] do [will] ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? [ins. Did they not], when he had [om. had¹¹] wrought wonderfully among them, did they not [om. did they not] let the people go, and they departed?⁷ Now therefore [And now] make¹² a new cart, and take¹³ two milch kine, on which there hath come no yoke, and tie [yoke] the kine to the cart, and bring their calves home from them. And take the ark of the Lord [Jehovah], and lay it upon the cart, and put the jewels of gold [golden figures¹⁴], which ye return him⁵ for a trespass-offering, in a [the¹⁵] coffer by the side thereof, and send it away, that it may go. And see, if it goeth [go] up by the way of his [its] own coast to Beth-Shemesh, then he hath done us this great evil; but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us. And the men did so, and took two milch kine, and tied [yoked] them to the cart, and shut up their calves at home; And they [om. they] laid the ark of the Lord [Jehovah] upon the cart, and the coffer with [and] the mice of gold [golden mice] and the images of their emerods [boils].¹⁶

3. Reception and Quartering of the Ark in Israel. Chap. VI. 12—VII. 1.

12 And the kine took the straight way [went straight forward¹⁷] to the way of [on the road to] Bethshemesh, and [om. and] went along the highway [on one highway they went], lowing¹⁸ as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Bethshe-

⁸ [Ver. 3. Erdmann and others take this sentence as conditional (which is here possible, but somewhat hard) on the ground that the priests are not sure that the atonement-offering will be successful, but propose an experiment (as in ver. 9). Yet in vers. 5 and 6 they are sure, and the experiment in ver. 9 seems an afterthought.—Ta.]

⁷ [Ver. 3. The Heb. text is here supported by Syr., Arab. and Vulg., nor is there any variation in the MSS. (De Rossi); but Sept. has "expiation shall be made for you" (נִסְכָּר), and Chald. "healing shall be granted you" (חֲלִי). To the first of these the repetition is an objection, to the second the order of ideas (healing, expiation). It does not appear whether they are loose renderings of our text, or represent a different text.—Ta.]

⁹ [Ver. 4. Philippson renders "tumors" (*geschwülste*), setting aside the supposed plague of field-mice. See Exek. Notes in loco. The Sept. here departs from the Heb. text in the order of statements and in the number of mice; see the discussion in the note on the passage.—Ta.]

¹⁰ [Ver. 4. This clause stands first in the original.—Ta.]

¹¹ [Ver. 4. Heb.: "them all," and so Erdmann and Philippson. But all the VSS. and 10 MSS. read "you," which the sense seems to require.—Ta.]

¹² [Ver. 6. The verb (דָּחַקוּ) is Aor., rendered "wrought" in Ex. x. 2 by Eng. A. V.; Sept. and Vulg. render freely "smote"; but Syr. has "they mocked them, and did not send them away, and they went," where the wrong number of the first vb. required the negation in the second.—Ta.]

¹³ [Ver. 7. Or, "take and prepare" (so Erdmann). But the verb קָחַי may properly be taken as expletive or pleonastic here, as in 2 Sam. xviii. 18 (see Ges. Lex. s. v.), though it must be understood before the second accusative "kine."—Ta.]

¹⁴ [Ver. 8. The word כֶּלִי means any instrument or implement, and is used of utensils, implements, armor, weapons, vessels and jewels; here, however, it is none of these, but figures, copies or works: Luther, bilder, Erdmann, geräthe, D'Allioil, figures, Cahen, empreintes, and the other modern VSS., of Martin, Diodati, D'Almeida, De S. Miguel, have "figures"; only the Dutch has "Jewels," Vulg. vasa, Sept. σκεύη.—Ta.]

¹⁵ [Ver. 8. The Art. here points out the coffer which belonged to the cart; but as this is not otherwise known or mentioned, the insertion or omission of the Art. in Eng. makes little or no difference. The Al. Sept. inserts a neg. before the word "put" in this verse, perhaps to avoid a supposed difficulty in the number of golden mice.—Ta.]

¹⁶ [Ver. 11. The Vat. Sept. (but not Al.) omits the words "and the images of their boils," perhaps in order to indicate that the mice were not in the argas or box, and thus avoid the difficulty above-mentioned (see ver. 18). Wellhausen, taking exception to the inverted order here (mice, boils), to the word *tehorim*, and to the ambiguity of the phrase, omits all of ver. 11 after "coffer," regarding the Heb. as a gloss on the already corrupt Greek. But this is improbable, and the Heb. is sustained by all the VSS. The *tehorim* is not improbably a marginal explanation of *ophalim* which has crept into the text (so Geiger and Erdmann); but the text, though not perfectly clear, must, on critical grounds, be retained, since there would have been no special reason why a scribe should insert it, but on the other hand ground for its omission, as the Greek shows tampering with the text to avoid a difficulty.—Ta.]

¹⁷ [Ver. 12. On the form of the Heb. word see Erdmann in loco.—Ta.]

¹⁸ [Ver. 12. Ges. Gram. (Conant's transl.), § 75, Rem. I. 2.—Ta.]

- 13 mesh. And they¹⁸ of Bethshemesh were reaping their wheat-harvest in the valley;
 14 and they lifted up their eyes, and saw the ark, and rejoiced to see¹⁹ it. And the
 cart came into the field of Joshua a Bethshemite [the Bethshemeshite], and stood
 there, where [and there] there was a great stone; and they clave the wood of the
 15 cart, and offered the kine a burnt-offering unto the Lord [Jehovah]. And the
 Levites took down the ark of the Lord [Jehovah], and the coffer that was with it,
 wherein [ins. were] the jewels of gold [golden figures] were [om. were], and put
 them on the great stone; and the men of Bethshemesh offered burnt-offerings, and
 16 sacrificed sacrifices the same day unto the Lord [Jehovah]. And when [om. when]
 the five lords of the Philistines had seen [saw] it, they [and] returned to Ekron
 17 the same day. And these are the golden emerods [boils] which the Philistines
 returned for [as] a trespass-offering unto the Lord [Jehovah]: for Ashdod one, for
 18 Gaza one, for Askelon one, for Gath one, for Ekron one. And the golden mice
 [ins. were] according to the number of all the cities of the Philistines belonging to
 the five lords, both of fenced cities and of country villages,²⁰ even unto the great
 stone of Abel whereon they set down the ark of the Lord, which stone remaineth unto
 this day in the field of Joshua the Bethshemite [And²¹ the great stone, on which
 they set down the ark of Jehovah, remaineth to this day in the field of Joshua the
 Bethshemeshite].
 19 And he smote the men of Bethshemesh, because they had [om. had] looked into
 [at²²] the ark of the Lord [Jehovah], even [and] he smote of the people fifty thou-
 sand and three-score and ten men [70 men, 50,000 men²³]; and the people lamented,
 because the Lord [Jehovah] had smitten [smote] many of [om. many of] the people
 20 with a great slaughter. And the men of Bethshemesh said, Who is able to stand
 before [ins. Jehovah], this holy Lord [om. Lord] God? and to whom shall he go
 21 up from us? And they sent messengers to the inhabitants of Kirjath-jearim, say-
 ing, The Philistines have brought again [back] the ark of the Lord [Jehovah];
 come ye down, and fetch it up to you.
 CHAP. VII. 1 AND the men of Kirjath-jearim came, and fetched up the ark of the
 Lord [Jehovah], and brought it into the house of Abinadab in [on] the hill, and
 sanctified [consecrated] Eleazar his son to keep the ark of the Lord [Jehovah].

¹⁸ [Ver. 13. The Heb. has simply "Bethshemesh," the place put for its inhabitants.—Ta.]

¹⁹ [Ver. 13. Sept.: "to meet it" (לִקְרָאתוֹ), error of copyist.—Ta.]

²⁰ [Ver. 18. The first clause of this verse (and along with it ver. 17) is stricken out by Wellhausen on the ground of its incompatibility with ver. 8. The external evidence for the clause is complete; on the internal evidence see the Comm. in loco and Translator's note.—Ta.]

²¹ [Ver. 18. Or: "witness is the great stone," etc., omitting the word "remaineth;" so Erdmann, see Comm. in loco. The simpler translation given above is that suggested in Bib. Comm.—Ta.]

²² [Ver. 19. This is the common meaning of the verb (רָאָה) with בְּ.—Ta.]

²³ [Ver. 19. These numbers, though probably incorrect, are left in the text, because no satisfactory reading has been settled on. The clause should be bracketed. See discussion in Comm.—Ta.]

EXEGETICAL AND CRITICAL.

I. Vers. 1-11. *The ark is sent back with expiatory gifts.* The designation of place: in the field is here to be taken in the wider sense of territory, country, as in Ruth i. 2.—The seven months, during which the ark was in the country of the Philistines, was a time of uninterrupted plagues. In addition to the disease of boils came the plague of the devastation of the fields by mice. That the plague of mice was something over and above the disease is plain from vers. 5, 11, 18; in ver. 1 the Sept. adds, "and their land swarmed with mice," which the narrator has not expressly mentioned. Thenius' supposition that, from similarity of final syllables (D-), a clause has fallen out of the Heb. text, is too bold a one. Maurer remarks correctly: "it is generally agreed that the Hebrew writers not infrequently omit things essential, and then afterwards mention them briefly in succession."—Ver. 2. After it had been determined in

the council of the *princes* to send back the ark to the Israelites, the *priests* and *soothsayers* are now to tell how it shall be sent back. Alongside of an honorable priestly class appear here the *soothsayers* [diviners] (that is, the organs of the deity, who reveal his counsel and will through the mantic art) as authorities, whose decision is final. The princes had to consider the political-national and social side, these the religious side of the question.* Inasmuch as it has already been deter-

* [The word here employed for "priests" (kohanim) is the same as that used to designate the priests of the true God, the distinctive word for idol-priests (kemarim) occurring only three times in O. T., though frequent in the Syriac and Chald. translations. The Arabic here renders "chiefs" or "doctors" (ahbara), probably to avoid a scandalous application of the sacred name. For etymology of *kohen* see Ges., Thes., and Fürst, Heb. Lex.—The word rendered "soothsayer" (goem) is probably from a stem meaning "to divide, partition, assign fortunes," and seems to be employed to denote divination by processes such as shaking arrows, consulting teraphim, inspecting livers (Ex. xxi. 26-28 [21-23]), perhaps differing thus from the mantic art proper, which involved possession or inspiration by the deity (which two me-

mined to send the ark back, the question "what shall we do in respect to the ark of God?" is only introductory to the succeeding question, "where-with or how shall we send it to its place?" The *וְהָיָה* may mean either, but the rendering "how, in what way" (Vulg. *quomodo*) is favored by the connection, since the priests would else not have answered that the ark was not to be sent back without gifts.—Ver. 3. We must here not supply

the pronoun "ye" to the Particip. (*מְשַׁלְּחִים*), but must render (as in ii. 24) impersonally*: "if one sends, if they send." The ark must be restored, not empty, but with gifts. These gifts are to be an *asham* (*עֲשָׂה*), a debt-offering or expiatory offering; the gift is thus designated, because it is a question of the payment of a debt.† Satisfaction must be made to the angered God of the people of Israel for the contempt put on Him by the abduction of the ark. The word "return, make compensation" (*שָׁבַת*) refers to the unlawful appropriation; it is a matter of compensation. Vulg.: *quod debetis*,

reddite ei pro peccato. *וְלֵאמֹר* ["to him," "to it"] is to be referred not to the ark (Sept.), but to God. Send Him a "gift, by which His anger shall be appeased, lest He torment you more" (Cleric.). According to Ex. xxiii. 15 no one was allowed to appear empty-handed (*עֲשָׂה*) before God. Whether, as Clericus supposes, this was known to the Philistine priests, is uncertain. The words *אֲשָׁמָם* may be taken either as *conditional* or as *assertory*. The latter rendering "then you shall be healed" would suit the connection and the whole situation, but that these priests expressly declare it to be possible (ver. 9) that this plague was to be ascribed not to the God of Israel, but to a chance. The hypothetical rendering is therefore to be preferred, which is grammatically allowable, though the conditional particle is wanting. (Comp. Ew. *Gr.*, § 357 b). We must therefore translate: "and if ye shall be healed."‡ In the words "and it shall be known to you why His hand is not removed from you" the present tense offers no difficulty, the sense being: "you shall then by the cure learn why His hand now smites you; His hand is not removed from you, because the expiation for your guilt, which will be followed by cure, is not yet made."

Bunsen: "It was a universal custom of ancient nations to dedicate to the deity to whom a sickness was ascribed, or from whom cure was desired, likenesses of the diseased parts." This was true

thods Cicero calls divination with and without art, Div. i. 18). The word is used in O. T. only of false diviners (for wider use in Arabic see Freytag, *Ar. Lex. s. v. qasama*). Comp. Art. "Divination" in Smith's *Bib. Dict.* Articles "Wahrsager" and "Magier" in Winer's *Bib. B. W.*, and Ges. *Thes.*—Ta.]

* [On this see Translator's note in "Textual and Grammatical"—Ta.]

† [The word *asham* rather means not "debt," but "offence" and its "punishment" (comp. Gen. xxvi. 10; Ps. xiv. 9; Isa. liii. 10, and the Arab. *athama*), and is not restricted in the Mosaic Law to cases of restitution (see Lev. v. (Eng. A. V. v.—vi. 7), xiv. 12; Nu. vi. 12). Here it may be used in this latter sense, and is in general more appropriate than *hattath*, since the Philistines cannot be supposed to have the deeper conception of sin involved in the latter word. It is, of course, a question whether they employed this very word *asham*.—Ta.]

‡ [Against this see note under "Textual and Grammatical"—Ta.]

also of the cause of the plagues. The Philistines therefore (ver. 4 sq.), when they inquired what they should send along as trespass or expiatory offering, received the answer: "five golden boils and five golden mice." The number five is expressly fixed on with reference to the five princes of the Philistines, who represent the whole people (*חֲמִשָּׁה* is Acc. of exact determination "according to, in relation to," with adverbial signification. Ges. *Gr.*, § 118, 3). The change of person in the words "one plague is on them all and on your princes" has occasioned the reading "you all," which is for this reason to be rejected.* People and princes are here regarded as a unit, the latter representing the former, and therefore the number of the gifts to be offered for the whole is determined by the number (five) of the princes. Ver. 5 makes in a supplementary way express mention of the *devastation* which the mice made in the land. "This plague is often far greater in southern lands than with us; so that the Egyptians use the figure of a fieldmouse to denote destruction; there are many examples, it is said, of the whole harvest in a field having been destroyed by them in one night" (v. Gerl.). Comp. Bochart, *Hieroz.* II., 429 ed. Ros.; Plin. *Hist. Nat.* X. c. 65. By the presentation of the likenesses in gold they were to "give honor to the God of Israel." These words of the Philistine priests explain the expression "pay or return a trespass-offering." By the removal of the ark, the seat of the glory of the God of Israel, His honor is violated; hence the punishment in this two-fold plague; by these gifts they are to attempt to make compensation for the violation of honor, and the wrath of the God who is wounded in His honor is to be turned aside. "By bringing precisely the instrument of their chastisement as a gift to God, they confess that He Himself has punished them, and do homage to His might, hoping therefore all the more by paying their debt to be made or to remain free" (v. Gerlach). The expression "perhaps He will lighten His hand from off you" agrees with that in ver. 3, "if ye be healed," and with ver. 9.

[It is not clear that the Philistines were visited with a plague of mice. In spite of Maurer's remark (on ver. 1) endorsed by Erdmann, it is strange that no mention is made of the mice in chap. v. Philipsson (who translates *akbar* not "mouse" but "boil") further objects that the assumption of a mouse-plague different from the boil-disease is incompatible with the assertion in ver. 4, "one plague is on you and on your lords," which supposes a bodily infliction (on which, however, see the discussion of the Sept. text of vers. 4, 5, in note to ver. 18). Nor does the Heb. text expressly state that there was such a plague. In ver. 5 nothing more is necessarily said (so Wellhausen) than that they were exposed to land devastations by mice, and that the whole land had suffered, and ver. 18 (however interpreted) adds nothing to the statement in ver. 4. We may on critical grounds keep the present Masoretic text (discarding the Sept. addition to ver. 1) without finding in it the mouse-plague. On the other hand, the figure of a mouse was in Egypt a symbol of destruction, and so might have been chosen here as a fitting expia-

* [For defence of the reading "you all" see "Textual and Grammatical" notes in *loco*.—Ta.]

tory offering. Possibly, as there was a Baal-zebul, "lord of flies" (Zeir *Ἀρούμωρος*), worshipped at Ekron, so there was a Baal-akbar, "lord of mice," and this animal may have been connected with religious worship.—Others explain the figures of the boils and mice as telemos or talismans. So Maimonides, quoted in Poole's Synopsi, in which are cited many illustrations of the wide use of talismans (figures made under planetary and astral conjunctions in the likeness of the injurious object or of the part affected) among the ancients (expanded by Kitto, *Daily Bible Illustr.*, Saul and David, p. 86 sq.). But, supposing there was a plague of mice, these figures were prepared, not by their own virtue to avert the plague (which the talismans were supposed to do), but to appease the wrath of the God of Israel.—**TR.**—**Lighten from off you, etc.**, is a pregnant expression for "lighten and turn away from you," so that the burden of the punishment shall be removed from you. In ver. 6 the case of the Egyptians is referred to in order to strengthen the exhortation. We have already seen in iv. 8 the mark of the deep impression made on the neighboring heathen nations by the judgments of the God of Israel on the Egyptians. The Philistine priests see in these plagues judgments like those inflicted on the Egyptians, and set forth the universal and comprehensive significance of this revelation of the heavy hand of God in the words "on [rather from] you, and your god [better, perhaps, gods, as in Eng. A. V.], and your land." They thus refer this general calamity not only to its highest cause in the God of Israel and His violated honor, but also to its deepest ground in the Philistines' hardening of the heart against Him after the manner of Pharaoh and the Egyptians, and so show exact acquaintance with the pragmatism of the history of God's revelations towards Egypt and its king. Comp. Ex. vii. 13 sq. with viii. 32. It is evident from the connection that the words of the priests are to be referred only to the obligation to "give honor to the God of Israel" by expiatory presents, not to the restoration of the ark, which was already determined on. The hardening or obduration of the heart is the stubborn and persistent refusal to give to the God of Israel His due honor, after His honor had been violated.

The word הַתְּעַלְלָה ["wrought"] points to God's mighty deeds against Pharaoh and the Egyptians; it is found in the same sense "work, exercise power" ["work one's will on"] in Ex. x. 2 and 1 Sam. xxxi. 4. In view of these exhibitions of God's power, they are warned against such a persistent stiff-necked opposition to it. Ver. 6 is not inconsistent with the doubt expressed in ver. 9, whether the plagues come from the God of Israel or from a chance, since it is (in ver. 9) at any rate regarded as possible that the God of Israel has thus exhibited His anger. "The mere possibility of this makes it seem advisable to do every thing to appease the wrath of the God of the Israelites, which the heathen, from their fear of the gods, dreaded under the circumstances not less, yea, more than the anger of their own gods" (Keil).

Vers. 7-9. *The arrangements respecting the mode of sending back the ark.* In ver. 7 the arrangements are made for a restoration of the ark worthy of

and proportionate to the honor of the God of Israel. The Philistines are not, for this purpose, to have a *new* cart made, but, as the preceding חֲרֹץ shows, to *take** one already made, in order to fit it up and prepare it for this end; this is shown by the וַעֲשֵׂה ["and make"]. A *new* cart and two hitherto *unyoked* milch cows (comp. Deut. xxi. 3) are to carry back the ark with the presents; only what had not been used, what was still undesecrated, was an appropriate means for the honor destined to be shown to the dreaded

God of Israel. עֲרֹכָה, properly the "rolling thing," means the transport-wagon, which, according to this, was in use in Philistia, and was usually yoked with oxen. The calves were to be taken along, but afterwards to be carried from behind the drawing cows, back into the house—that is, into the stall. In reference to the cows the Masc. is thrice used in ver. 7 for the Fem., "because the writer thinks of the cows as *oxen*" (Thenius); and so in vers. 10, 12. In ver. 8 a minute description is given of the manner of loading the cart with the ark and with the coffer (אֲרוֹן). found only here and vers. 11, 15) in which the golden expiatory gifts were to be carried. "And send it away, that it may go." From the connection it appears that the cart, with the ark, is left to the cows to draw; the direction which they take without being led or driven is decisive of the question whether the plagues are from the God of Israel or not.

Ver. 9. This is stated more precisely by the priests. If the cows went straight to *its* (the ark's) territory, this would be the sign that the plagues were from the God of Israel; if not, it would show that it was only a matter of chance. From their stand-point the heathen distinguished with perfect logical consistency between the providence of the God of Israel and a mere chance.

"Its territory or coast" (בְּרִי) is the land of Israel as its home. *Bethshemesh* is one of the Israelitish priestly cities on the border of Judah and Dan (Josh. xxi. 16), the nearest of them to Ekron, and the nearest point of entrance from Philistia into the hill-country of Judah (Josh. xv. 10, 11). The valley in or on which (ver. 13) it lay, was the same with the present Wady Surar. The present Ain Shems which rests on it is the ancient Bethshemesh.† S. Robinson, II. 599, III. 224 sq. [Amer. Ed. II. 14, 16, 223-225.] If this direction was not taken by the cows, that was to be the sign that "this was a chance" (כִּסְפָּה) is not adverb. "by

* [Erdmann translates: "take and make a new cart, and take two milch cows."—on which see note under "Textual and Grammatical."—**TR.**]

† [Robinson: "Just on the west of the village (Ain Shems), on and around the plateau of a low swell between the Surar on the North and a smaller Wady on the South, are the manifest traces of an ancient site. Here are the vestiges of a former extensive city, consisting of many foundations and the remains of ancient walls of hewn stone. The materials have indeed been chiefly swallowed up in the probably repeated constructions of the modern village; but enough yet remains to make it one of the largest and most marked sites which we had any where seen. On the north the great Wady es-Surar—Itself a plain—runs off first west and then north-west into the great plain; while on the south the smaller Wady comes down from the south-east, and uniting with the one down which we had traveled, they enter the Surar below the ruins."—**TR.**]

chance" (Keil), but Nom. of the subject; and this is no ground for reading (with Böttcher) נִקְרָה, "by chance". The meaning of the priests was, that the cows, being unaccustomed to the yoke, and being, besides, milch cows, from which their calves had been separated, would, in obedience to their natural impulse, wish to turn about and go back to their stall, unless a higher power restrained them, and compelled them to take the road to Bethshemesh and keep it. By God's ordination this was done, and so was for the Philistines the factual confirmation given by the God of Israel of the opinion that He had inflicted the plagues on them. Vers. 10, 11 relate the carrying out of the arrangements which the priests had made. The restoration is performed in the manner prescribed by the priests.

II. Vers. 12-21. *The ark is transported to Bethshemesh.* Ver. 12. They kept the road exactly—lit. "they were straight on the way."* *Mesillah*

(מַסְלָה) is a thrown up, raised way, a highway.

On one highway—that is, without going hither and thither, as is afterwards added by way of explanation, "without turning aside to the right or to the left." *They went going and lowing*; that is, constantly lowing, because they wanted their calves; yet they did not turn about, but went on in the opposite direction. The Philistine princes went behind, not before them, because, in accordance with the suggestion of the priests, they had to observe whither the animals went. Ver. 13. *Bethshemesh* is for "the inhabitants of Bethshemesh." Though it was a priestly city, the inhabitants of Bethshemesh are expressly distinguished from the Levites. The Bethshemeshites, who were reaping wheat in the valley (Wady Surar), rejoiced to see the long-lost ark. [The wheat harvest points to May or June as the time of the return of the ark. Robinson: "May 13. Most of the fields (near Jericho) were already reaped. Three days before we had left the wheat green upon the fields around Hebron and Carmel; and we afterwards found the harvest there in a less forward state on the 6th of June" (I. 550, 551). We do not know what species of wheat the ancient Hebrews had; but the crop was the most important one in the country (see 1 Kings v. 11). Mr. W. Houghton says (Smith's *Bib. Dict. Art. "Wheat"*): "There appear to be two or three kinds of wheat at present grown in Palestine, the *Triticum vulgare* (var. *hybernium*), the *T. spelta*, and another variety of bearded wheat, which appears to be the same as the Egyptian kind, the *T. compositum*." The phrase "they lifted up their eyes and saw," being the common Heb. formula for "looking," does not show that the object looked at was on a higher elevation than the spectator. Thus Stanley's argument (*Sin. and Pal.*, p. 248) from Gen. xxii. 4 as to the site of "Moriah" has no weight.—TR.] Ver. 14. *The great stone* in the field of the Bethshemeshite Joshua was probably the occasion of the cart's being stopped here, with the design of using the stone as a sacred spot for the solemn removal of the ark and the presents, as appears from ver. 15. *The Levites* are expressly mentioned in connection with the setting the ark down on the

great stone, a sacred act which pertained to them alone. Since the ark betokened the presence of the Lord, it could be said that they, namely, the Bethshemeshites, offered the kine to the Lord by using the wood of the cart for the burnt-offering. With this they joined a blood-offering. It was lawful to offer the sacrifice here, because, wherever the ark was, offering might be made. Though the people of Bethshemesh are expressly said to be the offerers [ver. 15], this does not exclude the co-operation of the priests, especially as Bethshemesh was a priestly city. From the single burnt-offering in ver. 14, which was offered with the cart and the kine, the burnt-offerings [ver. 15] and the slain-offerings, which were connected with a joyful sacrificial meal, are to be distinguished as a second sacrificial act, which, in its first element (the burnt-offering), set forth the renewed consecration and devotion of the whole life to the Lord, and in its second (the meal) expressed joyful thanksgiving for the restoration of God's enthronement and habitation amid His people, of which they had been so long deprived. Ver. 16. The five lords of the Philistines saw in this occurrence, in accordance with the instruction of their priests, a revelation of the God of Israel; they returned to Ekron the same day.—Vers. 17, 18. A second enumeration of the expiatory gifts, comp. ver. 4. The statement here made varies from that of ver. 4 only in the fact that, while the priests had advised the presentation of only five golden figures of mice, here a much greater number, "according to the number of all the cities of the Philistines," are offered; because, from the expression "from the fenced city to the village of the inhabitants of the low land" (וּמִן הַבְּרִיךְ לְעִיר הַבְּרִיךְ, Deut. iii. 5) [rather "fenced cities and country* villages"], which shows that every Philistine locality was represented in the mouse-figures, we learn that the mouse-plague extended over the whole country, while the boil-plague prevailed only in the largest cities.† In the second clause, instead of וְיָרָא ["and unto"] read וְיָרָא ["and witness"], and instead of אָבֶל ["Abel"], we must, on account of the attached Adj. and the repeated reference to the "field of Joshua" (vers. 14, 16), read אֶבֶן ["stone"], and translate: "and a witness is the great stone (אֶבֶן) is found in the same sense, Gen. xxxi. 52) . . . to this day." Kimchi's explanation of אָבֶל as the name [the Heb. word means "mourning"] given to the stone on account of the mourning made there

* [The word פְּרוּחָה is explained by the Mishna and the Jews generally, and by Gesenius, to mean "open country," and this signification for the adj. form in the text is required by the contrast with "fenced cities." See Ges. *Theo. s. v.* The Arab. stem *pharaza* is "to separate"—and the derived nouns have the sense of "planeness," whence the rural districts may have been called "plane," that is, "unwalled."—TR.]

† [On the supposition that there was no mouse-plague, the mouse-figures equally represented the whole country. In this connection the Greek text of vers. 4, 5 is worthy of attention. It reads: "(ver. 4), five golden hedras (*ophtalmos*, 'bolls'), according to the number of the lords of the Philistines; (ver. 5), and golden mice, like the mice," etc.; thus separating the two statements, and omitting the second number five. If this reading were adopted, it would relieve the Heb. text, which, in several places in this chapter, shows traces of corruption. See note under "Textual and Grammatical."—TR.]

* יִשְׂרָאֵל is for יִשְׂרָאֵל, and the י for י. On this form comp. *EW.* § 191 b, and *Gesen.* § 47, R. 3.

(ver. 19) is a fanciful expedient, which has also no support in the context, since nothing is afterwards said of a mourning at this stone.

Vers. 19–21. *The ark in Bethshemesh.* A punishment is inflicted by God on the Bethshemeshites because they had sinned respecting the holiness of God, which was represented before their eyes by the ark. Wherein this sin consisted is stated in the words "because they looked," &c. (בָּרָאָה בָּרָאָה), which are to be connected with the question in ver. 20. From ver. 13 (if we retain the text) it could not have been the mere looking at the ark, which stood on the cart, and was necessarily visible to every body, but, as the בָּ shows, consisted only in the manner of looking at it. As the unauthorized *touching* (Num. iv. 15; 2 Sam. vi. 7), so the profane, prying, curious looking at the ark, as the symbol of the holy God who dwells amid His people, is forbidden on pain of death. The fundamental passage, to which we must here go back, is Num. iv. 20. The deepest ground of the strict prohibition to touch and look at the ark lies in the opposition which exists between man, impure through sin, and the holy God, which cannot be removed by immediate and unmediated connection with God on man's part, but only through the means which God has by special revelation ordained to this end. Against Thenius, who holds that this explanation cannot be based on Num. iv. 20, it is to be remarked that this passage speaks expressly not only of unauthorized intrusion, but also of a similar looking at the inner sanctuary. There is no contradiction between this verse and ver. 13, if we regard the Acc. in the latter, and the Prep. "at" (בָּ) here; this difference in the designation of the object indicates a difference in this connection in the seeing. In Num. iv. 20 also the seeing is more exactly defined by an added word. Other explanations, as: "because they were afraid at the ark" (Syr., Arab.), or: "looked into it" (Rabb.), are entirely untenable. It is true, however, that the words of the text (according to which the above would be the only tenable explanation) present great difficulties, which Thenius expresses in the remark: "One does not see why 'and he smote' (וַיִּכּוּ) is repeated, and why we have 'the people' (וְהָעָם) again after 'the men of Bethshemesh' ($\text{בְּנֵי בֶּתְשֶׁמֶשׁ}$)." Moreover, the following words of this verse, which give the number of the slain, undoubtedly offer an incorrect, or rather a corrupt text; whereby the preceding words would be involved in the corruption. The supposition of a defective text being here so natural, we should be inclined to adopt (with Thenius) the reading of the Sept.: "And the children of Jechoniah among the Bethshemeshites were not glad (chap. v. 13) that they saw the ark, and he smote of them," &c.; but that the objection "that we elsewhere find nothing at all about the race of Jechoniah" is by no means so unimportant as Thenius thinks it. The reading "70 men, 50,000 men" is evidently corrupt. If a process of addition were here intended, then "and" (ו) must necessarily stand before the second number. If a partition were meant (70 out of 50,000 men), then, besides the grammatical difficulty, there is the objection that the city of Bethshemesh (and it alone is here

spoken of), could not possibly have had so many inhabitants. The last objection applies with still more force to Ewald's translation, "beginning with 70 and increasing to 50,000 men,"—which would require us to suppose a still larger population. The words "50,000 men" are wanting in Jos. (*Ant.* 6, 1–14), and in some Heb. MSS. (Cod. Kenn. 84, 210, 418), and are [to be rejected],* since they give no sense, and probably "came from the margin into the text as another solution of the numeral sign which stood there (in the

original text stood ל [70], while in another נ [50,000] was found)" (Thenius).—The ground of the sudden death of the 70 of the race of Jechoniah is their unsympathizing, and therefore unholy bearing towards the symbol of God's presence among His people, which showed a mind wholly estranged from the living God, a symptom of the religious-moral degeneracy, which had spread among the people, though piety was still to be found.†

Ver. 20. *Who can stand before this holy God?*—This question expresses their consciousness of unworthiness, and their fear of the violated majesty of the covenant-God of Israel. The people of Bethshemesh recognize in the death of the 70 a judgment of God, in which He punishes the violation of His majesty and glory, and defends His holiness in relation to His people. God is called the *holy* in this connection, in that He guards and avenges His greatness and glory, which He had revealed to Israel, when they are violated and dishonored by human sin, by unholy, godless conduct.—From the connection only "God" can be the Subj. of "shall go up" (וַיֵּלֶךְ). The question "to whom shall he go up from us?"

* [The words in brackets are not in the German—omitted probably by typographical error.—Ta.]

† [On the criticism of this verse see De Rossi, *Var. Lect.*, and a good note in *Bib. Comm.* As to the numbers, it seems impossible to determine anything with certainty, and the conjecture of Thenius (that we read 70, omitting the 50,000) is as probable as any other. That the first part of the verse is corrupt is evident from the variations in the VSS, and the confused character of the Heb. text itself. Two hints for the reconstruction of the true text appear to be given us, one by the Chald., the other by the Sept. The former reads: "and He slew among the men of Bethshemesh, because they rejoiced when they saw the ark," &c. (where the "rejoiced" is apparently taken from ver. 13); the latter reads: "and not pleased were the sons of Jechoniah among the men of Bethshemesh, that they saw the ark," &c. Combining these, we may perhaps infer 1) that the "rejoice" or "pleased" was inserted by a translator or copyist, and 2) that a phrase of several words preceded the words "with the men of Bethshemesh." The verse then, may have begun somewhat so: $\text{וַיִּכּוּ אֶת יְהוָה בְּנֵי בֶּתְשֶׁמֶשׁ}$ and read "and Jehovah was angry with the Bethshemeshites, because, etc. . . . and smote among them" (reading $\text{וַיִּכּוּ בְנֵי בֶּתְשֶׁמֶשׁ}$). From this the present Heb. text might have come by substituting וַיִּכּוּ (by homoeoteleuton or otherwise) for the first words, and omitting "or" וְהָיָה , and the Sept. text might be explained as a duplet, in which the $\text{בְּנֵי בֶּתְשֶׁמֶשׁ}$ is a corruption of the Heb., and the "displeased" taken from the same source as the Chald.—Wellhausen translates the Sept. into Heb. by the words $\text{וַיִּכּוּ בְנֵי בֶּתְשֶׁמֶשׁ}$ and adopts this as the true text. But this is not in itself very satisfactory ("and the sons of Jechoniah were not guileless," &c.), and does not answer the demands of the VSS, and the context.—Ta.]

refers then indeed to the ark, in connection with which the sin and the punishment had occurred, and supposes that the Bethshemeshites were unwilling to keep it among them, from fear of farther judgments which its stay might occasion. A superstitious idea here mingles with the fear of God, since the stay of the ark is regarded as in itself a cause of further misfortune.

Ver. 21. *Kirjath-jearim*, that is, "city of forests" [Forestville, Woodville], in the tribe-territory of Judah, belonged at an earlier period to Gibeon (Josh. ix. 17; xviii. 25, 26; Ezra ii. 25; Neh. vii. 29), and is the present Kuryet el Enab—"city of wine" [literally "grapes"] (Rob. II. 588 sq. [Amer. ed. II. 11], and *Bibl. Forschung.* 205 sq. [Am. ed. III. 157], Tobler, *Topogr.* II. 742 sqq.).* The embassy to the inhabitants of Kirjath-jearim had two objects: the announcement of the return of the ark, and the demand that they should take it. They are silent as to the misfortune which was connected with its restoration, and as to their reason for not wishing to keep it. Ch. vii. 1 mentions the safe transportation of the ark by the Kirjath-jearimites to their city. The ark is placed in the house of Abinadab בֵּית אֲבִינָדָב, "on the hill," not in "Gibeah" (Vulg., Luther), as if the latter were a suburb of Kirjath-jearim. The house of Abinadab was on a hill, and for this reason probably was chosen as the resting-place of the ark. "They consecrated Eleazar," the son of Abinadab, that is, they chose and appointed him as a person consecrated to God for this service: he had to keep watch and guard over the ark. It is hence probable that the ark found shelter in the house of a *Levite*. "Nothing is said of Eleazar's consecration as priest. . . . He was constituted not priest, but watchman at the grave of the ark, by its corpse, till its future joyful resurrection" (Hengst., *Beitr.* III. 66 [Contributions to Int. to O. T.]). Why it was not carried back to Shiloh, is uncertain. The reason may be, that the Philistines after the victory in ch. iv. had conquered Shiloh, and now held it, as Ewald (*Gesch.* II. 540 [*Hist. of Isr.*]) supposes; though his conjecture that the Philistines had destroyed Shiloh together with the old sanctuary, is to be rejected, since it is certain that the Tabernacle afterwards moved from Shiloh to Nob, and thence to Gibeon, and that the worship in connection with it was maintained (1 Sam. xxi. 6; 1 Kings iii. 4; 2 Chron. i. 3). Or, it may be that, without a special revelation of the divine will, they were unwilling to carry the ark back to the place whence it had been removed by a judgment of God in consequence of the profanation of the Sanctuary by the sons of Eli (Keil); or simply that the purpose was first and provisionally to carry it safely to a large city as far off as possible, inasmuch as, in view of the sentence of rejection which had been passed on Shiloh, they did not dare to select on their own authority

a new place for the Sanctuary (comp. Hengst., *ubi sup.*, 49). It was not till David's time that the ark was carried hence to Jerusalem (2 Sam. vi.).

HISTORICAL AND THEOLOGICAL.

1. *Outside* the sphere of His revelations in the covenant-people, the living God has not allowed the heathen nations to be without positive testimonies to His glory; He has, by severe chastisements, made them feel His might and power over them, when they, though they were the instruments of His punitive justice on Israel, did violence to His honor, and transgressed the limits assigned them.

2. The exact knowledge that the Philistine priests and soothsayers had of the punitive revelations of God against the Egyptians, and of the cause of them in the fact that that people hardened itself against Him, is an eminent example of His government of the world, which was closely interwoven with the history of revelation in His kingdom, and in which He penetrated with the beams of His revealed light the darkness of heathenism which surrounded His people, and made preparation for the revelation of the new covenant, which was to embrace the whole world. They were in such light to seek the Lord in their ways, if haply they might feel after Him and find Him (Acts xvii. 27).

3. The need of expiation, as well as the demand for it, is deeply grounded in the relation of man to the holy God; through sin against God's will and ordinances man finds himself in custody under His punitive justice, whence there is no redemption except by an expiation, failing which judgment is pronounced against him. All need of expiation and all means thereto, not only in the sphere of Old Testament revelation, but also in heathendom, are predictions of Christ, who made the universal and all-sufficient expiation for the guilt of the world.

4. The enemies of God's kingdom cannot and are not permitted to retain the possessions of God's sanctuary which they have gotten by robbery, but must bow beneath His mighty hand, and give them up, yes, restore them increased by counter-gifts on their part.

5. "Who can stand before the Lord, this holy God?" The more clearly God's holiness is seen in the mirror of His justice, the deeper and more energetic is the feeling of sin and unworthiness in the human heart before the holy God. The depth of the divine holiness becomes clearest and most sensible to sinful man in those of its manifestations, by which he sees God as "this holy God," that is, in the vigorous exercise of His holiness, of which he has experience in God's punitive justice directed against himself. But the deeper and more thorough the knowledge of one's own sin, the clearer the knowledge of the divine holiness. Yet, to sinful men the light of the divine holiness, which is always for him *dulled*, must not become *intolerable*, so that he shall avoid God's face, and abandon fellowship with Him; rather must sinful man bear this light which discloses all his sin and alienation from God, and seek to learn in it the ways of grace and salvation (Ps. li. 5, 6 [4, 5]). The contrary result of the revelation of God's holiness and justice leads to a sundering of relations

* [Mr. Grove (Smith's *Bib. Dict.*, Art. "Kirjath-jearim") suggests that the ancient sanctity of Kirjath-jearim (it was called Baalah and Kirjath-Baal, and may have been a seat of worship of the Canaanitish deity Baal) was the ground of the ark's being sent thither. He points out also a difficulty in its identification with Kuryet el Enab from the distance (ten miles over an uneven country) between it and Bethshemesh (Ain Shema), and further from the absence (so far as known) of a hill corresponding to that mentioned in vii. 1. But see Porter, p. 270.—Tr.]

between sinful man and Him, which by man's fault makes of no effect God's purposes of salvation.

6. "The blow which fell on the inhabitants of Bethahemesh in connection with the arrival of the ark, showed the people that they were not yet worthy of the fulfilment of the promise 'I dwell in your midst.' A condition of things had come about like that in the wilderness after the calf-worship, and in the Babylonian exile. The people must first become again inwardly God's people before the sanctuary could be again placed among them. In what had happened they saw God's factual declaration that He wished to dwell no longer in Shiloh" (Hengst. *Beitr.* 3, 48 sq. [*Contrib. to Introd.*]).

HOMILETICAL AND PRACTICAL.

Ver. 1. [HENRY: Seven months Israel was punished with the *absence* of the ark, and the Philistines punished with its *presence*. . . . A melancholy time no doubt it was to the pious in Israel—particularly to Samuel—but they had this to comfort themselves with, as we have in the like distress, when we are deprived of the comfort of public ordinances, that, wherever the ark is, the Lord is in His holy temple, the Lord's throne is in heaven, and by faith and prayer we may have access with boldness to Him there. We may have God nigh unto us, when the ark is at a distance.—TR.] S. SCHMID: God cannot bear with His enemies too long, but knows how at the right time to save His honor.—Vers. 2, 3. J. LANGE: Bad men, when they are chastised for their sins, are commonly disposed not to recognize the true cause, but maintain that it all comes only from chance or from merely natural causes.—WUERTEMBERG BIBLE: Even false prophets and teachers often have the gift of prophecy: Num. xxiv. 2; John xi. 50, 51; Matt. vii. 22, 23. We must therefore not trust to outward gifts.—TUEBINGEN BIBLE: Even the heathen have recognized that the justice of God must be appeased if sin is to be forgiven.—Ver. 6. CRAMER: God is wonderful, and often

even speaks His word through unbelievers and ungodly men (Num. xxii. 28). The word of God loses nothing in certainty, power, and worth, though it is preached by ungodly men (Phil. i. 15). [HALL: Samuel himself could not have spoken more divinely than these priests of Dagon: they do not only talk of giving glory to the God of Israel, but fall into an holy and grave expostulation. . . . All religions have afforded them that could speak well. These good words left them both Philistines and superstitious.—TR.]—Ver. 7. S. SCHMID: That the irrational brutes are under God's providence and control, even the heathen have recognized.

Ver. 9. STARKE: Great and wonderful is the long suffering of God, that He condescends to the weakness of men and suffers Himself to be tempted by them.—S. SCHMID: That in which men prescribe to God and tempt Him, cannot indeed bind God; but it binds the men themselves in their consciences, who prescribe to Him.

Ver. 13. S. SCHMID: Even in troublous times God does not cease to do good to His people.—CRAMER: When God brings forth again the Light of His word, it ought to be recognized with the highest thankfulness.—Ver. 14. SEB. SCHMID: It is a great favor when God comes forward before men, and voluntarily appears among them.—Ver. 15. WUERT. BIBLE: When, after we have borne trouble and need, God again manifests to us His favor and help, we should not forget to be thankful.—Ver. 19. SEB. SCHMID: An untimely and venturesome joy God can soon turn into great sorrow.—The plague is fortunate that brings the impatient to repentance.—Ver. 20. BERLENG. BIBLE: When God so to speak only passes by us, through some temporary taste of His presence, it is a favor which He may also impart to sinners. But that He may make His abode in us, as He promises in so many passages of Holy Scripture, that He may be willing to remain with us and in us,—for that there is demanded great purity in every respect.—S. SCHMID: Better is quite too great a fear of God than no fear, if only it does not wholly take away confidence in God's mercy (Ps. cxix. 120).

SECOND SECTION.

The Reformation of Israel by Samuel.

CHAP. VII. 2-17.

I. *Israel's Repentance and Conversion by Means of Samuel's Prophetical Labors.* Vers. 2-6.

- 2 AND it came to pass, while the ark abode in Kirjathjearim, that the time was long; for it was twenty years. [And it came to pass, after the day when the ark rested in K., a long time, even twenty years, elapsed], and all the house of Israel
- 3 lamented after the Lord [Jehovah]; And¹ Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord [Jehovah] with all your hearts, then put away

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 3. Erdmann makes the whole of ver. 2 protasis, and begins the apodosis with ver. 3, in which the result is not materially different from the translation given above, where the apodosis is made to begin with "a long time," so as to preserve as far as possible the peculiar Heb. connection by the conjunction "and."—TR.]

the strange gods [*ins.* from among you] and [*ins.* the] Ashtaroth¹ from among you [*om.* from among you], and prepare [direct²] your hearts unto the Lord [Jehovah], and serve him only; and he will deliver you out of the hands of the Philistines.
 4 Then the children of Israel did put away [*ins.* the] Baalim and [*ins.* the] Ashtaroth,
 5 and served the Lord [Jehovah] only. And Samuel said, Gather all Israel to Miz-
 6 peh [Mizpah], and I will pray for you unto the Lord [Jehovah]. And they gathered together to Mizpeh [Mizpah], and drew water, and poured it out before the Lord [Jehovah], and said there, 'We have sinned against the Lord [Jehovah]. And Samuel judged the children of Israel in Mizpeh [Mizpah].

¹ [Ver. 3. Syr. "fanea."—Ta.]

² [Ver. 3. The Heb. word (יָצַד) means "fix," "establish."—Ta.]

³ [Ver. 6. Syr. "because," as if the Heb. were יָשַׁח, which gives in some respects a preferable sense, but it is not externally supported.—Ta.]

EXEGETICAL AND CRITICAL.

Vers. 2-4. *The penitential return of the people from idolatry to the sole service of the living God.* First, as to the union and connection of these sentences, their close union is so distinctly marked by the five-times occurring *Waw* ["and"] that to suppose (with Thenius) a gap between vers. 2 and 3 is unwarranted. And also the connection of the individual statements is opposed to such a view. In ver. 2 the phrase "after or from the day" [כִּי, Eng. A. V. "while"] marks a *terminus a quo*, on which follows the statement of a period of time, of a condition of things which lasted during* this period, and of a definite fact which introduced a new era. The point of time, from which reckoning is made, is the day when the ark rested at Kirjathjearim, important enough, after its long absence, to form the beginning of a new development. The following period of twenty years is characterized as disproportionately long by the added words "and the days grew many." [The sentence reads literally: "and it came to pass, from the resting of the ark in K., and the days were many, and they were twenty years"]. This is done to set forth more distinctly the condition of the people during this period, after the restoration of the ark. The condition of "all the people of Israel" is described by the words נִחַם, etc. [Eng. A. V. "lamented, etc."] according to the inner side of their life in relation to God. The meaning assigned to this verb (נִחַם) by Gesenius and others, "assembled," rests merely on Buxtorf's "*congregati sunt*" (*Lex. Chald.*, p. 1810), which is here and elsewhere an utterly incorrect translation of the Chald. Reflexive. Böttcher (*Athenae I.*, p. 111) translates: "the people of Israel quieted themselves, and (in quiet devotion) followed Jahveh," and sees in this the contrast to the "great disquietude" mentioned in ch. vi. 19 sq. But, in the first place, against this view is the phrase "after Jehovah," which, in this translation, requires the arbitrary insertion of another verb "and followed," without which insertion the expression "and quieted themselves after Jehovah" gives no sense. Further, the reference to vi. 19 sq. is irrelevant, because there it is only a

local "disquietude" that is spoken of, not one that touched all the people. Rather, according to Böttcher's own remark—that נִחַם, in the first place, expresses remarkable breathing in general, heavy respiration, with sighing and lamentation, and hence נִחַם is used of wailing—we must accept as well-grounded the translation: "And sighed or lamented after the Lord." (So נִחַם is used in Mic. ii. 4; Ez. xxxii. 18).* The matter or the cause of the lamentation is determined by the connection between these words and the following, and by the external condition of Israel during this period. In respect to the latter, Böttcher asks: "Why should the Israelites still mourn after twenty years of immunity and quiet? And how could they have lamented 'after Jahveh,' unless it was that their sanctuary had to move again?" To which we reply by pointing to the uninterrupted oppression of the Philistine domination; for, though the Philistines had brought the ark humbly back (Then.), there is no conflict between this and ver. 3 "He will save you from the hand of the Philistines," since according to the narrative, the restoration of the ark had a definite religious ground, and noways involved the abandonment of the dominion which had been gained anew over Israel by the victory recorded in chap. iv. Indeed, it is expressly assumed in ver. 3 that this dominion had continued. It is, therefore, incorrect to suppose that the Israelites could have had cause and occasion for lamentation only by a new loss of the ark. Their external condition

* [The word נִחַם is variously treated by the ancient versions and commentators. The Greek renders ἐβλεψε "looked to" (perhaps a loose rendering, or possibly they read ὤλεσε) [Schleusner], and ἐπιστρεψε "turned to" (general rendering, or perhaps from נִחַם), the Syr. has shado "inclined to," and the Arab. aqabala "approached," both of which resemble the second Greek rendering. (It may be noted that Heb. נִחַם, the Niph. of which would mean "were led" "turned," is also used in the sense of "lamenting," Nah. ii. 8). The Lat. "*requirit*" and the Lat. transl. of Targ. "*quieti fuerunt*" (so Böttcher) suggest the stem נִחַם. As to the Chald. rendering (נִחַם) Böttcher's remark (quoted and accepted by Thenius and Erdmann), that Buxtorf's translation "assembled" is without foundation, seems somewhat rash, for the 1thp. of this verb is employed in Jer. iii. 17 to render Niph. of נִחַם, and elsewhere (Jer. xxx. 21; xxxi. 22) is to be so

rendered. (Levy, Chald., Lex.). Bashi explains the Heb. נִחַם as — כָּשַׁח "to draw," and so explains the Chald., but Abarbanel renders the former "lament." It would seem therefore that the word was read sometimes with נִ, sometimes with כָּ, and that there was a strong disposition to render it by "assembled" (so Philippon and Davies); yet altogether it appears better to say with Maurer "*prior significatio (lament) certior est.*"—Ta.]

* [Or we may just as well understand the repentance to have occurred at the end of the period, the intermediate time representing Samuel's labors in exhortation, the result of which was the repentance and conversion of the people.—Ta.]

under the weight of the Philistine rule was cause enough for sighing and lamenting.

The tone and content of the lamentation is more precisely stated by the *context*. The succeeding address of Samuel (ver. 3) "if ye return" (properly, "if ye are returning," "are in a state of conversion") and the mention of the sincere penitence of the people (ver. 6), presuppose a very deep sorrow and suffering, in which the foreign Philistine rule was felt to be a judgment of God, there being throughout the whole people a tone of feeling, which led them to return humbly to God, and to sigh and long after Him, now that He had turned away from His people: a return back to the living God, on whom they had often turned their back* to whom, however, they now, in consequence of His continuing judgments, again turned, just as, in the period of the Judges, return so often alternated with apostasy. The "lamenting after the Lord" therefore expresses the penitent disposition and decided direction of the innermost life of the people to their God, in which, with sorrow and pain over the self-incurred national misfortune under the rule of the Philistines, they seek God's mercy and saving help, He having *hitherto turned His back* on them, and forsaken them. The image is that of a child that goes weeping after its father or mother, that it may be relieved of what hurts it. An allusion to such a relation might perhaps be found in the expression "the whole house of Israel." S. Schmid: "The phrase 'lament after God' is taken from human affairs, when one follows another, and entreats him with lamentations till he assents. An example of this is the Syrophenician woman, Matt. xv."—After the lapse of the twenty years occurred this decided return of the whole people to their God. As, besides the constant pressure of the Philistine rule, no special calamity is mentioned, we must suppose a gradual preparation for this penitential temper of the people, which now, after the lapse of twenty years from the return of the ark, was become universal. The preparation came from within. By what means? by the prophetic labors of Samuel, from the summary description of which, according to their intensive power, their extensive manifestation, and their results in the whole nation (iii. 19-21), we may clearly see, that Samuel without ceasing proclaimed to the people the word of God. And as in ch. iii. 19 it is said that "*none of his words fell to the ground*," we shall have to recognize this penitential temper and this following after God with sighing and lamentation from the consciousness of being forsaken and needing help, as a fruit of Samuel's prophetic labors, which were directed to the relation of the innermost life of the people to their God. So by his influence the way was secretly and gradually paved for a reformation of the religious-moral life from within outwards. Certainly the lamentation of the people after the Lord was already the *turning-point* to a better God-ward direction of the inner life (against Kell); the important thing was only that the people should maintain this following after God, should anew devote themselves in heart *firmly and decidedly* to the living God, and should give an outward confirmation of their resolution by completely breaking with idolatry. This it is to which

Samuel will yet further lead the people; on this it depended whether the help of the Lord should be obtained, and the true covenant-relation restored; in this was first thoroughly completed the reformation of the innermost life of the people; therefore the narrator describes this in detail in ver. 3 sqq., while he sets forth that preparation for the reformation only in its last stage of development, and even then merely by hints.

In ver. 3 Samuel's word of exhortation is in the first place described as addressed to the whole people (comp. iii. 20); we see him here in the performance of his prophetic work, which embraces all Israel. The content of this word is first a conditionally expressed *preliminary*: "If ye return to the Lord with all your hearts." Two things are here assumed and recognized as facts: 1) That a conversion to God had already taken place in the whole nation, and 2) that this conversion was a permanent condition, and that a permanent tendency towards God existed, as we may see from the Particip. "if ye are turning." He thus points back to what is said before of Israel's sighing and lamenting after the Lord. The phrase "*with all the heart*" involves an exhortation to what must be inseparably connected with conversion, if the latter is to be true and thorough, demands, that is, an internalizing and deepening of what is described in ver. 2 as lamenting after the Lord, in order that the right attitude of soul towards God may exist. Since the heart* is the centre and source of all movements of the inner life, as the bodily heart is the centre of the bloodflow and the life thereon founded, to turn "*with all the heart*" is so to turn one's self to God, from the central innermost kernel of the personal life, that is, of all thinking, feeling, desiring, willing, that the whole life shall be controlled by the fellowship with Him. To this deeply and thoroughly heart-felt turning, conversion of the whole inner life to the holy God, must now correspond the external confirmation of such a disposition. The demand is in conformity with the condition: "*Put away the strange gods from among you*," which is exactly the same with the demand that Jacob (Gen. xxxv. 2) once made of his house, and Joshua (Josh. xxiv. 23, comp. ch. xiv.) of his people. "After the return of the ark an earnest longing after the Lord arose among Israel. Samuel, availing himself of this, exhorted them to remove all idolatry from their midst" (Hengst., *Beir.* [Contrib.] I. 153 sqq.). The strange gods here spoken of, and called Ashtaroth and Baalim† (comp. ver. 4) are the gods of the Philistines, whose worship had gained entrance during the decline of the theocratic life and of the worship

* [In the Old Test. (as in the New) the word "heart" (לֵב) means not merely the seat or faculty of feeling, but the whole spiritual incorporeal nature, thinking, feeling, willing.—Tr.]

† [Baalim and Ashtaroth are the plurals of Baal and Ashtoreth (the plu. form signifying different deities of the name, or gods in general, or statues of the gods), ancient deities of Babylon and Assyria, and thence adopted by the Canaanitish nations. Baal, Bil, Bel, is "lord" or supreme deity. Ashtoreth, Astarte, Istar, was the goddess of war, and probably also the Assyrian Venus; the origin of the name is uncertain (it is not *ascrip.*). See Rawlinson, "*Ancient Monarchies*," I. 138, Schrader, "*Die Keilinschriften u. das A. T.*," p. 79 sqq., Bunsen, "*Egypt's Place in Univ. Hist.*," Eng. Tr., IV. 340 sq.—Tr.]

* [Germ.: *rückkehr zu ... Gott, dem man ... den Rücken gekehrt hatte.*—Tr.]

of the living God, as indeed during the whole Period of the Judges the idol-worship of the heathen nations was constantly forcing its way in, wherefore the Lord gave them again and again into the hand of the latter (Judg. ii. 11, 13; x. 6, 7). The fellowship with the living God, to which conversion with all the heart leads, is incompatible with idol-worship, the putting away of which is therefore the sign of an upright and thorough conversion. As to the "from among you," comp. Gen. xxxv. 2; Josh. xxiv. 23.—To this negative side of the renovation of the religious life is to be added the positive, which is stated in the following two-fold demand. "Fix your hearts towards or in trust in God." The *לִבְכֶם* is opposed to the wavering, vacillating state of mind, which may always co-exist with sighing and lamenting, and sets forth, as an indispensable condition, the energy of religious-moral life, with which the man who turns heartily to God must put away everything opposed to God. The "to Jehovah" expresses the fact that movement and tendency towards God must be the aim, as it is the centre and source, of the whole inner life. In this tendency and movement it is required that there be stability, fixedness, steadfastness, proceeding from a heart which is immovably and unshakably fixed on Him alone. Thereby is the second requirement fulfilled: *serve Him only*; for the heart fixed firmly on Him excludes completely everything, consecration to which might bring it into opposition with God, and cause the surrender of the whole inner life; it attaches itself to God alone, and excludes all other gods.—The following words "and He will deliver you," etc., suppose that the hand, that is, the might and power, of the Philistines was on Israel, and that the foreign rule continued; they contain the promise of deliverance from the Philistine power, holding it out as the consequence of the previously described conversion. The foundation-thought here is this: Re-establish your covenant-relation to God by honest and thorough conversion, manifested by the putting away of all idol-deities, and then God also will turn to you, so that you shall no longer have to lament after Him, and will again announce His relation to you as your covenant-God by saving you from your enemies.—Ver. 4 witnesses that, in these circumstances also, no word of Samuel fell to the ground. Two things are stated: the complete removal of the worship of the strange gods, and the restoration of the exclusive worship of the living God. On the one hand, the designation of the strange gods is here enlarged (see ver. 3) by the addition of Baalim to Ashtaroth; it is thus intimated that there was a complete and comprehensive purification of the religious life and service. On the other hand, the word "only" is repeated from ver. 3, and it is thus expressly said, that the covenant-God alone and exclusively became the object of worship, while it is at the same time involved that the general service of Jehovah had not ceased, but that the worship of strange gods had existed only along with Jehovah-worship.

According to the preceding explanation of the section, vers. 2-4, its particular parts stand in close connection with one another, and there is nothing at all which compels us to suppose either a gap

in the narrative, or interpolations of foreign matter, in order to make a connection. The second supposition is adopted by Ewald, who conjectures that vers. 3 and 4 are interpolated, assuming without ground that they break the connection; the first is adopted by Thenius, who assumes a gap between ver. 2 and ver. 3, of which he himself, however, says, that it is possibly as old as our Book, since it is not filled up by any of the old translations. Since, now, he throws the alleged defect back on the original authorities which are here used, the question is, whether his grounds for its existence are tenable, apart from the fact that the context and the narrative exhibit no gap in any essential point. When the Philistines brought back the ark, their dominion over Israel, as Keil properly remarks, was not thereby given up; its continuance is assumed in the words "He will save you," and did not need to be expressly mentioned. As little need was there for express mention of an apostasy to idolatry, when it is stated that Samuel exhorted them to give it up; for in this period, as in that of the Judges, it was a usual thing for idolatry to make its way into Israel, and besides, there had been no complete apostasy from the living God. On the incorrect presupposition that, in consequence of the unmentioned apostasy, Israel had again been given into the hand of the Philistines, Thenius supposes that Samuel, in this time of stress, had been chosen Judge, and that the account of this choice, which, however, is implied in the words: "And Samuel judged Israel in Mizpah," has fallen out. Against which Keil remarks well: "The appearance of Samuel as Shophet [Judge] does not imply that the assumption of this office must have been before mentioned. In general there was no formal assumption of the office of Judge, least of all in the case of Samuel, who had already been recognized by all Israel as an authenticated prophet of Jehovah (iii. 19 sqq.)." Bunsen: "There is no gap here, but a *chronological statement*."

Vers. 5, 6. *The day of penitence and prayer in Mizpah* exhibits the whole people there assembled as sincerely penitent, and Samuel as their representative with his petition in the presence of the Lord. The content of these verses is the carrying on further of what is related in vers. 3-5. After idolatry has been expelled, and the worship of God alone restored, Samuel takes another step forward: he calls at Mizpah an assembly of the whole people, through their elders and representatives, for an exclusively religious purpose; they are to declare and set forth as a body the sincere, hearty conversion of their individual members, while he, Samuel, as their head chosen by God, will perform the priestly function of prayer for them before the Lord. "His purpose in this," as Keil well remarks, "could be only to bring the people back to the proper relation to their God, and so to pave the way for their deliverance from the bondage of the Philistines." This assembly was, however, by no means intended, as Keil supposes, to make immediate preparation for the war of deliverance against the Philistines. That the people did not regard the assembly as a military one, and that Samuel therefore had not spoken of such a one, is clear from ver. 7, where it is said, that the children of

Israel were *afraid* of the Philistines, when they heard that their lords had marched forth to fight with them. The Philistines, indeed, thought the assembly a military one, and opened hostilities in the opinion that the assembly was called to make an attack on them, so that Samuel was compelled to consecrate the people to battle against the Philistines, though they had been called together for a purely religious end (ver. 8 sq.), and to go out with them to battle against the Philistines. The place of assembly is *Mizpah* ("watch-tower") in the Tribe of Benjamin on its western border, north of Jerusalem, and to be distinguished from Mizpeh in the lowland of Judah (Josh. xv. 38). According to Robinson, Tobler, v. d. Velde, Furrer, it is the present *Nebi Samwil* ("Prophet Samuel"), five hundred feet above the elevated table-land, two thousand, four hundred and eighty-four feet above the level of the sea, near Ramah and Geba (comp. 1 Kings xv. 22; 2 Chron. xvi. 6), visible from Jerusalem, 1 Mac. iii. 46 (κατέναντι Ἱερουσαλήμ, "over against Jerusalem," comp. Jos. Ant. XI. 8, 5), affording an extensive prospect as far as the sea and the transjordanic mountains. The present place is, however, neither the ancient Shiloh, as some hold, nor Ramah of Samuel, as others suppose. The latter view, which Ewald also (*Gesch.* II. 583) is inclined to maintain, has been completely set aside by Robinson (II. 356-362 [Amer. ed. I. 458-460]).* Samuel chose this place for the assembly of the people, not, as Keil supposes, because, "being on the western border of the mountains, it was the fittest place at which to begin the struggle against the Philistines," but because it was one of the holy places of the land, and, being in the middle of the territory on an extensive plateau, and thus protected against the attacks of enemies, was specially suited for such assemblies. While Shiloh, from Joshua's time on, was the permanent seat of the Sanctuary, the Tabernacle remaining there, even after the removal of the ark, till its transference to Nob (xxi. 6), there were, especially in the central part of the land, several other places, "which, for various reasons, from before or after the time of Moses, had a certain sanctity, and where smaller altars were found" (Ew. II. 583); thus, *Shechem* (Josh. xxiv. 25, 26), famous from the Patriarchal time on account of its conquest by Simeon and Levi, and as the resting-place of Joseph's bones (Gen. xxxiv; xlvii. 1)—*Gilgal*, sacred as

* [Stanley (*Sin. and Pal.* Ch. IV.) identifies Nebi Samwil with the "high place of Gibeon" (1 Kings iii. 4), and Mizpah with Scopus, which, he says, meets all the requirements of the notices of Mizpah, "the assemblies held there by Samuel—the fortification of it by Asa with the stones removed from 'the Mount' of Benjamin (1 Kings xi. 23)—the seat of the Chaldean governor after the capture of Jerusalem (Jer. xl. 6)—the walling place of the Maccabees (1 Mac. iii. 46)." Mr. Grove (*Smith's Bib. Dict.*, Art. Mizpah) also adopts this view, laying stress on the *carduus* of 1 Mac. iii. 46, for which, he thinks, Mizpah is too far from Jerusalem (five miles). Scopus is described by Josephus (B. J. 2, 19, 4) as on the north quarter of the city, seven stadia therefrom, and is now generally held to be "the broad ridge which forms the continuation of the Mount of Olives to the north and east [west?], from which the traveler gains his first view of the Holy City." This view seems probable. Dr. Hackett, however, remarks, in a note to Mr. Grove's Art., that Nebi Samwil "is so marked a feature of the landscape, that it may very justly be said to confront (κατέναντι) the observer as he looks towards it from Jerusalem."—Ta.]

the first camping-place of the people after the passage of the Jordan, as the memorial-spot of God's saving help, and as the place where the old covenant-fellowship with God was renewed by the circumcision and passover which were anew ordained by Joshua (Josh. v. 2-12—especially 15), and *Bethel*, consecrated as a holy place by Jacob, and temporarily the seat of the ark during the civil war between Benjamin and the other tribes (Judg. xx. 18, 23, 26; xxi. 2). At that time *Mizpah*—which also was one of the holy places (Judg. xi. 11)—was the place where Israel assembled "unto the Lord" (Judg. xx. 1), to save the honor of the people against the outrage of the inhabitants of Gibeah, and resolved on the war against Benjamin. In this place, consecrated to the worship of God, called therefore in 1 Mac. iii. 46 an ancient τόπος προσευχῆς ["place of prayer"] for Israel, remarkable by its historical antecedents (Judg. xx. 21), and favorably situated in the middle of the land, Samuel appointed an assembly of the people. "In the wearisome oppression of a trying time the people gathered at last, like frightened chickens around the hen, with more and more accord about Samuel, in whom they learned to trust; he calls an assembly of the people, which willingly allows itself to be guided, instructed, warned and directed by him" (Ew. II. 510).—The words "and I will pray," etc., exhibit the *highest end* which Samuel had in calling this assembly: "I will pray for you to God." That is, his purpose is to bring the people back to their God and renew the old covenant-fellowship with him by the *intercession of prayer*, by a priestly representation of the people before God by prayer and intercession. The object of the prayer is not mentioned, but, from the connection, can have been nothing else than the manifestation of the divine grace and mercy in the forgiveness of sins and the blotting out of the guilt of sin. Thenius: "For your sins up to this time, that they may be forgiven you." That deliverance from the hand of the Philistines was not, at least not immediately, the object of the intercession, is clear not only from the phrase "for you" (לְכֶם), since otherwise Samuel must have used another expression, so as to include himself, but also from the following words, which can be referred only to the deep consciousness of sin and of guilt which was awakened in the people.—In ver. 6 the symbolic act of *drawing* and *pouring out* water does not set forth the confirmation of an oath, as some have supposed: "as the poured out water cannot be gathered again, so our word shall not be taken back"—for this signification of the act must in that case have been somehow intimated in the narrative; nor does it appear from the context that an oath, and what sort of a one, was to be confirmed. The water, *drawn* and *poured out*, can no more indicate simply *tears*, as Grotius and others think. Others, again, referring to chap. i. 15, explain it of *prayer* (Clericus: "to pour out the heart before God, i. e., to pray to Him from the heart, and open the heart to Him"); but they overlook the fact that then it would have been necessary to annex a precise statement of *this* meaning to the symbolic use of *water*. Nor can the pouring out of water be regarded as signifying purification from sin, or as the sign of their hope

that their sins were now blotted out (so O. v. Gerlach), since the water is not here designated at all as a means of purification, and there is no mention of an act of purification. It is rather a *symbolical act of penitence* that is here described. Water, which is poured out and disappears, is a frequent image of the state of dissolution and melting away which characterizes human life, especially on its inner side, and is used sometimes of particular aspects of life, sometimes of the whole personality. It is thus used to set forth *moral* dissoluteness and ethical godlessness in Gen. xlix. 4; * comp. Jude ver. 13. It further denotes the destruction, the perishing of all the happiness and prosperity of the *physical* life, Ps. lvi. 8; 2 Sam. xiv. 14; and often also the complete dissolution and breaking up of the *psychical-spiritual* life in fear and spiritlessness, Josh. vii. 5, in care, anxiety, deep misery, Ps. xxii. 15. The latter application of the image is the one here employed, and (since it is the *act* of pouring out water "before the Lord" that is described) in the sense that the people make confession and present themselves before the Lord in deepest consciousness of their wretchedness and in sadness for their sin and the misery that flowed from it. Comp. Lam. ii. 19.—That we have to regard the action as symbol of the heart and the whole inner life poured out "before the Lord,"—that is, completely carried away and dissolved by the feeling of guilt and consequent misery,—is clear from what follows. The *fasting* which was performed the same day is the sign of the repentant, humble soul, bowed down before God, the expression of grief in sincere penitence, designated in the Law as "afflicting the soul" (עֲנִיָּה נַפְשׁוֹ), and ordained, as symbol of the humiliation of the whole people in repentance and penitence, for the festival of the great Day of Atonement, Lev. xvi. 29, 31; xxiii. 27, 32; Num. xxix. 7. The word *DAY* ["fast"], which denotes the *form* of "wearying and chastening the soul," is not found in the Law, comp. Isa. lviii. 3 sqq. The bodily deprivation which the man imposes on himself expresses his prostration and humiliation of soul. To the twofold confession of sin and guilt, thus set forth in the symbolical act of pouring out water and fasting, answers, as indication of the contrition thus expressed, the verbal confession: "We have sinned against the Lord." The "*there*" (שָׁם) is not to be understood of *time*, to which it never refers, but of the place, Mizpah. The person *against* whom the sin is committed is here introduced by the Prep. לְ ["to," "against,"] as in chap. ii. 25. While the two symbolical *acts* set forth their state of grief and suffering on account of the disturbance through sin of their relation to God, and their consequent misery, these *words* point not only to sin as the source and object of this prostrate and humbled feeling, but also to the proper *essence* of sin as opposition to the holy will of God as Lawgiver and Judge of His people. It is a grand and touching self-presentation of the whole people before their God in true, thorough penitence and conversion, which is here (vers. 3-6) portrayed in its separate features. Samuel's position in this picture exhibits him in his prophetic work, which

takes deep hold on the whole people, and brings them back to the Lord; his words to the people, here reported, form the culmination of all preceding announcements of God's word, and complete the work of the conversion of the people to the Lord, with which he had as faithful prophet hitherto occupied himself. The people, who repent before the Lord in this powerfully moving way, are the fruit of his previous *prophetic* work. **And Samuel judged the children of Israel in Mizpah.**—These words cannot, with Keil, be considered as embracing the whole work just before narrated; that is, as showing that *Samuel's judging* consisted in "Samuel's calling the people together to Mizpah for humiliation before Jehovah, effecting there by his intercession the forgiveness of their sins, bringing back the divine favor, and so restoring Israel's true relation to their God." All this belongs to Samuel's work as Prophet of Israel, comp. iv. 1. Since the statement "Samuel judged Israel in Mizpah" follows immediately on the narration of the solemn act of repentance instituted by Samuel, and afterwards (ver. 15) his judicial work is again mentioned in connection with all that precedes, we must here understand by this "*judging*" something else than those labors in connection with the religious relation of the people to their God. After Samuel had restored this last by his prophetic work, his succeeding labors were those not only of a prophet, but also of a *judge*. His judicial office is here named for the first time. The connection in which it occurs shows how it proceeded from and was founded on his prophetic office. It is not, however, the beginning or origin of this office that is here mentioned, as if the Verb (שָׁפַט) meant "he *became* judge," but Samuel is here set before us in the *exercise* of his judicial position. It is too narrow a view of this to restrict it to judicial decisions proper, or (as Thenius does) to the punishment of individuals (R. David: "he punished every one according to his offence"). We must rather regard Samuel's judging as a directing and ordering, in accordance with the above act of repentance, of the inner affairs of the people, who were by that religious act inwardly again purified. It consisted both in the administration of right and justice according to the law of the Lord, and in government proper, in the wise carrying out of measures that looked to the good of the people. In their history hitherto the deliverance of the people from the power of their enemies belonged also to the judicial office; with the Judges this, as a judicial function, generally came first, and then followed the direction of internal affairs. With Samuel it was the reverse. The deliverance of the people from the dominion of the Philistines began under his rule as Judge, after he had, as Prophet, brought them back into their right relation to God, and ordered and purified them in their inner life.

HISTORICAL AND THEOLOGICAL.

1. The course of true penitence and conversion consists in *mourning* after God, in a sorrowful seeking after Him, in a complete *devotion of the heart* to the Lord, which attests itself by a decided breaking with the power of evil, in energetic *putting away of everything opposed to God*, and in hum-

* [In Gen. xlix. 4 the image is the boiling up of water—denoting rash and heedless passion.—Ta.]

ble *subordination of the will* to the sole authority of the Lord (vers. 2-4).

2. After the ark had lost its significance as theocratic centre of the national life, and Shiloh had ceased to be the central seat of the national sanctuary, after, too, the priesthood, with the rejection of the sanctuary, had lost its prominent middle place between God and the people, then the prophetic office, in the person of Samuel filled with the Spirit of the Lord, took this position, in order to restore the true covenant-relation between God and the people. For this it was necessary that *Israel*, confessing and repenting of their sin against the Lord, should return in sincere penitence to their God, and put away the abomination of heathendom, which they had taken to them, that *God* should turn again to His people with grace and mercy, and that the *whole national life* should assume a completely new form in a righteous disposition and walk, whereby God's holy will would be performed. The point of time to which we have now come is the great turning-point between the Period of the Judges which was just ending and the new era of the theocracy which was just beginning, when Samuel in a *threefold point of view* forms the centre of the people, and in his mediating position between them and their covenant-God, becomes the instrument and founder of a new life: 1) as *Prophet*, in the power of God's Spirit, by which he was filled, he announces to the people the word of the law, in order to lead them to repentance and conversion, and to a life again devoted to the Lord in faithfulness and believing obedience; 2) he appears in the exercise of the *priestly* function, *praying* and *sacrificing*, between God and the people, in order to turn His grace and mercy to the people, that the return of God to His people in the manifestation of His help may correspond to the return of the people to God; 3) as *Judge*, he governs and directs the whole national life, which was inwardly united and bound fast together on the basis of a religious-moral elevation and renewal, in order that they might be consecrated to the Lord in all their members and in all the affairs of life, and serve Him in right and righteousness.—“Samuel's judicial work not only proceeded from the *prophetic*, but was constantly guided by it. For we may presume not only that he gave legal decisions with prophetic wisdom, but also that in general he conducted the affairs of the people as a man who had the Spirit of the Lord.—Samuel showed himself here (vii. 12 sq.) a hero by the spiritual power of faith and prayer (Heb. xi. 32 sq.). This latter may be called an *inreaching* of his *priestly* work into the judicial. For certainly it is especially the business of the priest to pray for the people.” (Nägelsbach, *Herz. R.-E.* XIII. 397.)

3. The *reality* of a thorough *conversion* to the Lord with *all the heart* must be shown by an earnest and decided breaking with everything that is opposed to God, especially with everything to which the heart clings as its idol. The heart must not desire to be divided between the *service of idols* and the *service of God*, and cannot be divided between two mutually exclusive powers. “No one can serve two masters,” Matt. vi. 24. God the Master lays claim to the whole heart; He requires that its service be given to *Him alone* and *exclusively* in the obedience of faith. *Exclu-*

siveness in respect to the living God, who claims all honor exclusively for Himself, is of the essence of revealed religion; and in this exclusiveness is grounded its *universality*, everything must serve and be subject to Him alone.

4. The true *welfare* of a *people's life* is based on its proper attitude towards the living God. As defection from Him brings calamity and destruction on all the inward and outward possessions of the national life, infringement or suppression of freedom by foreign power, disruption of unity by strife and discord, so only by return to Him can true inward freedom and elevation and true unity be secured. And, when the national life, in consequence of defection from God, is covered with moral abominations, purification from the defilement of sin must proceed from the innermost life by the complete and thorough conversion of the hearts of individuals to the Lord. Sanctification, purification, unification of the whole *national life* to a life consecrated to God, serving Him alone, happy under His rule in His kingdom, exists only so far as the individual life has its root in the right attitude of heart towards God, and there stands firm and immovable.

5. The *fixed heart* (“*fixing* [Eng. A. V. ‘preparing’] the heart unto the Lord”) is, on the one hand, the *attestation* of the conversion and purification of the inner life, and, on the other hand, the *condition*, on which alone the whole life can remain permanently and exclusively in the Lord's service, temptations to defection from Him be victoriously withstood, and idolatry in the lust of the eyes, the lust of the flesh and the pride of life be thoroughly put away. The exhortation “confirm, prepare your hearts,” does not exclude, but presupposes the truth “it is good that the heart be *confirmed by grace*” [Heb. xiii. 9].

6. Samuel's *intercession* for the whole people was a *priestly* act, whereby he, with the same right as Moses, who also was not officially a priest, could come into God's presence as representative of the people. “He, too, who by His personal dignity stands near to God, the *Prophet*, may thus approach with intercession and expiatory acts for his people. So Moses, Ex. xxxii. 10 sq., 32; Nu. xiv. 12 sq. (Lev. viii. 15, 19, 28). But it pertains to the *office* of the priesthood, and may be done by them, therefore, in the whole body of their official acts.” (Schultz, *Attest. Theol.*, 189 sq.).

7. The confession “We have sinned against the Lord,” made by the whole people, presupposes the correct knowledge of the *essence* of sin as the transgression of His holy will, involves the admission that they were *worthy of punishment* before the Lord, to whom man is bound by his sin as a debtor, and is the *condition of help and salvation* from the living God. As the *individual* can regain his proper relation to the Lord only by such humble, sincere, penitent confession, so for the people in *general* there is no other way out of grievous sin-wrought corruption and self-incurred misery to a new national life in the fear of God but this way of a common abasement before the Lord, with reflection on their relation to the holy God, and the penitent confession “*Against thee have I sinned.*” Comp. Ps. li. 6 [4].

8. *Fasting* is one of those outward things which are an expression and therefore a symbol of the sorrowful spirit and humble disposition before the

Lord, like rending the garments, strewing ashes on the head, and putting on a coarse garment (comp. Joel ii. 12, 13). Later this religious-morally significant fasting was expressed by a word (DNK) which indicated its form, namely, bodily privation; but in the Law itself we find only a phrase which expresses its significance, namely, "afflict the soul" (Lev. xvi. 24, 31; xxiii. 27, 32; Nu. xxix. 7; comp. Isa. lviii. 3 sq.; Ps. xxxv. 13 sq.).—*Legal provision for fasting by the whole people was made only in the single case of the Day of Atonement, when they were as a body thus to manifest the penitent, humble disposition, without which they could not hope for forgiveness of their sin, Lev. xvi. 29. Elsewhere fasting is merely allowed by Moses.*

HOMILETICAL AND PRACTICAL.

Ver. 3. OSIANDER: Those who wish to be shielded against misfortune or delivered from it, must begin, not with weapons of warfare, but with true repentance, Jer. iii. 12.—CRAMER: True repentance is the best reformation in religious matters, Ezra ix. 6 sq.; x. 1 sq.—HALLE BIB.: Conversion that is not with all the heart, is only a hateful hypocrisy, Deut. iv. 29.—S. SCHMID: Only that is a true conversion which does away with all ungodliness, and especially with idolatry, and thus prepares the heart to serve God alone, Hos. vii. 16.—[HALL: How happily effectual is a word spoken in season! Samuel's exhortation wrought upon the hearts of Israel, and fetched water out of their eyes, confessions and vows out of their lips, and their false gods out of their hands.—TR.]

[Ver. 4. "And served Jehovah only." It is a mournfully common thing among those who have knowledge of the true God to be striving to combine His service with that of idols, or of the world. Not only is it seen here, but in Elijah's exhortation: Either Jehovah or Baal, whichever is God, but not first one and then the other (1 Kings xviii. 21); in our Lord's great word: "No man can serve two masters. . . . Ye cannot serve God and Mammon" (Matt. vi. 24); and in that of the last surviving apostle: "Love not the world. . . . If any man love the world, the love of the Father is not in him" (1 John ii. 15). Yet how many of us to-day are endeavoring, perhaps with painful earnestness, to love both the Father and the world, to serve both God and Mammon. The many cases of this sort do far

more weaken our current Christianity than the few cases of gross vice.—TR.]

Vers. 5, 6. [HENRY: Ministers should pray for those to whom they preach, that God by His grace would make the preaching effectual. And when we come together in religious assemblies, we must remember that it is as much our business there to join in public prayers, as it is to hear a sermon.—TR.]—STARKE: No intercession, not even that of Christ Himself, can stand a man in stead, if he is not truly penitent.—Legislatures and Congresses, if any thing good is to be done in them, should be opened with penitence and prayer.—S. SCHMID: Then especially is it proper to pray for our neighbor, when he is so conducting himself as to afford hope that, according to the divine plan, the prayer may be heard.—If candid confession of sin is wanting, the repentance is not honest.

Ver. 2. *The blessing of national mourning in a time of universal distress:* 1) Penitent recognition of the national sin which has occasioned the distress; 2) Painful experience of the mighty hand of the Lord which has inflicted it; 3) Sorrowful, penitent seeking after the Lord's consolation and help, which ends in finding.

Ver. 3. *Samuel's sermon on repentance to Israel when again seeking the Lord's face:* 1) The instruction as to what true repentance is (if ye return with all your hearts); 2) The demand for that by which this repentance shall be really and fruitfully shown: (a) put away the strange gods from among you, b) direct your hearts unto the Lord, and serve Him only; 3) The promise of deliverance and help (and He will deliver you).

Ver. 4. *Proofs of genuine and hearty repentance by actions:* 1) By doing away with all idolatry of worldly life; 2) By serving the Lord only in a life exclusively consecrated to him.

Ver. 5. *Intercession to the Lord for the salvation of others:* 1) Its exercise unlimited, the individual as well as the whole people being its subject (comp. 1 Tim. ii. 1, 2); 2) Its answer conditioned by the need of salvation and the capacity for salvation of those for whom it is made.

Ver. 6. *The penitent confession—"We have sinned against the Lord.":* 1) Who has to make it (the individual, family, congregation, school and church, the whole people); 2) How it is to be made (with attestation of its truth and uprightness by deeds of repentance); 3) What are its consequences (forgiveness of sin, deliverance from the power of the wicked one, salvation).

II. Israel's Victory over the Philistines under the Lead of Samuel. Vers. 7-14.

7 AND when the Philistines heard that the children of Israel were gathered together to Mizpeh [Mizpah], the lords of the Philistines went up against Israel. And

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 7. Mizpah is written always with the Art.—"the watch-tower"—the significance of the name continuing to be felt. It is every where Mizpah, except in Josh. xviii. 28. Mizpeh was a town in the plain of Judah.—TR.]

- 8 when the children of Israel heard it, they were afraid of the Philistines. And the children of Israel said to Samuel, Cease not to cry unto the Lord [Jehovah] our God for us,⁸ that he will save us out of the hand of the Philistines. And Samuel took a sucking lamb, and offered it⁹ for a burnt-offering wholly unto the Lord [Jehovah], and Samuel cried unto the Lord [Jehovah] for Israel, and the Lord [Jehovah] heard [answered]¹⁰ him. And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel; but [and] the Lord [Jehovah] thundered with a great thunder [noise] on that day upon the Philistines, and discomfited¹¹ them, and they were smitten before Israel. And the men of Israel went out of Mizpeh [Mizpah], and pursued the Philistines, and smote them until [as far as] they came [om. they came] under Bethcar.¹² Then [And] Samuel took a stone, and set it between Mizpeh [Mizpah] and Shen,¹³ and called the name of it Eben-ezer, saying [and said], Hitherto¹⁴ hath the Lord [Jehovah] helped us. So [And] the Philistines were subdued,¹⁵ and they [om. they] came no more into the coast of Israel; and the hand of the Lord [Jehovah] was against the Philistines all the days of Samuel. And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even [om. even] unto Gath; and the coasts thereof¹⁶ did Israel deliver¹⁷ out of the hands of the Philistines. And there was peace between Israel and the Amorites.¹⁸

III. Summary Statement of Samuel's Judicial Work. Vers. 15-17.

- 15, 16 AND Samuel judged Israel all the days of his life. And he went from year to year¹⁹ in circuit to Bethel, and Gilgal, and Mizpeh [Mizpah], and judged Israel in all those places.²⁰ And his return was to Ramah,²¹ for there was his house; and there he built an altar unto the Lord [Jehovah].

⁸ [Ver. 8. Literally: "keep not silence from us, from crying." etc. Comp. Ps. xxviii. 1.—Ta.]

⁹ [Ver. 9. The Kethib has the shorter personal suffix, the Qeri the longer.—Ta.]

¹⁰ [Ver. 10. יָשָׁע—Qal Imperf. of יָשָׁע with pronom. suffix.—Ta.]

¹¹ [Ver. 11. For Beth-car Chald. has Beth-sharon, "house of the plain;" and Syr. Bethyashan, "house of age." The second seems a corruption or clerical error; the first is apparently translation of Bethcar, "house of the plain." Whether there is here a reference to the plain of Sharon is uncertain.—Ta.]

¹² [Ver. 12. Shen, always with the Art.—"the tooth;" that is, "the crag,"—whether name of a town or a rock is not clear. Syr. has Yashan, "ancient," and Sept. τῆς ἀλυσίας, both apparently reading שֵׁן in the Heb., "old,"—

from which, however, we can hardly infer that Shen was an inhabited place (Wellhausen).—Ta.]

¹³ [Ver. 12. Hitherto—that is, "up to this time," not "up to this place."—Ta.]

¹⁴ [Ver. 13. Literally: "humbled." Erdmann: *gedemüthigt*.—Ta.]

¹⁵ [Ver. 14. That is, of the cities; not (as Sept.) of Israel.—Ta.]

¹⁶ [Ver. 14. Syr. wrongly: "the Lord delivered Israel," etc. The reference here is to Israel's military prowess.—Ta.]

¹⁷ [Ver. 14. Erdmann has, by typographical error, Ammonites.—Ta.]

¹⁸ [Ver. 16. כִּי, from כֵּן, "from," and הֵן, "sufficiency"—"as often as."—Ta.]

¹⁹ [Ver. 17. Sept.: "sacred places"—an exegetical paraphrase; or, they read מִקְדָּשִׁים instead of בָּקוּמוֹת. For Ramah Sept. has Ἀρραμὰι. See on chap. i. 1.—Ta.]

EXEGETICAL AND CRITICAL.

Vers. 7-14. *Israel's victory over the Philistines under the lead of Samuel.*—The last words in ver. 6 referred to Samuel's judicial work in Mizpah, after the general assembly for repentance and prayer had been held with the whole people. The express mention of this judicial work at the end of the narrative in vers. 2-6 confirms the view (which is besides suggested from the whole connection) that this popular assembly was not concerned with military preparations for an attack on the Philistines, but only with arranging the internal affairs of the national life, the religious-moral and civil, according to the divine law. We have seen how Samuel there acted at the same time as prophet and judge, and how the function of priest connected itself immediately with that of prophet. It now falls to his lot, like the earlier judges, to fulfil his judicial mission against foreign enemies also, and show himself the leader of the people

against their oppressors; this he does indeed in quite a different manner, not sword in hand, but wielding the weapons of prayer, and gaining for his people a victory, from which dates the history of Israel's deliverance from the hands of the Philistines.—Ver. 7. The Philistines hear of the assembly of the children of Israel. Either they supposed it to be a military one, knowing nothing of its real end (*Berl. Bib.*), or they well knew this end, and wished to surprise the Israelites in their unarmed condition (Joseph.). Their princes went up, since the assembly was held on the high land, and on Mizpah, which was still higher than this.—The following description of the behaviour of the children of Israel and the conduct of Samuel, there being no hint of arming against the Philistines, or of an attempt by Israel to make a military movement against the advancing foe, shows clearly that the Israelites were not in readiness for such an attack, and had made no military preparations. Not the arms of Israel put the Philistines to flight, but the prayers of Samuel, and

the thunders above their heads manifesting the might of the Lord, the terrors of which the Philistines had not forgotten since their experience with the ark.—When the Israelites *heard* of the advance of the Philistine princes with their hosts, they were *afraid* of them. This is inconceivable, if the assembly was held to equip themselves inwardly and outwardly for the war of freedom against the Philistines. In ver. 8 the people press Samuel to beseech God with *unceasing* and *instant* crying for their *deliverance* out of the hand of the Philistines. The solicitude corresponds with Samuel's previous promise to pray to the Lord for the people in this assembly (ver. 5). The object of the petition, salvation out of the hand of the Philistines, had already been promised by him on the condition of sincere return to the Lord (ver. 3). Now the moment of fulfilment has come. The condition is complied with, the children of Israel beseech Samuel: "cease not to cry to the Lord, *our* God." They have found their God again, after whom they had till now sighed and mourned. Samuel, having by his intercession first restored the covenant-communion between the penitent people and the pardoning God, now intercedes for the deliverance of the people, and thus performs the judicial act which, for the earlier judges, was coincident with their entrance into their office. Samuel had first, as prophet and judge, to lead the people to a thorough reformation of their inner life, before he could begin the work of external deliverance. He began it as judge and as priest at the same time, as is further related in ver. 9. Samuel represented the people in *twofold priestly function* before the Lord, with *offering* and *prayer*. The offering consisted of a young tender lamb, which was still nourished with milk; though, according to the Law, Lev. xxii. 27, it must have been seven days "with its mother." A burnt-offering (עֹלָה) is offered as sign of the complete consecration of the whole man, here of the whole people, to the Lord in the consecration and devotion of the whole life to Him, as is set forth by the fact that the whole animal (חֵלֶב Lev. i. 9) was burnt in the fire of the altar, and so ascended [the Heb. word means "that which ascends"], in distinction from the offerings which were only partially burnt on the altar. This is expressed by the addition of the word "wholly" (כָּלֵל) which is also used of the vegetable and meat-offerings which were to be wholly burned (Lev. vi. 15). In poetic language (Deut. xxxiii. 10) it stands for עֹלָה, burnt offering, while here, as in Ps. li. 21 [19] (there connected by "and") it is an explanatory addition to indicate that the burnt-offering is a *whole*-offering, the offerers not receiving a part of it, as in the Shelamim [peace-offerings] or Zebachim [slain-offerings]. The idea of the *whole*-offering is thus specially again expressed, because the resolution to devote themselves to the Lord fully and undividedly, a devotion conditioned on the whole-hearted conversion and the purpose to serve the Lord alone (ver. 3 sqq.) is expressed by the presentation of the burnt-offering. In accordance with the people's demand (ver. 8) Samuel combined with the offering ear-

nest, *instant prayer* for them.—**And the Lord answered him**, is the declaration that the prayer for help and deliverance was *heard*, comp. Ps. iii. 5; iv. 2. [See also Ps. xcix. 6; Jer. xv. 1, for the estimation in which Samuel's *power in prayer* was held.—Tr.] The *answer* of the Lord is given in the occurrence related in ver. 10 sqq. in the factual help of the Lord, not merely in the thunder (Keil), though the latter was the cause of the consternation and confusion of the Philistines. The vividness of the description is noticeable: Samuel is engaged in offering the sacrifice, during which the Philistines approach nearer and nearer, Israel is waiting on Samuel's prayer for the Lord's help, terrific peals of thunder follow one after another, thereby the Philistines are confused and confounded (comp. Jos. x. 10), they take to flight, their plan is frustrated.—Ver. 11. The men of Israel now advance from Mizpah, and pursue them as far as under *Bethaar* = "House of the lamb or of the meadow, the field." Jos. Ant. VI., 2, 2: *Corraz*. A place called *Corraz* lay between Jericho and Bethshean; V. Raumer (4 ed., p. 178, R. 158 sq.) thinks that it could not be this place. It remains at least doubtful.—After this victory was won, a monument was set up in remembrance of the help of the Lord there experienced. Samuel set a memorial stone between *Mizpah* and *Shen* ("Tooth," either a prominent rock-formation (comp. ch. xiv. 4) or a place situated on a crag near Mizpah). The name *Ebenezer* ["stone of help"], which he gives it, is at the same time explained: **Hitherto hath the Lord helped us**.—This was the thanksgiving in the name of the whole people as answer to the Lord's answer, the accompanying explanation of the act of thanks. The "hitherto" points to the fact that this victory did not complete the deliverance from the yoke of the Philistines. [Wellhausen would explain Ebenezer as = "this be witness (עֵד) that Jahveh hath helped us."—Tr.].—Vers. 13, 14, state the happy *results* for Israel of this victory over the Philistines, gained without arms, the wonderful gift of God's hand. First is mentioned the *humiliation* [Eng. A. V. "subdued"] of the enemy, in consequence of the manner in which this victory was gained.* It is then declared that, in consequence of this victory, the Philistines made no more such incursions into the coasts of Israel. The following words: "and the hand of the Lord was against the Philistines all the days of Samuel," are improperly restricted to the period of his active judgeship (Lyra, Brent, Nägelsb., Herz. XIII. 403 sq.); since Samuel, according to ver. 15, judged Israel all the days of his life, they must be understood of his whole *life-time*. During this time the Philistines continued to occupy the land (ix. 16; x. 5; xiii. 5, 13), though the occupation was territorially restricted. The continuance of the Philistine oppression is presupposed in these words themselves: "the hand of the Lord was against the Philistines," comp. xiv. 52. After the victory at Mizpah they could gain no more

* [The word here employed (נָחַס), meaning originally "to humble," is also frequently used in the sense of "subdue" and it is better so to understand it here, and not, as Erdmann takes it, in the sense of a humiliation from their perception of the miraculous intervention of God.—In this sentence the words "of the enemy" are not in the German, probably from typographical error; the sense requires some such insertion.—Tr.]

territory, and in Israel's battles with them, however much of the land they still held, the hand of the Lord was mighty against them so long as Samuel lived, therefore during Saul's reign also, since Samuel died only a short time before Saul; the help of the Lord against these mightiest foes of the land continued during Samuel's life-time. See Introduction, p. 9 sq. Thus is intimated the mediating position which Samuel in this respect also assumed between God and the people of Israel as their representative and intercessor.

Ver. 14. A further consequence of the victory was the regaining of the cities which belonged to the land of Israel with the territories appertaining to them, lying on the Philistine frontier from Ekron to Gath. These two cities are not included, but indicate on the Philistine side the direction and limits of the space in which the Israelites regained the lost cities and territories. The sense is: "Israel recovered their cities which lay on the Philistine borders, reckoning those borders from Ekron to Gath" (Seb. Schmid). Finally, a consequence of the abasement of the Philistines was the peace between Israel and the Amorites. These "are mentioned here, because they were in the region in question next to the Philistines the mightiest enemies of Israel, comp. Josh. x.; Judg. i. 34 sq." (Thenius). According to the latter passage (Judg. i. 34) they "especially forced the Danites back out of the plain into the mountains" (Keil).*

Vers. 15-17. Summary view of Samuel's judicial work. Ver. 15 gives the duration of his office; that the latter dates from the day of Mizpah (Keil) is by no means certain; but its precise commencement is not stated. All the days of his life denotes the period up to his death. His sons were his assistants up to the establishment of the kingdom. During Saul's government he kept unchanged the position of a prophet, who employed the authority of the divine will for the direction of the national life, the mediating priestly position between God and the people; but he also, as last Judge, held in his hands the highest control of the theocracy and the kingdom.

Ver. 16 sqq. The way in which he fulfilled the duties of the office. He went round every year, holding court at three places: Bethel, Gilgal and Mizpah. These were at the same time holy places, in which Jehovah was worshiped, where therefore the people could be more easily brought together in large assemblies, and those who desired legal decisions could more easily meet Samuel. Ewald's supposition that Samuel visited one of these places at each of the great annual feasts is properly objected to by Thenius, with the remark "that at that time there was hardly a regular feast." The question whether this Gilgal was the old place in the Jordan-valley between the Jordan and Jericho (Josh. iv. 19), or the one southwest of Shiloh near the Jerusa-

lem-road, now Jiljilia (Deut. xi. 38; 1 Kings ii. 1), must be decided in favor of the former, for the reason that Samuel would certainly choose for such assemblies the place which was consecrated by its historical association and its religious importance. The order of the names here does not warrant us in deciding (Keil) in favor

of the other, the northern Gilgal.—*כָּל־מְקוֹמָם* [Eng. A. V.: "in all those places"] must be taken as local Accus., and *וְהָיָה* as Acc. particle.

It cannot here mean "near," "it is used indeed to express the proximity of one place to another (Judg. iv. 11; 1 Kings ix. 26), and still oftener of things or persons to persons, but not that things or persons are close by places, for which we find only *בְּ* or *בִּ* (Josh. xxiv. 26; Judg. xviii. 3)" (Böttcher).—Ver. 17. From his circuits Samuel returned always to Ramah. Here was his permanent residence as householder. In respect to his work there, we have two brief statements: 1) he acted as judge, when he was not absent on his circuit. (On *בְּיָמָיו*, Ew., Gr., § 138 a: "the *א* of the Perf. becomes *א* only in pause, except once in 1 Sam. vii. 17.") His judicial labors were therefore uninterrupted. 2) There he built an altar to the Lord.—The priesthood had declined, the central sanctuary was broken up; instead of the local and the institutional-personal uniting point in the high-priest, Samuel forms from now on for the religious life and service also of Israel the personal centre consecrated by God's choice and guidance. His priestly work continues along with his judicial, both embraced and supported by the prophetic. Besides the already-existing holy places, where prayer and sacrifice were offered to God, he makes his residence a place of worship. The direction and furtherance of matters of religious life and worship is in his hands. Having effected a thorough reformation of the deep-sunken theocratic life on the basis of the renewed relation between God and the people, he now proceeds vigorously, as judge, priest and prophet, to build it up and finish it on this foundation.

HISTORICAL AND THEOLOGICAL.

1. On the significance of the burnt-offering as a whole offering, see on ver. 8. It is the *sacrificium latreuticum* [latreutic sacrifice, or sacrifice of service], since, by the complete consecration of the animal, it denotes, for the individual and the nation, the complete consecration and devotion of the whole life to the Lord. The burnt-offering has a propitiatory significance for the offerer in a general way (not, however, in respect to particular offences which require special expiation), on which see Oehler in Herz., R. E. X. 635. The fresh, tender, sucking lamb, which was used in the offering at Mizpah, was intended, perhaps, to set forth how the people, new-born by their conversion, should, in the first freshness of their new life, dedicate themselves wholly and undividedly to the Lord, to be His property and serve Him. The conjunction of the burnt-offering with prayer is founded on the fact, that both express the same disposition of complete consecration of the heart to God.

* [The name "Amorite" is given to various tribes on both sides of the Jordan, and either the race was a widely extended one, or the name is sometimes used in a general way for the inhabitants of Palestine. The word is now generally held to mean "mountaineers" (Num. xiii. 29), and is by some supposed to be a local, rather than a tribal designation, but in Judg. i. 34 the Amorites seem to be dwellers in the plain. Apparently they had been at war with the Israelites before Samuel's victory.—Ta.]

2. The *sacrificial service*, together with *prayer*, was conducted for the whole people by *Samuel* (as formerly by *Moses*, Ex. xvii. 9; xxxii. 25 sqq.), though he was simply a *Levite*, and not a *priest*; for he acted as mediator between God and His people by virtue of His prophetic character and work alone. He therefore filled the office of priest in an extraordinary way, sentence of rejection having been passed on its legal incumbents. On Samuel's further priestly work in offering sacrifices at the holy places of the land, comp. ix. 12; x. 8; xi. 15; xiii. 8 sqq.; xvi. 2 sqq. Samuel exercised the priestly function of prayer and intercession elsewhere, xii. 16 sqq.; xv. 11, 35.

3. In the period of the Judges the *prophetic* work was completely (with the single exception of *Deborah*, Judg. iv. 4 sqq.) separate from the *judicial*, and the former was as good as absorbed in the latter; both are again united in the person of Samuel, in that he thus shows how the external guidance of the covenant-people can and ought to rest essentially only on an internal, religious-legal foundation. "As he is thus the founder of the kingdom in its genuine theocratic form, so is his priestly work also the preparation for the flourishing condition to which the cultus attained in the Davidic-Solomonic period; it was necessary to break with the law-opposing priesthood of *Eli* and his race, in order that the establishment of a true priesthood, as it was new-formed under *David* and *Solomon*, might become possible" (*Hävern., Vorles. über bibl. Theol.*). The basis for this was given in the Law itself by its teaching of the ideal priesthood, which was to find its realization in the whole people, comp. Ex. xix. 6: "Ye shall be to me a kingdom of priests." Like *Moses*, who during the seven days of the consecration of the ordinary priests, acted as priest (Lev. viii.), and with priestly petition interceded for the people with the Lord (Ex. xvii.; xxxii. 31, 32; Ps. cvi. 23), so Samuel also, on the ground of this ideal priesthood, whose essential elements were sincere union and communion with God, the might of faith, and the gift of the Holy Spirit and the power of prayer, had the divinely-given right, under existing circumstances, when the institution of the priesthood had sunk and left a terrible gap, to discharge the duties of the ordinary priesthood in sacrifice and prayer; and the first exercise of this priestly calling, to represent the people before God with intercession and prayer, was at the request of the people themselves who through him had been turned to God. See the two-fold testimony of the Scripture to Samuel's power in prayer, Ps. xcix. 6; Jer. xv. 1, and comp. Sir. xlv. 19 sqq. As to his subsequent praying, see viii. 6; xii. 16-23; xv. 18.

4. The monument between *Mizpah* and *Shen* represents an important epoch in the history of Samuel. What he, and through him the Lord, had hitherto done for Israel stamped him as the great reformer of the Theocracy, and secured the restoration of a united national and theocratic life in its fundamental characteristics, and on the most essential foundations. The victory over the *Philistines* supplied the capstone. In all that happened up to this victory and the consequent freer position of the people over against

the world without, he recognizes the Lord's help, setting forth this recognition in the humble acknowledgment "hitherto," etc., while he at the same time points to the future, and shows the need for further help from the Lord in respect to what is still to be done. The stone *Ebenezer* is a monument of those revelations of the might and the grace of the living God, occasioned by sin and penitence, wandering and return, which are the impelling power in the whole political history of the Old Covenant.

[Wordsworth: What a contrast between the event now recorded at *Ebenezer*, and that recorded as having occurred a few years before at the same place (1 Sam. iv. 1)! At that time Israel had the ark with them, the visible sign of God's presence; but the Lord Himself had forsaken them on account of their sins; . . . the priests were slain, and the ark was taken. Now they have not the ark, but they have repented of their sins, and Samuel is with them, and the Lord hearkens to His prayers, and the *Philistines* are smitten. . . . Hence it appears that outward ordinances are of no avail without holiness, and that God can raise up *Samuels*, and endue them with extraordinary graces, and enable them to do great acts, and give comfort and victory to the Church of God by their means.—Tr.]

5. On the total significance of Samuel's position and work at this epoch of the development of the Old Testament history, see the remarks in the preceding exegetical elucidations.

HOMILETICAL AND PRACTICAL.

Vers. 7-14. *Need teaches to pray: 1) Whom?* Only him who (a) lets himself be drawn by need with penitent heart and believing mind unto God, in order to seek help from Him, and (b) despairs of helping himself by his own power, and relies only on God's hand; 2) *How?* (a) heartily, (b) unceasingly; 3) *With what result?* (a) God hears, (b) God delivers from the need.

[Ver. 7. HENRY: 1) How evil sometimes seems to come out of good. The religious meeting of the Israelites at *Mizpah* brought trouble upon them from the *Philistines*, which, perhaps, tempted them to wish they had staid at home. . . . So when sinners begin to repent and reform, they must expect that Satan will muster all his force against them. 2) How good is at length brought out of that evil. Israel could never be threatened more seasonably than at this time, when they were repenting and praying . . . bad policy for the *Philistines* to make war upon Israel at a time when they were making their peace with God. . . . Thus He makes man's wrath to praise Him.—Tr.]

Vers. 8-10. *The power of believing prayer in threatening peril: 1) As an earnest pressing to the heart of God in view of the greatness of the peril; 2) As a constant supplication for His help in view of the tardiness of help in the midst of peril; 3) As a perfect self-devotion to the Lord in view of the ever-increasing peril.*

Vers. 7-12. *The life of prayer in communion with God: 1) Calling on the Lord; 2) Answer from the Lord; 3) Thanksgiving to the Lord.*

[Ver. 9. ("And Samuel cried . . . and the Lord answered him"). *Samuel's power in prayer.* 1) Asking such great things; 2) Answered so

promptly. Note that Samuel was himself the child of prayer. Also that "the forty years' domination of the Philistines over Israel (Judg. xiii. 1) could not be overthrown by the supernatural strength of Samson, but was terminated by the prayers of Samuel" (Wordsworth). As Abraham was the great pattern of faith and Job of patience, so Samuel appears to have been always afterwards regarded as a grand example of power in prayer, Ps. xcix. 6; Jer. xv. 1.—Tr.]

Ver. 12. *The cry, Ebenezer, Hitherto hath the Lord helped us*, a cry 1) Of thankful recollection of past experiences of the Lord's help (*hitherto!*); 2) Of humble testimony before the Lord, that nothing has been done by our power, and that His help alone has maintained and preserved our life; 3) Of confident hope, in view of further need of help to the same end.

"Here I raise my Ebenezer,
Hither by Thy help I'm come;
And I hope, by Thy good pleasure,
Safely to arrive at home."

[These well-known lines are given as equivalent to a German hymn which Erdmann refers to but does not quote.—Tr.]

[*Samuel a pattern to religious Reformers*: (1) In early life, amid evils he could not cure, he yet gained the confidence of all (chap. iii. 19-21; iv. 1; xii. 2-4). (2) After long waiting he saw and seized the opportunity of effecting a reformation (vii. 2, 3). (3) He put the inward first, but insisted also on outward reform (vers. 3, 4). (4) He did not rely on preaching alone, but was much in prayer (vers. 5, 8, 9). (5) He gave all the glory to God (ver. 12). (6) He strove by wise and faithful administration to make the reformation permanent.—Tr.]

SECOND PART. SAUL.

CHA. VIII.-XXXI.

FIRST DIVISION.

ESTABLISHMENT BY SAMUEL OF THE ISRAELITISH KINGDOM
UNDER THE RULE OF SAUL. CHAPS. VIII.—XII.

FIRST SECTION.

The Preparations. CHAPTERS VIII. IX.

I. *The Persistent Desire of the People after a King conveyed through their Elders to Samuel.*

CHAP. VIII. 1-22.

- 1 And it came to pass, when Samuel was old, that he made his sons judges over
- 2 Israel. Now [And] the name of his first-born was Joel,¹ and the name of his [the]
- 3 second Abiah²; they were judges in Beersheba. And his sons walked not in his ways, but turned aside after lucre,³ and took bribes, and perverted judgment.
- 4 Then [And] all the elders of Israel gathered themselves together, and came to
- 5 Samuel to Ramah, And said unto him, Behold, thou art old, and thy sons walk
- 6 not in thy ways; now make us a king to judge us like all the nations. But [And]
- 7 the thing displeased Samuel when they said, Give us a king to judge us. And Samuel prayed unto the Lord [Jehovah]. And the Lord [Jehovah] said unto Samuel,
- 8 Harken unto the voice of the people in all that they say unto thee; for they have not rejected thee,⁴ but they have rejected me, that I should not reign over them.
- 8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken [forsaking]⁵ me

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 2. That is "Jehovah is God"—the only God (יְהוָה — יְהוָה — יְהוָה for יְהוָה, Jahveh), a name borne by several persons in O. T., and said by Schrader to occur on the Assyrian inscriptions as name of a king of Hamath, Jahu, borrowed, no doubt, from the Israelites.—Tr.]

² [Ver. 2. That is, "my father (or, simply, father) is Jah, Jahu, Jahveh, Jehovah." The word יְהוָה means the "second," not of Samuel, but of Joel.—Tr.]

³ [Ver. 3. רָכָה is sometimes "profit" in general, as in Gen. xxxvii. 26, but usually "unjust gain," as here. The Targ. renders "mammon (mammon) of deceit," see Luke xvi. 9. In Talmud and Targ. mammon means "money," "riches," and Augustine (*Quest. Evan.* 34) says that it was the Punic word for "money." It is not found in Heb., and its origin is obscure.—Tr.]

⁴ [Ver. 7. Better: "not thee have they rejected, but me have, etc."—Tr.]

⁵ [Ver. 8. Literally: "according to all . . . they have done . . . and have forsaken me and served, etc." The 1st consec., according to Heb. usage, introduces an appositional explanatory phrase, properly rendered by Eng. particip. On the Sept. insertion of "to me" after "have done," see Exeg. Notes in loco.—Tr.]

- and served [serving] other gods, so do they also [*om.* also] unto thee [*ins.* also].
- 9 Now therefore [And now] hearken unto their voice; howbeit [*om.* howbeit] yet protest solemnly unto [solemnly warn]⁶ them, and show them the manner⁷ of the king that shall reign over them.
- 10 And Samuel told all the words of the Lord [Jehovah] to the people that asked
- 11 of him a king. And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen [put them in his chariot and on his horses⁸], and some [they] shall run before his chariots [chariot]. And he will appoint⁹ him captains over thousands and captains over fifties, and will set them [*some he will set*] to ear [plough] his ground, and to reap his harvest, and to make his instruments of war and [*ins.* the] instruments [equipment] of his chariots. And he will take your daughters to be confectionaries [perfumers],¹⁰ and to be [*om.* to be] cooks, and to be [*om.* to be] bakers. And he will take your fields, and your vineyards, and your oliveyards, *even* [*om.* even] the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your men-servants, and your maid-servants, and your goodliest young men [oxen],¹¹ and your asses, and put them to his work. He will take the tenth of your sheep; and ye shall be his servants. And ye shall cry out in that day because of your king which [whom] ye shall have chosen you, and the Lord [Jehovah] will not hear you in that day.
- 19 Nevertheless [And] the people refused to obey [hearken to] the voice of Samuel.
- 20 And they said, Nay, but we will have a king over us; That [And] we also may [will] be like all the nations, and that [*om.* that] our king may [shall] judge us, and go out before us, and fight our battles. And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord [Jehovah]. And the
- 22 Lord [Jehovah] said to Samuel, Harken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

⁶ [Ver. 9. *וְעַתָּה* is restrictive-adversative, "yet," "nevertheless;" *וְ* is the subst. conjunct, "that," introducing the following affirmation. The verb means literally "testify to them," the word "solemnly" well expresses the force of the Inf. Abs.—T_a.]

⁷ [Ver. 9. *וְעַתָּה* is "judgment," then "law," then "right, privilege," but also "manner," and this last is preferable here, because Samuel states what the king will do, not what he will have the right to do. His "manner" will be the "law" as determined by himself.—T_a.]

⁸ [Ver. 11. The word signifies either "horses" or "horsemen," the former better suits construction and context.—T_a.]

⁹ [Ver. 12. Lit. "and to appoint," Inf. dependent on the verb "take" in ver. 11. The *vss.* vary greatly in the designation of the officers here mentioned, and some critics would read (with Sept.) "hundreds" instead of "fifties," as being the more usual and natural. This is, however, a ground of objection to the change (from the harder to the easier), and there is no sufficient reason for abandoning the Heb. text.—T_a.]

¹⁰ [Ver. 13. The word *רֹקֵחַ* is used to express the preparing of fragrant ointments (Ex. xxx. 22-35), and the noun is here best rendered "ointment-makers," so Sept., Vulg., Erdmann, Philippson, and others. The Syriac renders "weavers" (websters) as if it read *רֹקְמָא*, and the Chald. has the general designation "servants" (comp.

Arab. *ragaka*, "provide for"). The Heb. text is to be maintained. The Eng. word "confectionary" (=confectioner) formerly included the making of ointments and spiced preparations, see Ex. xxx. 35, Eng. A. V., but would now convey an incorrect idea here.—T_a.]

¹¹ [Ver. 16. The reading "oxen" instead of "young men" (*בָּקָר* for *נְעָרִים*) seems required by context, and is given by Sept., and adopted by Erdmann and others. Maurer admits the bearing of the context, but keeps the text on the ground of the *טָלִיִּם*; but *טָלִיִּם* is applied to oxen in Gen. xii. 26, and to flesh of beasts in Ex. xxiv. 4 (in ver. 5 Ezek. uses *בָּקָר* of the flock), and may be here understood of oxen.—T_a.]

EXEGETICAL AND CRITICAL.

VER. 1-3. *Samuel's sons*, Joel and Abiah, associated with him as judges over Israel.—The reason here given, why Samuel made his two sons judges, is his age, for which his work, as sketched in vii. 15-17, had become too hard. The two sons, Joel and Abiah, are also mentioned in 1 Chr. vi. 13 [Eng. A. V. ver. 28], where, however, in the masoretic text, the name of the first has fallen out.* [These names may be taken as indi-

* [The *Vashni* in 1 Chr. vi. 13 (28) is the same word as that rendered "second" in this passage.—T_a.]

cations of the father's pious feeling. The first, Joel, "Jehovah is God," was, not improbably, a protest against the idolatry of the Israelites. Hebrew names thus frequently serve as historical finger-signs, pointing out prevailing tendencies or modes of feeling at certain times. Comp. Ichabod (1 Sam. iv. 21, 22), Saul's sons Meribbaal (Mephibosheth) and Ishbaal (Ishbosheth), David's sons (2 Sam. iii. 2-5), Manasseh the King, Mulachi. The name of Samuel's second son, Abiah, "Jehovah is father," expresses trust in the fatherhood of God, an idea which hardly appears in O. T. except in proper names. "It records, doubtless, the fervent aspiration of him who first de-

vised it as a name, and, we may hope, of many who subsequently adopted it, after that endearing and intimate relationship between God and the soul of man, which is truly expressed by the words 'father' and 'child.' It may be accepted as proof that believers in ancient days, though they had not possession of the perfect knowledge of 'the mystery of God and of the Father and of Christ,' or of the doctrine of the Holy Ghost, nevertheless 'received the Spirit of adoption,' that God 'sent forth the Spirit of His Son into their hearts, whereby they cried, Abba, Father'" (Wilkinson, *Personal Names in the Bible*, page 169 sq.).—Tr.]—They acted as judges in *Beersheba*, "Well of the seven (that is, lambs), or of the oath" (Gen. xxi. 28-33), the spot consecrated by the Patriarchal history (Gen. xxii. 19; xxvi. 23; xxviii. 10), in the extreme south of the country, on the border of Edom, now Bir-es-seba ["Well of the seven, or of the lion"] (Robins. I. 337 [Amer. Ed. I., 204 sq.]).* Josephus (*Ant. VI., 3, 2*) adds, "in Bethel" after "judges," thus intimating that one son acted in the North, the other in the South, both together comprising the whole country in their judicial work, according to which Samuel had wholly retired; but against this is the previous statement that Samuel exercised his office "all the days of his life," and therefore his sons could only have been appointed by him assistants in the performance of duties which his old age rendered too arduous for him. Ewald's opinion that this addition of Josephus "*suits so well*," that "he must have gotten it from a still better account in the histories of the Kings," is a mere surmise, over against which we may put with equal right the opinion that Josephus was indebted for this addition (Nägelsb.) to his "very lively fancy" (Then.), and that the Masoretic text *fits in so well* with the whole historical situation, that the integrity of the passage cannot be assailed. Since, on the one hand, our attention is directed to Samuel's age,† which compelled him to make his sons judges, while yet he did not lay down his office, and, on the other hand, the desire after a firm and energetic royal power was based on the dangerous condition of the country by reason of foreign enemies, it appears that Samuel, in order to lighten the burden, set his sons as judges in a part of the land, and in the part which occasioned the greatest difficulties and exertions, that is, the southern. Ver. 3 affirms that this measure was a failure. In consequence of the division of the judicial power between the father and the sons, the authority of the office was so debased in the eyes of the people by the crimes of the latter, as the sacerdotal dignity was by the sons of Eli, that the desire for a higher authority to guide the people found utter-

ance.—They took bribes and perverted judgment.—They thus transgressed the law of the Lord (Ex. xxiii. 6, 8; comp. Deut. xvi. 19), and destroyed the foundation of the judicial office as the office for the administration of right and justice. Their official unfaithfulness is contrasted with their father's walk: they walked not in his ways.—This fact or judgment alone is given, and Samuel is not, like Eli, charged with the blame of his sons' misconduct. The words: they inclined or turned aside (namely, from the ways of their father*) after lucre, exhibit the roots of their wicked official procedure in a mind directed to gain. Luther gives the correct sense: "they turned aside to covetousness."

Vers. 4-9. *The demand for a king*—vers. 4, 5, how it was made, ver. 6, how it was received by Samuel and carried before the Lord, vers. 7-9, how he, and through him the people, was instructed concerning it by the Lord.

Vers. 4, 5. "All the elders of Israel" assemble in Ramah, Samuel's judicial seat. Thus the whole nation is in motion against the existing condition of things; it appears before Samuel officially and formally in the body of its representatives. Two things they adduce as ground of the demand which they wish to make: 1) Samuel's age, that is, the lack of vigor and energy in the government, which, with his advancing age, made itself perceptible to the whole nation, and was not supplied by the assistance of his sons, which he had for that reason (ver. 1) called in; 2) the evil walk, the misgovernment of his sons, the moral and legal depravation which they produced. The demand is: **Make us a king** (Acts xiii. 21); and two things are added: 1) in reference to his judicial work: *he was to judge*; the royal office was to take the place of the judicial, and so the meaning of the demand is a complete abrogation of the hitherto existing form of government under judges; 2) in reference to the royal-monarchical constitution of the surrounding nations: the Israelitish constitution is to be like that (פֶּן). After the words "as all the nations," we must supply "have such a one." Israel will not be behind other nations in respect to the splendor and power of royal rule. The accordance of the last words: "like all the nations" with Deut. xvii. 14 is to be noted.—In ver. 6 two things are said of Samuel's conduct in reference to this demand. First, that he received it with *displeasure* (נִכְסָם), properly: "the thing was evil in the eyes of Samuel"). But the cause of his displeasure is expressly said to be, that they made the demand: "Give us a king to judge us." He did not, therefore, take it amiss that they blamed the wrong-doing of his sons, nor that they referred to his age, and thus intimated that he was no longer able to bear the whole burden of the office, while his sons did evilly. What displeased him was the expression of desire for a king as ruler. How far and why this demand was the occasion of his displeasure appears from the connection. From the words of Samuel (xii. 12) we see 1) that the people, pressed anew by the Ammonites, demanded a king who should give them the protection against enemies, which was not expected

* [Beersheba (a mere watering-place in the Patriarchal time) was probably at this time a place of some importance from the trade between Egypt and Asia. It was re-settled after the exile, was a large village with a Roman garrison in Jerome's time, and now exhibits only scattered ruins. Two large, and five small wells are still to be seen. The name does not occur in the New Test. See Robins. *ubi sup.*, Smith's *Bib. Dict.*, s. v.—Tr.]

† [If Samuel was born B. C. 1146, he would be sixty years old at the third battle of Ebenezer, 1066, and now, say ten years later, seventy years old. This would leave twenty years for Saul's reign up to B. C. 1066, when David was made king in Hebron.—But it is possible that these dates may have to be put forward some years.—Tr.]

* [Or, from the ways of truth.—Tr.]

from the aging Samuel; 2) that, in this demand, they left out of view the kingdom of God in their midst, turned away their heart from the God who had hitherto as their almighty king so often saved them from the power of the enemy, and put their trust in an external, visible kingdom as means of safety and protection against their enemies, over against the invisible royal rule of their God, whose instrument, Samuel, they rejected. The same thing is expressed in the words of Samuel, ch. x. 18, 19. In both passages, however, Samuel's discourse is an echo of the word of God Himself, imparted to him in answer to the question which he had asked God in prayer. This, namely, is the *second* important factor in Samuel's procedure: **He prayed to the Lord.** Deeply moved by the sin which, in this demand, the people committed against the Lord as their king (and this was the real occasion of his displeasure and unwillingness in reference to the desired revolution in the political constitution, which was connected with the rejection of himself as representative and instrument of the divine government), he carried the whole matter before the Lord in prayer, and, in this important crisis also of the history of his people, who would no longer be guided by him, showed himself the humble, consecrated man and hero of prayer.—In vers. 7-9 we have the declaration, in which the Lord *instructs* Samuel as to the question of his prayer, and at the same time *decides* on the demand of the people. Prayer was the best means by which Samuel could learn the purpose and will of God in reference to this demand of the nation. The words: **Hearken to the voice of the people**, express the divine fulfillment of the people's request. Here a discrepancy might be supposed to exist between this statement and Samuel's reception of the request in ver. 6. But the appearance of such a discrepancy vanishes before the following considerations. An earthly-human kingdom could not at all, merely as such, stand in opposition with the revealed theocratic relation of the covenant-God with His people, in which the latter (Ex. xix. 5 sq.) were to be His property and a "kingdom" of priests, and He was to be their king (comp. Ex. xv. 18: "Jehovah is king forever," with Ps. xlv. 5; lxviii. 25; lxxiv. 12; x. 16). For, if hitherto under the Theocracy chosen instruments of the Lord, like Moses, Joshua and the Judges, were the leaders of the people, governing them by His law, in His name and according to His will, then also a leader and governor of the people, depending solely on God's will, governing solely in His name, and devoted to His law, intended and desiring to be nothing but the instrument of the invisible king in respect to His people, might rule over them with the power and dignity of a king. A king, as God's instrument, chosen by God the royal ruler of His people out of their midst, could no more stand opposed to the fundamental idea of the theocracy, than all the former great leaders and guides of the people, who were chosen by Him for the realization of His will. This conception of the absolute dependence of an earthly-human kingdom in Israel on the invisible King of the nation is expressed in the so-called law of the king in Deut. xvii. 14-20. As to the theocratical idea

of a king, comp. Gen. xvii. 6, 16; xxxv. 11; Num. xxiv. 17. There is little occasion to suppose a contradiction between this idea of a theocratically-conditioned Israelitish kingdom and the Theocracy in Israel, when we consider the *need* of a unifying power for the whole national life *within* and *without*, as in Gideon's time against the Midianites (Judg. viii. 22, 23), and now, in the time of the aged Samuel, both against the arbitrary rule and legal disorder of his sons, and against the Ammonites (xii. 12) and the Philistines (ix. 16). If Israel's desire for a king had been in itself opposed to the theocratic principle, Samuel would not have carried the matter to the Lord in prayer, but would have given a decided refusal to the Elders, and the divine decision would not have been: "Hearken to the voice of the people, make them a king" (ver. 22). But the reason of Samuel's necessary displeasure at this desire clearly appears from the judgment passed on it in the divine response: **they have not rejected thee; but they have rejected me, that I should not reign over them.**—In their request for a king, they did not assume the attitude of heart and of mind to the Lord, which was proper for them as His people, towards Him as their sole and exclusive ruler. They put out of sight the divine rule, to which, in view of its mighty deeds in their history, they ought to have trusted implicitly, that it would extend to them the oft-verified protection against external enemies and maladministration of the office of Judge; this protection they expect from the earthly-human kingly rule, instead of from God; instead of crying to God to give them a ruler according to His will, they demand from Samuel that a king be made according to their will and pleasure; instead of their holy civil constitution under the royal rule of their covenant-God, they desire a constitution under a visible kingdom, as they see it in the heathen nations. This was a denial of that highest truth which Gideon once (Judg. viii. 23), in declining the royal authority offered him, held up before the people: "The Lord is your king." In rejecting Samuel's government, they rejected the rule of God, and, straying from the foundation of covenant-revelation to the standpoint of the heathen nations, they put themselves in opposition to the royal majesty of God revealed among them, and to the high calling which they had to maintain and fulfil in fidelity and obedience towards the holy and almighty God as their king and ruler. In ver. 8 is shown how this disposition and conduct had been exhibited in the history of the people from God's first great royal deed, the deliverance out of Egypt, till now, and how this new demand addressed to Samuel was only the old sin showing itself, the faithless and apostate disposition which had exhibited itself again and again up to this time. "With such a disposition the desire for a kingdom was a despising and rejecting of Jehovah's kingdom, and no better than forsaking Jehovah to serve other gods" (Keil, *in loco*). (It is not necessary to insert a Pron. "to me" after "they have done" (Thenius), since this is involved in the following words: "they have forsaken me"). In ver. 9 Samuel is again expressly instructed to yield to the desire of the people; but there is added the *twofold injunction*: 1) *bear witness against*

them, that is, attest and set before them their sin and guilt against me, and 2) announce to them *what kind of right the king*, who according to their desire shall rule over them like the kings of the heathen nations, will claim in the exercise of unlimited and arbitrary power, after the manner of those rulers. By the first the people are to be made to see how, in the *disposition of heart* in which they demand a king, they stand in opposition to the absolute, holy royal rule of their God, and to their own theocratic calling. The fulfilment of the people's desire after a king which had its root in an apostate and carnally proud temper, is in accordance with the same fundamental law of the Old Covenant, by which the holy God, on the one hand, judges Israel's sin as a contradiction of His holy will, but at the same time, on the other hand, uses it as a means for the realization of the ends of His kingdom, as an occasion for a new development of His revealed glory. The other injunction, to set before the people the *right* [or, manner] of the king they demanded, is intended to exhibit to them the human kingdom apart from the divine rule, as it exists among the other nations, with all its usual and established despotism, as the source of great misfortune and shameful servitude, in contrast with the freedom and happiness offered to the people under the despised Theocracy. Comp. ver. 18.

Vers. 10-18. *The right of the king.*

Ver. 10. **And Samuel told all the words of the Lord to the people.**—This declaration of Samuel was therefore essentially an exhortation to repentance, which set before the people that, by their desire for a king, they had principally rejected God's sole rule over them. Clericus: "Therefore God declares that He was despised by the Israelites, inasmuch as they were not content with the theocracy, which had heretofore existed."—The *mishtat* (מִשְׁטָט, "right," "manner") is here what pertains to the king in the maintenance of courtly state, and what he claims from his subjects, according to the custom of heathen rulers and to kingly usage; for it was with their eyes on the kings of other nations that the people had demanded a king. Joseph.: *τὰ παρὰ τοῦ βασιλέως ἐσόμενα, morem regis et agendi rationem* ["the manner of the king"]. Maurer: *id quod rex suo arbitrio vivens impune faciet* ["what the king, following his own will, would do with impunity"]. Clericus: "It signifies the manner of his life (ii. 13; Gen. xl. 13; Judg. xiii. 12),—not legal right (*jus*), for several unjust things are afterwards mentioned, such as were practiced by the neighboring kings, whom in fact the Hebrew kings afterwards imitated." Sept. *δικαίωμα* ["legal right or ordinance"]. The words: **he will take your sons . . . his chariot**, present a single comprehensive statement of the employment of the young men of the people in the royal court. The first sing. of the text "in his chariot" is to be retained (against Then., who, after Sept., Chald., and Syr., reads the Plu., and refers it to war-chariots), and the *chariot* is in both cases to be understood as the court and state-chariot, the service of which is described in accordance with the actual manner of oriental courts. In this there were 1) *Chariot-drivers*, who are referred to

in the words "he will put them in his chariot;" 2) *Riders*, indicated by the phrase "on his horses" (שָׂרָפִים is here "saddle-horse," as in 1 Kings v. 6 [Eng. A. V. iv. 26*])—"he will put them on his saddle-horses," and 3) *Runners*—"and they will run before his chariot." It is a description of the usual royal equipage of chariots and horses. Comp. 1 Kings v. 6 [iv. 26], 2 Sam. xv. 1.—Ver. 12 refers partly to *military service*, partly to *agricultural service*. "And to set"† depends on "he will take;" the twice-used לָ [“for himself”] indicates his purely selfish aim. The "captains over thousands and fifties"‡ represent the whole army in all its grades between these highest and lowest positions. For the charge of the "captain over fifty" comp. 2 Kings i. 9-14.—All the *tillage* of the royal possessions must be performed by them; it is described by its *beginning* and *end* (ploughing and reaping). To this is added the work of the royal artificers for war and peace.—Ver. 13. The daughters of the people will be employed in the service of the royal household. [Women were, in ancient times, cooks, bakers, and preparers of ointments and spices. This last work embraced the preparation of highly-seasoned food, meats and drinks, and of perfumed oils for anointing the body. The household of oriental princes is even now organized on a gigantic scale, and there are indications that a similar luxury was practiced by the nations who lived about the Israelites. All this, as well as the use of horses and chariots, though not absolutely forbidden in the Law, was contrary to its spirit.—Tr.] Vers. 14 sqq. describe the arbitrary dealing of the king with the property of the people in order to enrich his courtiers. קָרִים is properly "a eunuch," then any court-officer.—Vers. 16 sqq. The king will use the serving-classes also, *men-servants, maid-servants, and cattle*, for himself, and will take the tenth of the small cattle [sheep, etc.]. For "young men" (נָעָרִים) we must read "cattle" (בָּקָר) with Sept. (τὰ βοκόλια), since the young men are already included in the sons in ver. 11 [and the *men-servants* in ver. 16.—Tr.], and here both the juxtaposition of servants and animals and the correspondence between the two clauses, men, maids—oxen, asses (comp. Ex. xx. 17) would be destroyed by this inappropriate word. Small cattle are here named in addition to large cattle, to show how completely the king would claim their property for his own uses.—**And you shall be his servants.** These words include all that is said before; the loss of political and social freedom is connected with the kingdom which the people demand "as among the heathen nations." Thus the folly of their reference to the example of other nations is held up before them in contrast with the freedom and blessing, which they enjoyed under the rule of their invisible king, the living God.—Ver. 18. Their painful condition under such a government will be matter of un-

availing lamentation before the Lord. כִּלְפִי־נִי is not "because of your king," but properly "from your king," that is, to the Lord. It is herein

* [Eng. A. V. has here, not so well, "horsemen."—Tr.]

† [This is the literal translation. Eng. A. V. gives the sense more freely.—Tr.]

‡ [On the variations in the vs. as to these numbers, see "Text. and Gram." *in loco*.—Tr.]

hinted that they will wish to be delivered from the oppressive royal government. But the Lord will continue to shut His ears. Clericus: "God will not for your sake change the government of a master into the free commonwealth which you have hitherto enjoyed. The yoke once assumed you must bear forever." The evil which their own sin has brought on them they must bear—so divine justice ordains.

Vers. 19-22. *The result of the transactions between Samuel and the people.*—Vers. 19, 20. *The reply of the people* (through the elders). They "refused to hearken to Samuel's voice." The voice or address of Samuel contained enough to detach the people from their desire. Instead of this there follows, with a decided "no,"* the repetition of the demand: "There shall be a king over us." The dehortatory description of the royal privilege and custom among the surrounding nations is met with the declaration: "And we also will be as all the nations." In this there is an ignoring and denying the lofty position which God the Lord had given His people above all nations by choosing them as His people, and establishing His royal rule among them. The demand for a kingdom like that of other nations was an act of sin against the Lord, who wished to be sole king over His people, and had sufficiently revealed Himself as such in their former history. "*Judging*" and "*leading in war*" are summarily mentioned as representing the duties of the king to be chosen. Without and within, in war and in peace, he was to be leader and governor of the people.—Ver. 21 sqq. *Samuel's intermediation.* As mediator between God and the people he had hitherto striven with God in prayer, and with the elders of the people in earnest dealings and warnings concerning this important and eventful question. We see him wrestling anew with God in prayer; again he carries before the Lord in prayer the whole matter, as it now stands after the unsuccessful dealing with the people. God's answer is: *Make them a king.* The demand, made in sin, from a disposition not well-pleasing to God, is fulfilled. The element of sin and error must, in the history of the kingdom of God, aid in the preparation and realization of the divine plans and ends. Samuel dismisses the men of Israel to their homes. We must here read between the lines, that Samuel communicated the divine decision to the people, and, dismissing the elders of the people, took into consideration, in accordance with the Lord's command, the necessary steps for the election of a king. Following the sense, Josephus adds to the words of dismissal the following: "And I will send for you at the proper time, when I learn from the Lord whom he will give you as king" [Ant. VI. 3, 6].

HISTORICAL AND THEOLOGICAL.

1. The demand for a human kingdom like the kingdom in other nations, and its fulfilment, is one of the most important turning-points in the development of the Kingdom of God under the Old Covenant. Historically occasioned by constant danger from without, against which there was no one sufficient leader, and by the arbitrary and il-

legal procedure of the judges, it was more deeply grounded in the need (felt by the people and supported by public opinion) of a sole, continuous, and externally and internally firm and energetic rule. And this rule, even if it took the shape of royalty, needed not to be in conflict with the monarchical rule of God over His people (Ex. xix. 5 sq.; Judg. viii. 23; 1 Sam. xii. 12); for 1) the human king, if his relation to God's kingdom were rightly apprehended, need be nothing more than the instrument and representative of the theocratic kingdom; 2) from the Patriarchal time on, through the Mosaic period and that of the Judges till now, there had been defined hopes of and allusions to the rise of a mighty and glorious kingdom within the nation under the lead of the Divine Spirit Himself (Gen. xvii. 6, 16; xxxv. 11; Numb. xxiv. 17; comp. Deut. xvii. 14-20; Judg. viii. 23, ix. 22; 1 Sam. ii. 10, iii. 35); and 3) the existing government was no longer able to perform the duties incumbent on it. Ew. *Gesch. [History of Israel, 2, 606 sq.]*: "As, then, even under Samuel, in his latter years, the judicial office showed itself without and within too weak and unable to give permanent security, the time was at last come when the people must either submit to a more perfect human government, or perish irretrievably." The unfavorable decision on the demand given nevertheless by Samuel and in the divine declaration, refers to the sinful disposition of mind out of which the demand sprang—a disposition not trusting unconditionally in God's power, anticipating the plans of His wisdom and His chosen time, controlled by vain and proud desire to imitate the royal magnificences of the heathen peoples. "In this there was a two-fold ungodly element. 1) They desired a king instead of the God-established and nobly attested Judge Samuel. . . . The scheme is characterized as an injustice against Samuel, and therefore a sin against the Lord, who sent him, vers. 7, 8. 2) At the bottom of the people's desire for a king lay the delusion, that God was powerless to help them, that the reason of their subjection was not their sin, but a fault in the constitution, that the kingdom would be an aid in addition to God. This point of view appears oftener in the narrative than the first. Is. x. 18, 19; xii. The kingdom desired in such a mind was not a form of God's kingdom in accordance with revelation, but opposed to His kingdom." (Hengst. *Beit.* 3, p. 256 sq.) Calvin: "They ought to have waited patiently for the time predetermined by God, and not have given place to their own designs and methods apart from God's word. They ought not, therefore, to have anticipated God's purpose, but ought to have waited till the Lord Himself should show by indubitable signs that the foreordained time had come, and should direct their counsels. Moreover, though they recognized Samuel as a prophet, they not only did not inquire of him whether they were to have a king or not, but wanted him to aid in carrying out their design. They do not think of invoking God; they demand that a king be given them; they adduce the customs and institutions of other nations." Nevertheless, Samuel yields to the desire of the people, "because he knows that now God's time has come; but, at the same time, he does all that he can to bring the people to a consciousness of

* On the doubling of the γ in $\kappa\gamma$ see Ew. *Gr.*, § 91 d.

their sin." (Hengst. *ib.* 258.) The fulfilment of the demand for a human kingdom is distinctly granted by God, because, though as a human factor in the movement it is rooted in sin, yet, foreseen by God, it fits into His plan, and is to be the means of elevating and confirming the Theocracy in His people, and of laying the foundation for the further development of the nation's history, till the preparation should be complete for salvation in the person of Him, of whom the kingdom of Israel in David was to be the prefiguration and type. "Herein the law, which runs through the whole history of the development of revelation, repeats itself: by the guilt of the covenant-people God's arrangements for salvation reach a point where they no longer serve; then their guilt is revealed most strongly in open disobedience to God; but, in permitting what the people sinfully wish, God grasps the reins and directs events to a point, of which the people in their sinful blindness had thought nothing, so that He only the more glorifies Himself by the elevation of His revelation to a higher place." (O. v. Gerlach.)

2. We are not to think of the relation between the theocracy and the kingdom established through Samuel, as if the latter were an addition to the former "to aid it in accomplishing its task, and to supply what was lacking to the times," as if a "mixed constitution and rule" had arisen, and "out of a divine government" had come a "royal-divine government," a Basileo-Theocracy. Ew. *Gesch. [Hist.]* 3, 8. This conception of a co-ordinate relation does not agree with the governing principle of the theocracy, that God is and remains king of His people, that God's law and truth is the authority to which the kingdom must unconditionally submit, in dependence on which it is to govern as visible instrument of the theocracy in the name and place of the invisible king. The rejection of Saul, who would not pay unconditional obedience to God's rule, and the divine recognition of David's government as one which was thoroughly in unison with the rule of Israel's true king, their God and Lord, and which continued to prepare the way for its realization in the people, laying the historical basis for the future manifestation of the Messianic kingdom, confirm the view that the relation of the Israelitish kingdom to the Theocracy (as Samuel, under God's direction, founded it) was one of unconditional subordination; it was to be the instrument of the latter. The statement that there was an encroachment on the pure Theocracy in the fact "that Jehovah could no longer be the sole Lawgiver, that the earthly king must execute his will with unrestrained authority" (Diestel, *Jahrb. für deutsche Theol.*, 1863, p. 554) rests on an incorrect presupposition, since, according to the principle of the Theocracy, even the established monarchy was expressly subject to the legislative authority of the covenant-God, and both king and people must unconditionally conform their will to the will and law of God.

3. This history of the people's desire for a king and its fulfilment by God exhibits the relation of the divine will to the human will, when the latter stands sinfully opposed to the former. God never destroys the freedom of the human will. He leaves it to its free self-determination, but when it has turned away from His will, seeks to bring it back by the revelation in His word. If this

does not succeed, human perversity must nevertheless minister to the realization of the plans of His kingdom and salvation, and also, in its evil consequences, bring punishment, according to His righteous law, on the sin which man thus freely commits.

4. Samuel appears, in this crisis of Old Testament history, among the men of God whom the Bible represents as heroes in prayer, as Abraham, Moses, Joshua, David, Elijah. Speaking to the people, he represented God as his prophet; praying to God, he represented the people as their priestly mediator. Comp. Schröding, *Samuel als Beter* ("Samuel as a praying man"), in the *Zeitschr. für luth. Theol. u. Krü.*, 1856, p. 414 sq.

5. [The relation between this narrative of the demand for a king and the "law of the king," Deut. xvii. 14-20, requires a brief notice. It seems strange that Samuel, if he was acquainted with this law, makes no mention of it. There is no difficulty in his characterization of the demand as a rejection of the divine rule over them (Jehovah Himself (vers. 7, 8) does the same thing), for the sin was in their feeling and purpose, not in the demand *per se*, as Dr. Erdmann well brings out; and Samuel might have so spoken, if he had known that the Law contemplated the possibility of a regal government. The real difficulty lies in the fact that the narrative in 1 Sam. viii.—xii. seems to be unconscious of the law in Deuteronomy. Allowing much, it might be said, for the simple, unscientific, historical method of the times, in which quotations are rare, and things omitted which are commonly known, it would yet seem that there should be in the addresses of the people, of Samuel, and of Jehovah, some recognition of the fact that this was a thing which did not make its first appearance now, and some reference to the obligations imposed on the king in the Mosaic Law. But, is there no recognition in the later transaction of the earlier law? If we compare the two, we shall find the relation between them to be the following: the form of demand in Deut. xvii. 14 is given almost *verbatim* in 1 Sam. viii. 5, but the former adds "about me," while the latter adds the ground of the desire, "that he may be judicial and military head" for choice by Jehovah in Deut. (ver. 15), we have choice by the people in 1 Sam. (ver. 18); and by Jehovah (x. 24); the reference to horses is nearly the same in form in both, but in tone quite different, Deut. ver. 16; 1 Sam. viii. 11; on the other hand, the mention of returning to Egypt, of wives, silver and gold, and the study of the law (Deut. vers. 17-20) is not found in Samuel. It will be seen from this comparison, and still more from a comparison of the whole tone and drift in the two, that the act described here was probably performed without reference to the statute in Deut.; that the desire of the people was a natural, historical growth, and the course of events was determined by the circumstances of the time. So in the history of Gideon we see a similar unconsciousness of the Deuteronomic statute (though there is recognition of the theocracy), and a similar determination of action by existing circumstances. Where, then, was the Mosaic law all this time? and was Samuel ignorant of it? The answer to these questions seems to be suggested by the statement in 1 Sam. x. 25, in which there are three distinct affirmations: 1) "that Sa-

mucl told the people the law or manner of the kingdom, which is plainly different from the law of the king in chap. viii., and is most naturally to be identified with Deut. xvii. 14-17; 2) that he wrote this law in a book; and 3) that he put it somewhere in safe keeping. It seems probable, therefore, that we have here the *political adoption* of the essence of the Mosaic "law of the king" (which, in its prohibition of a return to Egypt, for example, has the stamp of Mosaic times). The law had been announced by Moses, transmitted through the priests, and was known to Samuel (though perhaps not generally known among the people). But it was a *permission* of royalty merely, not an injunction, and its existence did not diminish the people's sin of superficial, unspiritual longing for outward guidance, nor prove at first to Samuel that the time for its application had come. He therefore says nothing about it. But when the transaction is concluded, the king actually chosen, then he announces the law, and with obvious propriety commits it in its constitutional form to writing, and deposits it before Jehovah as a part of the theocratic constitution. Thus the history seems to become natural and intelligible when regarded as exhibiting Samuel's doubts as to whether the proper time had come for the historical realization of what Moses puts merely as a possibility. Apparently Samuel was not in sympathy with the movement, and seems to have felt after this that he had outlived his time.—TR.]

HOMILETICAL AND PRACTICAL.

Vers. 1-3. STARKE: Even good intentions do not always turn out well, but often fall through.—Upright parents cannot always be blamed for it, if their children turn out badly.—Avarice is a root of all evils, 1 Tim. vi. 9, 10; earnestly to avoid it is a great part of the wisdom of the righteous.—CALVIN: Parents should feel the duty laid upon them, amid great anxiety and sorrow, to pray to God for the prosperity of their children, and with earnest admonitions diligently to hold them to the task of making their life holy. They should earnestly beg God to lead and govern by His Holy Spirit the children whom He has given them, and to let the mercy which has been their own portion pass over to their children also, and to grant them the gift of perseverance and constancy. For if so holy and exalted a prophet was not spared the having such wicked and corrupt sons, how will it be with those who are far removed from his piety.

Vers. 4-6. STARKE: Even good things may sometimes be ill desired. A pious government is greatly pained when it traces among its subjects nothing but mere ingratitude.—CRAMER: When something disagreeable and repugnant befalls us, we can better bring it home to no one than to God; for He consoles the lowly, 2 Cor. vii. 6.—CALVIN: We ought, when anything is done or said against the honor of God, to be aroused and zealous, but not to suffer ourselves to be provoked

when in regard to ourselves or ours an injustice is done us.

Vers. 7-9. STARKE: What is done to servants of God, God accepts as done to Himself, Acts ix. 5.—BERLEB. BIBLE: God hears in manifold ways when we cry to Him for human guidance, and then we imagine we have obtained a great favor. But what a great misfortune it is when one draws himself off from the richly instructive guidance of the Lord, to allow Himself to be led by creatures which withdraw us from the guidance of God! Then from freemen, which we formerly were, we become mere bondmen, and can also rightly say, if only we are so happy as to forsake the human guidance: "O Lord our God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name" (Isa. xvi. 13). An upright guide like Samuel does not appropriate to himself the souls of men, but guides them to God, and serves only the purpose of bringing them to Him.—WUERTEMB. BIBLE: Old sins are not forgotten with God, if they are all the time kept up, and not repented of (Ex. xxxii. 34).—SCHMID: The fountain of all sins is in not fearing God; and he who fears not to sin against God, also fears not to sin against men.—Ver. 9. SCHMID: If God has cause enough to punish, yet out of His long-suffering He will also have cause enough merely to chide and admonish (Hos. xi. 8, 9).

Vers. 15, 16. BERLEB. BIBLE: If we owe so much to the earthly king, what do we not owe to the heavenly king? O Thou King of Glory, do but come and reign over us! Let Thy kingdom come to us! Lift up your heads, ye everlasting doors, and the King of Glory shall come in.—[Ver. 18. *Cries that will not be heard:* 1) Self-will often brings us into distress. 2) This distress makes us cry to the Lord. 3) Such cries the Lord does not promise to hear.—TR.]—Ver. 19. SCHMID: Among wretched men there is no constancy save in wickedness (Isa. v. 18).—CALVIN: We learn here how God, according to His righteous judgment, blinds men and gives them up to error, when they persistently go after their foolish and perverse desires. Therefore we ought to learn from this example to be wise, that when we are entangled in sore temptations, we may not give too much room to our own plans and thoughts, as if they rested on a firm foundation and were wholesome. We will beg God to rule us by His Spirit, and not to give us over to ourselves, and not even in the least to suffer us to depart from His Word, but rather work in us that that Word may maintain its dominion over us, and we may rejoice in its guidance.—Ver. 21. STARKE: A Christian should bemoan and tell his need to no one rather than to the faithful God, and learn from Him how he shall rightly behave himself.—Ver. 22. S. SCHMID: God's forbearance should not confirm men in wickedness, as if it were well done, but should lead them to repentance, that they may at last recognize their unrighteousness (Ps. i. 21).

II. Samuel meets Saul and Learns that he is Destined by God to be King over Israel.

CHAPTER IX. 1-27.

- 1 Now [AND] there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah,¹ [i.e. the son of²] a Benjamite, a mighty man of power.³ And he had a son whose name was Saul, a choice young man and a goodly [young and goodly⁴]; and there was not among the children of Israel a goodlier person than he; from the shoulders and upward he was higher than any of the people.
- 3 And the asses⁵ of Kish, Saul's father, were lost. And Kish said to Saul, his son, Take now one of the servants with thee, and arise, go seek the asses. And he passed through⁶ mount Ephraim [the hill-country of Ephraim], and passed through the land of Shalisha, but [and] they found them not, then [and] they passed through the land of Shalim [Shaalim], and there they were not, and he passed through the land of the Benjamites,⁷ but [and] they found them not. And [om. and] when they⁸ were come to the land of Zuph, Saul said to his servant that was with him, Come and let us return, lest my father leave caring for the asses and take thought for [be anxious about⁹] us. And he said unto [to] him, Behold, now, there is in this city a man of God,¹⁰ and he is an honorable¹¹ man [the man is honorable]; all that he saith cometh surely to pass; now let us go thither; peradventure he can [will] show us our way that we should go.¹² Then said Saul [And Saul said] to his servant, But, [And] behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God; what have we? And the servant answered Saul again and said, Behold, I have here at hand the fourth part of a shekel of silver, that will I give [and I¹³ will give it] to the man of God to tell [that he may show] us our way. (Beforetime in Israel, when a man went to inquire of God, thus he spake, Come and let us go to the seer; for he that is now¹⁴ called a prophet was beforetime called a seer.) Then said Saul [And Saul said] to his servant, Well said; come, let us go. So [And] they went unto the city where the man of God was.

TEXTUAL AND GRAMMATICAL.

- ¹ [Ver. 1. These names are given differently in the Sept. See Exegesis, *in loco*.—Ta.]
- ² [Ver. 1. This phrase is a somewhat strange one. The word "son" is found in Heb., Gr., Lat., Chald., omitted in Syr., Arab., and is probably a part of the text; but it is strange that it is not followed by a proper name, and suggests an omission or error in the following words, which, however, cannot now be determined. Before the first "Benjamin" Wellhausen suggests the insertion of "Gibeah of."—Ta.]
- ³ [Ver. 1. By Erdmann and others rendered "wealth," but not so well. See Exposition.—Ta.]
- ⁴ [Ver. 2. The word כָּנֵף is often used of youth merely, so that the rendering; "choice young man" (Erdmann, *auserslesen*), is hardly warranted. But, as it seems to differ from נָעָר (which is the word here used of the servant) in designating the vigorous time of youth, the phrase might be translated: "in the prime of youth and goodly."—Ta.]
- ⁵ [Ver. 3. Properly "she-asses."—Ta.]
- ⁶ [Ver. 4. Or: "he passed over into," and so in the other cases.—Ta.]
- ⁷ [Ver. 4. "The land of Jemini or the Jeminites," no doubt for "Benjaminites," the compound being resolved.—Ta.]
- ⁸ [Ver. 5. The remarkable variation of grammatical Number here and in ver. 4 has produced various readings in the VSS. and in a few MSS. The Sept. and Vulg. write plural throughout, while Chald., Syr. and Arab. make all the verbs "passed through" Sing., both apparently assimilations for the sake of simplicity. The harder reading of the Heb. is better retained.—Ta.]
- ⁹ [Ver. 6. The English phrase: "take thought for" (as in Matt. vi. 34), has now lost its sense of trouble and anxiety.—Ta.]
- ¹⁰ [Ver. 6. Elohim, without the Art., but here evidently for the true God of Israel. On the supposed difference between the arthous and anarthous use of the word, see Quarry on Genesis, and *Bib. Comm. in loco*.—Ta.]
- ¹¹ [Ver. 6. Properly, "honored," "esteemed."—Ta.]
- ¹² [Ver. 6. Perhaps, better: "on which we are going," or: "in respect to which we are going." To "go away" is usually הָלַךְ דֶּרֶךְ, and הָלַךְ דֶּרֶךְ is "on the side of the way;" in any case, however, the verb (which is a Perf.) is better taken as Pres. or Fut., and not as Past, as Erdmann renders. The VSS. also translate it past.—Ta.]
- ¹³ [Ver. 8. Sept.: "thou shalt give," which Wellhausen prefers; Chald., Syr., Vulg., Arab.: "we will give." These are probably variations for the sake of propriety.—Ta.]
- ¹⁴ [Ver. 9. Sept.: "for the people (הָעָם) formerly called the prophet the seer," an obvious and unfortunate misreading.—Ta.]

11 And [om. and] as they went up [were going up¹¹] the hill to [on which was¹²] the city, they found [came upon] young maidens going out to draw water, and said
 12 unto them, Is the seer here? And they answered them and said, He is; behold, he is before you [thee]; make haste,¹³ now, for he came to-day¹⁴ to the city, for
 13 there is a sacrifice of the people to-day in [on] the high place; As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat; for the people will not eat until he come, because he doth bless the sacrifice; and [om. and] afterwards they eat that be bidden. Now therefore [And now] get
 14 you up, for [ins. he¹⁵], about this time ye shall find him. And they went up into [to] the city; and [om. and] when they were come [As they were going] into the city, behold, Samuel came out [was coming out] against [towards] them, for [om. for] to go up to the high place. Now [And] the Lord [Jehovah] had told Samuel
 15 in his ear [had informed Samuel¹⁶] a day before Saul came, saying, To-morrow, about this time [About this time to-morrow] I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain [prince] over my people Israel, that he may [and he shall] save my people out of the hand of the Philistines; for I have looked upon my people,¹⁷ because their cry is come unto me.
 17 And when [om. when] Samuel saw Saul, [ins. and] the Lord [Jehovah] said unto [answered] him, Behold the man whom I spake to thee of! this same [the man of whom I said to thee, he] shall reign over my people.
 18 Then [And] Saul drew near to Samuel in the gate,¹⁸ and said, Tell me, I pray
 19 thee, where the seer's house is. And Samuel answered Saul, and said, I am the seer; go up before me unto the high place, for [and] ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that is in thine heart [and I
 20 will let thee go in the morning, and all that is in thy heart I will tell thee]. And as for thine asses, that were lost three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel [And to whom belongs all that is desirable¹⁹ in Israel]? is it not on [does it not belong to] thee, and on [to]
 21 all thy father's house? And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe²⁰ of Benjamin? [ins. and] wherefore then [om. then] speakest thou so to
 22 me? And Samuel took Saul and his servant, and brought them into the parlor [eating-room], and made them sit in the chiefest place among [and gave them a place at the head of] them that were bidden, which [and they] were about thirty²¹
 23 persons. And Samuel said unto [to] the cook, Bring the portion which I gave
 24 thee, of which I said unto thee, Set it by thee. And the cook took up the shoulder, and that which was upon it, and set it before Saul, and Samuel [om. Samuel, ins. he²²] said, Behold that which is left! set it before thee [what was reserved is

* [Ver. 11. A peculiar construction (מִן הַבֵּית) with Partecp., which occurs no less than six times in this chapter.

-Ta.]

* [Ver. 11. Literally: "the ascent of the city."—Ta.]

* [Ver. 12. Sept.: "Behold, he is before you, now on account of the day he is come to the city." They therefore attached the first letter of מִן הַבֵּית to the preceding word, and omitted the rest, and instead of הָיָא read הָיָא as in the latter part of the verse. Wellhausen urges the adoption of this second reading on the ground that we thus avoid the statement that Samuel had that very day come to the city from abroad, which seems inconsistent with vers. 23, 24, and says that the "hasten" of the maidens is unintelligible, based, as it is, on the fact that Samuel had just come. The "for," however, must not be pressed; it simply introduces the explanation of the eager maidens, and such usage is frequent in Heb. The other variation of the Sept. commends itself as natural and appropriate: "he has just gone into the city." The Sing. of the address in ver. 12 need not surprise us; the maidens direct their discourse chiefly to Saul, who was evidently the master (the Midrash says, because they were attracted by his beauty).—Ta.]

* [Ver. 13. The Heb. inserts an emphatic Accus., which it is desirable to retain in the translation, Eng. idiom, however, requiring the Nom.—Ta.]

* [Ver. 15. Literally: "uncovered the ear of Samuel," made a disclosure to him.—Ta.]

* [Ver. 16. Sept.: "the affliction of my people," a natural but unnecessary insertion.—Ta.]

* [Ver. 18. Instead of "gate" (שַׁעַר), Sept. and one MS. of De Rossi read "city" (עִיר), which suits the connection better.—Ta.]

* [Ver. 20. So all ancient VSS. and modern interpreters; Philippson, Wünscheuwerth, Erdmann, begrenzwerth, Cohen, objet désirable.—Ta.]

* [Ver. 21. In the Heb. "tribes," which is generally regarded as an error of copyist, though it might be understood as referring to families, see Num. iv. 13; Judg. ix. 12.—Ta.]

* [Ver. 22. Sept. has 70, instead of 30.—Ta.]

* [Ver. 24. The subject of the verb may be Samuel or the cook, and, on grammatical grounds, is more probably the latter, into whose mouth the words may be very well put, the "since I said" below not being in the Heb. text. Erdmann holds a different opinion; see Exposition, *in loco*.—Ta.]

set²⁶ before thee]; and [om. and] eat, for unto this time hath it been kept for thee since I said,²⁷ I have invited the people. So [And] Saul did eat with Samuel that day.

- 25 And when they were come [And they came] down from the high place unto [to] the city, Samuel [om. Samuel, ins. and he] communed [spake] with Saul upon the
26 top of the house [the roof]. And they arose early;²⁸ and it came to pass about the spring of the day [at day-dawn] that Samuel called [ins. to] Saul to [on] the top of the house [roof], saying, Up [Rise], that I may [and I will] send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad [on the
27 street]. And [om. and] as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us (and he passed on²⁹), but [and] stand thou still a while, that I may [and I will] show [tell] thee the word of God.

²⁶ [Ver. 24. This word (נָשָׂא) is taken by the ancient VSS. and Eng. A. V. as Impv., but better, with Erdmann, as Partop.—Ta.]

²⁷ [Ver. 24. On the text of this obscure passage see Exposition *in loco*.—Ta.]

²⁸ [Ver. 26. The Sept. text of vers. 25, 26, commends itself by its simplicity and concinnity: "into the city, and they spread (a bed) for Saul on the roof, and he lay down. And it came to pass," etc. See discussion in Exposition.—Ta.]

²⁹ [Ver. 27. This remark is lacking in Sept. Vat. (but not Alex.), Syr. and Arab., and is probably a gloss. The Syriac (as Wellhausen points out) adds a similar remark at end of ver. 3: "and Saul arose and departed, and took with him one of the servants, and departed to seek the asses of his father."—Ta.]

EXEGETICAL AND CRITICAL.

Vers. 1, 2. *Saul's family and person.*—The statement that Kish was the son of Abiel is opposed to that of 1 Chr. viii. 33; ix. 39, according to which Ner was the father of Kish, but agrees with 1 Sam. xiv. 51, according to which Ner was the father of Abner and the son of Abiel, and therefore the brother of Kish. This difference is not to be set aside by the arbitrary assumption that Ner in Chron. is not the father, but the grandfather, or a still remoter ancestor of Kish (Keil), but the statement in Chron. is to be corrected by this and xiv. 51. [Keil's supposition of an omitted name in the list is scarcely "arbitrary," since such omissions are elsewhere found in genealogical records. To construct Saul's genealogy it is natural to compare the various statements in the Scriptures, and attempt to make them accord. Bringing together Gen. xli. 2; 1 Sam. ix. 1; xiv. 51; 1 Chr. vii. 6-8; viii. 29-33; ix. 35-39, the following line may be made out: 1. Benjamin. 2. Becher. 3. Aphiah—perhaps same with Abiah. 4. Bechorath. 5. Zeror or Zur. 6. Abiel or Jehiel. 7. Ner. 8. Kish. 9. Saul, in which, however, some links may be omitted, as Matri, mentioned 1 Sam. chap. x. 21. Abner is thus Saul's uncle, as in xiv. 50. If Ehud in 1 Chr. vii. 10 be the judge of that name (Judg. iii.), he was not of the same family with Saul. In 1 Chr. ix. 35 Jehiel, the ancestor of Saul, is said to have been the father, that is, the first settler of Gibeon; but it is uncertain how far back we have to put him. The name "Saul" was borne by others, see Gen. xxxvi. 37, 38, xlv. 10; 1 Chr. vi. 24; Acts vii. 58. See *Bib. Dicts.*, s. v. Ner and Saul, and *Comms.* on "Chronicles."—Ta.]. The phrase נָשָׂא [Eng. A. V. "a mighty man of power"] here means a rich well-to-do man (Ges., De Wette) and not as in xvi. 18, a strong, valiant man (Vulgate, Cler., Then.); for it undoubtedly refers to Kish, who is, indeed, "not represented in the history as specially wealthy" (Then.), but is all the

more distinctly described as in *easy circumstances* and prosperous. It is intended to state that Saul came from a *substantial* family. This accords much better with the connection than the representation of him as a man of vigor and strength by the statement that his father was a *valiant* man.—The genealogical statement about Saul's descent is followed (ver. 2) by a short description of his *person*. The name *Saul* means the "asked" (comp. Gen. xli. 10); "it occurs frequently, and was, probably, usually the name of the desired (asked) *first-born*" (Then.). Saul was a choice and *handsome* man. נָשָׂא is to be rendered electus (Vulg.),* not only because he had a *grown* son (xiii. 1-3), but also because it is expressly said (x. 24) that the Lord elected and chose him, because his like was not to be found in all the people, that is, in respect to his distinguished personal appearance; in spite of the first-mentioned fact, he might else still have ranked as a young man. He excelled all other Israelites both in warlike *beauty* and in *height*, according to the vivid description "from the shoulder upward;" his person was in keeping with the lofty position to which, as ruler over Israel, he was *chosen* by God, as is expressly said in x. 24.†

Vers. 3-10. *The occasion of Saul's meeting with Samuel:* The loss of and search for the asses of Kish.—Ver. 3. Kish's preparations for recovering the lost asses show him to be a substantial and propertied man. His command to his son "take a servant, arise, go, seek," gives a vivid description of what occurred. Vers. 4 sqq. contain a similarly fresh and animated description of Saul's wandering search with his servant. The mention of the *hill-country of Ephraim* first as scene of the search is explained by the fact that these hills stretched from the north down into the territory of Benjamin, and *Gibeah*, Saul's home and start-

* [The rendering "in the prime of youth" (which might be forty years) suits the first of these two facts, and the second cannot be pressed, because the word is often used where this fact does not exist. See Text and Gram.—Ta.]

† [On the ancient regard for physical greatness, see *Synopsis Crit.*; Kitto, *Daily Bib.* III.—Ta.]

ing-point (comp. x. 26; xi. 4; xv. 34; xxiii. 19; xxvi. 1) lay on their slope. The land of *Shalisha*, which they next traversed, probably takes its name

from שָׁלֹשׁ ["three"], because there three valleys united in one, or one divided into three = *Threeland* (see Then. in Käufler's *Stud. d. wächs. Geisl.* II., 142); it is the region in which, according to 2 Kings iv. 42, Baalshalisha lay [15 miles north of Diospolis or Lydda.—Tr.]. Thereupon they traversed the land of *Shaalim*, according to Then., "perhaps a very deep valley (comp. שַׁעַל

'the hollow of the hand,' and שַׁעַל 'a hollow or narrow way'"), probably the region which lay eastward from *Shalisha*, where on the maps of Robinson and Vandevelde the Beni Mussah and Beni Salem are marked (comp. Keil *in loco*).^{*} The next statement that they traversed the land of *Benjamin*, indicates that from *Shaalim* they go from north-east to south-west. Thence they came into the land of *Zuph*, which, as Keil supposes, lay on the south-west of the tribe-territory of Benjamin, since "Saul and his follower on the return home pass first (x. 2) by the tomb of Rachel, and then come to the border of Benjamin."—[Kitto remarks that Saul's tender regard for his father's feelings (ver. 5) is a favorable indication of character.—Tr.].—Ver. 6. The servant prevents Saul from returning home immediately, pointing out to him the city before him standing on an eminence, where they would find the man of God, who would perhaps tell them how they might attain the object of their search. The way, on which they came,† is the way on which they now are, that they may find what they are seeking; the seer will now perhaps tell them the direction in which they must go on this way, in order to find the asses. From the connection of the whole history of Samuel the city can be no other than his residence, Ramathaim (or, Ramah) Zophim (ch. i. 1), that is, in the district of *Zuph*, in the Tribe of Benjamin (Josh. xviii. 25). Keil is wrong in pressing against this general assumption the fact that the servant does not say "here dwells," but "here is" a man of God, which is plainly far-fetched. Equally forced is his explanation of the answer of the maidens (ver. 12): "He came today to the city, for there is a great sacrifice of the people on the high-place," from which he infers that the seer's house was not in the city, but that he had only come thither to the sacrificial feast; their answer rather confirms the former view, since the question "is the seer here?" referred to the city, while the place of offering was on the eminence behind the city, where Samuel in those days worked and dwelt. Samuel has his residence in this city (comp. ver. 25 with ver. 18); Keil's supposition of a temporary residence, which he occupied during his presence at the festival, is wholly untenable. As Samuel had built an altar to the Lord at Ramah (vii. 17), it is more natural to think of this residence of Samuel than of any other place, the name of which would no doubt otherwise have been given. Finally, it is to be added that Samuel is known to the servant, and

the latter knows that he is here. On the other supposition, how should he know that Samuel was here precisely at this time, if it was not his residence? [These arguments are replied to in various ways by expositors who hold that this city was not Ramah. But Erdmann is undoubtedly right in saying that the impression made by this narrative is that it was Samuel's residence to which Saul came. The difficulty lies in reconciling this statement with the itinerary in ch. x. 2-5. See the exposition and translator's note on ch. i. 1. As Rachel's tomb was near Bethlehem, and Saul was going towards Bethel, one would suppose the city in ch. ix. to be south or south-west from Bethlehem, that is, not in the territory of Benjamin at all. And if it was not Ramah it is impossible to say what it was.—It is worthy of note that Saul seems to know nothing about Samuel; it is the servant that knows and does everything. Saul rather appears as a simple-minded rustic youth, who has rarely left his pastoral occupations, and knows little of the political and religious elements of the time.—Tr.].—From this passage it appears (comp. ver. 9) that the earliest prophets were consulted by the people about ordinary matters of life, of which they were looked on as having superior knowledge. It is, however, undetermined, whether Samuel would have answered the question about the asses, if the loss of and search for them had not been, according to the revelation made him from above, the divinely-appointed means for bringing him into connection with the person of the designated king.

Vers. 7, 8. Those who went to question the prophets carried them presents (comp. 1 Kings xiv. 3). These are in the first place to be regarded as *honorary gifts*, intended to show respect. But this does not exclude the supposition that they depended for support on these voluntary gifts offered in return for information desired. Saul fears that he has no gift worthy of the man, but the servant, who is drawn to the life, is ready with the reply: "There is in my hand (I have here at hand) the fourth of a shekel of silver" (called *suz* (שֶׁז) by the later Jews, see Targ. Jon. *in loco*). The silver-shekel and its parts ($\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$), are not pieces weighed in transference, but already of determined weight and value, coins "current with the merchant" (Gen. xxiii. 16), which were "counted." The Shekel was in German money about 26 *silbergroschen*, the quarter, therefore, about 6½ *silbergroschen*. [There is no means of determining precisely the value of the shekel in Samuel's time. In our Lord's time a stater = shekel seems to have been about 70 cents United States currency, and a quarter about 18 (equivalent perhaps to two dollars now). A German *Silbergroschen* is about 2½ cents in our currency. There is no evidence that coined money existed in Israel before the captivity, and the first native coins were probably struck some centuries after the Return.—Tr.]. The *Præterites* give an admirably true picture of the animated manner of the servant, who is intent only on the object of their search, and willingly makes the sacrifice of the money for the asses.—Ver. 9. "The man" (הַנָּשִׁי) is the indef. subject (Germ. *man* [Eng. *one*]), though the *Art.* makes the individual personality more prominent. Ew. Gr. § 294 d. An express difference is made here between the ancient designation of the

* [Others render "jackal-land," and refer to Shual (1 Sam. xlii. 17), or Shaalbin (Judg. i. 35) in the territory of Dan. The geography is altogether uncertain.—Tr.]

† [On the rendering see Textual and Grammat.—Tr.]

prophet *Roeh* (רוֹחַ), for which later in the solemn, poetic language the synonymous *Chozeh* (חֹזֶה "gazer") was used, and the term in use in the author's time *Nabi* (נָבִי). The former (*Roeh*, seer), points only to the form in which "the insight" into what was hidden came to them, the latter (*Nabi*), on the contrary, "to the source of the divinatory insight, to God" (Tholuck, *Die Propheten*, p. 21). The remark in ver. 9 belongs according to its content to ver. 11.

[*Note on Roeh.*—The statement in ver. 9 has special interest in connection with the history of prophetic work in Israel. The three terms named above have each its peculiar meaning and its special use, though to a certain extent employed interchangeably. Besides in this chapter, *Roeh* occurs three times of Samuel (1 Chron. ix. 22; xxvi. 28; xxix. 29), twice of Hanani (2 Chron. xvi. 9, 10), once with a general application (Isa. xxx. 10), and once apparently of Zadok the priest in a passage (2 Sam. xv. 27) where the text is somewhat involved in suspicion; it is used, that is, c. B. C. 1100–700. *Chozeh* is found in 2 Sam., in the prophets, and in Chron., about B. C. 800–400. *Nabi* occurs from Gen. to Mal., in nearly every book of the Old Testament. As to the meaning, *Nabi* is clearly one who speaks for God (see the general meaning in Ex. vii. 1), announcing or representing His will by His command. *Chozeh*, the "gazer," is one who sees visions of God; the verb, where it means "behold," is used only in poetry, and always of divine visions, and the noun was employed as synonymous with *Nabi*, meaning prophet in the fullest sense. So, too, *Roeh* the "seer," in the one passage (Isa. xxx. 10) where it occurs with a general application, is used as synonymous with *Chozeh*, while our verse here affirms the substantial identity of *Roeh* and *Nabi*. But, as the *Nabi* always claims inspiration, whether he be true or false, we must regard the *Roeh* also as an inspired person. Dr. R. Payne Smith ("*Prophecy a prep. for Christ*," Lect. II.) holds that the *Roeh* was simply a man of acute understanding, uninspired, to whom the people were in the habit of resorting for advice in difficult matters. He bases his view chiefly on this chapter, and especially on the Sept. reading of ver. 9: "the people called *Roeh* him," etc., a reading which can hardly be sustained; and, for the reasons given above, it seems necessary to regard the *Roeh* as inspired. The change of name from *Roeh* to *Nabi* and *Chozeh* had its ground probably in the development of the religious constitution. Up to some time before the author of "Samuel" wrote, the non-sacerdotal, non-Levitical religious teacher was one distinguished by seeing visions, or by seeing into the will of God. This is God's definition of the prophet in Num. xii. 6; it is involved in 1 Sam. iii. 1, 15, and in the visions of the patriarchs. The Law of Moses was the complete and sufficient guide for life and worship, and it was only in special individual matters that the divine direction was given, and then it was through the medium of a vision. He who saw the vision was a *Roeh*, and it was natural enough that he should be consulted by the people about many matters. But in process of time the mechanicalness and deadness to which the legal ritual

constantly tended called forth an order of men who expounded and enforced the spirituality of the Law, speaking as God bade them, speaking for God, entering as a prominent element into the religious life of the nation. He who thus spake was a *Nabi*, and, as he too might have visions, he was sometimes called *Chozeh* "the gazer" (the verb רוֹחַ is not necessarily always to "gaze" as Dr. Smith maintains (*ubi sup.*), as, for ex., in Prov. xxii. 29, but is the poetic conception "behold" as distinguished from "see," though in the visual use it is appropriately rendered "gaze"). As this speaker for God gradually took the place of the old seer of visions, the word *Nabi* replaced *Roeh* in popular usage. It seems that the change began in or about Samuel's time, and was completed about three centuries later, *Roeh* still maintaining itself in the language, though rarely used. On the other hand, *Nabi* may have been used infrequently in early times, in reference to Abraham and Moses, and have become afterwards the common term, or the occurrence of the word in the Pentateuch may be the transference of a late word to earlier scenes.—*Tr.*]

Vers. 11–14. *The announcement of the "Seer"* (רוֹחַהּ עָלֵיהֶם, Just as they were going up . . . then (*וְהָיָה*); the Partcp. with preceding subject denotes a circumstance or fact, synchronously with which or at the occurrence of which another fact or circumstance takes place, which is introduced by וְ before the subject (Ew., *Gr.*, § 341 d). A similar construction with וְהָיָה follows in ver. 14 and ver. 27).—The word "here" (הֵרָא) refers to the city, which was on an eminence, since they met the water-drawers as they were going up. The answer of the maidens (ver. 12) "before thee" is a "direction to go simply straightforward" (Bunsen). Here too the description is very lively, answering perfectly to the peculiarities of the persons. "He came into the city" presupposes either that his residence was without it, or that he had been absent from it some time (Then.). The "height" on which the offering took place must be distinguished from the height on which the city stood. The name Ramathaim* [= the two Ramahs, or heights] refers to those two heights. The *Bamah*, high-place (comp. Mic. iii. 12, where it is synonymous with הָרָא "mountain," and Mic. i. 3, 4; Jer. xxvi. 18 with Am. iv. 1) is the sacred place of sacrifice on the mountain which rose still higher than the city (comp. ver. 11 with vers. 13, 25, 27). Of such "Bamoth," holy places on heights, where the people assembled for sacrifice and prayer, there were several during the unquiet times of the Judges, especially after the central Sanctuary at Shiloh ceased to exist, till the building of the Temple (comp. vii. 9; x. 8; xiii. 8 sq.; xvi. 2, 3; 1 Kings iii. 2 sq.), as indeed the Patriarchs sacrificed on high places (Gen. xii. 8). It was not till after the building of the Temple that the high-place-worship, which easily degenerated into idolatry (wherefore the Law forbade sacrifice except in Jehovah's dwelling, the Sanctuary) was completely done away with (2 Kings xxiii. 4–23).—In ver. 13 הֵרָא corresponds to הֵרָא, both expressing identity of time, or the concurrence of the acts of

* [As to the city see Exposition on ver. 6 and Translator's note.—*Tr.*]

coming and finding = "as . . . forthwith," or "when . . . straightway." *Ew. Gram.* § 360 b. —The seer is just going to a sacrificial meal on the high-place. The "people" await him there. A large assembly is therefore gathered to-day on the high-place for a thank-offering. בָּרַךְ here = *ἐὐλογεῖν, εὐχαριστεῖν* ["bless," "give thanks"]. The "him" is repeated in this animated discourse, because the somewhat garrulous and circumstantial women wish to bring the chief person prominently before the inquirer.* "*They that are bidden*" are those whom Samuel had invited to this sacrificial meal, comp. ver. 24.—Ver. 14. The course of events now, according to the very precise and detailed account of the narrator, is as follows: First Saul and his servant go up to the city. Pursuant to the directions of the maidens they pass quickly in. The curt, rapid character of the narration corresponds to the movement. Next, they are already in the midst of the city, when, this is the third fact, Samuel, going out of the city, meets them; they meet in the middle of the city, he going outward toward the high-place, they going inward. That they had gone through the gate was a matter of course and did not require mention. And the statement of ver. 18: "And Saul drew near to Samuel in the midst of the gate," or, stepped up to him, the fourth fact, need not be regarded as *contradictory* to the preceding statement: "in the midst of the city," for, from these two statements it is clear that Saul did not go up to Samuel as soon as he met him, as appears also from ver. 17, where it is expressly said what intervened: Samuel saw Saul, and received from God the disclosure that this was the man in reference to whom He had before made a revelation to him. We must therefore suppose a pause between the meeting in the city and the talk in the gate, during which Saul followed Samuel till he approached him in the gate. Thus there is no need for the conjecture that the verse read originally "gate" instead of "city" (Then.), nor the supposition that the narrator was guilty of carelessness (Reuss), nor the artificial, unclear explanation that the words mean "to go into the city, enter, and the entrance was through the gate" (Keil). Ewald's remark that, since Ramah, Samuel's city, was certainly not large, "in the midst of the city" (ver. 4) is not very different from "in the midst of the gate" (ver. 18), comes in excellently, in the sense that the distance between the middle of the city and the middle of the gate was small, to explain satisfactorily why Saul, after the meeting in the city, did not approach Samuel to speak to him till he was in the middle of the gate. Further it is to be noted that conversation and consultation were usually held "in the gate," not on the street, and the pause which Saul's question supposes Samuel to have made could properly occur only in the place set aside for public interviews.

Vers. 15-17. The revelation which Samuel received the day before Saul's arrival, that a man of Benjamin would come to him, whom he was to anoint prince over Israel, was psychologically based on his constant prayerful expectant reflection as to how God would establish the monarchy promised to the people. "*To uncover the ear*" when said of God, signifies, as in 2 Sam. vii. 27,

* [On this verse see "Text. and Grammat."—Ta.]

the divine Spirit's announcement to the human spirit, the inbreathing of divine thoughts from above through the word.—I will send to thee, (ver. 16): The "I will send" sets forth the divine providence, which so guides the ways of Saul, the chosen king, that he must come to Samuel, the head of Israel and mediator between God and his people. Clericus: "I will take care that he come to thee. For Saul was ignorant of the whole matter, and, while vainly seeking asses, found an unexpected kingdom." The future king came from the most warlike tribe, and this revelation to Samuel declares that his mission was a warlike one, the deliverance, namely, of Israel from the domination of the Philistines. Israel's victory over the Philistines (vii. 13) was not followed by a complete liberation of land and people from these enemies; rather the words: "The hand of the Lord was against the Philistines all the days of Samuel" point to repeated successful battles against them. It was these that Saul fought, and Samuel survived during the greater part of his reign. Comp. the remarks on vii. 13. "I have looked upon my people" means not "I have had regard to their prayers" (Cleric.), but, as in Ex. ii. 25, in reference to the Egyptian bondage, which was the type of every oppression of Israel by external means, that God, ever present to help His people, had a compassionate knowledge of their needs and misery. The insertion of the Sept. of the words "affliction of," before "my people," is a correct explanation, but not necessary as a part of the original text; for the following words: "their cry is come to me" explain sufficiently in what sense God's seeing, to which the hearing of the people's cry corresponds, is to be understood.—Ver. 17. At the moment when Samuel saw Saul, he received by divine revelation the inward assurance that this man was the king chosen by God. The phrase "answered" refers to the question which Samuel internally asked God when he saw Saul, whether this was the Benjamite of whom he had been divinely told the day before. The word "bind, restrain" (לָקַח) characterizes his government as a sharp and strict one, as a *coercere imperio*. To this mental experience of Samuel's corresponded the short interval between his passage to the gate and Saul's approach to him in the gate with the question about the seer.

Vers. 18-27. *Saul Samuel's guest, and the latter's talk with him.* Vers. 18 takes up the thread from ver. 14, after the parenthesis, ver. 17. In reply to Saul's question as to the seer's house, Samuel announces himself (ver. 19) as the "seer." The direction: "go up before me" is a mark of respect, like the invitation to take the chief place (ver. 22), and the selection of the best portion at the meal (ver. 24). *Ye shall eat with me to-day* includes the servant, while the courtesy could only be meant for Saul as the master. *All that is in thy heart I will tell thee*—not: "whatsoever thou shalt desire" (Cleric.) in reference to the object of his coming; for in respect to the asses he gives him information immediately (ver. 20), but Samuel will reveal to him his innermost thoughts (Bunsen). He speaks to him as prophet, and prepares him for what he has to communicate to him as prophet. Thenius' reference of the words to what Saul does in chap. xiii., as if he

had "long had it in mind," seems too particular for the general connection here. The reference is rather to the powers and impulses of an aspiring soul, which lay latent in Saul, and fitted him for his destined calling, as well as to his sinful nature, which, by opposing God, might prove a hindrance. In ver. 20 Samuel says two things, by which he showed Saul that he was a prophet. First, he announces to him that the ground of anxiety for the asses is already removed.—Which were lost to-day three days, that is, "to-day is the third day," day before yesterday, see *Ew., Gr.*, § 287, k [*Ges., Gr.*, § 118, 2].—Set not thy mind on them stands over against the preceding "what is in thy heart." From now on his heart is to claim and accomplish something higher. To this Samuel's second expression refers, which hints indistinctly at the great and noble destiny to which God has elected him, in order to awaken and call out what was hidden in his heart. *All the desire* (כָּל-הַחֲמָה), *omnis cupiditas, omne desiderium Israelis*, but in the objective sense: everything worthy of desire, valuable, *optima quæque* (Vulg.). This signifies, in contrast with the sought and found asses, that noblest possession, which pertained to all Israel, and was destined for him and his father's house, was to be his, unsought and undesired: the royal dignity. Samuel "draws him away from caring about the asses, and first lifts him up to high thoughts and hopes" (O. v. Gerlach). Samuel's obscure, enigmatic words only give him a glimpse of something great and lofty pertaining to himself and his house, and give occasion (ver. 21) to a *disclamatory reply*, which exhibits that which is now in his heart, namely, humility and modesty. The supposition that Saul "well understood that Samuel spoke of the honor of the kingdom" (*Dächsel*) does not accord with the purposely general and indefinite character of Samuel's words. It is without support from the connection and inconsistent with x. 20, 21, to explain Saul's answer—that the best thing in Israel could not belong to him and his house, because his tribe was the smallest in Israel, and his family the least in this tribe—in reference to his later very different bearing, as "pretended modesty" (Then.). Saul came only afterwards to be untrue to this disposition of mind, which was the condition of his election. (Instead of the obviously erroneous plural, שָׁכְנֵי, "tribes," read sing., "tribe"). The warlike tribe of Benjamin, one of the smallest already in the census of Num. i. 36 sq., had been reduced by the frightful execution recorded in Judg. xx. 20 to an inconsiderable power. The consciousness of this fact is expressed in Saul's words. Looking at his tribe and family, he will not presume to claim so high a consideration as the seer has intimated. Samuel makes him no answer. "He wishes to awaken in him astonishment, expectation, hope" (O. v. Gerlach).—Vers. 22–24 now relate how Samuel entertains him as an honored guest at the sacrificial meal.—Ver. 22. A select number of thirty men of note were invited to this festival, and had taken

their places in the room (לִשְׁנָה) provided for the purpose. The uppermost place, as the place of honor, is assigned to Saul and his companion.

All the people could not be in the room, but held the feast in the open air. Samuel (ver. 23) orders the reserved piece of the meat, as the best, to be set before them. This is more exactly described in ver. 24 as the thigh or shoulder, and "what was on it" [attached to it] (הַחֵלֶבֶת, Art. with Rel. force), not "what was over it" the broth with which the meat was eaten (Maur.). That which was attached to it was the best of the flesh of the offered animals; whether the fat on it, not used in the offering, or the flesh near the shoulder, cannot be determined; it could not be the kidneys (Then., Bunsen), for they, with the attached fat (אֶשֶׁר עָלָיו), were burned in the slain-offering (Lev. iii. 4). It was probably the right* leg, which Samuel, as priest, had ordered to be reserved; for it belonged to the priest, according to the Law, Lev. vii. 32 sqq.—"The resemblance to Gen. xlii. 34 is rather from the facts themselves, not from an imitation of one passage by the other." *Ew. Gesch.* III. 29, Rem. 3.—The minute description of the cook's procedure is worthy of note: "and the cook took up," etc., corresponding to the precise account of Samuel's conduct as host. The insertion of "Samuel to Saul" (Sept.), or "Samuel" (Vulg.), after "and he said," is not necessary (Then.), for, considering ver. 23 and the first sentence of ver. 24 as a parenthesis (like vers. 15–17), the "and he said" continues the principal matter, the speech of Samuel. The following words so obviously suit Samuel and not the cook, that a misunderstanding was impossible.† Here also the translation of the Sept. is explicative. שֶׁ [Eng. A. V. "set"] is not Imper., but Pæs. Partcp. (as in Obad. 4; Num. xxiv. 21). For the construction see *Ew., Gr.*, § 149 sq., Böttcher, *Neue Ehrenlese in loco*. As to the occurrence, the latter properly remarks that Saul could not be bidden to do what the cook had already just done (שָׁחַט). Render: "behold, the reserved piece is set before thee." The following words, in which Samuel invites Saul to eat, present great difficulties in the text.—[The literal rendering is: "eat, for at (or unto) the time (or festival) it was preserved for thee, saying (this is the word which makes the grammatical difficulty), the people I have invited."—Tr.] The translation: "for it is kept for thee for the time when I said, I have invited the people," is unclear (*De Wette, Keil*), and labors under the rendering "when I said" for לֵאמֹר ["saying"]. Thenius (following the Sept., and reading לֵאמֹר for לֵאמֹר, and קָרָאָתִי for קָרָאָתִי) renders: "it has been kept for thee for a sign with (or, in reference to) the people (namely, that thou from now on will be the first), fall to (that is, begin)," against which Böttcher shows that מוֹעֵד cannot mean sign, and that this conjectured text is untenable (p. 114 in loco). But Böttcher's own view is equally untenable: he holds that an Accus. Pron. has fallen out (for קָרָאָתִי stood originally

* [Others suppose that it was not the right shoulder, because Samuel was not a priest.—Tr.]

† [Others think it equally clear that these words were spoken by the cook.—Tr.]

פָּן or פָּן), and renders: "eat, for to the end (or for the time) it has been kept for thee, that the people might say (think), *I have invited thee (or him).*" But the people knew without this that he had invited this guest; no special indication of the invitation was needed, and the reserved portion would rather suggest a reference to the distinction thus conferred on Saul, as *Themius* rightly remarks. *Themius* further supposes that the original reading may have been "invited him" (פָּן), and renders: "to this end it is kept for thee, in order (thereby) to say, the people have invited him," that is, he came in accordance with the general desire as honored guest, as chief person. But for this sense there is no historical authority; for the reservation of the portion of honor had nothing to do with an invitation of Saul by the people, and this invitation was in fact given by *Samuel* alone. *Ewald* (*ubi sup.*, p. 29, Rem. 3)* renders: "for a sign that thou wast invited before the rest of the people (ver. 22), or that thou art marked out from the rest of the people," which gives no clear sense. *Bunsen* retains the masoretic text, and translates: "the chief portion was kept for thee to this time; the meal was in fact arranged in honor of thee, as chief person, though I said, the people of the place shall be guests," but himself admits that this is somewhat forced. "Though I said" is still less possible as translation of לֵאמֹר than "when I said." All the difficulties centre in this word. If a corruption of the text is to be supposed, it seems best to adopt *Haug's* reading (see in *Bunsen*) לֵאמֹר, and translate: "it was kept for thee for the feast, or festive gathering, to which I invited the people." *Luther*: "for it was reserved for thee just at this time when I invited the people." The sense of *Samuel's* words is, that he knew by divine revelation (vers. 15, 16) that he would come. He sees a divine providence in *Saul's* coming just at this time. In accordance with the intimation which he had received from above, he showed honor not merely to the guest as such, but to him whom God had chosen king of Israel, for such *Samuel* by the divine instruction had recognized him to be (ver. 17). [As it stands, the Heb. of this clause does not admit of translation, the *vas. do* not suggest a satisfactory reading (*Chald.* follows Heb. literally, and *Syr.* omits the words "saying, I have invited the people"), and the emendations proposed are all unsatisfactory. Yet the purpose seems clearly to be to inform *Saul* that this was not a chance-piece that was offered him, but one that had been set aside for him when the feast was prepared. This at once showed the intention to confer honor on *Saul*, and exhibited the prophetic foresight of *Samuel*.—*Tr.*]

Vers. 25-27. *Samuel's secret conversation with Saul.* This took place, according to the narrative, on two occasions, and its purpose was, as the context shows, to prepare *Saul* for the important announcement that God had chosen him to be king, and for its confirmation by the act of anointing. Ver. 25. After the return from the feast on the height, *Samuel* receives *Saul* into his

house. **He spoke with Saul on the roof.**—There is no ground for adopting (with *Then.* and *Ew.*) the text of the Sept.* "and they prepared (indef. subj.) *Saul* a bed on the roof, and he lay down." To the Heb. text (which is supported by *Chald.*, *Syr.*, *Arab.*, and *Jerome*) the *Vulgate* makes an addition "probably from the *Itala*" (*Keil*): "*Saul* spread a bed on the roof and slept." This is a circumstantial description of what was self-evident from the connection (see ver. 26). Our text, on the contrary, furnishes simply the fact, the mention of which is of great importance for the pragmatical connection of the events related. The unmentioned subject-matter of the talk is not the election of *Saul* to be king (according to ver. 27). *Themius*, wrongly assuming this to be the subject-matter, regards this talk as premature. *Samuel* prepared *Saul* for the important communication which he had to make to him, having already before the feast given him an indefinite hint (ver. 20) of the honor that awaited him. This conversation (ver. 25) is the connecting link between that on the height and the communication which *Samuel* made to *Saul* the following morning. The flat roof, arranged so that stay on it was safe (*Deut.* xxii. 8), was the place to which people withdrew for quiet contemplation, prayer, undisturbed conversation and rest, and where also a guest-chamber was arranged, the place of honor of the house, comp. 1 Kings xvii. 19 with 2 Kings iv. 10. There *Saul* slept (ver. 26). The conversation which *Samuel* there held with *Saul*, probably at the close of the day, referred, as *Otto von Gerlach* well remarks, "not to the royal dignity, but surely to the deep religious and political decline of the people of God, the opposition of the heathen, the causes of the impotency to oppose these enemies, the necessity of a religious change in the people, and of a leader thoroughly obedient to the Lord."—Ver. 26. **And they arose early**—each from his bed. What follows is a different thing from this—for the words: **And when the morning dawned**, etc. state not the rising from sleep, but the getting up and getting ready to depart; they are neither an exacter definition of "and they rose early," as *Keil* thinks, who renders: "And they arose early in the morning—namely, at day-dawn," nor is it a "singular mode of narration" (as *Themius* says) to write first "they arose early," and then "when the day dawned," as if we could not suppose that they rose before the dawn, especially after so exciting a conversation the preceding evening and night, and as if *Samuel's* call to *Saul*, "rise," were not more naturally to be understood of preparation for the journey than of rising from sleep. That they are to be so taken is evident from the following words, "that I may send thee away," from *Samuel's* calling to *Saul* up on the roof, and from the words, "and he arose, and they both went out" (on the street).† [In spite of *Dr. Erdmann's* ingenious

* Writing וַיַּעַר לְשׂאֹל Instead of וַיַּעַר, and closing ver. 25 with וַיִּשְׁכַּב [instead of וַיִּשְׁכַּמ] in ver. 26.—*Tr.*

† There is no need to substitute the *Qeri* הִנֵּה for the *Kethib* הִנֵּה. *Böcher*: "The Accusative-vowel *h*, like the case-vowel *i*, is often without any literal sign." [*mater lectionis*].

* קָרָאָהּ אוֹתָהּ בְּפִי מִשְׁאֵר הָעַם קָרָאָהּ.—*Tr.*]

defence of the Heb. text, the reading of the Sept. has much to recommend it. It accords better with the character of Hebrew historical narration (which delights in detailing self-evident circumstances), agrees better with the simple, objective nature of the transaction between Samuel and Saul (a protracted political and religious conversation between the two men hardly suits Saul's character, as far as we know it), and removes the somewhat difficult necessity of supposing that they rose before the dawn. (If this had occurred, the Heb. would hardly have failed to mention it; nor is it quite natural to think of the rustic youth Saul, wearied with the walk and the ceremony of the day, as so excited by a general conversation (in which, according to Erdmann and ver. 27, nothing was said of his elevation to the throne) as to be unable to sleep his accustomed time, and so rising before the dawn—some time before, it would seem—and remaining on the roof till he is called, how employed, it is not said). On the other hand, the reading of the Sept. gives a simple and natural narrative: "and a bed was spread for Saul on the roof, and he lay down, and it came to pass when the morning dawned," etc.; and whatever conversation was proper under the circumstances may be understood. Throughout the narrative is occupied with objective facts, and not with interior psychological descriptions, as we should expect in a modern work. Thus not a word is said of Samuel's labors among the people preceding the great popular movement in chap. vii.; nor is he elsewhere ever said to have had private conversations with his sons, with Saul, or with David. He may have had these, but it is not the manner of the narrative to mention them.—TR.]—Ver. 27. As a mark of honor, Samuel accompanies Saul, and, when they reached the extremity of the city, directs him to send the servant on, in order that he might be alone with him, and impart to him in confidential conversation what the Lord had revealed concerning his appointment to be king of Israel. **That I may show thee the word of God.**—Up to this time he had said nothing to him of his choice as king. The declaration "I will show thee" is not to be understood (with Dächsel) as the "factual fulfilment" of that word, but as the introduction and announcement of its content. It is not related what Samuel said to Saul, since that is evident from the immediately following fact, the anointing of Saul. The whole ninth chapter sets forth the preparation of Saul for this communication and anointing, which were at first meant for him alone, and confirmed to him his call to be king of Israel. In regard to the preceding conversations, Calvin remarks: God is said to have instructed Saul in good time, so that when he came to the throne he might not be ignorant of his duties, but yet to have trained him gradually, and indeed (a point worthy of attention) not openly, but, as it were, in secret."

HISTORICAL AND THEOLOGICAL.

1. The *preparations* (in ch. ix.) for carrying out the divine decision in reference to the *kingdom* of Israel to be established exhibit the *prophetic office*, represented by *Samuel*, as here also the immediate *organ of God*, to execute God's positive command:

"make them a king." In Samuel's person and in his conduct and discourse towards Saul is concentrated the combination of two factors: divine revelation, which lays hold immediately of the general history of Israel as well as of the little affairs of an unknown family, and the earthly-human factor, which shows itself in apparently accidental and trivial occurrences; but at the same time is exhibited the *absolute* control of the divine providence, which, independently of human-earthly views and relations, employing apparently unimportant human accidents and trivial occurrences, yet, to secure the highest ends of God's kingdom, advances firmly and securely, though by circuitous ways, to the appointed goal. And this goal is the realization of the theocracy in a new form, in the form of the kingdom, which was based on the essential character of the theocracy and the character of the times, though it was sinfully demanded by the people out of envy of the splendor of royalty among the heathen, and dissatisfaction with the invisible glory of Jehovah's kingdom.

2. The choice of Saul to be king, and the circumstances which prepared the way for his consecration and anointing, as well as his meeting with Samuel, constitute a *divine act* which enters immediately into the history of Israel, in which we must recognize: 1) The *condescension of God*, both to human weakness and sin (which, as in the sinful longing after a king, must subserve the plans of His providence), and also to the seemingly smallest and most unimportant events of human life, which, as here the lost asses and Saul's search after them, must be the foil to set off His providential government and the accomplishment of His purposes. Without meaning to set forth a mechanical theory of inspiration, we may exclaim with Hamann: "How has God the Holy Ghost stooped, to become a historian of the smallest, most contemptible affairs on earth, in order to reveal to man, in his own language, in his own business, in his own ways, the purposes, the secrets, and the ways of the Deity?" 2) The *independence* of earthly and human relations in God's counsel and deed, shown in the fact that not a notable man of a prominent family was chosen for this high calling, but an unknown man, "from the smallest family of the smallest of the tribes" (ix. 21) without His knowledge or desire. 3) *God's free grace is not conditioned on human conduct*. Calvin: "Only by a special exhibition of divine grace did Saul come to this high dignity. By choosing him from the smallest and most insignificant tribe, God purposed to glorify His grace, and exclude all appearance of human coöperation." Ewald: "Qualified for the royal office, he does not seek to obtain it; for a great good, gained by artful effort of one-sided human grasping, can never become a true one. And so it is a charming history—how Saul, sent to seek the lost asses, after a long and vain search, comes, on the third day, almost against his will, to Samuel, whom he scarcely knew, to ask him about them, and instead of them to receive from him a kingdom. For He, who purposes just at this time to establish the kingdom in Israel, has already chosen him before he knows it." (*Gench.* III. 27, 28.) 4) The *wisdom* of the divine providence, which so guides and orders what seems to be accidental and trivial, that it is

subservient to His ends, and procures their accomplishment. Calvin: "What seems to our reason accident, God makes into a sign that the seemingly fortuitous is to be referred to the admirable plans of His providence, and is ruled and guided by God's hand, though against this our thoughts protest. Saul wanders uncertainly around, and thinks only how he shall find the asses; meantime, Divine Providence, which had already determined and revealed to Samuel his lot, does not sleep. So all these incidents and wanderings were only preparations and mediate causes by which God accomplished His design concerning Saul. By God's ordainment the asses were lost, that Saul, in seeking them, might find Samuel; God guided the tongue of his father when He commanded him to go in search of the asses; it was God's providence that directed the steps of Saul and his servants, as they went from one place to another, in order to bring them to Samuel."

3. The conditions under which alone the theocratic king as such could hold and exercise his office in Israel, as typically set forth in Saul's elevation to the throne, were: 1) *natural*, in respect to his person, which must be such, in body and soul, as worthily to sustain the royal office; 2) *supernatural*, namely, *divine choice* and equipment; "to the man, feeble in himself, the grace and predestination of God comes to help him with its complete strength for this highest of all callings, to complete him, with the required divine power and holy consecration of mind, into that for which he was naturally endowed" (Ewald); 3) *historical*, confirmatory signs; these are partly signs given by God in definite occurrences, which attest the royal call to the people, partly the man's own deeds, which accord with and confirm the royal call; 4) *ethical*, absolute dependence on the divine will in all thought, word and action; the king must "never forget the beginning from which he sprang, and so must always remember that another, the Eternal King, is still above him,—and that any earthly king can be a king after the heart of the King of all kings only so far as he works together with God, and therefore with all spiritual truths." (Ew. *Gesch.* III. 25.) To this fourth condition Samuel's words referred: "All that is in thy heart I will show thee." See Exposition.

4. The account of Samuel's conduct in this stadium of the preparation for the establishment of the kingdom in the person of Saul characterizes the prophet: 1) in his position towards God in respect to this beginning of a new phase of development of the theocracy: by direct enlightenment of the divine Spirit it is revealed to him that the king of Israel has already been chosen by God (vers. 15, 16), who is chosen (ver. 17), and what he has to announce to him in God's name (ver. 27); 2) in his conduct as organ of God towards the designated king, Saul, and in him towards the kingdom: he gradually prepares his mind for the revelation concerning his future calling which he has to make to him in God's name; through the divine enlightenment he is able not only to instruct him as to his lofty mission and position in Israel, but also, by means of his intensified presaging-faculty, to deliver him from the lower earthly care which filled his heart; this declaration about the recovered asses is not merely an example "of accidental predictions, where the presaging-faculty,

disjoined from its ethical aim, becomes subservient to the subjective interest" (Tholuck, *Die Propheten*, 2d ed., p. 14), but is an element in the whole organism of this first prophetic history of the Old Testament—an element which is determined by the divine purpose in Samuel's communication to Saul respecting "the most precious in Israel" which was to be his; by this communication Saul's soul was to be lifted up into the presence of his God, that in His light he might see the glory of his theocratic calling; to lead him to this point, Samuel must free his soul from the burden of care for the beasts, and release him from his duty in respect to them; the certainty that the asses were found (divinely revealed to Samuel) gave Saul the inward freeness and receptivity which he needed in order to advance step by step to the height to which Samuel's words (ver. 27) lead. Thus this prophetic prediction concerning something altogether external and trivial has in this connection a high ethical and psychological importance, and is subservient to the objective theocratic interest. It belonged to the *pedagogic* moments in the conduct of the prophet towards the future king, among which also we must reckon that which is indicated in the words: "All that is in thy heart I will show thee." Samuel searched into Saul's inner being in its good and bad sides.

HOMILETICAL AND PRACTICAL.

Ver. 1. OSTANDER: That which is despised before the world, God chooses and brings forward, 1 Cor. i. 26 sq.—Ver. 3 sq. CRAMER: God makes in His great matters an insignificant beginning.—Ver. 4. CALVIN: How wonderful are the ways of God's wisdom, which lie far remote from human expectation. We see here how winding go the ways of God, so that it seems as if there were only an uncertain swaying to and fro; but yet with Him there is always a clear light away into the infinite, and what proceeds from Him is never confused and fortuitous. We draw from this the wholesome lesson that God leads us by His hand like blind men, and that we should ascribe nothing to our own prudence and exertion when anything great becomes our portion. Our thoughts were not only far removed from that which finally happens, but exactly opposed to it.—Ver. 6. STARKE: Man's doing is not in his own power, and no one can mark out his own going.—Even insignificant people can often give wholesome counsels, 2 Kings v. 13; vii. 13. [The servant teaching the master. In like manner many an eminent minister has learned true religion from some servant or humble acquaintance. The lowly are often unconsciously training others for lofty station.—Tr.]—Ver. 9. CRAMER: Teachers are seers, for through preaching they open our eyes, to give us the light of the knowledge of the glory of God, 2 Cor. iv. 6.—S. SCHMID: Even the meeting of men, whether for good or evil, is not a matter of chance, but is directed by divine Providence, Acts viii. 29 sq. [Vers. 3-8. MATT. HENRY: Here is: I. A great man rising from small beginnings. II. A great event rising from small occurrences. "Peradventure he can show us." To make prophecy, the glory of Israel, serve so mean a turn as this, discovered too plainly what manner of spirit they were of. Note, most people would rather be told

their fortune than told their duty; how to be rich than how to be saved. If it were the business of the men of God to direct for the recovery of lost asses, they would be consulted much more than they are, now that it is their business to direct for the recovery of lost souls.—TR.]

Vers. 1-14. J. DISSELHOFF: *The first test to which God subjects His servant.* It embraces two main points: 1) Whether with certain natural talents and advantages which God has given him he will in humility and quiet obedience do the work enjoined upon him; 2) Whether when his work proves useless he will seek help from the seer of God.—The Most High God appoints a testing for His servant Saul; and so whoever is summoned to the service of God knows that for him also there must be a testing.—“Seek the asses,” said Kish to his son Saul. “And he went!”—went silently, joyously, humbly, obediently, faithfully, to the work which was enjoined upon him, from Ephraim to Shalisha—unwearied, unreluctant, without grumbling, although it was a work in which no greater credit was to be won than that of fidelity in trifles.—Out of such people God can make something.—Go, friend, if you wish to be the Lord’s servant, even though you should have to walk in unknown ways. Saul did not shrink from them.—Ver. 5. *Why was Saul’s labor in vain?* He had to find the seer, the man experienced in the ways of God. The vain seeking, the servant who first spoke of the seer, the maidens who showed the way, all must contribute towards bringing Saul to seek help in the revelation of God. If now it should occur to thee also that every thing here miscarries, that you are nothing, and you already feel like saying to your heart, “Come, let us go home again,” then to thee also there will doubtless some one cry out, “Well, to revelation, that you may know the wonderful ways of God, on which God leads His saints.”—Wait not till God Himself steps into thy way. Even to Saul God did not Himself speak. A servant began it; maidens drawing water showed the way. See how smoothly and simply God causes all that to occur, as it were, without noise and uproar. The God of the lowly and quiet chooses also for his feet quiet, lowly, shady ways. [Vers. 1-10. *The youth of Saul:* 1) He was reared in good circumstances (ver. 1); 2) He was remarkable for his great stature and manly beauty (ver. 2; x. 24); 3) A quiet rustic, little acquainted with matters away from home (ver. 6); 4) Tenderly considerate of his father’s feelings (ver. 5); 5) Ready to take advice (ver. 10) (HALL: The chief praise is to be able to give good advice; the next is to take it); 6) Very modest and courteous (ver. 21). With these pleasing traits might be compared the character corrupted in his later years by unbelieving disobedience towards God, by jealousy, by the exercise of despotic power, etc., and at every point there would be useful lessons.—TR.]

Ver. 16. STARKE: Even those things which arise from the free will of man, and appear as if they happened by chance, lie under the secret providence and government of God. Well is it then for those who in faith and tranquillity give themselves up to God’s guidance (Ps. cxxxix. 5).

—HALL: The eye of God’s providence sees not only all our deeds, but also all our movements; we can go nowhere without Him; He numbers all our steps (Ps. cxxxix. 1 sq.).—[Vers. 11-17. The supernatural coöperating with the natural. Saul, by natural means, through the control of Providence, is brought to Samuel, who has been supernaturally prepared to receive and instruct him. So now the teachings of Providence unite with the teachings of revelation and of the Holy Spirit, to show men their duty and their destiny.—TR.]—Ver. 21. CRAMER: Humility is a beautiful virtue; and he whom God exalts to honors should think often of the dust in which he before lay, and from which he has been exalted (Psalm cxlii. 7, 8). [HALL: How kindly doth Samuel entertain and invite Saul, yet it was he only that should receive wrong by the future royalty of Saul. Who would not have looked that aged Samuel should have emulated rather the glory of his young rival, and have looked churlishly upon the man that should rob him of his authority?—TR.]

BERLEB. BIBLE: When God has chosen a man to help others, and he rightly knows himself, nothing causes him such wonder and amazement as a revelation of God’s purpose concerning him. This distrust, however, does not put an end to his obedience to the will of God. For the more a man is convinced of his own nothingness, so much the more is he also convinced of the power of God, as the One who makes every thing out of nothing.—Vers. 26, 27. Saul must wait patiently till God should bring him out of concealment and make it manifest who he was. So should we also, if God has lent us gifts and wishes them to remain concealed with us, not be displeased at the fact that they are not recognized, and that we get no recognition and admiration for them, but quietly wait until the Lord Himself, as it seemeth Him good, carries further the matter He has begun, and Himself secures for it recompense and recognition.—Thus God often deals wonderfully with us, when He so tests our humility and modesty, and so leads us on His ways, that our reason cannot comprehend them. The beginnings of His matters are often so insignificant and little, that outwardly nothing appears but great weakness, and absolutely nothing great and wonderful comes forward, in order that we may learn to hope against hope.

Vers. 15-27 sq. DISSELHOFF: *The call to the service of God.* The history of Saul’s call brings before our eyes three points: 1) What an abundant blessing there is for obedience—the call to the service of God; 2) What a great danger lies hid in this blessing—idle self-exaltation because of this call; 3) To what a blessed stillness the danger leads when overcome—to preparation for the calling. [Contrast Saul the king and Saul the apostle. WORDSWORTH: Saul the king is our warning; Saul the apostle is our example. The former shows how wretched man is if he labors for his own glory, and if he is without God’s grace; the latter, how blessed he is if he relies on God’s grace, and lives and dies for His glory.—Good trains of thought for sermons are indicated above in HISTORICAL AND THEOLOGICAL, No. 2 and No. 3.—TR.]

SECOND SECTION.

Saul's Introduction into the Royal Office.

CHAPTER X. 1-27.

I. Saul anointed by Samuel. Ver. 1.

- 1 THEN [AND] Samuel took a vial of oil, and poured¹ it upon his head, and kissed him, and said, Is it not² because the Lord [Jehovah] hath anointed thee to be captain [prince] over his inheritance?

II. The Signs of the Divine Confirmation given to Saul. Vers. 2-16.

- 2 When thou art departed [goest] from me to-day, then [om. then] thou shalt [wilt] find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto [to] thee, The asses which thou wentest to seek are found; and lo, thy father hath left the care³ of the asses, and sorroweth for you, saying,
3 What shall I do for my son? Then [And] thou shalt go on forward from thence, and thou shalt come to the plain [oak]⁴ of Tabor, and there [ins. three men] shall meet thee three men [om. three men] going up to God to Bethel, one carrying three kids, and another carrying three⁵ loaves of bread, and another carrying a bottle of
4 wine. And they will salute thee,⁶ and give thee two loaves of bread, which thou
5 shalt receive of their hands. After that thou shalt [wilt] come to the hill of God,⁷ where is the garrison of the Philistines;⁸ and it shall come to pass, when thou art come thither to the city, that thou shalt [wilt] meet a company of prophets⁹ coming down from the high place, with [ins. and before them, om. with] a psaltery and a tabret and a pipe and a harp before them [om. before them], and they shall prophesy [prophesying]; And the Spirit of the Lord [Jehovah] will come upon thee, and thou shalt [wilt] prophesy with them, and shalt [wilt] be turned into another
6 man. And let it be [om. let it be], when these signs are come unto thee, that [om. that] thou do [do thou] as occasion serve thee [what thy hand findeth]; for God¹⁰
7 is with thee. And thou shalt go¹¹ down before me to Gilgal, and behold, I will come down unto thee, to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings; seven days shalt thou tarry till I come to thee, and show thee what thou shalt do.
8 And it was so [came to pass] that, when he had turned his back to go from Samuel, God gave him another heart; and all these signs came to pass that day. And

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 1. פָּשַׁף Qal Impf. of פָּשַׁף .—Ta.]

² [Ver. 1. On the Sept. insertion here see Expos.—Ta.]

³ [Ver. 2. Lit. "hath put aside the affair."—Ta.]

⁴ [Ver. 3. אֵלֶּךָ , rendered "oak" by all the ancient versions except Chald. The Eng. A. V. always translates it "plain" (though it gives the similar words אֵלֶּךָ , אֵלֶּךָ , אֵלֶּךָ always by "oak" or some other name of a tree), apparently following Targ., Raschi, Kimchi. The origin of this Jewish rendering is perhaps to be sought in or connected with the Syriac—*along*—"places abounding in gardens"—a "plain" or "place abounding in trees" being regarded as more appropriate than an "oak." Others make it here a proper name, Elon-Tabor.—Ta.]

⁵ [Ver. 3. Note the form of the Heb. numeral, masc. though the subst. is fem. (Wellh.).—Ta.]

⁶ [Ver. 4. Lit. "ask after thy peace (or welfare)."—Ta.]

⁷ [Ver. 5. Chald.: "the hill on which is the ark of Jehovah."—Ta.]

⁸ [Ver. 5. Wellhausen takes this clause as subst., not adj.; that is, not as describing the hill (or, as some read, Gibeah) of God, but as indicating a particular spot on or near the hill. The rendering "Gibeah of God" (*Bib. Comm.*) is very unusual and hard, and it is no objection to the appellative rendering here that the same word (Gibeah) is a proper name elsewhere in this chapter (vers. 10, 26).—Ta.]

⁹ [Ver. 5. Chald.: Sopherim "scribes."—Ta.]

¹⁰ [Ver. 7. The Chald. renders: "the word of Jehovah"—an appellation which is usually compared with the Logos of the New Test.—Ta.]

¹¹ [Ver. 8. Erdmann makes this a general relative clause: "and when thou goest." See his discussion in the Expos. and Intro.—Ta.]

- 10 when they came thither to the hill [to Gibeah],¹⁰ behold a company of prophets met him, and the Spirit of God came upon him, and he prophesied among them.
 11 And it came to pass, when all that knew him beforetime saw that behold [and behold] he prophesied among the prophets,¹¹ then the people said one to another, What is this that is come [What has happened] unto [to] the son of Kish? Is
 12 Saul also among the prophets? And one of the same place answered and said, But [And] who is their¹² father? Therefore it became a proverb, Is Saul also among
 13 the prophets? And when he had made an end of prophesying, he came to the
 14 high place.¹⁴ And Saul's uncle said unto [to] him and to his servant, Whither went ye? And he said, To seek the asses; and when we saw that they were no
 15 where,¹⁵ we came [went] to Samuel. And Saul's uncle said, Tell me, I pray thee,
 16 what Samuel said unto [to] you. And Saul said unto [to] his uncle, He told us plainly [om. plainly]¹⁶ that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

III. The Choice by Lot. Vers. 17-21.

- 17 And Samuel called the people together unto the Lord [to Jehovah] to Mizpeh
 18 [Mizpah]. And [ins. he] said unto [to] the children of Israel, Thus saith the Lord [Jehovah] God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians,¹⁸ and out of the hand of all [ins. the] kingdoms and
 19 of them [om. and of them] that oppressed¹⁹ you. And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations, and ye [om. ye] have said unto him [om. unto him], Nay [Nay],²⁰ but [ins. a king thou shalt] set a king [om. a king] over us. Now, therefore [And now], present
 20 yourselves before the Lord [Jehovah] by your tribes and by your thousands. And when [om. when] Samuel had [om. had] caused all the tribes of Israel to come
 21 near, [ins. and] the tribe of Benjamin was taken. [Ins. And] When [om. when] he had [om. had] caused the tribe of Benjamin to come near by their families [ins. and] the family of Matri [the Matrites] was taken.²¹ And Saul, the son of Kish, was taken; and when [om. when] they sought him, [ins. and] he could not be found.

IV. The Installation into the Royal Office. Proclamation. Greeting. Royal Right. Return to Quiet Life. Vers. 22-27.

- 22 Therefore [And] they inquired of the Lord [Jehovah] further, if the man should [would] yet come thither.²² And the Lord answered [Jehovah said], Behold, he
 23 hath hid himself [is hidden] among the stuff [baggage]. And they ran and fetched him thence; and when [om. when] he stood²³ among the people [ins. and] he was
 24 higher than any of the people from his shoulders and upward. And Samuel said to all the people, See ye him whom the Lord [Jehovah] hath chosen, that there is

¹⁰ [Ver. 10. The place here mentioned is almost certainly Gibeah, Saul's place of residence, and may or may not be the same with the "hill of God" in ver. 5.—Ta.]

¹¹ [Ver. 11. Erdmann takes this clause to be a quotation, but the Heb. does not favor this. Here the verb rendered "prophesy" is Niph'al, while in ver. 10, 5, 6 it is Hithpael. According to Dr. R. Payne Smith, the former indicates true prophetic utterance, the latter merely acting the part of a prophet (*Bampton Lectures* for 1869, pp. 53-58); but this distinction must not be pressed too far.—Ta.]

¹² [Ver. 12. Sept., Syr., Arab. have "his father;" see Erdmann's discussion in Expos. Chald. has "their master (Kib),"—Ta.]

¹³ [Ver. 13. For "high place" (בֵּית־עֵל) Wellhausen would read unnecessarily "house" (בֵּית־בֵּית).—Ta.]

¹⁴ [Ver. 14. "That they were not" (comp. Gen. xlii. 36); that is, not to be found.—Ta.]

¹⁵ [Ver. 15. The Inf. Absol., for which this adverb is too definite.—Ta.]

¹⁶ [Ver. 16. Sept.: "The hand of Pharaoh, king of Egypt,"—a variation for the sake of distinctness or accuracy.—Ta.]

¹⁷ [Ver. 17. *Constructio ad sensum*: the kingdoms representing their inhabitants. The Partec. is made masc.—Ta.]

¹⁸ [Ver. 18. The text has לָהֶם, "to him," and so Erdmann reads. Sept., Vulg., Syr., Arab. read נָא, "nay,"—and this is required by the following v. 3. Eng. A. V. reads "to him," and then inserts the "nay,"—thus combining the two readings. So, too, the Chald., which, however, here paraphrases: instead of "rejected God," it has "rejected the service of God" (to avoid apparent irreverence), and makes the people say: "We are not saved, but thou shalt set," etc.—Ta.]

¹⁹ [Ver. 19. On the insertion of the Sept.: "and they cause the family of Mattari to come near by individuals," see Erdmann in the Expos.—Ta.]

²⁰ [Ver. 20. The Heb. reads literally: "has any other man come hither?" and so Erdmann translates; but it was unnecessary to ask Jehovah this, nor does Jehovah's answer correspond to it. The Syr., conforming the question to the answer, reads "where is this man?" which, however, cannot be gotten from the Heb. The Eng. A. V. represents the text of the Sept. and Vulg., the word "man" having the Article, and this reading is approved by Thénius, Bib. Comm., and others, and opposed by Kell and Erdmann. See the Expos.—Ta.]

²¹ [Ver. 21. Lit. "placed or presented himself."—Ta.]

none like him among all the people? And all the people shouted, and said, God save [Long live]²⁴ the king.

25 And Samuel told the people the manner²⁵ of the kingdom, and wrote it in a book,²⁶ and laid it up before the Lord [Jehovah]. And Samuel sent all the people away, 26 every man to his house. And Saul also went home to Gibeah; and there went 27 with him a band of men,²⁷ whose hearts God had touched. But [And] the children of Belial [certain wicked men] said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace [And he was as though he were deaf].²⁷

²⁴ [Ver. 24. Lit. "may the king live."—Ta.]

²⁵ [Ver. 25. מִשְׁפָּט is rendered by Erdmann "right or privilege" (*recht*); see on viii. 11. The Heb. Art. in מִשְׁפָּט ("the book") is correctly represented in Eng. by the Indef. Art., since the defining circumstances are left wholly unmentioned.—Ta.]

²⁶ [Ver. 26. Erdmann: "the band of valiant (or honest, braver manner) men." Philippeon: *des tapferen*, "the valiant men." Cohen: *les gens de guerre*, "the men of war." The Heb. word (לְחִיָּה) is a military one, "the host."

But it can hardly mean that the army went with Saul, and so the Vulg. renders "a part of the army." The Chald. paraphrase does not help us: "a part of the people who feared sin;" the Syriac renders literally by the same word as the Heb. The Sept. reading, "sons of might," that is, "the better class of men," "the men of honor and reputation," is more satisfactory, on which see Expos.—Ta.]

²⁷ [Ver. 27. Heb. "as a deaf man," or, "as one that did not observe." The Eng. A. V. omits the particle "as."—Ta.]

EXEGETICAL AND CRITICAL.

I. Ver. 1. *The anointing.* It is performed without witnesses in secret (ix. 27), and is the factual confirmation to Saul of what Samuel had before told him in God's name of his call to the kingdom. The *vial* (יָד, from יָדַד, "to drop, flow," in Pl. only Ex. xlvii. 2) is a narrow-necked vessel, from which the oil flowed in drops. The oil, we must suppose, was not of the ordinary sort, but the holy anointing-oil (Ex. xxix. 7, xxx. 23-33, xxvii. 29) which, according to the Law, was used in the consecration of the sacred vessels and the priests. To this refers the expression "the vial of oil;" and it is supported by the analogy of the priest's consecration with the consecrated oil (Lev. viii. 12), which, according to Ex. xxx. 31, was to be a holy oil throughout all generations, and by the use here and 2 Kings ix. 8 of the word (פֶּיֶר), which is proper to the anointing of the high-priest. Besides, on account of the significance of the oil of priestly consecration, Samuel would have used no other in the consecration of the sacred person of the theocratic king. *Anointing* as a solemn usage in the consecration of a king is referred to as early as Judg. ix. 8, 15, and, besides Saul here, is expressly mentioned as performed on other kings, on David (xvi. 3; 2 Sam. ii. 4; v. 3), Absalom (2 Sam. xix. 11), Solomon (1 Kings i. 39), Joash (2 Kings xi. 12), Jehoahaz (2 Kings xxiii. 30), and Jehu (2 Kings ix. 3). In case of regular succession the anointing was supposed to continue its effect [that is, the regular successor needed no new anointing—such is the view of the Rabbis—Ta.]; whence is explained the fact that only the above kings are mentioned as having been anointed [they being all founders of dynasties, or irregularly advanced to the throne—Ta.] (Oehl., Herz. R.-E. VIII. 10 sq.). On account of this anointing the theocratic king was called "the Anointed of the Lord." Whence we see the general significance of the act: The Anointed was consecrated, sanctified to God; by the anointing the king is holy and unassailable (1 Sam. xxiv. 7; xxvi. 9; 2 Sam. xix. 22). It signifies, however, further in

especial the equipment with the powers and gifts of the *Spirit of God* and the blessing of the salvation which is bestowed in them (comp. xvi. 13). In accordance with the significance of the act of anointing it is narrated in vers. 9, 10 how the Spirit of God came upon Saul. While the anointing thus set forth the divine consecration from above, the *kiss*, which Samuel then gave Saul, was the sign of the human recognition of his royal dignity, the expression of reverence and homage, as in Ps. ii. 12. The *kiss*, seldom on the mouth, generally on the hand, knee, or garment [among modern Beduins on the forehead—Ta.], has always been in the East the universal sign of subordination and subjection, and is so yet, as also among the Slavic nations. The *kissing of idols* (their feet) is mentioned as a religious usage (1 Kings xix. 18; Hos. xiii. 2; Job xxxi. 27). The word with which Samuel turns to Saul after the anointing: **Is it not that the Lord hath anointed thee?** is witness and confirmation to him that Samuel is only the instrument in God's hand in the consecration, that it is God's act.

(The וְהָיָה, with the following '3, signifies "yes, surely." *Clericus*: an interrogation, instead of an affirmation"). **Prince over his inheritance.** מֶלֶךְ, "leader, prince." "*His inheritance*" is Israel, not only because of the great *deliverance* out of Egypt, Deut. iv. 20 (Keil), but also on the ground of the divine *choice* of Israel out of the mass of the heathen nations to be *His own* people (Ex. xix. 5). The Sept. rendering in vers. 1, 2 is as follows: "*hath not the Lord anointed thee ruler over his people, over Israel?* And thou shalt rule over the people of the Lord, and thou shalt save them out of the hand of their enemies. And this be to thee the sign that the Lord hath anointed thee ruler over his inheritance." This last clause "*that . . . inheritance*" is the literal translation of the Masoretic text. The Vulg. has these words in the *first* sentence: "behold, the Lord hath anointed thee prince over his inheritance;" then follows the addition: "and thou shalt deliver his people out of the hands of their enemies round about. And this is the sign to thee that the Lord

hath anointed thee prince." These words of the Sept. and Vulg. are, however, not (with Then.) to be used to fill up a supposed gap in the text: We are rather to adopt Keil's remark that the Alex. text is merely a gloss from ix. 16, 17, introduced because the translator did not understand the "is it not that?" and especially because he did not see how Samuel could speak to Saul of signs [ver. 7] without having before announced them as such. The gloss assumes that Samuel wished merely to give Saul a sign that the Lord had anointed him prince. On the contrary, as Keil points out, Samuel gave Saul *not a sign* (σημειον, ἄλ), but *three signs*, and declares (ver. 7) their purpose to be, that, on their occurrence, Saul should know what he had to do, Jehovah being with him.

II. Vers. 2-16. *The divine signs. Three signs* are given Saul by Samuel in his capacity of prophet, as a confirmation to him that he is now, according to the divine consecration, also really the king of Israel, and under the immediate guidance of the Lord (vers. 2; 3, 4; 5, 6).

The first sign, ver. 2: *The meeting with two men of his native place*, who will inform him that the asses are found, and his father anxious about him. According to these words, the sepulchre of Rachel must have been *not far from Ramah*, whence Saul started. With this agrees Jer. xxxi. 15: "a voice is heard in Ramah,—Rachel weeping for her children." The declaration in Matt. ii. 18, that the mourning of the women of Bethlehem for their slaughtered children is the fulfilment of this word of Jeremiah, does not affirm or suppose that Rachel's grave was near Bethlehem, and therefore far from Ramah south of Jerusalem, for it is not a local, but a personal-real similarity, namely, between the mournings in the two cases, that is intended to be set forth. According to our passage, Rachel's grave must have been north of Jerusalem on the road between Ramah and Gibeah; and thus the view prevalent since the Middle Ages, that Rachel's tomb was near Bethlehem, and somewhat north of it, is shown to be incorrect. In support of this view are cited the passages Gen. xxxv. 16-20 and xlviii. 7, where Rachel's sepulchre is said to have been a *kibrah* of land "as one goes to Ephrah," and "on the road to Ephrah," and in respect to Ephrah the explanation is added: "which is now called Bethlehem" (comp. 1 Sam. xvii. 12; Mic. v. 2); but these indefinite expressions (*kibrah* is merely tract, see 2 Kings v. 19 sq.) may, as Winer correctly remarks (*Bibl. R.-W. s. v. Rachel*, II., 299), be so understood as to extend to Ramah. So Ewald: "Here, as in Genesis, we may very well understand the northern boundary of Benjamin, beginning somewhat southeast from Ramallah" (III. 31, Rem.). If, however, in Genesis Rachel's grave be taken to be (as the narrator intends) not far from Ephrah, then, on account of the indubitable proximity of the grave to Ramah, this Ephrah cannot be the Bethlehem which lay in Judah six Roman miles south of Jerusalem, and the explanatory remark, "which is now called Bethlehem," must be regarded as a late, erroneous addition. Ephrah is, then, to be looked on as an otherwise unknown place, in the region in which Bethel, Ramah and Gibeah lay, perhaps the same with the city Ephraim, named in connection with Bethel in 2 Chron. xiii. 19 (Qeri עֶפְרַיִם Ephraim,

Kethib עֶפְרָיִם Ephron) and Jos. B. J. 4, 9, 9, and mentioned in Jno. xi. 54, according to Jerome twenty Roman miles (Onom. s. v. Ephron) north of Jerusalem (comp. Josh. xv. 9), named Ephron, according to von Raumer's conjecture (p. 216 A. 235 c) identical with Ophrah (comp. 1 Sam. xiii. 17).^{*} On this supposition the grave of Rachel was, according to Graf, "very near Rama (1 Sam. x. 2), at the intersection of the road from Bethel to the neighboring Ephrah (2 Sam. xiii. 23; 2 Chron. xiii. 19; see Then. and Bertheau *in loco*, Gen. xxxv. 16 sq.; xlviii. 7), and the road from Ramah to Gibeah" (*Der Proph. Jer.*, p. 384, and *Stud. u. Krit.* 1854, p. 868, on the site of Bethel and Ramah). On the border of Benjamin. This agrees with the supposition that Rachel's grave was near Bethel (so Kurtz, *Geogr. d. A. B. I.*, 270 [*Hist. of the Old Covenant*]), which was on the border between Ephraim and Benjamin. At Zela. This word must at an early time have been uncertain, to judge from the variations of the versions (Sept.: ἀνδρας ἀλλομένους μεγάλη, whence Ewald renders "in great haste," and Vulg.: in meridie). If we do not regard it as an unknown place, we may adopt Thenius' conjecture,

that the original text was: "at Zela" (עֶזְלָא, עֶזְלָא with ה local); Zela was the place of the sepulchre of Saul's father (2 Sam. xxi. 14).—The statement of the two men that the asses were found was not only to be to Saul a confirmation of Samuel's prophetic declarations, but also to detach his thoughts from lower earthly things, and direct his inner life to the higher calling, to which he had been privately elected and consecrated. Ewald: "Thus happily disappears the burden of former lower cares, because henceforth something more important is to be thought of and cared for" (III. 31).

Vers. 3, 4. *The second sign.* Three men on the way to the holy place at Bethel, to sacrifice there, will bestow on him two loaves of bread from their sacrificial gifts. The direction of the road, and the whole geographical situation here correspond very well with the statement in Genesis xxxv. 8 as to the oak (אֵילֵּן, Allon) near which, "beneath Bethel," Deborah, the nurse of Rebekah, was buried, and with the statement in Judg. iv. 5, that Deborah dispensed judgment "between Ramah and Bethel in Mount Ephraim" under the palm-tree of Deborah. It is therefore a natural supposition (Then.) that, by error of hearing, Tabor was written instead of Deborah. But this hypothesis is somewhat bold, and against it is the fact that all the ancient translations have "Tabor." That this is "certainly a mere dialectic variation of Deborah" (Ew. III., 31 Rem. 2) is an equally bold opinion. Besides, Judg. iv. 5 speaks of "the palm-tree of Deborah," named, according to the narrator, from the Judge Deborah, and known in his time, therefore, to be distinguished from the oak of Deborah, the nurse of Rebekah, Gen. xxxv. 8. The place of the terebinth of Tabor, therefore, otherwise unknown, must be in any case on the road to Bethel, not far from Ramah. The three men are "going up to God to Bethel." The things that they carry (three kids, three

^{*} [This is to cut the knot rather than to solve the geographical difficulties connected with Saul's journey. See I. 1 and ix. 6, Expos. and Translator's notes.—T.]

loaves of bread, and a vessel of wine) show that their purpose is to make an offering to God in Bethel. Bethel had been a consecrated place for the worship of God since the days of the Patriarchs, in consequence of the revelations which He had made to *Abraham* and *Jacob*; as to the former see Gen. xii. 8; xiii. 3, 4, as to the latter Gen. xxviii. 18; xix. 35; vi. 7, 14, 15. In Bethel, therefore, there was an altar; it was one of the places where the people sacrificed to the Lord, and where Samuel at this time held court. The "*asking after welfare*" signifies *friendly salutation* (1 Sam. xvii. 22; 2 Kings x. 13; Ex. xviii. 7; Judg. xviii. 15). The men will give him, an unknown person, *two of their loaves*. This divinely-ordained occurrence betokens the *homage*, which by the presentation of gifts pertains to him as the king of the people. "And that this surprising prelude to all future royal gifts is taken from bread of offering points to the fact, that in future some of the wealth of the land, which has hitherto gone undivided to the Sanctuary, will go to the king." (Ew., *Geach*. III., 32 [*Hist. of Israel*]).

Ver. 5, 6. *The third sign*. Going thence to Gibeah he will meet a company of prophets, will, under the influence of prophetic inspiration, *also* prophesy, and be changed into another man. *Gibeah Ha-Elohim* is in the immediate context distinguished from the "*city*." What *city* is here meant is clear from the fact that all the people know him (ver. 10sq.); it can, therefore, only be *Gibeah of Benjamin*, Saul's native city. The "*Gibeah of God*" is thus, and especially because of the definition "of God," to be taken not as a proper name, but as an appellative, "the hill of God," that is, the height, *Bamah* [high-place] near the city, which was used as a place of sacrifice, and after which the city was called; afterwards, when Saul made it his royal residence, it was called *Gibeah of Saul* (xi. 4; xv. 34; 2 Sam. xxi. 6). According to Josephus (B. J. 5, 2, 1) it was one hour [somewhat more than two Eng. miles; according to Mr. Grove, in Smith's *Dict. of Bib.*, four miles—Tr.] on the direct road north from Jerusalem, and, as appears from what follows, was probably the seat of a community of prophets, and, on that account, perhaps specially distinguished, along with Bethel, among the sacrificial places. The 'פָּזָרִים ["garrison" in Eng. A. V.] are the military posts or camps established by the Philistines to keep the country under their sway, even though there were no more devastating incursions (see on vii. 14). For a similar procedure see 2 Sam. viii. 6, 14. The substitution of the Sing. (פָּזָרִים) for the Plu. is supported by the Sept., Vulg., Syr., Arab.; but it is going too far to suppose, on the authority of the Sept., that here, as well as in xiii. 3, 4, this Sing. denotes a *pillar* set up by the Philistines as a sign of their authority (Then. and Böttcher)*. Ewald's opinion (*Geach*. III., 43) that it refers to an officer who collected the tribute, is still less probable. Instead of a monument, we must regard it, according to xiii. 3, 4, and as in 2 Sam. viii.

* On פָּזָרִים Böttcher remarks: "as *Jussive* it can only mean 'and be it — and when,' so that פָּזָרִים belongs to the protasis, and the apodosis begins with יִצְרָחָהּ [ver. 6]." So 1 Kings xiv. 5, where פָּזָרִים, "and be it" — "even if."

6, 14, as a military colony stationed there.— A company of *prophets* (חֲזָנִים, "cord, line," then like our "*band, company*"). From this description, and from the fact that they approach with music, it appears that they formed a *society*, an *organized company*. That they *descended from the Bamah* [high-place] is no proof that they dwelt on it, against which is the fact that the *Bamah* was especially consecrated to the service of Jehovah, and for this reason was called the "*hill of God*," not "*because it was the abode of men of God*" (Cleric.). Since it is clear, from what follows, that this was a *private solemn procession*, it is probable that their residence was not far off, most likely in the city of Gibeah, whence they may have proceeded to the sacrifice and prayer on the high-place. This company of prophets belongs, no doubt, to the so-called *Schools of the Prophets*, which, however, would be better named *prophetic Unions*. They were founded by Samuel, and were under his direction, comp. xix. 20. The origin of these unions lies in the tendency to *association* given by the Spirit of God and by the new life which Samuel awakened, and their aim was to cherish and develop prophetic inspiration and the new life of faith by common holy exercises. In our passage we must distinguish the following facts: 1) The *descent from the high-place* in this solemn procession suggests that they had gathered there for common religious exercises, sacrifice, and prayer. 2) The *music* which went before them shows that, in these societies, religious feeling was nourished and heightened by sacred music, though music was also elsewhere cultivated. The *four instruments* which accompanied them indicate the rich *variety and advanced culture* of the music of that day. The *psallery* (נָבִיל, *nebel*) is a cithern-like stringed instrument, which, according to Jerome, Isidorus and Cassiodorus, had the form of an inverted Delta, and, according to Ps. xxxiii. 2; cxliv. 9, had ten strings (Jos. Ant. 7, 10 says twelve strings), called by the Greeks *ψάλλια*, *nablium*, *psalterium*; it was commonly used, as here, in sacred songs of praise (1 Kings x. 12; 1 Chron. xv. 16), but also on secular festive occasions (2 Chron. xx. 28). The *kinor* (קִנּוֹר [Eng. A. V. harp]) was another stringed instrument, apparently different from our *harp* (Luther), since it was played on in walking (comp. 2 Sam. vi. 5), rather a sort of *guitar*, and with the *nebel* indicates complete string music (Psalm lxxi. 22; cviii. 3 [2]; cl. 3). According to Josephus (Ant. 7, 12, 3) the *kinor* was struck with the plectrum, the *nablium* with the finger. But David played the *kinor* (xvi. 23; xviii. 10; xix. 9) with the *hand*. The *tabret* (טָבַר, *toph*) is the hand-drum, the tambourine; used by Miriam, Ex. xv. 20. The fourth instrument is the *flute* (חֲלִיל, *halil*), which was made of reed, wood, or horn, and was a favorite instrument in festive and mournful music. 3) The emphasis rests on the words "*and they were prophesying*;" they were in a condition of ecstatic inspiration, in which, singing or speaking, with accompaniment of music, they gave expression to the overflowing feeling with which their hearts were filled from above by the controlling Spirit. Cleric: "they will sing songs, which assuredly were composed to the honor of God." The strains of the music

were intended not only to awaken the heart to inspired praise of God, or to intensify the religious inspiration, but also to regulate the feeling. According to Pindar, it was "peacefully to bring law into the heart" that Apollo invented the cithern, which was played in the Delphic Apollo-worship (O. Müller, *Dorier* I, 346 [*Dorians*]). There was a similar outflow of religious inspiration to the praise of God in the case of the seventy elders, Num. xi. 25.—Ver. 6. Saul will not be able to withstand the mighty influence of this sight. Three things will happen to him: 1) the *Spirit of the Lord*, a divine power external to himself, will "come upon him;" that is, suddenly, immediately take possession of his soul. The words "Spirit of Jehovah" exclude every earthly, internal cause of inspiration. It is, however, in this presupposed that the Spirit of the Lord must descend to produce this excitation and elevation, and does not dwell continually in him; 2) he will *prophecy*. (On the form *נִבֵּן* see Ew. § 198, 6.)

He will, therefore, have a part in the religious inspiration and the prophetic utterance of the prophets. It is taken for granted that the fire of inspiration will pass immediately from them to him; 3) he will be *turned into another man*. The change relates to the inner life, which is renewed by the Spirit of God, and consists in the sanctification of heart and subordination of the will to the law of the Lord which the Spirit works. The prophecy [of Samuel], therefore, is: Thou wilt, through the Spirit of God which shall come upon thee, not only prophecy in inspired words, but also experience a change of the inner man, as accords with thy divine call to be king.

Ver. 7. The general significance of the occurrence of these signs. **When these signs come to thee** (read *נִבֵּן*, Pa. xlv. 16, "when all this happens to thee"), **do what thy hand findeth**—the same formula in xxv. 8 and Judg. ix. 33, not, what thou likest, what seems most proper, "what seems good to thee," (Cler.), but, what presents itself, "that to which this action leads" (Ew. III., 41), do what circumstances suggest; **for God is with thee**, "thou needst not consult any one, for God will second thy counsels" (Cler.). These signs are to signify to him that, so surely as they happen to him will he happily, with God's help, carry out his undertakings.—These words refer to Saul's immediate task in his royal calling (of which these God-given signs were to assure him), namely, the deliverance of the people from the oppression of the Philistines.

Ver. 8. Saul next receives from the prophet a command in God's name, which *limits* the unrestricted royal authority conferred on him under support of God; he is forbidden, in the exercise of the royal office, to perform independently *priestly* functions. *Gilgal*, situated between the Jordan and Jericho, formerly the camp of the people after the crossing of the Jordan, where were undertaken the wars against the Canaanites for the conquest of the land, the central point of Israel consecrated by the tabernacle and the sacrificial worship (Josh. v.) was now "one of the holiest places in Israel, and the true middle-point of the whole people,—because the control of the Philistines extended so far westward [eastward?] that the centre of gravity of the realm was necessarily

pushed back to the bank of the Jordan" (Ew. III., 42). Hither must Saul as king betake himself, when he would enter on the deliverance of Israel from the dominion of the Philistines. "This place seems to have been chosen, because it was remotest from the Philistine border" (Cler.). "There the people assembled in general political questions, and thence, after sacrifice and prayer, marched armed to war. Here, then, especially, in the nature of the case, would the mutual relation of the two independent powers of the realm come into question, be announced, and somehow permanently decided" (Ew. as above). Samuel, therefore, bids Saul wait seven days, when he goes to Gilgal, in order that he, Samuel, may *direct the sacrifice*, and impart to him the Lord's commands as to what he shall do. Saul is not to make the offering in his own power—this pertains only to Samuel as priestly mediator between God and the people—nor is he to undertake independently anything in connection with the past struggle for freedom, but he must await the instructions which the prophet is to give him. The king must act only in dependence on the invisible King of his people. See further, on ver. 8 and its relation to xiii. 8, the Introduction, pp. 11, 12.

Vers. 9–12. *The occurrence of the signs announced to Saul.* Ver. 9 refers to the fulfilment of the last, most important element of the third prophecy (ver. 6): *the change into another man*. Not only the fact of this renewal, but also its innermost source is indicated in the words: **God gave** [lit. turned, changed] **him another heart**, two assertions being involved in this pregnant phrase: God turned him about, and gave him another heart. His departure from Samuel and turning to go back home, and his conversion are expressed, not without design, by the same word *turn*; for the place, from which he turned, was the *means* of this conversion; Samuel's person and word was the instrument by which God began in him the process of inward renewal; the Spirit of God, that wrought and completed it, came in part mediately through Samuel, in part immediately to his heart from above. According to the Biblical representation the heart denotes the centre of the whole inward life, the uniting-point of all the elements of the inner man. The thorough and complete change to another man can proceed only from the heart, which alone God in His judgments on man looks at (xvi. 7). The essential element, therefore, in the renewal of the heart is not only the production of a, as it were, new, hitherto latent side of his spiritual being—this is only its symptom—but in a real religious-ethical change and renewal of the innermost foundation of life. In this all special revelations of the divine spirit and will to Saul must culminate; all that has happened from ch. ix. on tends to this highest and innermost end, to the proper establishment of this religious-ethical relation of the innermost foundation of life to God, as the most essential condition of an administration of the theocratic office which should be well-pleasing to God.—**And all these signs came to pass that day.** From Ramah Saul could easily come to Gibeon the same day through the stations indicated. It is not mentioned in what order the signs occurred, but it is first summarily stated that they were all fulfilled, and then related how the third happened. If the summary statement

did not precede, and the third sign were related immediately, one might suppose with Thenius "a possible omission by the redactor;" but, the context of vers. 2-4 being thus [summarily] dispatched, the narrator hastens to the third sign as the most important, in order to show *how* and under what *circumstances* it occurred, after having made the remark, which was sufficient for his purpose, that the first and second had been fulfilled according to Samuel's words. It is worthy of note that none of the ancient translators has attempted to fill out the supposed gap. Thenius adopts the reading of the Sept. "from thence" (*καὶ ἐρχεται ἐκεῖθεν*), from which he infers the previous mention of another place; but even this reading would not prove an omission, but would refer to the place where Saul separated from Samuel, the journey being thus summarily described with omission of two stations. Further, the words "from thence" would be quite superfluous.—The *Q* of the text [Eng. A. V. "thither"] is not to be translated *whither* (Bunsen: to Gibeah), but expresses local rest: "they come there to Gibeah."—The mention of the third sign only (there being nothing in narrative or language, as shown above, to necessitate the assumption of a historical or anctorial gap) is not to give importance to Gibeah, Saul's home (Keil); rather this sign was the most important for Saul's inner life, and for that on which depended the right exercise of the theocratic royal office, namely, the new heart and life called forth by the prophetic spirit, and it stands in causal connection with the preceding testimony (which is the principal thing) to the actual *renewal* of Saul's heart, narrating how Saul was equipped with the Spirit of the Lord, and filled with the prophetic Spirit, which changed his heart.—Ver. 10. From the local statements here made, it is tolerably clear that this company of prophets dwelt in *Gibeah*. In order to understand the *effect* of their appearance on Saul, we must think of it as it is described in ver. 5. *Suddenly, unannounced, overpoweringly* the Spirit comes upon him, "*falls upon*" him. *Involuntarily*, therefore, he is seized by it, and drawn along into the lofty inspiration of the prophets. By the influence of the Lord's Spirit, which Saul has hitherto experienced through Samuel, he is made capable of receiving the fullness of the prophetic Spirit, and of this sudden seizure by the prophetic inspiration, which thus manifested itself in music and song. **He prophesied**, that is, he united in their inspired song, or in the discourse in which their new life poured itself forth—in their midst, he attached himself to them, joined their solemn procession; meeting leads to uniting (the phrase, "in the midst," answers to the "towards him").—Ver. 11. *Before time* [lit. "from yesterday and the day before," and so Erdmann has it.—Tr.]. This universal previous acquaintance with Saul and the talk of the people among themselves is proof that he was here *at home*. The surprise produced by Saul's participation in the prophetic utterance is described with incomparable fidelity and liveliness. The two questions, which testify to surprise and amazement, presuppose two things: 1) the power and significance of the prophetic community in the public opinion, and 2) the fact

that Saul's life had hitherto been far therefrom, that it had not been in harmony, either externally or internally, with this society; we see him suddenly introduced into a sphere which had hitherto been outwardly and inwardly strange to him. Clericus: "This seems to show that Saul had led a life very different from those who associated with the prophets."—Ver. 12. To the questions: "What has happened to the son of Kish? Is Saul also among the prophets?" answer is given by "a man from there" (from Gibeah) in a counter-question, which, by its form (the "who is their father?" referring to the "son of Kish"), ingeniously and decisively repels the false conception of the nature of this prophetic inspiration which lay in these questions. The explanation: "who is their president?" has no support in the connection, and no bearing on the matter. The Sept. has "who is his father?" (adding also [Alex.]: "is it not Kish?"): but this is arbitrary and obviously adopted to get rid of the difficulty in the text. And to suppose that the words: "Who is their father? Is it not Kish?" indicate that recognition as a prophet was denied Saul because of his descent from so insignificant a man as Kish (Then.), or that they merely express the *surprise* of the people (Ew.), would introduce an intolerable tautology into the lively, pregnant description. As a simple question, these words would mean nothing in the mouth of the man of Gibeah, who necessarily knew the answer, and could learn it from the connection in which the question was asked. The question "who is then their father?" rather refers to the prophets, in whose midst was even now the object of the question of surprise: Is the son of Kish a prophet? As Bunsen rightly remarks, the *their* is to be emphasized: "And who is *their* father?" We may suppose (in accordance with the situation) that the words were accompanied by an indicative gesture, and with Oehler (*Herz. R. E. XII. 612*) explain: "Have these then the prophetic spirit by a privilege of birth?" Bodily paternity is here of no importance; the son of Kish may as well be a prophet as these sons of fathers, who are wholly unknown to us, or of whom we should not, according to human reckoning, suppose that their sons would be filled with the prophetic Spirit. So Bunsen's admirable explanation: "The speaker declares, against the contemptuous remark about the son of Kish, that the prophets too owed their gift to no peculiarly lofty lineage. Saul also might, therefore, receive this gift, as a gift from God, not as a patrimony." In this counter-question lies this truth: the impartation of the prophetic Spirit, as of its gifts and powers, pertains to the free, gracious will of God, and is altogether independent of natural-human relations. The expression of surprise at the unexpected change in Saul gives occasion to the proverb: **Is Saul also among the prophets?** According to its origin here given, this proverb does not merely express surprise at the sudden unexpected transition of a man to another calling in life (Then., Cler.: "another manner of life"), or to a high and honorable position (Münster). The personal and moral qualities of Saul, perhaps the religious-moral character of his family, or at least the mean opinion that was entertained of Saul's qualities and capacities, intellectually, religiously

and morally, formed the ground of surprise at his sudden assumption of the prophetic character. The proverb, therefore, expresses astonishment at the unexpected appearance of a high spiritual endowment, and, still more, of a high religious-moral tone of life and soul, which has hitherto been foreign to, even (as it seems) opposed to, the person in question.

Vers. 13-16. *A family-scene: Saul and his uncle.* Ver. 13. The *cessation* of the prophesying was the result either of a sudden removal of the ecstatic inspiration which had come suddenly on him, or of a separation from the prophesying company. Saul came to the *Bamah* [high-place]. Instead of *Bamah* (בָּמָה), Then. (so Ew.) reads after the Sept. "to Gibeath" (עַל רֹדֶן בֹּנְיָן, גִּבְעָה). But this reading came from the supposed inability to reconcile Saul's going up to the high-place with the prophetic company's coming down thence, and Saul's return to his family in ver. 14, nor did it seem clear, why Saul went up thither. The last objection is removed by the simple suggestion, that Saul went up thither to pray and sacrifice in the holy place after his great experiences of the divine favor and goodness, and so after his return home first to give God the glory before he returned to his family-life. He joined the *descending* company of prophets in their solemn procession; but when his participation in the utterances of the prophetic inspiration was over, his look rested on the sacred height, whence the men had descended, and the impulse of the Spirit of the Lord forced him up thither, that, after the extraordinary offering he had made with the prophets, he might make the ordinary offering, and engage in worship. This was the aim, suggested by the connection of the whole history, of his ascent to the high-place.—Ver. 14. The *uncle* of Saul, here spoken of, was *Ner* (xiv. 51), who, like Kish (ix. 1), was a son of Abiel, not *Abner*, as Ewald, with Josephus, supposes. Either Saul's relations went up with him to the high-place, and the conversation with the uncle occurred there, or (as is natural in a summary statement, like this), we must suppose that Saul came down to his family. According to the narrative the former explanation is preferable. In the question and answer between Saul and his uncle, the history of the search after the asses is briefly recapitulated, vers. 14-16. Saul's laconic answer to the question of his uncle, who very properly speaks of so important a domestic matter, shows that his heart is fixed on higher things than the asses of his father. To the curious and at the same time inquisitorial question: **What said Samuel to you?** which shows what importance was attached to knowing the man's words exactly and fully, Saul answers shortly and to the point: **He said that they were found.** Thus the uncle, to whom this fact was long since known, was disposed of, and the long conversation he had laid out sharply broken off; thus Saul had done his duty to family-affairs. The further express statement that he said nothing to his uncle *of the kingdom, of which Samuel had spoken to him*, is to be referred, not to Saul's unassuming humility (Keil), or modesty (Ewald), or prudence (Then.), or apprehension of his uncle's incredulity and envy, but to the fact that Samuel, by his manner of imparting the divine

revelation, had clearly and expressly given him to understand (ix. 25-27) that it was meant in the first instance for him alone, and that it was not the divine will that he should share it with others. The public presentation of Saul as the king of Israel, *whom God had chosen*, was to take place only at the time appointed by God through Samuel, and at the place which the prophet should determine. Saul may have thought, too, that his uncle's ears were not entitled to be the first recipients of so holy a message, he having got his rights on the question concerning the asses.

III. *The choice of Saul by lot as public confirmation of the divine election already made in secret.* Vers. 17-21.

Ver. 17. The *popular assembly*, called by Samuel at Mizpah, because this sacred place was connected in the people's minds with the memory of the great victory, ch. vii., was intended, as is shown by the expression "to Jehovah" (see vii. 5), solemnly to confirm and ratify the divine choice of Saul to be king of Israel, and to consecrate him to this office. Nägelsbach (Herz. R.-E., XIII. 401), referring to ver. 8, objects that the next meeting was not in Gilgal, but in Mizpah, and that, according to xi. 14, Saul goes to Gilgal not before but with Samuel, and there could, therefore, be no question of waiting for him. The objection is, however, set aside by the remark that these two meetings in Mizpah and Gilgal have nothing to do with vers. 7, 8, but are designed, as is expressly said, to announce Saul as the chosen of the Lord, and again to confirm him as king (ver. 24 and xi. 14), in order that, as *universally recognised king, he might, from Gilgal, that ancient classic ground, take in hand the great work of delivering Israel from the Philistines, which, as his primary task, lay ready to his hand* (ver. 7: "whatsoever thy hand findeth").

Vers. 18, 19. *Samuel's introductory discourse.* The "thus saith the Lord," answers to the "to the Lord" of ver. 17. The people were called to assemble before the Lord to hear His word through the mouth of Samuel, as the latter had received it directly from the Lord. Samuel's discourse first sets before the people in curt, vigorous phrase the royal deeds of might which God the Lord had done for them: *the conduction from Egypt, the deliverance out of the hand of the Egyptians* (immediately after the exodus) *and the deliverance out of the hand of all the kingdoms which had oppressed them.* Cleric: "The history of which last deliverances is contained in the Book of Judges." * This third period of the history embraces the whole time from the conquest of Canaan to the present, including the victory at Mizpah (vii. 5), of which the stone before their eyes bore witness. The reference to the kingdoms, from which God had delivered Israel is noteworthy, because, after the pattern of these very kingdoms, the Israelites wished to have a king and an outward kingdom. There is in this a factual irony.—Ver. 19. The second part of the discourse: the charge of ingratitude and unfaithfulness, expressed in the demand

* The masc. Partep. הַלְוִיָּים ["which oppressed"] forms with the fem. subst. הַמְּמַלְכוֹת ["the kingdoms"] a *constructio ad sensum*, the warriors of the heathen nations being had in mind.

of a king. Their fault consisted not in the simple desire for a king, but in the fact that, forgetting God's royal achievements, they wished to have a visible mighty king like the heathen nations, and, not seeking help from oppressive enemies from the Lord, they desired a human king along with God, or instead of their invisible King as helper out of all need and oppression.—It is to be noted that the "and ye" at the beginning of the second part [ver. 19] answers to the "I" at the beginning of the first part [ver. 18], marking emphatically the contrast between the Lord's powerful help and the people's sinful conduct in this question of a king.—The *contempt or rejection* of Jehovah (comp. Expos. on viii. 7 sq.) consisted, in respect to God's gracious and mighty deliverances, in the demand: *set a king over us*.* After this sharp rebuke, in which (as before in chap. viii.) the full significance of their desire from the religious-ethical point of view is held up before the people, follows *thirdly* the *factual granting* of the desire, according to the divine command, viii. 22, by *ordering* a choice by the sacred lot. The "and now," in respect to the "I—ye" contrasted above, marks a division in the address. The *manner of choice* is enjoined with precision by Samuel. They are to appear "before Jehovah," this refers not merely to the conception of God as everywhere present (Cleric.: "when invoked, He was present with the assembly"), but also to the *holy place* in which the Lord's altar was erected (vii. 9). They were to appear by *tribes* and *thousands*, the latter here meaning the same thing as *families* (משפחות). To facilitate legal transactions Moses had divided the people into thousands, hundreds, etc., and appointed captains over all these divisions (Ex. xviii. 25). This division probably followed as closely as possible the natural one, and so the designation *thousands* was used as synonymous with *families* (Num. i. 16; x. 4; Josh. xxii. 14, etc.), because the number of heads of houses in the several families of a tribe might easily reach a thousand (comp. ver. 21).—Ver. 20 sq. *Execution and result* of this mode of election. The representatives of the tribes being called, the lot fell on the tribe of *Benjamin*, (properly the tribe "was taken"). How the lots were cast is not said; commonly it was by *throwing* tablets (Josh. xviii. 6, 8; Jon. i. 7; Ezek. xxiv. 7), but sometimes by *drawing* from a vessel (Num. xxxiii. 54; Lev. vi. 9). The latter seems to have been the method here employed. There is not the slightest ground for connecting this with the lot of the high-priestly Urim and Thummim (Vaihinger in Herz. R.-E. IV. 85).—Ver. 21. When the families of the tribe of Benjamin were called, the lot fell on the family of *Matri*,† an otherwise unknown name (Ew. III. 33 conjectures that it is corrupted from *Bikrit*). In the *families* the lot was usually so conducted that the *houses* (בָּתֵּי) were next called (Josh. vii. 14), then from the *patroce* or father-house (אֲבוֹתֵי)

thus chosen the individual heads of families (בְּרָכִי) came forward, that the family and the individual chosen by the Lord might be indicated (see Keil *in loco*, Rem. 1). Here the description of the election is abridged, the last steps being passed over (comp. what is said above on the three signs). The result is given at once: **And Saul was taken.** The insertion of the Sept. "and they present the family of *Matri* by men" is to be regarded (with Keil, against Then.) as an interpretation of the Alexandrian translators. According to the order above-stated (from Josh. vii. 14) it fills out the supposed gap in the text not completely, but only partially and erroneously.—**They sought Saul, but found him not.** The ground was his diffidence and shyness in respect to appearing publicly before the whole people. Nägelsbach rightly remarks (Herz., "Saul" p. 433), that his hiding behind the baggage during the election is not in conflict with the account of his change of mind. "At so decisive a moment, which turns the eyes of all on one with the most diverse feelings, the heart of the most courageous man may well beat." The situation, along with an element bordering on the comic, has a serious significance and a deep psychological truth.

IV. *Saul declared king; the partial homage.* Vers. 22-27.

Ver. 22. *Inquiry of the Lord and divine answer* in respect to the failure to find Saul. *To inquire of the Lord* (xxii. 10; xxiii. 9 sq.; xxviii. 6; xxx. 7 sq.; 2 Sam. ii. 1; Num. xxvii. 21; Judg. i. 1; xx. 27) is to ask for the divine decision in individual matters of private or (as here) public importance for the theocratic congregation, by *Urim* and *Thummim*. [For a case of personal inquiry in premonastic times, see Gen. xxv. 22.—Tr.]. Though the latter is not here expressly mentioned, its presence must be assumed according to Ex. xxviii. 30, it being inseparably connected with the high-priestly *Ephod*, in the *Choshen* of which (breastplate with twelve precious stones and the name of the twelve tribes) it was placed. The *inquiry of Jehovah* by this means was, it is true, according to Ex. xxviii. and Num. xxvii., to be made by the high-priest. We cannot, however, suppose that this was done here, for the high-priest's office was vacant; some other, not Samuel, who presided over the assembly and the election, but a priest, in the high-priestly robes, conducted the solemn inquiry, which was exclusively the privilege of the priests. It must be looked on as a different act from the preceding casting of lots.—The question was: **Has any one else come hither?** that is, besides those here present, among whom Saul was not to be found. The "one" (lit. "man") refers to the *one* who could not be found; the oracle is to give information as to his presence or absence. The Sept. and Vulg. have: "will the man yet come hither?" and Then. alters the text accordingly, against which Keil rightly remarks: "it was unnecessary to inquire of God whether Saul would yet come; he might have been sent for without more ado."—The answer is: **Behold, he is there**, hid among the baggage. The Pron. "he" (הוא) does not require a preceding "the man" (Then.), but relates to the person referred to in, or giving oo-

* The ׁ is "used to introduce direct discourse, even in a contradictory clause, like our 'no, but,' as in Ruth i. 10" (Keil). It is therefore not necessary to read ׁ with the ancient vers. for י, which reading is obviously imitated from vii. 19 and xii. 12.

† Properly: *Matrites* and *Bikrites*.—Tr.]

casion to the question, and to whom the procedure referred. "Stuff" (*σκεῦη*, *vasa*), baggage, which must have been extensive in such an assembly. As Saul had the assurance that he was the king chosen by God, his behavior here could not signify that he wished to evade the acceptance of the kingdom, but must be referred to overpowering diffidence, in view of the grand preparations of the election and the divine decision which had laid so mighty a grasp on his life, and to "anxious consideration of the awfully important consequences of his appearance" (Ew.).—With this view the remark of Clericus may be considered to accord: "Saul, informed beforehand by Samuel of what would be done, seems to have hidden himself, that he might not appear to have solicited the royal dignity, and to have come to Mizpah to gain the popular vote for himself."—In the beginning of ver. 23 the *three* consecutive verbs give a quick and lively coloring to the whole process of fetching Saul from his *purposely* sought-out hiding-place. His *magnificent stature* (ix. 2), as outward-physical qualification for the kingdom, very imposing to the people, is here again expressly mentioned (*εἶδος δέον ὑπερναιδός*, Eurip. in Grotius). In accordance with the people's receptivity for so imposing and kingly an appearance, Samuel closes the solemn election with the words (ver. 24): **See ye him whom the Lord has chosen?** by which he expressly declares the election by lot to be a *confirmation* of the previous divine choice, and completes the formal *presentation* of Saul as the divinely-appointed king, and then adds as *proof*: **For there is none like him in all the people.** There are *two factors* which, according to this account, co-operated to call forth the people's cry of *salutation and homage*: **May the king live!** The *testimony of Samuel*: "This is the king chosen by the Lord," granted in spite of the fact that their demand, proceeding from a vain, haughty, and unfaithful mind, was not well-pleasing to him, and the immediate impression made by *Saul's person*, which was in keeping with the kingly dignity.

Ver. 25. **The manner of the kingdom.** Samuel is said to have done *three* things in connection with this constitution: 1) he set it before the people; 2) he wrote it in a book; 3) he laid it up before the Lord.—The "*law of the kingdom*," which Samuel presented to the people, is, as appears from the context, one which has not yet been written. It is to be distinguished from the "*manner of the king*" (viii. 11 sqq.) in which Samuel set before the people the usurpation of an unrestricted arbitrary rule, such as existed among the heathen nations whose monarchical constitution Israel envied. In content it was no doubt essentially the same with the law of the king in Dent. xvii. 14–20, especially vers. 19, 20, and therefore related to the divinely established rights and duties of the theocratic king, the fulfilment of which the people were authorized to demand from him. God's purpose is to rule the people through Him as His organ. The "*right [or manner] of the kingdom*" is therefore, this being its theocratic ground and aim, not a *capitulation* (Michaelis) between the king (that is, here Samuel) and the people or the first example of a *constitutional monarchy* (Then.); for the restraints, which are

here set on the kingly power, are not imposed by the demands of the people, or by a partition of power between king and people, and not by a contract or agreement between the two as parties, but are given in the divine *Law*, in the already existing *theocratic right* of the theocracy, in which the absolute monarchy of the divine will is to rule and reign over king and people, both together.—Samuel wrote this law of the kingdom in a book. We find here the first trace, after the written records of Moses, of writing among the prophets, long before the literary activity to which we owe what we now have, and essentially also the spoken prophecies with the historical notices pertaining to them—the beginning of a literature, which was exclusively in the service of the theocratic spirit, and, when it appeared soon after this in the so-called Schools of the Prophets, made its first task the theocratic writing of history.—**He laid it up before the Lord.** Where and how? The supposition that it was deposited in the Tabernacle at Shiloh contradicts the context, from which it appears that the deposition was made in the place where the announcement took place. The expression "before the Lord" leaves the manner undetermined, and indicates merely the solemn and formal deposition and preservation of the writing, as sacred original documentary record of the establishment and regulation of the theocratic kingdom, in a safe place *before the Lord*, whose presence was symbolically represented partly by the holy priestly vestment, partly by the altar to which the people approached, and in connection therewith had here its *local* representation even without tabernacle and ark, though we know not in what manner.—Notwithstanding this public and solemn investment of Saul with the royal dignity and authority, Samuel continues to be the highest director of the affairs of the people; *the now established kingdom retires passively into the background before Samuel's Prophetic-Judicial Office, which retains its full activity and authority.* This is indicated by the fact that it is not Saul, but Samuel that finally dismisses the people, an act which involves the formal closing by him of the assembly.

Vers. 26, 27. *Saul's behavior after his installation as king, and the behavior of the people towards him. And Saul also went home to Gibeah.* Clericus hence infers that the Philistines had no military post at Gibeah, since they would not have permitted Israel to have a king in opposition to their authority; but the objection vanishes when we reflect that, the Philistines being few in number and at a distance from the place of election, the meaning of the event might easily have been concealed from them, at least for the short time till the battle of ch. xi. during which Saul remained quietly at home, especially as such great religious assemblies at Samuel's instance were not infrequent and could not appear strange to the Philistines, and Saul had returned to his ordinary occupations in the field.—The conduct of the people towards Saul as king is twofold. On one side he receives friendly recognition with willingness to serve him [and there went with him the company of valiant men]. The Sept. and Then. read: "There went sons of strength, whose hearts God had touched, with Saul;" but this is suspicious as being apparently

a conformity to the following "sons of wickedness," interpreting the somewhat strange word "valiant company" (לִּיָּאֵל) by the ordinary periphrasis "sons of strength" (לִּיָּאֵלִים), as in 1 Kings i. 52.

The word (לִּיָּאֵל) is found alone with similar meaning "host" (in Pharaoh's retinue) in Ex. xiv. 28; here it means "valiant company," but with allusion to the "power" which Saul as king might build up from such valiant men as those who now formed the escort of honor. **Whose hearts God had touched**; that is, to show themselves so faithful and willing in service and obedience. This faithfulness and willingness to serve, shown in their escorting Saul, sprang from their hearts, the deepest base and centre of their inner life; but it was in this case an effect of the immediate influence of the Spirit of God, who sanctifies and rules the heart even in respect to moral deportment towards His constituted authorities. But not irresistibly. In ver. 27 we find an organized opposition to God's established kingdom, whose representative Saul was. Whether *envy* and *jealousy* produced it (Then.) is not said. The opposition are called "worthless people" (לִּיָּאֵלִים, כִּלְיָהִים). They are people who 1) haughtily and contemptuously nullified beforehand the *wholeness* and *utility* of Saul's royal government for the people in their depressed condition,—the question "What will the man help us?" expresses hostility to and contempt for Saul's kingship as a completely aimless and useless institution; 2) they exhibited decided "contempt" for his *fitness* for the office, and attacked his personal honor; 3) they did not show *submission* to his rule, "brought him no present" as sign of reverence, obedience, and obligation to provide for his maintenance; for freewill-gifts from the people were a part of the regular revenue of princes.—Clericus: "Therefore others, who thought better of his election, brought him gifts, that he might maintain the royal dignity without disgrace." *Saul's conduct towards these enemies: he was as a deaf man*; that is, he acted as if he heard nothing; "he left those men's contempt unnoticed" (Cler.). This shows *self-control* and *self-denial*, but also great *forethought* and *prudence*; for though Saul had had the right, notwithstanding his and Samuel's purpose that he should remain in private life awhile, to proceed vigorously against this mean insult to his person and office, yet such a course might have prejudiced his position among and towards the people; and all the more, if the open opposers, as Nägelsbach conjectures (Herz. XIII., 433), belonged "to the princes of the larger and hitherto controlling tribes of Judah and Ephraim, who were dissatisfied with the election of an obscure Benjaminite," in which case, still more embittered by Saul's resolution to punish them, they could have made their influence still more widely felt against him.—As to the construction it is to

be remarked with *Keil* on וַיִּלְכֵּי (ver. 26) and וַיִּדְּ (ver. 27) that in both cases "the Imperf. with Waw Consec. forms the apodosis to a preceding adjective-clause as protasis," and the sequence of clauses in German [and English, Tr.] would be: "When Saul also went home there went with him . . . , and when worthless people said he was as a deaf person."

HISTORICAL AND THEOLOGICAL.

See the remarks in the Exegetical exposition. In addition to these:

1. *Anointing with oil* as a sacred, theocratic usage is the symbol of introduction into the fellowship and service of the Spirit of God, as is clear from xvi. 13 sq.; Isa. lx. 1 sq. It was employed 1) in connection with the tabernacle and "all that was in it," that is, its furniture (Ex. xxix. 36; xxx. 26-30; xl. 9-13; Lev. viii. 10-12; Num. vii. 1), and in these lifeless objects (which are said to be "sanctified") denotes their separation from everything unclean and unholy, and their consecration to the holy end for which they were designed, namely, to be instruments of God's Holy Spirit for acting on His people. So it is said especially of the altar of burnt-offering, Ex. xl. 10: "and it shall be most holy," because as the place of expiation, it was the holiest object in the court; 2) in connection with *persons*, who are called to theocratical service and office, anointing is the symbol of the impartation of God's Spirit, and the equipment with His gifts and powers as indispensable condition of the right theocratic exercise of the office. Hitherto confined to sanctuary and priests, it now appears as the consecration to the *theocratic office of king*, and denotes here the impartation of the powers of light and life from the Spirit of God, as possessor of which the king is henceforth called by excellence the Anointed of the Lord, and is alone authorized to exercise the theocratic rule in the name of the Lord, the invisible King. The "coming of the Spirit of God" on Saul and David is the consequence of their anointing, or answers to the significance of its symbolism. The natural basis for this symbolism of oil is its power to dispense light and life, joy and healing, by which it sets forth the Spirit's dispensation of *light* and *life* and the therein-contained gifts and powers (Bähr, *Symb.* II., 173). And in the historical development of the theocracy and of the divine revelations which point to the perfecting and fulfilment of the theocracy in the New Covenant, the symbolic anointing of theocratic kings, priests, and prophets (comp. 1 Ki. xix. 15, 16) as sign of the impartation of the Spirit of God and its powers is the type, that is, the historical foretelling and prefiguring of the anointing with the Spirit without measure (John iii. 34) and with the spirit of might (Acts x. 38), by which Jesus was "the Christ," the Anointed of God for the New-Testamental kingdom of God, first as King of His kingdom, and then as chief Prophet and Priest. Samuel's word: "*The Lord hath anointed thee*," signifies that God Himself, of His free grace, dispenses the powers and gifts of His Spirit, when He calls to an office in His kingdom and service.

2. The greatness and glory of the royal office consisted essentially in the fact that he who filled it was "*Prince over the inheritance or possession of Jehovah*." The foundation for this view is the inward life-fellowship into which God has so entered with Israel by His self-revelation, that they have Him as their God, as their highest good and possession; Ex. xx. 2: "I am the Lord, thy God." God is thus the *possession* of His people, and of every individual godly man, Ps. xvi. 5;

cxlii. 6; cxix. 57; Jer. x. 16; li. 19. Conversely the people of Israel is the *property* (חֵלֶק) of its God, or His inheritance (חֵלֶק), 1) by reason of its election out of all other peoples, Ex. xix. 5; 2) by reason of the wonderful deliverance out of Egypt, Ex. xix. 4; Deut. iv. 20; ix. 29; 3) by reason of the covenant at Sinai, Ex. xix. 5; 4) by reason of the constant manifestations of grace and salvation (Ps. xxviii. 9; 2 Sam. xiv. 16; xxi. 3), among which the forgiveness of sins is the greatest, Ex. xxxiv. 9. The New Covenant presents the fulfillment and completion of this relation in the *laos peribios* ["peculiar people," that is, God's own property] Tit. ii. 14; 1 Pet. ii. 9.

3. The three signs which, in accordance with Samuel's prophetic announcement, were given to Saul, signify in the first place in general the assurance given him (by events apparently accidental, yet ordered to this end by God) of His divine appointment to the royal office and his qualification for it, and of the fact that the Lord would therein be with him. In the lives of those who desire to serve God in faithful obedience, even the simplest and apparently most accidental events must go to confirm the assurance that all things work together for good to them that serve God, and to confirm their confidence in His providence that works in detached, seemingly insignificant circumstances, and His faithfulness that lasts through life.—*Severally*, however, these three signs indicate so many principal stations in the development of Saul's inner life, and in an advancing line from the ass-driver to the "prince of the inheritance of God." These are divinely-ordered facts, each of which has two meanings for Saul; first a factual revelation or instruction from God for the present moment, and then a prefigurative relation to the future administration of his royal office. The first occurrence, the meeting with two men who inform him that the asses are found, frees his heart from the pressure of little, earthly, everyday cares, and instructs him henceforth, free from the concerns of the lower, material life, to direct his inner life to the lofty aims and duties of his theocratic calling. Once for all the petty earthly is to find for him its quietus. Inwardly free and consecrated to the Lord alone, he is to pursue his way upward. The second sign: three men going up to Bethel offer him two of the three sacrificial loaves. This gift is the factual homage paid him by a royal offering, and betokens for the future his royal position in which to him, along with sanctuary and priests, the wealth of the land will be offered as tribute. The third event directs Saul's look from this kingly power to the highest conditions of a right theocratic administration, which he receives through impartation of the Spirit of God and His gifts. In the company of prophets by the Spirit which comes on him, he receives the gift of prophecy and that equipment of his inner life with the powers of the divine Spirit by which he becomes another man and receives a new heart. In this there is also for the future the warning that it is only under the guidance of God's Spirit, in the absolute obedience of his will to the divine will, rooted in a heart new-created, changed by the Holy Ghost and sanctified, that he can fulfil his calling so as to secure the welfare of God's inheritance and the

approbation of the Lord. So, while outwardly wandering from place to place, and coming home at last, Saul rises inwardly from the cares of a lower earthly calling to the lofty tasks of the highest office of the theocracy in which he is to gain for his people the holiest possessions—from a low and common sphere of life to a free broad view that embraces all Israel—from a soul entangled in the natural and earthly to the experience of thorough renewal of heart and change of mind—from a low and narrow wealth, wherein he seeks satisfaction, to the possession of the highest and holiest gift, the Spirit of God—from a profane, godless life, to the most intimate fellowship with God through the mediation of the Spirit. This career and leading of Saul is a type of the Lord's leadings which all experience who give themselves up to His guidance that they may be called by Him for His kingdom and its service. The change of the natural man, the renewal of the inner life from the heart out showed itself, indeed, in the Old-Testamental point of view, partially and sporadically; but at the same time it was also only a thing postulated, desiderated, promised, and as such is most clearly expressed in Ps. li. 12-14; Jer. xxxi.; Ez. xxxvi.; the complete fulfillment was possible only in the New-Testamental kingdom of God through the new birth by the Spirit of God which in all its fulness was first imparted by Christ and went out from Christ, John iii. [Because of the difference in force and extent of the expression "new heart" in the Old and New Testaments, we must guard against supposing in Saul so radical a change as Dr. Erdmann seems disposed to assume. In the Old Test. conception any endowment, spiritual, mental or physical, which connects itself with faith in God, is regarded as the product of the Spirit of God (see the history of Samson and the Judges generally, and Balaam), and a divine influence which leads a man to sing the praises of God, as Saul did here, is not necessarily the creative touch which regenerates the soul. In an important sense Saul was a changed man, and received a new heart, in the elevation of his aims and his upward striving to God; but his after-life shows that this impulse towards the divine, given in mercy by the divine Spirit, was damped and finally destroyed by the opposing force of his worldliness and self-seeking. His heart, so we must conclude from the teachings of Scripture, was touched and roused, but not new-created.—Tr.]

4. It is noteworthy for the significance of this crisis in the life of Saul as well as in the history of the kingdom of God in Israel, that these three facts, so important for the establishment of the kingdom and the calling of Saul, occur at or not far from holy places, which were of great importance for the history of Israel. Rachel's grave must have reminded Saul how here, by the birth of Benjamin, which cost his ancestress her life, was laid the foundation of the greatness to which this smallest tribe was raised by his election as king. The ancient Bethel carried him back to the time when God's revelation to Jacob strengthened the foundation of the theocracy which was laid in Abraham's call and the promises given him, and renewed the promise made to the patriarchs; in the sanctuary there Saul sees the sign of the covenant-faithfulness of the God of Abra-

ham, Isaac and Jacob. *Gibeah* and its neighboring height was a place consecrated to sacrifice and prayer, and especially important because the dwelling-place or pilgrimage-shrine of a community of prophets. Here flourishes prophecy, which in Samuel prepares the way for the kingdom, and guides it on the way; here rules the mighty prophetic spirit, which lays hold on Saul, and which he receives with its gifts. The holy places, in and near which Saul receives the three signs, are, in respect to their significance for his calling to the royal office, the *historically holy ground*. "This is as little accidental as the belief, so often expressed in the Psalter, that help comes from the holy place; and the central country, the tribes of Benjamin and Ephraim, whither Saul's steps now lead him, is especially rich in such holy places" (Ew. III. 30).

6. *For the development of prophecy in the time just before the rise of the theocratic kingdom the history in this section is important in several respects.* We here meet for the first time a *prophetic fraternity*, which is not an accidental assemblage, but a connected, united community. Its members are called "prophets;" to their designation *Nebiim* (נְבִיִּים) ["prophets," taken to be from a verb meaning "to gush forth") answers the inspired outstreaming of praise to God in testimony of His deeds of grace; the bond that unites them is the Spirit of God, who fills them and impels them to such inspired utterances; their inner unity and fellowship shows itself, it is probable, already in a *common abode* and like manner of life. It is an association of prophetic men, representing both the prophetic calling and office (*munus*), and the prophetic gift (*donum*), that is, prophecy not of the nature of a calling and office. Whatever may have been the numerical strength of this prophetic element in the people, it is certain from this narrative that the Spirit of the Lord showed itself alive in individual circles of the national life, and freely and mightily unfolded its powers and gifts. A pre-indication of this is found in the incident recorded in Num. xi. 26 sq., where the Spirit of the Lord freely and independently of institutions exhibited its awakening and vitalizing power, outside of the circle of Elders gathered around Moses at the Tabernacle, in the camp of the people, and when Joshua contended that Moses' official authority was the only proper medium of the divine Spirit, Moses rebuked him with the words: "Enviest thou for my sake? I would that all *Jehovah's people* were prophets, that Jehovah would put his Spirit upon them!" In the *rise of the prophets* of Samuel's time we see a fulfillment of the promise contained in Moses' exclamation, a sign of the new spiritual life of faith aroused in the people, a type of the outpouring of the Spirit on all flesh, which is prophesied of in Joel iii. [ii. 28], and is set forth in the New Covenant as factual condition of the universal priesthood, limited only by the working of God's Spirit, and as final revelation of the living God. Further, in these prophetic communities, whether they were from the beginning firmly organized or free associations, we see the *unifying, associative power* of the prophetic spirit over against the disruption of the theocratic and religious life which was the legacy of the time of the Judges. The company

descending from the high-place at Gibeah, which Saul joined, shows that in these bodies there were *common religious exercises*. However these associations arose through the associative impulse of the awakened higher life—whether Samuel founded them or not is uncertain, the latter is more probable; but after their establishment he took them under his care, and later gave them a firmer form and government (see ch. xix. and what is there said at greater length of the schools of the prophets)—they were, by their concentrated power of religious life, light and salt for the popular life, and diffused around them the influences of the Spirit that filled them. An indication of this is the power of the Spirit by which Saul was laid hold of (in his third sign) after his meeting with those men. But this new Spirit-born life has its contrast always in a lower, sensuous life, disinclined to the joyous abandon and the holy uprising towards God. The wondering question: "Is Saul also among the prophets?" points to such a contrast, in which the worldly-minded, strangers to the life in the Spirit of the Lord, stand opposed to the members of the prophetic Union, just as to-day the children of the world, despising the guidance of the Spirit from above, set themselves with contempt or reviling over against living Christians, the "pietists and godly."

The *prophetic inspiration* is characteristically delineated in these occurrences. Its *essence* consists in such an entrance of the Spirit of God into the inner life of the prophet, that the latter is thereby mightily laid hold of and lifted up into the condition of ecstatic ravishment. As a *vehicle* of this spiritual excitation appears here instrumental and vocal *music* which, on the physical-psychical side, gives freer play to the feelings aroused by the divine Spirit. The prophetic inspiration takes the musical art into its service. If ver. 5 says nothing special as to the relation of music to the prophetic utterance, it yet shows that music was *practiced* in the prophetic communities. In its *origin* the prophetic inspiration shows itself as a sudden thing which gets the mastery of the man's subjective state; the Spirit of God "comes upon" Saul; we trace it as a controlling power in vers. 6, 10; xix. 20; Mic. iii. 8. The *utterance* of this inspiration, the "prophesying," is impassioned address or inspired song, and has an *enkindling*, sweeping power. It is, however, only a *momentary*, not a continuous thing. As the seventy-two elders prophesied once, and not again, so also Saul here among the prophets. The spring of the Spirit is an intermitting one, because, according to the nature of the Old Covenant, though there might be various grades of individual powerful inworkings, there could not be a permanent indwelling of the Spirit of God in the heart of man.* The indispensable condition of the prophetic inspiration and of prophesying as a genuine life-utterance of the Spirit from above is a mind directed to the living God,

* [The author seems here to confound the special and the ordinary influence of the Holy Spirit. Then, as now, there were differences of spiritual power at different times; but there seems to be no good reason for not believing that the Holy Spirit dwelt just as really and permanently, though not so distinctly, in all God's people under the Old Covenant as under the New. —Ta.]

the religious-ethical disposition of heart well-pleasing to him, such as Saul had received by the Lord's leadings, he going obediently and humbly in the ways appointed him. Comp. ver. 9: "God gave him another heart," with ver. 10: "the Spirit of God came upon him, and he prophesied in their midst."

6. "God gave him another heart," comp. ver. 9 with ver. 6 and Deut. v. 26 [29]: "O that they had such a heart to fear me." "Therefore the working of revelation is directed to renewing man from the heart, and its aim is, by a divine salvation, to destroy the unreceptiveness (the stupidity in which the soul's centre labors, as Roos expresses it, *Fund. psychol. ex sacr. script.*, 1769, p. 153) and the opposition of the heart (the circumcision of the heart, Deut. xxx. 6), to put the fear of God into the heart (Jer. xxxii. 40), and so make the law an inward thing (Jer. xxxi. 33). This is effected by the divine Spirit which, even under the Old Covenant, making prophets by change of heart into other men (1 Sam. x. 6, 9), and causing the pious to experience His power, that purifies the heart and brings it into accord with God's law (Ps. li. 12-14), thus points to the new creation of the heart on the plane of completed salvation, Ezek. xxxvi. 26 sq.; xi. 19." Oehler s. v. Herz, Herzog, R. E.

7. The two elections of king; ix. 1—x. 16 and x. 17-27. Saul's call to the royal office consists in two consecutive acts: 1) in the section ix. 1—x. 16 is related how Saul is personally called in secret, consecrated by anointing, and by the three signs assured that he is the king of Israel called by the Lord. Here the divine factor, as the only effective one, appears in the foreground; 2) in x. 17-27 is related the public election of Saul by lot by a popular assembly called for that purpose by Samuel "to the Lord." Here the human factor appears in co-operation with the divine, and Samuel is their intermediary. There is no conflict between these two narratives. "Is then the divine instruction to Samuel to grant the people's demand and give them a king (ch. viii.) and the revelation that Saul was the man selected by Jehovah, together with the anointing of Saul (ix. 1—x. 16) irreconcilable with his choice by lot?—That a prophet carries out unconditionally the will of God, even when it does not accord with his own views, and leaves the decision of the lot to the control of God, involves neither a tempting of God nor a piece of jugglery" (Keil, *Introd.* I., 235; the latter part against Thenius). By the lot, as means of direct divine decision, Saul, already in secret called to be king, was as such openly before the whole people to receive solemn divine legitimation. Similarly in Aaron's case, Numb. xvii. Besides the two principal stations of the road on which Saul is led by God through Samuel into the kingdom, Ramah and Mizpah, between which Rachel's grave, Deborah's oak and Gibeah are important intermediate stations, there is yet a third, Gilgal, chap. xi. Here the kingdom is renewed to him, here he first finds undivided, universal recognition as king of Israel, having once more received the divine legitimation by a victory over the enemy. We find here a gradation in the occurrences, each of which contains a new moment, and none of which has anything that excludes or contradicts the others.

8. The twofold law of the king, viii. 11-18 and x. 25. These two are mutually exclusive. The former (viii.) is that which is historically necessary from the heathen point of view, the consequence of the demand to have a king like the kings of the nations; the latter (x.) is the ideal theocratic law of the king, which corresponds to the call of the covenant-people, and, as an outflow from the holy will of the covenant God, is the limit and norm of the royal government. The former sprang from the sinful self-will of men, the latter is the absolute dominion of the divine will. Saul's call and election was to be completed in his attestation after the norm of this law of the kingdom.

9. The position of prophecy towards the newly-established kingdom is a controlling, regulating, norm-giving one. Samuel's conduct towards Saul on his entrance upon the theocratic royal calling prefigures the position which prophecy was henceforth to occupy alongside of the kingdom. "That the law of the king should not be a dead letter, that royal self-will should be kept within bounds, was to be the care not of a representative popular assembly, but of prophecy, which stood as theocratic watchman by the side of royalty." Oehler, s. v. König in Herz. R. E. VI. 12.

HOMILETICAL AND PRACTICAL.

Chap. IX. 27; X. 1. How the Lord fits His chosen ones for the kingly calling in His kingdom: 1) By quiet instruction by means of His word He brings them into a right knowledge of the tasks He assigns; 2) By the anointing of His Spirit He imparts to them the needful power and strength therefor; 3) By the production of infallible signs He gives them a just certainty and joyous confidence. [Ver. 2, latter part, Scott: A superior care, in common life, swallows up an inferior one; and the tender parent ceases from anxiety about his property, when solicitous for the welfare of his son. . . . And so, a due concern about eternal things would moderate our care about the interests of this life.—TR.]

Vers. 2-9. The signs of divine guidance along the paths of human life on earth, how they 1) Pointing backwards, remind us of the manifestations of grace in past times (the holy places); 2) Pointing upwards, admonish us to lift up the heart from worthless, earthly things to higher good; 3) Pointing forwards, demand a new life in the Spirit, and 4) call on us to look into our own heart, while for the work of renewal of the whole man they promise the gifts and powers of the Spirit from above.

The appearance of special divine signs in human life: 1) Whence coming? a) Ordered in time by God's wise Providence, not springing from chance, not aimless; b) Decreed in his eternal purpose, not accidental, not groundless; c) Sent as messengers of His holy and gracious will, not meaningless. 2) To whom applying? a) To him who lets himself be guided by God; b) To him who holds still when God is guiding him, and c) To him who lets God speak to him by His word. 3) What signifying? a) Reminding of the saving and gracious presence of God (partly in the past, partly in the present: "God is with thee"); b) Pointing to our tasks, which under the guidance of the

Lord are to be fulfilled (vers. 7, 8); c) *Exhorting* to a renewal of the whole inner life through the power of the Holy Ghost (comp. vers. 6, 9). [Ver. 6. Music as a means of religious exaltation. Comp. 2 Kings iii. 15; 1 Cor. xiv. 26-33; Eph. v. 18.—Tr.].

Vers. 6-9. *The transforming effects of the Spirit of God.* 1) Out of the old heart He creates a new man. 2) Out of dumb people He makes prophets. 3) To the weak He lends power and strength for a great work. 4) Remoteness from God He changes into the most intimate communion with God.—Vers. 6, 9. *The Spirit of the Lord will come upon thee!* 1) A great word of promise, which applies to every one that is called to the kingdom of God. 2) A wonderful event of the inner life, which occurs and is experienced only under definite conditions. 3) The beginning of a new life, which takes place by the change of the heart. [Ver. 6. Prophesying not a certain proof of piety. Comp. Balaam, Caiaphas (John xi. 51), and the "many" in Matt. vii. 22.—Tr.].

Ver. 7. *The great word, "God is with thee!"* 1) The infallible signs, which assure us of it. 2) The consoling strength, which the heart thereby receives. 3) The mighty impulse to do according to God's good pleasure, which lies therein. 4) The earnest exhortation which is thereby given, in all the occurrences of human life, to mark the will of the Lord therein made known.

Ver. 9. *The new heart a gift of God.* 1) Through human proclamations of the divine word the renewal of the heart is only prepared for. 2) But through the divine act of the Holy Spirit working through the word it is effected, and 3) It is accompanied by infallible signs of the manifestations of divine grace. [HENRY: He has no longer the heart of a husbandman, . . . concerned only about his corn and cattle; but the heart of a statesman, a general, a prince. Whom God calls to service He will make fit for it. If He advance to another station, He will give another heart, to those who sincerely desire to serve Him with their power.—Tr.].

Ver. 10. *The power of communion in the Lord:* 1) Inwardly it unites the members closely together, a) into an inward confederacy of love in the Lord, b) into harmonious praise of the Lord; 2) Outwardly it exercises a controlling and contagious influence: a) so that a way is made for the indwelling of the Holy Spirit in the hearts of others, and b) so that like effects of the Spirit are manifested in others also.

Vers. 7-12. *The beginning of a new life in the Spirit:* 1) Naturally prepared for and indicated beforehand through signs given by God (vers. 7, 9); 2) Supernaturally effected through the power of the Holy Spirit (ver. 10); 3) Inwardly consisting in the renewal of the heart (ver. 9); 4) Outwardly manifesting itself in the fruits (effects) of the Spirit (willing obedience to the Lord's command, patient waiting for the Lord's direction; joyful testimony to the Lord's grace). [It is not safe to treat this history as a case of true and thorough spiritual renewal, in any sense approaching the New Test. use of similar expressions. Comp. note of Tr. above in "Historical."—Tr.].

Vers. 11, 12. *The question, "Is Saul also among the prophets?"* 1) A cry of astonishment by the world estranged from God, in which it speaks its

own sentence; 2) A reliable attestation and confirmation of the miracle of the awaking to a new life for him in whom it has occurred; 3) A factual proclamation of the honor of the Lord, who by His Spirit creates such a transformation in man. [HENRY: Let not the worst be despaired of, yet let not an external show of devotion, and a sudden change for the present, be too much relied on; for Saul among the prophets, was Saul still.—Tr.].

Vers. 13-16. *The art of testifying and being silent at the right time about the things of the kingdom of God:* 1) How it is to be learned in the school of the Holy Spirit (after Saul's example); 2) How it is to be exercised according to the company in which one finds himself (the inspired host of prophets—the profane uncle of Saul).

Vers. 17-19. *The mightiest means employed by the word of God to awaken true repentance:* 1) It humbles by reminding us of the manifestations of grace which without merit or worthiness we have experienced, in which the Lord has shown Himself our compassionate father (ver. 18). 2) It rebukes by setting before us our ingratitude and unfaithfulness, with which we have rewarded Him (ver. 19, "over us"), and 3) It shames us by pointing to the grace and faithfulness of God, which notwithstanding do not depart from us, in which He patiently condescends even to our sinful wishes and demands ("And now present yourselves before the Lord"). Vers. 21-2. [He could not be found—hidden among the baggage. HENRY: So little fond was he now of that power, which yet, when he was in possession of, he could not without the utmost indignation think of parting with. . . . We may suppose he was at this time really averse to take upon him the government, 1. Because he was conscious to himself of unfitness for so great a trust. He had not been bred up to books, or arms, or courts, and feared he should be guilty of some fatal blunder. 2. Because it would expose him to the envy of his neighbors that were ill-affected towards him. 3. Because he understood by what Samuel had said, that the people sinned in asking a king, and it was in anger that God granted their request. 4. Because the affairs of Israel were at this time in a bad posture: the Philistines were strong, the Ammonites threatening, and he must be bold indeed, that will set sail in a storm.—Tr.].

Vers. 20-27. *True humility and modesty:* 1) How it roots itself in a human heart touched by the Spirit of God; 2) How it shows itself, a) before God in the confession of unworthiness and unfitness for service in His kingdom, b) before men in reserve and silence; 3) How it is crowned, a) before God, with the calling to His service, b) before men, with the approbation of men's hearts which is wrought by God the Lord.

Vers. 24-27. *The divine choice and calling of a man to service in God's kingdom:* 1) It makes itself known in outward signs ("see ye," ver. 24); 2) It is conditional by the requisite natural gifts and properties ("that there is none like him," &c., ver. 24); 3) It carries itself forward by preparation from above, a) with the gifts and powers of the Spirit, b) through instruction in the will of God (ver. 25); 4) It rises up above the favor and disfavor of parties, in that it teaches us, a) to value human approbation as a gift of God (ver. 26), and

b) over against the hate and contempt of opposers to observe an humble silence before God.

J. DISSELHOFF, vers. 1-11. *The anointing to the office of king*: 1) On those who hold still before their God this anointing is wrought, really and truly, though at first in hope; 2) And although it is wrought only in hope, yet it is attested by divine signs following. *THE SAME*: vers. 7, 8, 13-27. *What the royal anointing gives, and what it demands*: 1) It makes the anointed one fit for all that his office lays upon him; 2) It demands that the anointed one should now do nothing more according to his own choice, but

every thing according to the direction and will of God.

[Ver. 27. "And he was as though he were deaf." Notwithstanding they 1) questioned his capacity, 2) despised his power, 3) refused him homage and help (see Exegetical Notes), he was as though he were deaf, thereby showing 1) self-control, 2) prudence, 3) humility. Apply this to 1) public officers, 2) employers of servants or other subordinates, 3) persons in society, 4) church officials. There is a high sense in which God acts thus, and bad men imagine that He really is deaf (Ps. lxxiii. 11: xciv. 7; Job xxii. 13.—Tr.)

THIRD SECTION.

Confirmation and General Recognition of the Kingdom under Saul.

CHAPS. XI. XII.

I. Saul's Victory over the Ammonites. Chap. XI. 1-15.

- 1 THEN [And]¹ Nahash the Ammonite came up, and encamped against² Jabesh-Gilead; and all the men of Jabesh said unto [to] Nahash, Make a covenant with
- 2 us, and we will serve thee. And Nahash the Ammonite answered [said to] them, On this condition will I make a covenant³ with you, that I may thrust⁴ out
- 3 all your right eyes, and lay it for a reproach upon all Israel. And the elders of Jabesh said unto [to] him, Give⁵ us seven days respite, that we may send messengers unto all the coasts⁶ of Israel, and then [om. then] if there be no man to save
- 4 us, we will come out to thee. Then came the messengers [And the messengers came] to Gibeah of Saul,⁷ and told the tidings⁸ in the ears of the people; and all people lifted up their voices and wept.
- 5 And behold, Saul came after the herd [oxen] out of [from] the field. And Saul said, What aileth the people that they weep? And they told him the tidings of
- 6 the ruin of Jabesh. And the Spirit of God came upon Saul when he heard those
- 7 [these] tidings, and his anger was kindled greatly. And he took a yoke of oxen, and hewed them in pieces,⁹ and sent them¹⁰ throughout all the coasts of Israel by the hand of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto [to] his oxen. And the fear of the Lord [Jehovah] fell on the people, and they came out with one consent [as one man].
- 8 And when [om. when] he numbered them in Bezek, [ins. and] the children of
- 9 Israel were three hundred thousand, and the men of Judah thirty thousand.¹¹ And they said unto [to] the messengers that came, Thus shall ye say unto [to] the men

TEXTUAL AND GRAMMATICAL.

- ¹ [Ver. 1. On reading of Sept. and Vulg. see Expos.—Tr.]
- ² [Ver. 1. Or, laid siege to.—Tr.]
- ³ [Ver. 2. The word "covenant" is not in the Heb. but is involved in the verb. The insertion of the word in the Heb. text is therefore unnecessary. Throughout this passage the Sept. has explanatory additions, which need be regarded only as the freedoms of a translator.—Tr.]
- ⁴ [Ver. 2. Rendered "pick out" by Eng. A. V. in Ps. xxx. 17.—Tr.]
- ⁵ [Ver. 3. קָרָא Hiph. Impv. Apoc. of קָרָא. Ges. Heb. Gr., § 75, Rem. 15.—Tr.]
- ⁶ [Ver. 3. Or, into every region.—Tr.]
- ⁷ [Ver. 4. Sept. has incorrectly "to Gibeah to Saul;" It is evident that the message was not brought to Saul. Syr. "the hill of Saul," Arab. "the city of Saul," but the word is a proper name.—Tr.]
- ⁸ [Ver. 4. Lit. "spoke the words (or things)." In ver. 5 it is: "related the words (or things)."—Tr.]
- ⁹ [Ver. 7. Comp. Ex. xxix. 17; Lev. i. 6; Judg. xx. 6.—Tr.]
- ¹⁰ [Ver. 7. Some render: "sent (word) etc., saying."—Tr.]
- ¹¹ [Ver. 8. The Sept. gives for Israel 800,000, and for Judah 70,000, about double the numbers in the Heb. text—an illustration of the tendency to magnify numbers.—Tr.]

of Jabesh Gilead, To-morrow, by that [the] time the sun be hot,¹² ye shall have help. And the messengers came and showed [announced] it to the men of Jabesh; and they were glad. Therefore [And] the men of Jabesh said, To-morrow we will come out unto [to] you, and ye shall do with [to] us all that seemeth good unto [to] you. And it was so [came to pass] on the morrow that Saul put the people in three companies; and they came into the midst of the host in the morning-watch, and slew the Ammonites until the heat of the day, and it came to pass that they which remained were scattered, so that two of them were not left together.

12 And the people said unto [to] Samuel, Who is he that said, Shall Saul reign over us?¹³ bring¹⁴ the men that we may put them to death. And Saul said, There shall not a man be put to death this day; for to-day the Lord [Jehovah] hath wrought salvation in Israel. Then said Samuel [and Samuel said] to the people, Come, and let us go to Gilgal, and renew the kingdom there. And all the people went to Gilgal, and there they [om. they] made¹⁵ Saul king before the Lord [Jehovah] in Gilgal, and there they [om. there they] sacrificed sacrifices of peace-offerings [ins. there] before the Lord [Jehovah]; and there Saul¹⁶ and all the men of Israel rejoiced greatly.

¹² [Ver. 9. Lit. "in (Qerl, at) the heat of the sun;" see similar phrase in ver. 11.—Ta.]

¹³ [Ver. 12. Sept., Chald., Syr., Arab., insert a negative: "Saul shall not reign over us;" Chald., "is not fit to reign," Vulg. as Heb. This neg. does not necessarily imply a different text, yet a מִן may easily have fallen out of the Heb. the preceding word ending with י. The sense is the same in both readings.—Ta.]

¹⁴ [Ver. 12. This word is plu. in Heb., Chald., Vulg., Arab., but sing. in Sept. and Syr.; the former, as the more difficult reading (since the address was to Samuel), is to be preferred.—Ta.]

¹⁵ [Ver. 15. Sept.: anointed—as interpretation.—Ta.]

¹⁶ [Ver. 15. Sept.: Samuel (instead of Saul)—more probably error of transcription than attempt to make Samuel conspicuous.—Ta.]

EXEGETICAL AND CRITICAL.

Vers. 1-4. *The siege of Jabesh by Nahash, king of the Ammonites.*

Ver. 1. The need of a vigorous single leadership in war against the surrounding hostile peoples, especially in the first instance for the war threatened by the Ammonites (xii. 12), had occasioned the people's desire for a strong regal government like that of those nations. God had yielded to their desire, and through Samuel given them a king. But this king, after having been publicly presented and greeted as king, had withdrawn into seclusion. For a part of the people were unwilling to accept the new order of things under Saul's kingly authority, not believing that he could rescue the people from the threatening danger. It was, therefore, all-important that Saul should, by some deed of deliverance, show himself to be the king, who could lead Israel to victory over their enemies. Awaiting the moment when he could display his strength with the Lord's help as his Anointed, he had kept silence before the contempt of his enemies, and had retired to the quiet of his accustomed rural occupations. And not long after the day of Mizpah came the peril, in view of which the demand had been made for a king to lead the people to battle. *Nahash, the Ammonite, advanced with an army, and began the war against Israel with the siege of Jabesh-Gilead.* The Sept. inserts at the beginning of this verse from the preceding (x. 27) the words: "and it came to pass after a month,"* and is followed by Ev. and Then. though all other ancient translations agree with the mas. text, only the Vulg. adds to the translation of the text the words: *et factum est quasi post mensem*, an addition originating probably in the Itala, which follows the Sept. The

statement of time is evidently an interpretation of the translation.* It is the less necessary for the connection by reason of the looseness of the chronology here. According to xii. 12 the threatened war with the Ammonites was the immediate occasion of the demand for a king. Naturally, therefore, Nahash, having before made his preparations, entered the Israelitish territory soon after the king was chosen and confirmed. If it had been intended to give this datum of time the word "one" must necessarily have been inserted. —On *Nahash*,† king of the Ammonites, see on 2 Sam. x. 2. We have here a renewal of the war with the Ammonites, which (according to Judg. x. 11) Israel had victoriously carried on under Jephthah. No doubt Nahash made the same charge against Israel—claiming the territory east of the Jordan which, it was alleged, Israel had taken from the Ammonites—which was then made by the king and repelled by Jeph. (Judg. xi. 13 sq.). Comp. Joah. xiii. 25. Jephthah's victory had not permanently broken the power of the Ammonites. Jabesh lay in northern Gilead, and belonged to the half-tribe of Manasseh. According to Joseph. (Ant. 6, 5, 1), it was the capital of Gilead; according to the Onom., "six Roman miles from Pella on the way to Gerasa," and is conjectured by Robinson (III. 319) and van der Velde (*Mem.*, p. 323) to be the same with the present ruins of Ed-Deir,‡ on the south side of the Wady *Jabis*, in which word is not improbably contained the name of the old Jabesh. Jabesh was the only city (Judg. xxi. 9) which did not take part in the war of

* [Not if he had a different text before him.—Ta.]

† [On the relation between this Nahash and the person mentioned in 2 Sam. xvii. 25 as father of Abigail, and for discussion of 1 Chr. ii. 16, see Arts. *Abigail*, *Zeruah*, *Nahash*, in Smith's *Bib. Dict.* and the Commentaries *in loco*, and comp. 2 Sam. xvii. 27.—Ta.]

‡ [On the mountains in full view of Beisan." Thomson, *Land and Book*, 2, 174.—Ta.]

* [Reading בְּחֶמְדָּוִשׁ instead of בְּחֶמְדָּוִשׁ.—Ta.]

extermination against Benjamin; its virgins were carried off for the Benjamites (Judg. xxi. 6 sq.). For the important connection of Jabesh with Saul's end see xxxi. 11-13 and 2 Sam. 4, 5.—The inhabitants of Jabesh are willing to come to an agreement with Nahash, and submit on reasonable conditions. This shows their entire defencelessness against the enemy, and characterizes Israel's weakness in consequence of the lack of firm and permanent union among its parts. Instead of accepting their humble proposal, Nahash offers the Jabeshites the extreme insult by the threat that, unless they surrendered unconditionally,* he would put out the right eyes of all of them.† On cruel conduct towards conquered enemies see Rüetschi, *Herz. R. E.* VIII. 87 [also Arts. *War* in Dicts. of Smith and Fairbairn, and Saalschütz, *Archäologie der Hebräer*, II. 506.—Tr.]. Nahash will lay this as a reproach "on all Israel," not because they had not courage to help them (Bunsen), but with the intention of undertaking war against all Israel, and avenging the insult offered by Jephthah. Josephus' remark, that he threatened to do this "in order that, their left eyes being concealed by their shields, they might be wholly unserviceable," is correct only on this supposition, that he in fact designed to conquer first the city and then Gilead.—Ver. 3. Nahash grants the desired seven days, in which they are to send messengers into every part of Israel; in this time he thought to finish his preparations for the conquest of the city, in order, in the existing division of the Israelitish tribes and forces, the more surely to attain his end. The Jabeshites promised to yield themselves, if no one came to their rescue. The assumption of this as possible, and the fact that they sent to every region of Israel shows that in this transition-period from the Judges to the kingdom, in spite of what Samuel had done towards securing unity of action, the old division of powers in tribal isolation and the consequent weakness against enemies still continued. That the messengers (ver. 4) go nevertheless not separately to the various tribes, but all together first‡ to Gibeah of Saul, is doubtless according to instructions given them. And the reason could be only that this was the residence of the elected king, and the centre of the whole people. We are not to conclude (with Then.), from the fact of their going not to Saul, but to the people, that they knew nothing of his election as king; they presented their case before the people, and not Saul, because (as appears from what follows) he was not in Gibeah, and did not return from his ordinary occupation till after their statement was made.—The weeping of the people points to the greatness of the danger and the painful consciousness of helplessness. Perhaps Saul was held in least esteem in his native city.

Vers. 5-7. *Saul's first royal deed.* He gathers the people together, so that they rise as one man

* [This is not the exact expression of the text; rather the putting out of the eyes was the condition of surrender and treaty offered in savage pleasantry by Nahash.—Tr.]

† מֵיָמִינֵם, "in this," that is, on this condition. The suff. הָיָה לָקַחְתִּי is to be taken as neuter, referring to the putting out of the eyes.

‡ [It is not said, that they went first to Gibeah.—Tr.]

against the Ammonites, and the hitherto-existing disunion is at an end.—Ver. 5. When the messengers arrive, Saul is in the field engaged in agricultural labors. He is called from the plough, as Gideon from the threshing-floor (Judg. vi. 11 sq.), to do great deeds for his people. "After the oxen" refers to his walking behind the oxen, with which he had ploughed, and which are called in ver. 7 "a yoke of oxen."—Ver. 6. When he hears the cause of the people's lamenting and weeping, the Spirit of God lays hold of him mightily. The great moment had come when the fire of mighty wrath, inflamed by God's Spirit, kindled at the reproach inflicted by the enemy on his people, and he, in fulfillment of his royal calling to be the deliverer of his people, was to step forth according to the will of the Lord.—Ver. 7. The cutting up of the oxen alone would not have exhausted the meaning which (as appears from the context) this symbolical action was meant to have. There was necessary also the sending of the pieces into every region of Israel, that is, to every tribe, as in the similar procedure in Judg. xix. 29. The meaning of Saul's sharp words by the messengers: **Whoever cometh not forth after Saul and after Samuel, so shall it be done to his oxen,** is only fully expressed by the pieces which are sent along with them. Though the "pieces" are not expressly mentioned in the text, as in Judg. xix. 29 (Then.), yet they must be understood from the connection. As there the pieces of the shamefully murdered woman's body, so here the pieces of the hewed oxen are the factual summons of the individual parts of the people to a common warfare, which was to avenge the wrong done them. Along with this similarity, however, between the two actions and their aims, there is an essential difference between them. In the former case the pieces represented the crime of the violated rights of hospitality and the expiation which was demanded. Here Saul sets forth the punishment to be expected by every one who should not join the campaign against the enemy; he threatens the exercise of his judicial power, which is a function of his royal office. The subject [i. e. executor] of the threat is neither the people of the recusant person (Josephus), nor the invading enemy, but it is he, the king of Israel, who is thoroughly conscious of his authority to summon the whole people to war against the enemy, under the impulse of the Spirit of God, which has come upon him. Saul here steps forth, in the name of the Lord, who has chosen him to save His people from their foes, with an act of sovereign theocratic royal power. As possessor of this power he names himself first as leader of Israel, and then Samuel second. That, however, he does connect the latter's name with his, shows Samuel's high position as prophet and watchman of the kingdom and (with the retention of his judicial authority) as leader of the people along with Saul, and proves also Samuel's approval of this assumption of royal authority before the people. His symbolical action and the accompanying threat, which is to rouse the people from division to unity, and from lethargy to a common enterprise, is thus stamped with the prophetic and judicial authority of Samuel, under which Saul's royal authority stands.—Clericus excellently re-

marks: "This was a symbolical action which, by the exhibition of the pieces of the oxen, struck the mind more than words alone would have done." The action belongs to the category of symbolical acts, which set forth corporally and vigorously the content of the following words, in order to strengthen their impression. See 1 Kings xi. 30; xxii. 11; 2 Kings xiii. 18. Comp. the symbolical actions in the prophetic writings. —The powerful impression made by Saul's appearance and act is indicated in a two-fold way: 1) *The fear of Jehovah fell on the people.* Clericus: "Either fear sent or in some peculiar way infused into men's minds by God, or fear lest they should offend God, if they refused to obey the command of the king and the prophet." The second explanation is to be preferred; for Saul's appearance is theocratic; he speaks in the name and under the commission of the Lord, whose instrument he, as well as Samuel, is. The people, impressed by his act and his words, recognize the holy and mighty will of their God, and are seized by a wholesome fear before the Lord, which leads them to recognize the obligation to fulfil his command revealed through Saul. "The fear of the Lord" is here, therefore, not a "panic fear" (Thenius, Böttcher); for Jehovah is not = Elohim, as Keil well remarks;* the reference is to the relation of the people to their covenant-God, who anew reveals Himself; 2) *And they came out as one man.* The effect of Saul's appearance and message to the whole people was that they rose out of division into a firm unity of parts (tribes) and powers. The Spirit of the Lord, which impelled Saul to this noble and vigorous action, so strangely contrasted with his former quiet life behind the plough, laid hold at the same time on the whole nation, so that it was suddenly lifted up, as it were involuntarily, in the uniting and strengthening power of this Spirit from above, to a new life before God (in His fear) and within itself (in unity and union) against the enemies of the theocracy.

Vers. 8-11. *Saul's deed of deliverance by victory over the Ammonites.* The summoning of the people and the gathering of the hosts goes swiftly on. The latter is presupposed in the phrase "numbered or mustered them." This took place in Bezek, in the Tribe of Issachar, in the plain of Jezreel, not far from Bethshean, at about as great an elevation as Jabesh, according to the Onom. 17† Roman miles north of Neapolis (Nabulus), on the road to Scythopolis. This place must not be confounded with the Bezek in the Tribe of Judah, where the Canaanites and Perizzites under their king Adonibezek were beaten by Judah and Simeon, Judg. i. 3, 4. In respect to the separate mention of Israel and Judah [ver. 8] Clericus remarks: "this smacks of the times that followed the division of the Israelites

into two kingdoms." See the same distinction made in xvii. 52; xviii. 16; 2 Sam. ii. 9 sq.; iii. 10; v. 1-5; xix. 41 sq.; 1 Sam. xx. 24. That the large and powerful tribe of Judah has the relatively small number (30,000) of warriors over against the 300,000 of Israel, is due to the fact that a large part of its territory was in the possession of the Philistines, as to whose further advance more care had to be taken, now that the north-eastern frontier of the country was threatened by the Ammonites. The large numbers are explained by the general levy of the people (a sort of militia).—Ver. 9. The messengers from Jabesh are now dismissed with the answer that help would be brought them the next day by the time the sun was hottest. So confident is Saul with his army in the power of the prophetic spirit, that the Lord will through them bring help. Bold assurance of faith which, in a great undertaking, anticipates its success as an accomplished fact. The messengers from Jabesh had the same confidence of faith.—Ver. 10. "To-morrow," that is, one day after the messengers had returned to Jabesh. This message of the Jabeshites to the Ammonites must, according to ver. 3, have led the latter to believe that they wished to treat of terms of surrender. It was a stratagem which made the Ammonites all the more confident.—Ver. 11. They are overpowered by surprise. The time of the "morning-watch" is from 3 to 6 o'clock in the morning, when the night is darkest. As Saul's army was not a disciplined one, but hastily gathered from the whole people, he could only hope to gain a complete and decisive victory by attacking the confident Ammonites in their camp from three sides during their soundest sleep. The army, divided into three parts, came "into the midst of the camp" from different directions. The victory was complete "by the heat of the day;" the enemy's army is utterly scattered. "Two were not left together."

Vers. 12-15. *Saul's renewed confirmation and general recognition as king.*—Ver. 12. This bold deed of deliverance, performed under the immediate impulse of the Spirit from above at the head of the nation, legitimizes Saul before all Israel as their God-appointed king. It is quite in keeping with the enthusiasm with which he had inspired the people that they wished to punish his contemptuous opposers (x. 27) with death as traitors. The words: "Saul should reign over us" are to be taken either as exclamation or as question.—Ver. 13. In respect to this demand Saul appears in a yet nobler light. His heart is full of *humble piety*; he gives the glory to God alone, saying, "To-day Jehovah hath wrought salvation in Israel." The victory over the foe is to him nothing but a saving act of God Himself. He regards himself as simply the instrument of God. This is the ground ("2, "for") of the rejection of the demand; none should die that day. It is the utterance of royal generosity towards his enemies, whose hearts it must have won. Thereby he gained another victory: 1) over himself—he restrains himself in the exercise of a right, 2) over the anger of those who demanded that justice be executed, 3) over his former opponents, who now clearly see that which, under the influence of haughty contempt, they had doubted, and 4) over the whole people, who must have been carried

* [The word Elohim or *El* (God) is apparently sometimes used in the Old Testament in a superlative sense—"very great or high," as in Ps. xxxvi. 7 (6), which is literally "mountains of El," Ps. lxxviii. 16 (15), 1 Sam.

xiv. 15, or with Prep. *h* (to) as in Jon. iii. 3. But in the former cases the true meaning of the word "God" is always kept in the foreground, though the adjectival conception "great" naturally attaches to it.—Ta.]

† [The German has incorrectly 7. Bezek is differently located by different writers. See the dictionaries of Winer, Fairbairn, and Smith, s. v.—Ta.]

along by him on the path of noble moral conduct, and lifted above themselves to the height on which he stood. The enthusiastic recognition of Saul by the whole nation as divinely appointed king was factually (in contrast with x. 27) completed.—Vers. 14, 15. Then follows, under Samuel's direction, the formal and solemn *renewal of the kingdom*. Samuel orders an assembly of the people at *Gilgal* in the Jordan-valley; from the scene of victory the people, led by Saul and Samuel, go to that *holy spot*. The object of the gathering he declares to be the *renewal of the kingdom* with reference to the election of king at Mizpah, x. 17 sq. What the "renewal of the kingdom" means must be learned from the following words: **There they made Saul king before**

Israel.—The word מָלַךְ ["made king"] cannot be rendered "they anointed him," because that is not its meaning, and because the act of anointing could have been performed, not by the people, but only by Samuel in the name of Jehovah. For the rest, if there had been a second anointing, it would, on account of its importance, have been expressly mentioned, as in David's case, 2 Sam. ii. 4; v. 3. The translation of the Sept.: "Samuel anointed Saul" is obviously an interpretation, they stumbling at the strange word of the original (מָלַךְ), which seemed to contradict x. 17 sq., and adopting, as the best expedient, the supposition of a second anointing (with reference to x. 1), having in mind the double anointing of David. All the other ancient translations follow the Masoretic text. Starting from the unfounded assumption that an anointing is here spoken of, Thenius wrongly argues that here is a sign of different authorship for chap. xi. and x. 1-16, since a double anointing is hardly supposable. It is in itself quite supposable, since it actually occurred in David's case, though then for a definite reason. But the text gives no support to this supposition. For the words "they made him king before Jehovah" mean nothing else than the solemn announcement and presentation of Saul before the nation as divinely appointed king in consequence of the divine legitimation given by his brilliant exploit against the Ammonites. [What is above said by Dr. Erdmann may serve also as answer to Wellhausen's critical remarks on this paragraph. He holds that chap. xi. attaches itself naturally to x. 16, since Saul in xi. 1-11 is not king, though he knows that he will be, and his whole procedure corresponds psychologically with exactness to the tone of mind naturally induced by the signs x. 9-12. But this is no less true according to the present arrangement of the text. There is historical motive for the double declaration as king, and there is no external evidence to show that x. 17-27 and xi. 12-14 are interpolations.—Tra.] The "*before the Lord*" (Clericus: "calling on God's name and offering sacrifices to Him") indicates the essential difference between this act and the proclamation and homage at Mizpah, marking the *religious act of installation* sealed with a solemn offering (before the Lord), by which Saul was formally and solemnly consecrated to his office by the invisible God-king with renewed homage and recognition of the whole nation, and another pledge to keep the divine law. It is Saul's solemn inau-

guration. The previous facts in the history of his call are the ascending steps to this acme—the solemn beginning of his royal rule.—"What had been done for Saul himself on the day of his anointing, and for the people at the election of king had now in Gilgal been publicly renewed and confirmed for the whole kingdom." Schlier, Saul, p. 22. The "peace-offerings" which were sacrificed "before the Lord" expressed joy and gratitude before the Lord, the peaceful, joyful relation between Him and His people. Along with this religious side of joy the connected *sacrificial meal* represented its human side. Thus was celebrated at Gilgal by king and people a festival of *great joy*. There Samuel performs the functions of *priest*, and, as *prophet* and *priest*, is and remains the organ of the word and blessing of God, under which king and people equally stand, and by which the two are to form the indissoluble theocratic unity and fellowship, which from now on must be the foundation of the whole theocratic life.

HISTORICAL AND THEOLOGICAL.

See the Exegetical explanations. In addition the following remarks may be made:

1. The deeper the ignominy and the greater the need of God's people under the threats of the powerful foe, so much the more glorious was the deliverance, so much the more overwhelming the manifestation of the glory and the faithfulness of the covenant-God. The weeping of the people in view of the powerlessness of the ununited tribes and of the scornful pride of the enemy, expressed at the same time the humble, penitent spirit in which they sought the Lord's help, as, in the time of the Judges, after defection and alienation from God, they ever turned penitently to the Lord when their need was greatest.

2. Saul's call, in accordance with the occasion which led to the demand for the kingdom, and in accordance with the historical relations of the people to the surrounding heathen nations, was a *military* one. And so the prelude to his assumption of the government and his public solemn confirmation as king of Israel is this military deed, whose theocratic significance is indicated by the fact, that its source and origin is said to be the laying hold and filling of Saul by the power of the Spirit of God (ver. 6). For the military work of the theocratic king must be sanctified, guided, accomplished by God directly through His *Spirit*, in order that the outer and inner conditions of the farther development of the theocracy in Israel may be secured.

3. The "coming of the Spirit of God" on Saul (ver. 6), and on the organs of the theocracy generally, is not to be volatilized into an intensifying of their spiritual life, an uplifting of themselves to words and deeds in the service of God, but must be held to be a real, supernatural entrance of the Spirit of God into their inner life. This, however, is accomplished here (vers. 5, 6) as in x. 10, not without an external, natural occasion and human instrumentality. The Spirit of God advances along the path marked out by the divine wisdom.

4. There is a holy *anger*, justified before God, like that which seized Saul (ver. 6). Its origin is the Spirit from above, whose flame kindles it; its

object is the power of sin, the shame and ignominy inflicted on God's people and name, the enemies of God; its aim is the honor of God and the furtherance of the ends of His kingdom.

5. *The power of the Spirit of God*, which filled and impelled Saul showed itself, in its comprehensive, penetrating power over the national life, by the twofold effect, which was decisive for the first joint action of king and people, and also full of typical meaning for their whole history as people of God: *the fear of the Lord* in the relation of the people to their God, and *the unity* of their different parts ("the people went out as one man"); the innermost, the fear of Jehovah, was the source of their conjunction to a firm unity. To awaken and nourish *the fear of God* in the people by energetic, divinely-guided government, and to set the people as *one man* in their theocratic fellowship over against the heathen peoples as the people of the Lord, was the task and calling of the theocratic monarchy. These two aims contain the roots of the love of God and one's neighbor as the twofold fundamental law of the kingdom of God. Matt. xxii. 37-40; Deut. vi. 5 sq.; Lev. xix. 18.

6. When Saul, at his election as king and the partial homage which he received, maintained silence towards his scornful enemies and practiced self-denial in quietness and patience, he performed (over against the demand to visit deserved punishment on the despisers of the Lord's Anointed) under the guidance of God's Spirit an act of *love to enemies*, letting them go unpunished, and setting aside the demand to visit strict justice on them by pointing to the grace and salvation wherein God had just revealed Himself to the whole nation. A prelude of the *disposition* of forbearing, merciful love, which finds its fulfillment in the New Testament according to the word of the Lord (Matt. v. 44), and through the Spirit from above (Luke ix. 55), and has its ground in *personal experience* of the merciful love of God (Luke vi. 36).

HOMILETICAL AND PRACTICAL.

Vers. 1-11. *On what depends the help and deliverance of a people in times of great distress?* 1) They must lift their voices imploringly to God (ver. 4). 2) The men whom God has raised up as their helpers, they must receive with confidence as the Lord's instruments (vers. 5-7). 3) They must be subject in obedience and fidelity to the rulers given them by God. 4) They must place themselves under the discipline and guidance of God's Spirit, in order, a) in true fear of God to be well-pleasing to the Lord, and b) in true unity of love to be as one man.

Vers. 1-5. *What is meant by the question in a king's mouth: What aileth the people that they weep?* 1) A father's faithful observation of his people's weal and woe. 2) A brother's sympathizing compassion for their distress. 3) A king's magnanimous readiness to help.

[Vers. 5-11. HENRY (altered): The spirit and conduct of Saul (comp. x. 9): 1) His humility—anoointed king, but following the oxen. 2) His concern for his neighbors (ver. 5). 3) His zeal for the safety and honor of Israel (ver. 6). 4) The authority and power he exerted, upon this important occasion. 5) His faith and confidence

(ver. 9). 6) His industry and close application to this business (vers. 8, 11). 7) His success.—Tr.]

Vers. 6-11. *The holy communion in which king and people should stand, through the Spirit of the Lord:* 1) In righteous anger against all that is hostile to God's kingdom (ver. 6); 2) In true fear of God, which unites king and people inwardly before the Lord; 3) In faithful love, wherein a) the people are heartily obedient to the king's will, which aims at the common welfare, and b) under his guidance they rise up as *one man* against the common enemy, and to help the suffering fellow-citizens (ver. 7); 4) In firm, confident faith in the Lord's support, which does not suffer his people to be put to shame (vers. 8-11).

Vers. 8, 9. *The messages, To-morrow ye shall have help:* 1) A testimony of helpful, active brotherly love; 2) A promise of prompt, hastening help; 3) A trustworthy assurance of fortunate success; 4) A source of great joy ("rejoiced greatly").

Vers. 12-15. *To-day the Lord hath wrought salvation in Israel:* 1) A jubilee-cry, praising the Lord's honor; 2) A warning cry, reminding of guilty offences against forgiving and compassionate love; 3) An awakening cry, demanding the presentation of *thank-offerings* before the Lord; 4) A joyous cry, calling to be glad in the Lord.

J. DISSELHOFF: *The first kingly deed.* The two noblest ornaments of a servant of God are united in it: 1) Burning, holy zeal in the cause of God and the brethren; 2) Corresponding gentleness in one's own cause.

[Vers. 4-6. SCOTT: The Lord, in providence, will make way for those whom He has designed and prepared for usefulness; nor shall any repent of humbly waiting in obscurity and honest industry, till He is pleased to call them forth; for pride and impatience alone can conclude, that the only wise God has lighted a candle to leave it under a bushel.—Tr.]

Ver. 6. STARKE: Official wrath is unforbidden. [Compare "Historical and Theological," No. 4. Anger is sometimes lawful, sometimes a duty. It is difficult, but not impossible, to "be angry and sin not" (Eph. iv. 26). Our Lord was at the same time angry and grieved (Mark iii. 5).—Tr.] S. SCHMID: It is the Spirit of God alone that works good in men, whether in an ordinary or an extraordinary manner. DISSELHOFF: Without this zeal no anointed one may be found. For this word will always hold good: "Cursed be he that doeth the work of the Lord slothfully" [so Luther in Jer. xlviii. 10. Eng. A. V., "deceitfully," but margin, "negligently," which better suits the connection.—Tr.]—But in truth zeal alone is not yet the right ornament of the warriors of Christ. Prove thy zeal, whether it is not perhaps mixed with flesh and blood, or even proceeds altogether from this fountain; and know that zeal for the Lord's cause should not flow from mere excitability, from a momentary ebullition of natural compassion, or from being overcome by human displeasure and anger. Not the strange fire which the sons of Aaron took, but the fire from the holy altar, the Spirit of God—let us learn it from Saul!—must overmaster, inflame, inspire us.

Ver. 7. *Berl. Bible:* There are two sorts of fear. One is a selfish, reward-seeking fear. In

this we are caring for ourselves, and it is self-interest that excites, and that is properly human fear. But there is also a fear of the Lord, the fear that one has for His sake alone, when one fears lest the Lord has been grieved through our own sins, or those of others, or lest we or others should not have sufficiently glorified Him in ourselves.—DISSELHOFF: This can *one* man accomplish in the people of God, when he is driven by a holy, fiery zeal. The fear of God goes forth from him, and falls upon all to whom he comes. As soon as the fear of the Lord drives an army, a people, to the conflict, no need of being uneasy as to the result.—*One* cowardly, surly soldier of Christ, afraid of suffering, easily makes a hundred cowards, for cowardice is contagious.—Ver. 12. STARKE: As in God, so in His deputies, mercy and justice should be inseparable; wheresoever these two go asunder, government follows them into distraction, and ends in ruin.*—DISSELHOFF: Such a saying (ver. 13) is the fairest

ornament of God's warriors, lion-like zeal against the enemies of God, against sin and all its outbreaks, a lamb-like disposition towards individual sinners, for they are not to be destroyed, but to be saved through the same salvation that has fallen to our lot.—BERLENE. BIBLE: Saul's answer instructs the people in two things at once: first, that we must not ascribe victory to *man*, but to *God*; secondly, that we must not be too swift in judging those who through ignorance have rejected God's guidance, and that the salvation which God has, in so glorious a manner, given to Israel, would be mighty enough to bring back again those who have wandered away.—God wills not the death of the sinner, *etc.* Excessive strictness rather repels sinners, than brings them right again.—Vers. 14, 15. CRAMER: The best bond between authorities and subjects is that they intend to be mutually faithful.—DISSELHOFF: When one does even something great for his Lord, and does not shrink from much toil and trouble for His sake, can his heart abide in very great joy if he forgets gentleness and patience towards his neighbor, becomes provoked against him, bitter and ill-mannerly?

* [As Starke has borrowed this (apparently without acknowledgment) word for word from the English Bishop Hall, we have not re-translated, but given the original. And so in numerous subsequent cases.—Ta.]

II. Samuel's solemn concluding Transaction with the Assembly of the People at Gilgal.

CHAPTER XII. 1-25.

- 1 AND Samuel said unto all Israel, Behold I have hearkened unto your voice in
- 2 all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you, and I am old and gray-headed,¹ and behold, my sons [my sons, behold, they] are with you, and I have walked before you from my
- 3 childhood unto this day. Behold, here I am. Witness against me before the Lord [Jehovah] and before his Anointed: whose ox have I taken? or, whose ass have I taken? or, whom have I defrauded? whom have I oppressed? or, of whose hand have I received *any* [a] bribe to blind mine eyes therewith?² and I will
- 4 restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand. And he said unto them, The Lord is [Jehovah be] witness against you, and his Anointed is [be] witness this day, that ye have not found aught in my hand. And they³ answered [said], He is witness
- 6 [Witness be they]. And Samuel said unto the people, *It is* [om. it is] the Lord [Jehovah]⁴ that [who] advanced [appointed] Moses and Aaron, and that [who] brought your fathers up out of the land of Egypt!
- 7 Now, therefore, [And now] stand still [stand forth] that I may [and I will] reason with you before the Lord [Jehovah]⁵ of all the righteous acts of the Lord
- 8 [Jehovah] which he did to you and to your fathers. When Jacob was come

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 2. Sept. wrongly *καθήμενος*, as if from *καθίμι*.—Ta.]

² [Ver. 8. Or, "in his account;" so Chald.: "I hid my eyes in judgment from him." Sept. reads: "a ransom (proper rendering of *חֲבִיב*, but here—"bribe") and a sandal (reading *דָּבָר*), instead of *דָּבָר*), answer against me, and," *etc.* So in Sir. xlv. 19. Vulg.: "I will despise that to-day." Syr. and Chald. support Heb. The insertion in the Sept. of the easy "answer" is suspicious, and the "sandal" is hard. It seems better to retain the abbreviated Heb. text.—Ta.]

³ [Ver. 6. Heb. is sing., but Sept. and several VSS. and Heb. MSS. plu.; the subject is "the people," which may have been taken as a sing. collective.—Ta.]

⁴ [Ver. 6. Sept.: "Jehovah be witness, who," *etc.*, a natural and suspicious insertion, and not necessary. Syr. has "Jehovah is God alone." Ch. and Vulg. as Heb.—Ta.]

⁵ [Ver. 7. Sept. inserts: "and I will tell you," which makes the sentence easier, but is easily supplied in the pregnant Heb. construction.—Ta.]

[came] into Egypt, and⁶ your fathers cried unto the Lord [Jehovah], then the Lord [Jehovah] sent Moses and Aaron, which [and they] brought forth [om. forth] 9 your fathers out of Egypt and made them dwell in this place. And when [om. when] they forgot the Lord [Jehovah] their God, [ins. and] he sold them into the hand of Sisera, captain of the host of Hazor,⁷ and into the hand of the Philistines, 10 and into the hand of the king of Moab, and they fought against them. And they cried unto the Lord [Jehovah] and said, We have sinned, because we have forsaken the Lord [Jehovah], and have served Baalim and Ashtaroth; but [and] now 11 deliver us out of the hand of our enemies, and we will serve thee. And the Lord [Jehovah] sent Jerubbaal, and Bedan,⁸ and Jephthah, and Samuel,⁹ and delivered 12 you out of the hand of your enemies on every side, and ye dwelled safe. And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay, but a king shall reign over us, when the Lord [Jehovah] your God was your king. 13 Now, therefore, [And now] behold the king whom ye have chosen, and [om. and] whom ye have desired [demanded],⁹ and behold, the Lord [Jehovah] hath set a 14 king over you. If ye will fear the Lord [Jehovah], and serve him, and obey his voice, and not rebel against the commandment of the Lord [Jehovah], then shall [om. then shall, ins. and] both ye and also [om. also] the king that reigneth over you [ins. will] continue following [follow] the Lord [Jehovah] your God, well.¹⁰ 15 But if ye will not obey the voice of the Lord [Jehovah], but rebel against the commandment of the Lord [Jehovah], then shall the hand of the Lord [Jehovah] 16 be against you, as it was against your fathers.¹¹ Now, therefore, [And now] stand 17 and see this great thing, which the Lord [Jehovah] will do before your eyes. Is it not wheat harvest to-day? I will call unto the Lord [Jehovah], and he shall [will] send thunder and rain; that ye may perceive [know] and see that your wickedness is great which ye have done in the sight [eyes] of the Lord [Jehovah] 18 in asking you a king. So [And] Samuel called unto the Lord [Jehovah], and the Lord [Jehovah] sent thunder and rain that day; and all the people greatly feared the Lord [Jehovah] and Samuel. 19 And all the people said unto Samuel, Pray for thy servants unto the Lord [Jehovah] thy God that we die not; for we have added unto all our sins this evil, 20 to ask us a king. And Samuel said unto the people, Fear not. Ye have done all this wickedness; yet turn not aside from following the Lord [Jehovah], but serve 21 the Lord [Jehovah] with all your heart; And turn ye not aside, for¹² then should ye go [om. for then should ye go] after vain things, which cannot [do not] profit nor 22 deliver, for they are vain. For the Lord [Jehovah] will not forsake his people for his great name's sake; because it hath pleased the Lord [Jehovah] to make 23 you his people. Moreover [om. moreover] as for me [ins. also], God forbid that I should [om. God forbid that I should, ins. far be it from me to] sin against the Lord [Jehovah] in ceasing to pray for you,¹³ but I will teach you the good and 24 the [om. the] right way.¹⁴ Only fear the Lord [Jehovah] and serve him in truth with all your heart; for consider [see] how great things [how greatly] he hath 25 done [wrought] for you [towards you]. But if ye shall still [om. still] do wickedly, ye shall be consumed [destroyed] both ye and your king.

⁶ [Ver. 8. Erdmann not so well makes the apodosis begin here. Here Sept. inserts: "and Egypt humbled them," which has much to recommend it. But, if it had been in the original text, it would be hard to explain how it fell out. The addition of "and his sons" after "Jacob" in the Sept. is probably spurious.—Ta.]

⁷ [Ver. 9. Sept.: "host of Jabis king of Asor," which agrees with the expression in Judg. iv. 2, 7. So the Vulg.—Ta.]

⁸ [Ver. 11. Sept.: Barak. In the Syr. the list is: Deborah, Barak, Gideon, Nephtah, Samson. Probably we should read "Barak" for "Bedan;" the others as in the Heb. text. See Exegetical Notes.—Ta.]

⁹ [Ver. 13. Omitted in Sept. The order in the Heb. does not seem natural, but may refer to the two paths by which they obtained the king (chs. x. and xi.). Wellhausen suggests that there is here a duplet. De Rossi prefers, on the authority of many MSS. and three VSS. (Syr., Vulg., Arab.), the insertion of "and" before "whom ye have demanded."—Ta.]

¹⁰ [Ver. 14. On the construction see Exeget. Notes. For Heb. הִנֵּה, "be," Chald. in Walton's Polyg. has חַיִּים, "live" (which does not help the matter), but P. de Lagarde's ed. of Codex Bezae Cantabrigiae (Targ.) has הִנֵּה, "be gathered."—Ta.]

¹¹ [Ver. 15. Sept.: "and against your king," which accords with ver. 14.—Ta.]

¹² [Ver. 21. The ׀ is, with all the ancient vss., to be omitted. Syr. and Arab. and Chald. diverge slightly from the masor. text.—Ta.]

¹³ [Ver. 23. Sept. inserts: "and I will serve the Lord."—Ta.]

¹⁴ [Ver. 23. The omission of the Art. in ׀ is strange.—Ta.]

EXEGETICAL AND CRITICAL.

Ver. 1. And Samuel said to all Israel. That the following words were really spoken by Samuel is put beyond doubt by the direct impression of historical truth which this narrative in chap. xii. makes, and by the homogeneity of the individual historical features of this picture with the historical picture given us in all that precedes. Ewald (*Gesch. [History of Israel]* I., 229, Rem. 2) calls this a narrative "which in its present form is inserted only for the sake of the exhortations to be put into Samuel's mouth, and the occasional historical statements of which sound very discrepant," against which we remark: 1) that the historical statements in this piece, as the exposition will show, do not at all contradict the foregoing historical account, and 2) that if a mere insertion had been intended here, in order to put exhortations into Samuel's mouth, it would have been simpler to give it in the form of a monologue; that is, a continuous address of Samuel to the people.—We have here, namely, not one continuous address of Samuel, as this section is usually called, but a *dialogue*, a conversation or transaction with the people in the grandest style. Samuel speaks to all Israel, and they speak to him by the mouth of their elders (cf. vers. 3-8, 19, 20), and the longer connected declarations of the prophet (vers. 7-17 and 20-26) are embraced by these colloquies and attached to them.—Incorrect also is the usual designation of this section as a *parting-address*, whereby its significance in relation to the preceding account of Saul's public solemn presentation to the whole people as king of Israel is obscured or concealed. Samuel does not take leave of the people in order to withdraw from the scene of public life and action into the retirement of private life; he rather promises the continuance not only of his intercession for them, but also of his prophetic labors in respect to the whole people; he points expressly to the elevated position which he will assume, as "teacher of the good and right way," hereafter, as now, towards king and people.—Further, when the whole procedure, as is common, is regarded as a *solemn resignation of office* by Samuel, we must call attention to the fact mentioned in vii. 15, that he "judged Israel all the days of his life," and to the vigorous interference which he repeatedly found necessary during Saul's government. Certainly with the incoming of the kingdom, which the people desired instead of the existing judgeship (viii. 5, 20) in order that the king might judge the people and lead them in war, the official position which Samuel had hitherto occupied as judge in Israel, must have had an end; and this end of his proper judicial office, sole and highest Governor of Israel as he had hitherto been, is the *starting-point* for what he has now still to say to the people. He remains in fact what he was, the highest judge of Israel according to the will of God, under whose oversight and guidance the kingdom also stands; *officially* the leadership for external and internal political affairs, for which the kingdom was established, is no longer in his hands. Of a resignation of office nothing is said, but (proceeding only from the fact that the government is now given into the hands of the king, and his official government as

judge has now consequently come to an end) he *passes in review his previous official life as judge of the people*, in order, over against the fulfilment of their desire for a king, which was a factual rejection of his official judgeship externally occasioned by the evil conduct of his sons (viii. 1-7), solemnly to testify and cause them to testify that he had filled his office blamelessly and righteously. On this follows (vers. 7-12) the rebuking reference to the great deeds of the Lord, wherein in the history of His guidance of the people He had magnified Himself in them, and to the *guilty relation of ingratitude and unfaithfulness* in which they had placed themselves to this their God and king by the longing after an earthly king, which was a rejection of His authority over them. In vers. 13-18, after a solemn confirmation of the fact, that God the Lord in accordance with that desire had given them a king, in powerful words, which are accompanied and strengthened by an astounding miracle, he *exhorts king and people together to the right relation*, in which in faithful obedience they are to put themselves, to the will and word of the Lord. King and people are to be obedient subjects of the invisible king. Finally follows (vers. 19-25) a *word of consolation from Samuel* to the people now, in consequence of this warning and hortatory address, repentantly confessing their sin in their demand for a king, in which he gently and in friendly fashion exhorts them to obedience and faithfulness towards the Lord (vers. 20, 21), promises them the Lord's grace and faithfulness (ver. 22), and assures them of his continuing active fellowship with them in intercession and in instruction in the way of truth (ver. 23), and finally with repeated exhortation and warning sets before them the blessing and good pleasure of the Lord along with a threatening reference to the punishment to be expected in case of disobedience (vers. 24, 25).—With this fourfold division this whole dialogic transaction of Samuel with the people connects itself immediately with what precedes, as the conclusion of the assembly of the people in Gilgal. On this connection see Thenius' remarks. *Berleberger Bible*: "Thus with this ends in solemn wise the general assembly of the people." [Philipson (in *Israel. Bib.*): "This chapter is one of the finest in the book, and is a model of old-Hebrew eloquence. Words and tone speak for the high antiquity of this piece."—Tr.]

The words: **See, I have hearkened to your voice in all that ye said to me** correspond exactly to the words in viii. 7, 21. Samuel at the same time testifies indirectly to the fact that he had therein obeyed the command of God: "Hearken to the voice of the people" (viii. 7, 9, 22). His listening to the voice of the people was based on the repeated divine command, and was an act of self-denying obedience to the will of the Lord.—"And I have made a king" points to ver. 15 of the preceding chapter.—Ver. 2. **Walketh** is to be understood not merely of leading in war, but in general of the official guidance and government of the people. The "and I" introduces the contrast between the Hitherto and the Now. **I am grown old and gray-headed** points to the words of the elders, viii. 5. As the people by the mouth of their elders there take occasion from his age to ask a king for themselves, so Samuel here refers back to it, in order not only to point out

that this their demand was fulfilled, since he in fact by reason of his age could no longer hold in his hands the internal and external control of the people, but at the same time, in view of the termination of his office and the beginning of the royal rule, to give account of the righteous character of his long career. The reference to his sons as occupying official positions is not to be regarded (Thenius, Keil, *et al.*) as a confirmation of his age, but looking to chap. viii. 1 (where it is expressly said that Samuel *on account of his age* had made his sons judges over Israel, that is, his assistants in the judicial office) rather as a confirmation of the declaration that this change in the government must needs have taken place by reason of his age, which had already necessitated the substitution of his sons. [It is clearly wrong to suggest (*Bib. Com. in loco*) that "a tinge of mortified feeling at the rejection of himself and his family, mixed with a desire to recommend his sons to the favor and good-will of the nation, is at the bottom of this mention of them." There is no trace here of mortification or favor-seeking. Samuel stands throughout above the people, and promises his continued friendship and watch-care, while he cordially accepts the change of the government.—*Tr.*]. What Samuel here affirms of his official career stands in direct contrast with what is said in chap. viii. 3 of the blameworthy official conduct of these sons, since it is inconceivable that he did not know, and now have in mind the covetousness and perversion of judgment and the resulting discontent of the people, which was a cofactor in their desire for a royal government. The mode as well as the fact and content of the following self-justification naturally suggest the statement in viii. 3, and lead to the conclusion that this was the occasion of this (otherwise surprising) justification of his official career, on which in the eyes of the people a shadow had fallen in consequence of the opposite conduct of his sons. In order that, at this important turning-point of his life and of his people's history, there may be perfect clearness and truth in respect to his judicial career and his *unselfish official bearing towards the people*, and that the lightest shadow of mistrust and misunderstanding may be dispelled, he in the first place refers to his *official life which lay clear and open before the eyes of the people from his youth unto this moment when he had become old and gray*; for the words "I have walked before you," like the preceding "walketh," indicate his public official intercourse and walk.—*Ver. 3. Answer against me, that is, witness against me.* A formal hearing of witnesses as a judicial act is here introduced. The judicial authorities are two, a heavenly, invisible, *God the Lord*, the All-knowing, before whom he walked, and an earthly-human, clothed, however, with divine authority, the *Anointed of the Lord*, who in the name and place of God executes the royal office, which includes the judicial. Here for the first time after the establishment of the kingdom the theocratic king is called the *Anointed of the Lord*. Here for the first time after his installation regard is had to Saul in his royal authority and position. Before him as before the Lord, the people, in reply to Samuel's questions put in powerful lapidary style and with grand rhetoric, must bear witness to the following: 1) *That he had not covetously*

appropriated the property of others,—"ox and ass" represent property in a social life based on agriculture and trade, and are expressly named in the Law with the things forbidden to covet (Ex. xx. 17); Samuel's sons, on the contrary, "turned after gain," that is, were covetous, viii. 5;—2) *that he had violated no man's right and freedom by oppression and violence*,—רָצַח "defraud" is stronger than עָצַר "oppress," both often occur together, as in Dent. xxviii. 33, to express violence;—his sons "*perverted judgment*," viii. 3;—3) *that he had not been guilty of venality in the administration of justice by receiving bribes*,—כֹּפֶר (כֶּפֶר) "bribe" is here not to be regarded (with Keil) as simply a payment for release from capital punishment (Ex. xxi. 30; Num. xxxv. 31), but means in general a gift of money designed to buy the favor of the judge and thus escape deserved punishment. The gift was to *cover* the punishment [the Heb. word means primarily "cover,"—*Tr.*], and thus as covering be an *expiation*: "*that I might hide my eyes from him* (or, with it)."* The sons of Samuel took gifts, chap. viii. 3. This was a transgression of the Law, Ex. xxiii. 6; Dent. xxvii. 5.—The answer of the people: that Samuel had done no wrong.—*Ver. 5.* Strengthening of this declaration by the participation of the people in Samuel's invocation of the Lord and his Anointed as *witness*.† Calvin: "In these words they confess their ingratitude and perfidy before Jehovah and the king, in that they had rejected the so praiseworthy government of Samuel."

Ver. 6. Further strengthening of the testimony by repetition on Samuel's part of the invocation of God's witness. To "Jehovah" we must supply "*witness*," there is no need to suppose that it fell out by clerical error.—Maurer: "Nothing has fallen out. Samuel repeats the name of Jehovah in order to *make the transition* to what follows." "Appointed" [עָשָׂה] "*made*," Eng. A.V. "*advanced*" refers to what they were in their God-appointed calling; they were just that for which the Lord had made them, as leaders of the people and their representatives before God.—Calvin: "The word '*make*' is to be understood of those excellent gifts which God had bestowed

* Thenius, on the ground that הָעֵלִים in the sense of "hide" is always construed with כֶּן, changes the text וְהָעֵלִים עֵנִי כִי וְהָעֵלִים עֵנִי כִי into וְהָעֵלִים עֵנִי כִי, "and (if it were only) a pair of shoes; witness against me," against which Keil rightly remarks that the supposed meaning "hide from" does not suit here; that the thought is not that the judge hides his eyes from the כֹּפֶר in order not to see the bribe, but that he covers his eyes with the bribe, in order not to see and punish the crime. The כִּי, however, might also be referred to כִּי, and would then mean: that I might hide my eyes "on his account," "towards him," or "in respect to him." The change after the Sept., requiring a large addendum for explanation, compels us to introduce a too special thing (shoes) in the most extraordinary way.

† We must read the Sing. וְיָאמְרוּ ["said"], not the Plu. (Qeri), since "the people" is to be taken as subject.

on Moses and his brother Aaron, that he might use their ministry in leading the people out of Egypt." Samuel also was made by the Lord into that which he was to be and was to the people. In taking part, now, in his invocation of God as witness to his impartiality and justice, the people gave confirmation that he had exercised his judicial authority before the Lord according to his divine calling, and that in this view therefore, there was no necessity for their demand for a king.

After (vers. 1-6) having solemnly testified and before God and the king made them testify to the *purity and spotlessness of his long official life among the people*, he joins (vera. 7-12) to the name of Jehovah, whom he has invoked as witness, the *humbling reminder of the unfaithfulness of which they had been guilty in respect to their God and Lord and His benefits by the demand for an earthly-human king*. He here looks at the *relation of the people to their God*. The reference to Moses and Aaron as the first instruments of the Lord's mighty deeds for His people, and His first deed, the deliverance from Egypt, forms the transition to the following *enumeration of God's might-revelations for the deliverance of His people from great dangers*.

Ver. 7. Formally and solemnly the first words "and now stand forth that I may reason with you before the Lord" introduce as it were a judicial procedure (Cleric.: "I will conduct my cause, as it were, before a judge"), in which Samuel as the judge before the tribunal of the invisible king represents God's cause over against the people, and holds up before the latter their guilt in this matter of the king.* Ezek. xvii. 20. צְדָקָה [righteous deeds] never means merely "blessing, benefit, kindness," but always contains the idea of righteousness. It indeed often actually means all that (as in Psalm xxii. 32; xxiv. 5; Judg. v. 11; Prov. x. 2; xi. 4) but always from the stand-point of God's faithfulness in covenant and promise; the acts of salvation are proof of the divine righteousness, so far as they are God's reply to man's right conduct towards Him, or, without this, an outflow of God's faithfulness by which He grants man the thing promised as something falling to his share. The Plu. "righteous acts," as in Mic. vi. 5, are God's several deeds of power and grace performed for His people on the ground of His covenant-relation instituted in Abraham and through Moses. [Bib. Comm.: Samuel is here vindicating God, comp. Stephen's speech, Acts vii.].—Ver. 8. The first and greatest of the mighty deeds of the divine covenant-righteousness is the *deliverance out of Egypt and introduction into the land of promise*.† In ver. 9 the: **and they forgot the Lord their God** is put as contrast to the "righteous acts" of the Lord; they answered God's covenant-fidelity with unfaithfulness, defection. And so the op-

pressions of the people by foreign enemies are represented as *punishments* by the righteous God for their defection. **He sold them into the hand, etc.**, indicates the just retribution of their *forgetting Him*. When His people abandon Him, He, by virtue of the same righteousness which blesses them if they are faithful, abandons them to their enemies, who enslave and oppress them. The "selling" refers to the right of the father to sell his children as slaves, here exercised by God as the extremest paternal right, as it were (Judg. ii. 14; iii. 8; iv. 2, 9; Deut. xxxii. 10; Isa. i. 1; lii. 3; Ezek. xxx. 12). [It is also the right of the king to sell his subjects, and of God to dispose of His creatures.—Tr.]—In proof of this punitive justice of God Samuel adduces individual facts from the time of the Judges on, but only "prominent events, as they occurred to him . . . neglecting the order of events and of times, which was here unessential" (Cleric.). [Poole's Synopsis: Notice here Samuel's prudence in reproof: 1) by his reproof of their ancestors he prepares their minds to receive reproof; 2) he shows that their ingratitude is old and so worse, and they should take care that it grow no stronger; 3) he chooses a very mild word, "forget," to express their offence.—Tr.]—**Hazor** was the capital city of the Canaanites, where dwelt king Jabin whom Joshua smote, Josh. xi. 1, 10-13; xii. 19. In the time of the Judges Hazor again appears as the residence of a Canaanitish king Jabin (Judg. iv. 2 sq.), instead of whom, however, the there-mentioned captain *Sisera* is here named, because he commanded the army which then oppressed Israel. The Sept. insertion of "Jabin king of" after "host of," is evidently a mere explanation.—**Into the hand of the Philistines**, see Judg. iii. 31, where the attacks of this people are first mentioned. [See also Judg. xiii. 1.—Tr.]—**Into the hand of the king of Moab**, that is, *Eglon* (Judg. iii. 12).—These three nations represent, as the most prominent, all the heathen nations into whose hands God gave His people. Samuel mentions them, looking to the *beginnings* of the sufferings and wars of the Period of the Judges, in respect to which in the Book of Judges also (ch. iii.) the "he sold them into the hands of their enemies round about" (ver. 14) and "they forgot the Lord" are introduced (as here by Samuel) as correlatives.—Ver. 10. The *repentant conversion* of the people. **And they cried to the Lord** (comp. Judg. ii. 18; iii. 9, 15; iv. 3), that is, the *lamentation* over their misery directed to the Lord. The following: **we have sinned** is their *self-accusation* on account of their defection from God; the sin is twofold, *forsaking the Lord and serving idols*. The same accusation is found literally in Judg. x. 40, only that here, as in Judg. ii. 13 and x. 6, *Ash-taroath* is added to *Baalim*. *Baal* is the general designation of the divinity among the Phenicians and Carthaginians; with the *Art.* it is the male chief deity of the Phenicians; the Plu. refers to the numerous individualizations of this deity. P. Cassel [in Lange's *Biblework*] on Judg. ii. 13: "The various cities and tribes had their special Baals, which were named not always from the cities, but from various natural qualities worshipped in them. This is like the various attributes from which Zeus received various names and worship in Greece." On Baal-cultus among the Is-

* The Accus. sign (אֲרֵן) is here: "concerning," "in respect to."—The verb *judge* usually has עָל with the object, as in Jer. ii. 35; Joel iii. 27; but has also the Accus. as in Ezek. xvii. 20.

† We are not with the Sept. to insert וַיִּכְנֹן after עָקַב and וַיִּכְנֹן after כִּצְרִים. If either had originally been there, it would not have been omitted. The brevilloquent text speaks for its originality. The וַיִּשְׁלַח is the explanation of the וַיִּשְׁלַח in ver. 6).

raelites see Winer, *B. R.-W.* a. v. I., 118. *Ashtaroth* is the designation of the Phenician and Carthaginian female chief deity (along with Baal) which was also worshipped by the Philistines (1 Sam. xxxi. 10); the Plu. refers to the number of the stars, which she as queen of heaven represents (Jer. vii. 18; xlv. 17 sq.); for the Sing. *Ashtoreth*=*Astarte* (Grk.) has the same root as *star* [Germ. *stern*], *astrip*, *stella*, in Pers. *Astara* (on the Upper Asiatic origin of this word see J. G. Müller a. v. in Herzog's *R.-E.*); she was not merely the moon goddess alongside of Baal as sun-god, as her pictures with the moon-crescents on the head testify, but as light-giving night-goddess, also *star-goddess*, representative of the glittering host of heaven (Jer. vii. 18), like the later *Artemis** Comp. P. Cassel on Judg. ii. 13; Winer, a. v. On the renewed introduction of her worship by Solomon, in which is presented the fulfilment of Deut. iv. 19, see 1 Ki. xi. 5, 33.—On the accusation follows the prayer, "Deliver us" in contrast with the forsaking and forgetting, and the vow "we will serve thee" in contrast with "we have served" Baalim, etc. This repentance—the Lord graciously answers (ver. 11): 1) by sending deliverers. Again only a few are mentioned: *Jerubbaal*-Gideon; the name signifies "let Baal strive," that is, with him, and expresses scorn and contempt at the impotence of Baal, whose altar Gideon had with impunity destroyed, Judg. vi. 28-32. Gideon is thence called *Jerubbesheth*. 2 Sam. xi. 21.—The name *Bedan* is found elsewhere only in 1 Chr. vii. 17 as name of a descendant of Manasseh, who is, however, of no historical importance. In the Book of Judges, to whose contents this part of Samuel's address (especially ver. 10) unmistakably points, there is no judge of this name; but the connection shows that a judge is here meant. The name has been read Ben-Dan = "the Danite," as *Samson* was born in Dan, Judg. xiii. 2 (Kimchi), and at the same time a play of words on his corpulence [Arab. *badana*] has been also supposed (Böttch.). But against this last Thenius rightly remarks that a name resting on a word-play would by no means suit this serious discourse; against the first (apart from the form) is the fact that *Samson* is never so-called, as must have been the case if the people were here to understand the name. Gesenius (*Halle Lit. Z.* 1841, No. 41) regards the name as abbreviation of Abdon, and so Ewald, who understands the judge of that name (Judg. xii. 13). But this judge does not occupy the important place in the history which the connection calls for. Similarly we must reject the supposition that *Jair* of Gilead Judg. x. assumed to be a descendant of Machir (whose great grandson, 1 Chr. vii. 17, is *Bedan*) is here meant, since the connection of *Jair* and *Machir* is not proved; and the supposition that a judge omitted in the Book of Judges from his insignificance is intended, is untenable. The best expedient is to read (with Sept., Syr., Arab) *Barak*; for the letters of this name (בָּרַק) might easily pass into the other (בִּיר) and the error be perpe-

tuated by copyists. But *Barak* is one of the most prominent judges along with those here mentioned. The historical-chronological order is not strictly observed in ver. 9 also. *Barak* represents with *Deborah* that heroic Israelitish band that (Judg. iv.) broke the power of *Sisera* and delivered Israel out of the hand of the Canaanites.—The fact that, after Jeph., Sam. names himself as the fourth representative of the divine deliverance is not so surprising as it is thought by the Syr. and Arab. versions and a Greek manuscript (Kennicott in the Addend. to his *dissert. gener.*) which put *Samson* instead, and also by Thenius, who, though the Sept. and Vulg. have *Samuel*, accepts the former reading because *Samuel* does not speak of his own times till the next verse. *Samuel* could mention himself without exciting surprise, because he was conscious of his high mission as judge and deliverer, and the profound significance of his office for the history of Israel was universally recognized. By this mention of himself he honors not himself, but the Lord, who had made him (like *Moses* and *Aaron* before) what he was, comp. ver. 6-9. Besides, it was under him that the yoke of the forty years' dominion of the Philistines was broken, which work of deliverance *Samson* was only able to begin. *Samuel* includes himself as an instrument of the divine deliverance, because over against him the demand for a king involved the rejection of the Lord (viii. 5), and so the sin against the Lord in that demand appears in the clearest light; and this, after having pointed secondly to the repeated wonderful deliverances of Israel out of the hand of enemies by these messengers of God, and thirdly to the quiet and security which they were enabled to attain in the land, he sets before them in ver. 12. These words expressly declare that Ammonitish attacks on the territory of Israel were the first occasion of the demand for a king as leader in war, comp. viii. 20. Clericus well remarks: "It hence appears not improbable that *Nahash* had made incursions into the Hebrew territory before the Israelites had demanded a king, and after his election had returned and begun the siege of *Jabesh*. It often happens in these books that circumstances omitted in their proper place are mentioned where they less properly belong." And yet the Lord your God is your king.—By such deliverers He had shown Himself anew their king; this He was by the covenant, and this He remained by His covenant-faithfulness. With the same declaration *Gideon* (Judg. viii. 23) exhibits the inadmissibility of His elevation as king, and *Samuel* the sinfulness and the unjustifiableness of their demand for a king.

Vers. 13-18. The third section of this transaction: in view of the fact that God has actually established a king in accordance with their demand, though it was a sinful and blameful one, *Samuel* declares a truth, which contains an earnest warning, namely, that, if the people with their king will maintain the right relation to God in fidelity and obedience to His will, the hand of the Lord will be with them both; in the contrary case, it will be against them both.—Ver. 13. And now. Here the discourse turns from the past and from the judgment of the people's conduct to the present fact of the established kingdom, which, with the words: Behold the king is taken as starting-

* This account of *Ashtoreth* is in several points incorrect. The word (the etymology of which is not known) has no connection with *astrip*, and the Plu. *Ashtaroth* refers (like *Baalim*) to various god-modifications. See Rawlinson's "Five Great Mon." I. 138, and Schrader "Die Keil.-Insch. u. d. Alt. Test." on Judg. ii. 11, 13.—Ta.]

point for the following declaration and the attached serious warning and truth. In this declaration is set forth the origin of Saul's kingly position—1) on its human side by the words: **whom ye have chosen, whom ye have demanded**—the discourse here goes regressively first to the election instituted by Samuel, and then to the demand made against him and God's will, and there is just here a progression in the thought; *—2) on its divine side by the words: **behold, the Lord hath set a king over you.**—Your demand sprang from an evil root, yet hath the Lord granted it; this king—though chosen and demanded by you—is yet alone a work of God; his election and establishment rests on the divine will and command. By these words is confirmed the truth that the Lord is and remains king (ver. 12). So far is that rejection (factually affirmed by the demand) from overthrowing Jehovah's kingdom, that the universal authority of the latter is rather now for the first time rightly declared in the installation of the sought-for king, and in his obligation and the people's to be subject to Jehovah and unconditionally obedient to His will. This point of view of the absolute theocracy comes out here the more clearly not only by the immediately preceding reference to the human side of the origin of the kingdom, but also by Samuel's declaration in ver. 1: "I have made a king over you," to which stands opposed the declaration: "Behold, the Lord hath set a king over you." From this fact, that the installed king is a gift of the Lord, granted to the people's demand (comp. x. 19), follows now, in view of the relation in which therefore people and king should stand to the Lord, the truth and the warning: The well-being of both depends on faithful obedience to the Lord's will and word. The "if" introduces a protasis which includes all of ver. 14, and has no apodosis. The view that the latter has fallen out by similar endings, and read: "then he will save you out of the hand of your enemies" (Thenius) is not satisfactorily supported, and is not required to explain the apodosis, since the absence of the apodosis is easily explained by the length of the protasis, and its content apparent from the context—"well," or "it will be well with you." A similar failure of the apodosis to be supplied from the connection is found in Ex. xxxii. 32. The assumption of an apodosis with **וְהָיָה** [as in Eng. A. V.] in the sense, "then ye will follow the Lord," is untenable, partly from the tautology it makes in protasis and apodosis, partly from the expectation, awakened by the parallelism with the following sentence in ver. 15, of finding a promise set over against the threat. The voluntative sense of **וְהָיָה** = *modo*, "if only" (Keil) [= "O that ye would only"], cannot be taken here, since it would then have the Imperf.† (Ew. § 329 b). Nor can we (with S. Schmid) connect ver. 14 with the last words of ver. 13: "The Lord hath set a king over you, if ye only will, etc.; but if not . . .," since the conditioned character of the former clause

would then require in it the Imperf. If (with Kimchi, Maurer) we read **וְהָיָה**, "ye shall live," we cannot (with Maurer) translate: "who reigns over you after Jehovah" (that is, "next to Jehovah"), since this is an expression foreign to the Old Testament; nor (with Tremellius) supply "sequentes" [that is, "ye will live following Jehovah"]. If an apodosis be insisted on here (changing the text to **וְהָיָה**), we might perhaps read: "then shall ye live . . . after Jehovah," which answers to the view expressed in the preceding words, of following God in obedience to His commands. But, retaining the text and supposing the apodosis omitted, Samuel here, in keeping with the importance of the moment and the emotion of his own heart, heaps together in most eloquent fashion the demands which are to be made on religious-moral life in view of the conditions of true well-being for the people and their king in the new order of things: *to fear the Lord, serve Him, hearken to His voice, not rebel against His word* (comp. Deut. i. 28, "rebel against the mouth [commandment] of the Lord"), and be after him, or remain in His retinue true to Him. About the last words Keil rightly remarks (against Thenius) that **וְהָיָה אַחֲרָיו** "to be after" is good Hebrew, and especially is often used in the sense, "to attach one's self to the king, hold to him," comp. 2 Sam. ii. 10; 1 Kings xii. 20; xvi. 21. This expression corresponds completely to the thought underlying this exhortation, namely, that the Lord, in spite of Israel's rejection of Him by the demand for an earthly-human king, is and remains the King of His people (vers. 12, 13).

Ver. 15. The contrast: **But if ye will not—** (from the preceding are recapitulated only the two traits of obedience to the word of the Lord and not rebelling against His commandment)—**then will the hand of the Lord be against you, as it was against your fathers.***—This comparative addition looks to the words from ver. 7 to ver. 12, wherein is pointed out how the fathers had brought on themselves by sin and defection the oppression of the enemy, in which the hand of the Lord was heavy on them, and from which the people now hoped to be delivered by the kings. At bottom the defection of the fathers and the demand for a king who was to deliver from oppressions sent by God for their sins, are one and the same wrong against the Lord. Therefore Samuel wishes by his earnest warning to lead them to repentance.—Ver. 16 gives the transition to a miraculous confirmation of that realness of

* Not "and against your kings," "fathers" being taken—"kings" (D. Kimchi), nor (with Sept. and Thenius) "and your king," but (with Chald., Syr., Arab., Cler., Maur., Keil) retaining the harder reading of the text, and taking the י as comparative [—"as," so Eng. A. V.], in support of which is the fact that it sometimes introduces and connects loosely with the preceding whole sentences, the thought in which is subordinate, explanatory, or comparative, Ew. 340 b. It is properly to be explained: "And it was against your fathers,"—which is shortened into: "and against your fathers," whence is suggested a comparison. [Instead of this somewhat forced explanation it is better either to adopt the reading of the Sept., or to suppose the י "and" to be an error for ו "as." We might expect in ver. 15 the mention of the king.—Ta.]

* On the weakening of the *a* to *e* in **וְהָיָה**, see Gesen. § 64, 3, Rem. 1.

† It has the Imperf. here, and might express a wish but that the construction in ver. 14 is clearly the same as that in ver. 15, which is conditional.—Ta.]

the divine holiness and righteousness, with which Samuel, his gaze fixed on the future, has just directed his exhortation to the people in the form of the announcement of a sentence. "*Even now*" connects the following with the preceding, so that 1) the picture of a judicial scene, which was introduced in ver. 7, is continued in the following narration, and 2) the signification of the next related fact is closely connected with that of the previously spoken words. The "now also" or "even now" refers back to ver. 7, where the judicial scene is introduced with the same words: "and now stand forth, that I may reason with you." The reasoning continues thence through all the stages of the discourse, which the people have up to this moment heard, and is completed in the fact announced by Samuel [that is, the thunder-storm.—Tr.], in which they are to behold the Lord's judgment on their sin in the matter of the king.—Ver. 17. **Is it not wheat-harvest to-day?** This question signifies that at that season (in May or June) rain was unusual. So testifies Jerome on *Am. iv. 7* [and *Rob. I., 429-431.*—Tr.]. After the barley-harvest (2 Sam. xxi. 9; Ruth i. 22; ii. 23) followed the wheat-harvest, vi. 13; Gen. xxx. 14; Judg. xv. 1.—"To give voices," said of Jehovah, = "to thunder," Ps. xlv. 7; lxviii. 34; xviii. 14; Ex. ix. 23. Thunder is called the voice of the Lord, Ps. xxix. 3 sq. Samuel announces a storm with thunder and rain as a God-given sign, by which the Israelites should perceive that they had grievously sinned against God in asking a king. The "voices" = thunder answer to the "voice" and "mouth" in ver. 15.—Ver. 18. At Samuel's request this sign of His anger and His punitive justice, as manifestation of His kingly glory, takes place.—The result is that the people are seized with *great fear of the Lord and of Samuel*; "*of Samuel*" is added because he, as before by his word, so by his introduction of this manifestation, wonderful and contrary to the ordinary course of nature, of God's wrath, had displayed himself as instrument of the judicial power and glory of the God-king.

Vers. 19-25. *Fourth section of Samuel's dealing with the repentant people.* Confession of sin, comfort and exhortation to the humbled people.

Ver. 19. Their overwhelming fright and terror of soul leads first to the prayer to Samuel to call on the Lord that He might mercifully spare them. **That we die not**,—the presence of the holy and just God has made itself known to the people. Before Him the sinner cannot stand, His judgment must reach him. The "for" supplies the basis to the thought contained in what precedes, that they had deserved the punishment of the angry God. Their penitent confession is not merely the admission that they had asked a king, but that they had added to all their sins this evil. Ver. 20. *The word of consolation: Fear not*, in contrast with: "and all the people greatly feared" (ver. 18). To his consoling word Samuel adds 1) the reference to their sin, which, in order to retain them in wholesome sorrowful repentance, he anew sets before them in its whole extent ("ye have done all this wickedness"), and 2) the exhortation, negative: only turn not aside from following the Lord (the "from after" points back to the "after" in ver. 15); positive: Serve the Lord with

all your heart, the undivided, complete devotion of the heart, the innermost life to the Lord is inseparably connected with not turning aside from Him.—Ver. 21. *Warning against apostasy to idol-worship. And turn ye not aside* [after vanities which do not profit]. (*Text-criticism.*

—The difficulties in the פִּי "for" after וְלֹא תִסְוֶי or תִּסְוֶי, as many ancient and modern expositors do [so Eng. A. V.—Tr.]. According to this view, the ground of the resumed warning would be here given: "for ye go (if ye do that, namely, turn aside from the Lord) after vanities." But then something is adduced as ground of the warning which is implicitly its object; besides, apart from the hardness of the insertion, the resumption of the "turn not aside" with וְ "and" is a difficulty.

Looking at the following פִּי, it becomes probable that this one was by mistake inserted a line before. It is rendered in *not one* of the ancient versions (Then.). It is wanting in Luther's version also. The omission of the פִּי gives a good, clear sense and an advance suitable to the lively character of the whole discourse. The "Turn not aside from the Lord" [ver. 20] is continued in the "Turn not aside after vanities," for apostasy to idolatry is the consequence of apostasy from the Lord. The former is introduced with וְלֹא תִסְוֶי ("only do not") in the form of urgent request, hearty wish, the latter as a categorically-determined negative with וְלֹא, ("not."). Idols are described as פִּזְיוֹת, "naughty, vain" (=הִכְלָה), as in Isaiah xlv. 9 the idol-makers. They cannot help nor deliver, because they are simply, *whu*, nothing, vanity.—[Comp. 1 Cor. viii. 4.—Tr.].—Ver. 22 is factually the reason why they are not to fear (ver. 20); but formally this verse is the ground of the preceding exhortation; they are not to forsake the Lord and turn aside from Him and serve idols, because the Lord will not forsake them as His people, which is said in contrast with the vain idols, which cannot help and deliver, because they are "naught," while the Lord's "*great name*" is to be the pledge that He will not forsake them. The words: for his name's sake are explained by and based on the declaration: for it hath pleased the

Lord (פִּי הוּא יִל), not "the Lord hath begun," but "he has by free determination taken the first step thereto, it pleased him" (comp. Judg. xvii. 11; Josh. vii. 7; Ex. ii. 21).—To make you his people.—This embraces all God's deeds, by which He has established Israel in history as His people, the deeds of choice, deliverance out of Egypt, covenanting, introduction into the promised inheritance, preservation from enemies—by these deeds He has glorified His name, which is the expression of all God's revelations of salvation and power to His people. The ground of this is found simply in the determination of the free, loving will of God—וְהוּא יִל, comp. Deut. vii. 6-12, which furnishes a complete parallel to the train of thought here. Of the vain idols it is said in ver. 21 וְלֹא יִעֲלֶי [lo yoiu, "they do not profit"], of the Lord here הוּא יִל [hoil, "he

did kindly, it pleased him"]], a paronomasia of pregnant meaning. The name of the Lord, therefore, that by which He has made Himself this name in His relations to His people, and that which thence resulted, the dignity of the people as the Lord's people and their appertinment to Him as His *property* is the *pledge* that He will not leave His people. "His people" and "make you His people" are corresponding expressions, they are *His* people because He has *made* them His people. Comp. Psalm c. 3; xcv. 7; Deut. vii. 6, 9, 18.—Ver. 23. Samuel promises the people his personal mediation and aid, partly through the *priestly* function of *intercession* for them, partly through the exercise of his *prophetic* office in showing them the *right way*. The "as for me too" refers to the "Jehovah" in the preceding verse, and to the close connection into which the people (ver. 19) had brought his name with the name of the Lord. The assurance of his intercession follows on the request in ver. 19: "Pray for thy servants." Both passages put Samuel's prayer-life anew in a clear light (comp. vii., viii.). By the solemn asseveration "far be it," he points to the *importance* which he himself attributes to his intercession for the people. The word "sin" indicates his *obligation before the Lord* to intercede; to neglect this would be a sin against the Lord; for, as mediator between God and the people, he must enter the Lord's presence in whatever concerned them, for weal or for woe. Comp. his work of prayer in chs. vii., viii. The "not ceasing" indicates his *persistency* in intercession.—Along with this priestly mediation Samuel promises also his constant *prophetic* watch-care, which consists in "*showing the good and right way*," that is, the way of God. The predicates "good and right" show that moral conduct is referred to, and that according to the will and law of the Lord (so Pa. xxv. 4). The instruction is to be given to king as well as people.—Ver. 24. Samuel, having spoken of his person and his personal office, now directs the people's look from his *person* and work to the *Lord*, and holds up anew before king and people the great *Either—Or*: *either* ye will fear the Lord and serve Him and ye will experience the salvation of your God,—*or*, ye will do evil and—both of you will be destroyed. The discourse culminates in a condensed statement of what is said in vers. 14, 15. The "in truth, with all your heart," exhibits the double character of the service of God, of truth and of innerness, in contrast with the service of outward appearance and dead works. Since this exhortation to fear and serve God relates to the general religious-moral life of the people, we cannot refer the confirmatory declaration: **For ye see what great things he hath done for you** to the extraordinary natural phenomenon narrated in ver. 18. The *mighty deeds* of the Lord here referred to are those mentioned in vers. 6, 7 sqq., to which reference is repeatedly made in all these transactions relating to the king (viii. 8; x. 18), from which most frequently is drawn the motive for true fear of God and obedience to His will, because by them God established and confirmed His covenant relation with Israel as His people, and so the people owed Him covenant-fidelity and obedience as their God.

HISTORICAL AND THEOLOGICAL.

1. *Review of the history of the introduction by Samuel of the Israelitish monarchy under Saul* (chaps. viii.—xii.). The following are its *principal stadia*, in the general and special development of which the well-adjusted connection between the several sections becomes apparent. In chap. viii. *Samuel* confers with the *people* concerning their demand for a king, and receives in *prayer* the *revelation* from the Lord that he should listen to the people's demand and give them a king. In chap. ix. 1-17 is set forth the providence of the Lord, whereby in the *person of Saul* the divinely chosen and appointed king of Israel is led to Samuel, and is designated as such by a special revelation from the Lord. Chap. ix. 17—x. 16, *Samuel as instrument of the divine call* which came to *Saul*; Saul receives from Samuel first the *announcement* of his high calling by the Lord (vers. 17-27), then the *consecration* to the royal office by anointing, and the assurance of his call by reference to appointed signs therefor (x. 1-8), and finally the *confirmation* and *strengthening* of his divine call together with qualification for it by the Spirit of the Lord (vers. 9-16).—Chap. x. 18-27. *Samuel and the people* in the assembly at *Mizpah* for the *public presentation* of the God-chosen king, which is followed by a partial recognition only on the part of the people.—Chap. xi. *Saul's proclamation and general recognition* as king of Israel in consequence of his heroic deed of deliverance from the Ammonites, and also his *solemn installation at Gilgal*.—Chap. xii. *Samuel, in a solemn, affecting final conference at Gilgal*, after a justificatory review of his official career, places *people and monarchy* under the government of the Lord, as their king, and obligates both to obey His will.

2. "Samuel yields to the desire of the people because he knows that now God's time has come; but at the same time he makes every effort to bring the people to a consciousness of their sins. If it were true that Samuel considered the monarchy in itself incompatible with the theocracy, how very differently he must have acted! In that case, when the whole people, deeply moved by his discourse and by the confirmatory divine sign, said: "Pray for thy servants to the Lord thy God, for we have added to all our sins the evil of asking a king" (ver. 19), he must have insisted that the old form be straightway re-established. But he is far from doing this. He rather exhorts the people to be from now on faithful to the Lord, who would glorify Himself in them and their king." Hengstenberg, *Beitr.* 3, 258 sq. [Contributions, etc.].

3. At Gilgal [chap. xii.] Samuel stands at the highest point of his work as instrument of the divine guidance and government of his people, and as mediator between the people and God as their king and lord. As *prophet* he leads king and people together into the presence of the Lord, calls forth in the people by a moving discourse the deep feeling of sin and the penitent confession of guilt, places king and people under God's royal majesty and legal authority, and obligates them to inviolable obedience to the will of the Lord. As *judge* he, at God's command, installs

the asked-for king, makes the people solemnly confirm the self-justifying declaration which he with invocation of God and the king had made, conducts the Lord's cause against the unfaithful people by reasoning with them and accusing them, exhibits in thunder and storm the majesty and the wrath of the despised invisible king, decrees weal and woe, salvation and destruction to king and people, according to the regard which they hereafter show to the exhortations and instructions which he had given them as prophet. In this sense, in spite of the termination now of his official functions as judge, he remains a judge over king and people. And there is, besides, his *priestly* position, in which he again presents himself between the Lord and His people, with the assurance and promise that he will ever intercede for them, and would sin by not interceding. The people so needed him as long as he lived.

4. The Lord's mighty deeds towards and for His people, their apostasy to unfaithfulness and idolatry, punishment for their sins in oppression and misery, cry to the Lord for help in time of need, repentance and confession of sins, new exhibitions of the Lord's grace, these are in constant sequence the chief features of the history of the kingdom of God in Israel, here briefly sketched (vers. 7-12), and in the *Book of Judges* detailed at length.

5. The mention of the Lord's manifestations of grace and revelations of power for His people, which is here heard from Samuel, and remains throughout all prophecy a standing element of prophetic preaching, has as its aim: 1) to glorify the name of God, to bring out clearly His covenant-faithfulness, and to exhibit the people's high calling as chosen people and God's property; 2) to show more strikingly the people's sin in unfaithfulness, unthankfulness and disobedience, and thereby to bring them to acknowledgment of their sin; 3) to induce sincere repentance and penitent return to the Lord; 4) to show the penitent people the source of consolation and help, and to fix in their hearts the ground of hope for future salvation; 5) to make more effective admonitions and warnings respecting the maintenance and attestation of their covenant-faithfulness.

6. The truth and the fact: "*The Lord your God is your King*" (ver. 12), notwithstanding its subjective obscuration in the consciousness of the people, whence proceeded the demand (sinful in its motives and moral presuppositions) for an earthly-human kingdom, has lost so little objectively in validity and importance that now, in the outset of the history of the kingdom granted by God in accordance with this desire, it rather comes out more clearly, since monarchy and people are placed under the immediate royal authority of God (vers. 13, 14), and both people and king (the two embraced as a unit in this point of view, ver. 14), exhorted to like obedience to His royal will, and threatened with like punishment from the Most High King as their Judge (vers. 14, 15, 25). The rejection of the God-king by the demand for a man-king led to a higher stage of development of the theocracy, on which, over against and by means of the earthly kingdom, there was of necessity a so much the more glorious unfolding of the royal honor of God.

7. God's manifestations of grace and salvation

to Israel are often regarded in the Old Testament under the point of view of *righteousness*, and called by this name, as in ver. 7. But this "righteousness" is not then (as is often done) to be taken as = "goodness," "benefit," and the like, for these are different conceptions; nor as = "faithfulness," "trustworthiness," so far as God fulfils to His people the promises which He gives as covenant-God. The ground of this designation of the divine gracious kindnesses is given in the relation in which God as covenant-God stands to His people; established by own free grace and His absolute loving will (ver. 22), it is the norm, according to which the people over against him walk in the obedience due to His holy will (ethical righteousness), and on the other hand the Lord over against His people reveals to them the love and goodness which belong to them as His possession by virtue of the gracious rights established by Him, imparting to them gifts and benefits of grace partly as a promised blessing, partly as reward of faithful and obedient fulfilment of covenant-obligations (Ps. xxiv. 5; xxii. 32; Mic. vi. 5). In accordance with this, God in His deliverances exercises His righteousness (which gives each his own) as King of His people on the ground and according to the norm of the covenant-relation established by Himself in His own free grace (vers. 14, 15, 24, 25). Comp. 1 John i. 9: "God is faithful and righteous to forgive us our sins." After the completion of the economy of salvation in Christ, God's righteousness is exhibited, along with His faithfulness, in the bestowment on the penitent sinner of the gracious gift of forgiveness of sins as something which belongs to him by the right accorded him by free grace, since God has ordained that he who penitently confesses his sins shall find pardon.

HOMILETICAL AND PRACTICAL.

Vers. 1-6. How a servant of God should, after the example of Samuel, rightly perform the duty of maintaining his personal honor and innocence against unjust accusations: 1) By a clear and true statement of his own course of life and behaviour (vers. 1, 2); 2) By a bold appeal to the knowledge and conscience of others (vers. 3, 4); 3) By a solemn invocation of the all-knowing God as the best witness. [Vers. 2, 3. Samuel a statesman and civil and military ruler, living in times of cruel warfare, political changes, social corruption, and general relaxation of morality; he can solemnly appeal to God and man for the absolute integrity of his official conduct through all the years (particularizing that—a) he has not seized their property, b) defrauded them, nor c) inflicted personal violence, and d) has not taken bribes; and all the people (vers. 5, 6), and God Himself (ver. 18), fully confirm the claim. A notable example, often needed.—HALL: No doubt Samuel found Himself guilty before God of many private infirmities; but, for his public carriage, he appeals to men. A man's heart can best judge of himself; others can best judge of his actions. Happy is that man that can be acquitted by himself in private, in public by others, by God in both.—SCOTT: The honor rendered to those who are concluding their course, differs widely from the applause and congratulation which many receive when they first step forth before the public eye.

This, indeed, often terminates in disgrace and contempt.—Tr.]

Vers. 7-12. *Think of former times*: 1) That we may with shame remember the Lord's many manifestations of grace and benefits; 2) That we may be penitently conscious of the sins committed against the Lord; 3) That we may humbly acknowledge the ground of all evils and distresses in our own guilt; 4) That we may honestly turn to the obedience of faith towards the Lord. [Vers. 7-12. HALL: Samuel had dissuaded them before—he reproves them not until now. . . . We must ever dislike sin—we may not ever show it. Discretion in the choice of seasons for reproving is not less commendable and necessary than zeal and faithfulness in reproving.—Tr.]

Vers. 14, 15. *With whom or against whom is the hand of the Lord?* The answer to this question depends on the following considerations: 1) Whether one has, or has not, given himself to be the Lord's with his whole heart—a) in true fear of God, b) in true service of God; 2) Whether one is, or is not, in his will thoroughly obedient to the will of the Lord, a) *hearkening* unconditionally to His word, b) *not resisting* His commandments; 3) Whether one is, or is not, in his whole walk ready to follow the Lord in His guidance—a) keeping in the way pointed out by Him, b) keeping in view the goal set up by Him.

Vers. 13-15. *True unity between king and people, authorities and subjects*: 1) As being holy it is closely bound by the hand of the King of all kings in establishing the covenant between the two (ver. 13); 2) As being deeply grounded it is rooted in the common obligation of both alike to fear God, serve God, obey God (no true unity without right fear of God, humble service of God, faithful obedience to God) (ver. 14); 3) As unshakable and abiding it is maintained in times of heavy assaults, when both are tempted to apostasy, unbelief and disobedience (ver. 15 a); 4) It shows itself ever firmer in view of the Lord's threatenings and promises to both.

Vers. 14-19. *The hard speech of God against sinners*: 1) Why it is necessary—because men are hard-hearted, hard of hearing, cross-grained; 2) How it makes itself heard—in the earnest exhortations of His holy love (ver. 14), in the threatenings of His righteous wrath (ver. 15), in alarming natural events (vera. 16-18); 3) What is its aim—acknowledgment of sin (ver. 17), fear of God (ver. 18), seeking God's grace (ver. 19).—Vers. 19-21. *To whom applies the divine word of consolation, Fear not*: To those who—1) penitently confess their sins before God, 2) humbly acknowledge God's punishments as well-merited, 3) eagerly seek God's grace and mercy; 4) are willing to serve the Lord in faithful obedience.

Vers. 20, 21. *The exhortation to fidelity, Turn not aside from the Lord*. Turn not aside—1) When

experiencing His punitive justice, but have child-like confidence in His forgiving love; 2) When harassed by natural inclination to resist His will, but serve Him in faithful obedience through the power of His Spirit; 3) When tempted to fall away by the world which is sunk in the service of vanity, but bravely withstand the idolatry of the ungodly world.—Vers. 20, 21. *A threefold word of exhortation to penitent sinners*: 1) A word reminding of past sin ("Ye have done all this wickedness"); 2) A word consolingly pointing to the divine grace ("Fear not"); 3) A word exhorting to fidelity ("Turn not aside from the Lord"),

which, with the warning against the idolatry of the vain world contains a demand to serve the Lord alone with all the heart.—Ver. 22. *The Lord forsakes not His people*—for 1) He has made His people His possession—a) by choice out of free grace, b) by covenanting with them in faithful love; 2) He has made Himself a great name among His people, a) by His wonderful deeds in the past, b) by the promises of His word for the future.—Ver. 23. *The highest service of love which men can do one another*: 1) *Intercession* for each other before the Lord; 2) *Pointing to the good and right way*.—*Ceasing to intercede for our brethren a sin against the Lord*: 1) Because the souls of our brethren as members of His people are His possession; 2) Because the Lord demands intercession as a sign and fruit of love, which flows from the fountain of His paternal love, and in which men as His children are to keep themselves before Him; 3) Because the Lord, in that community of life in which He has placed us, often gives us special occasion and necessity to pray for our brethren. [HENRY: Samuel promises more than they asked. (1) They asked it of him as a favor—he promised it as a duty. (2) They asked him to pray for them at this time, and upon this occasion, but he promises to continue his prayers for them, and not to cease as long as he lived. (3) They asked him only to pray for them, but he promises to do more, to teach them also "the good and the right way," the way of duty, the way of pleasure and profit.—Tr.]

Vers. 24, 25. *Fear the Lord*: 1) What sort of fear the true fear of God is. 2) On what it is grounded ("great things"). 3) Whereby it manifests itself (serving Him). 4) From what it preserves (from temporal and eternal destruction). [HENRY: And two things he urges by way of motive: (1) *Gratitude*, considering "what great things he had done for them;" (2) *Interest*, considering what great things He would do against them, if they should still "do wickedly."—Tr.] Vers. 22, 25. HALL: *On Hallowing the Sabbath*, I., 113: *The hope of genuine national prosperity*. Where then is the ground for hope of genuine national prosperity? Where there is 1) Fear of God's Name; 2) Confidence in God's Name.

SECOND DIVISION.

KING SAUL'S GOVERNMENT UP TO HIS REJECTION.

CHAPTERS XIII.—XV.

FIRST SECTION.

The Unfolding of his Royal Power in Successful Wars.

CHAPTERS XIII.—XIV.

I. *Against the Philistines.* Chap. XIII.—XIV. 46.

- 1 SAUL reigned one year; and when he had reigned two years over Israel, [Saul was — years old when he began to reign, and he reigned — years over Israel].¹
- 2 [Ins. And] Saul chose him three thousand men [ins. out] of Israel, *whereof* [om. whereof, ins. and] two thousand were with Saul in Michmash and in mount [the mountains of] Bethel, and a thousand were with Jonathan in Gibeah of Benjamin;
- 3 and the rest of the people he sent every man to his tent [tents].² And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews
- 4 hear.³ And all Israel heard say that Saul had smitten a garrison⁴ of the Philistines, and that Israel also was had in abomination with the Philistines. And the
- 5 people were called together after Saul to Gilgal. And the Philistines gathered themselves together to fight with Israel, thirty⁵ thousand chariots, and six thousand horsemen, and people as the sand which is on the seashore in multitude; and they
- 6 came up, and pitched in Michmash eastward from [over against] Bethaven. When [And] the men of Israel saw that they were in a strait (for the people were distressed), then [and] the people did hide [hid] themselves in caves and in thickets
- 7 [caverns]⁶ and in rocks and in highplaces [hollows]⁷ and in pits. And *some*⁸ of the

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 1. The translation of Eng. A. V. is untenable, and that given in brackets is the only possible one. The numerals have fallen out, and can be only approximately restored. The plu. מְלָכִים would indicate that the period of Saul's reign was less than ten years, but, in the present corrupt state of the text, no such inference can safely be drawn. The omission of this verse in the Sept. may have been from its absence in their MS., or from their inability to make sense of it, or from clerical inadvertence. It is better to leave the numerals blank, and explain in a note that they have fallen out. Some, however, think (Hitzig, Maurer, Thénius, Wellhausen) that the numbers were designedly left out by the author.—T_a.]

² [Ver. 2. Here the Heb., in accordance with universal O. T. usage, has the plural.—T_a.]

³ [Ver. 3. The Syr., Arab., Vulg., Chald., here sustain the Mas. text. The reading of the Sept. is discussed by Erdmann. Wellhausen proposes to read: "and Saul blew the trumpet throughout the land, and the Philistines heard, saying, The slaves revolt (וַיִּשְׁמְעוּ)," the words "saying, etc." being taken as a gloss.

⁴ [Ver. 4. A different Heb. word from that used in xiv. 1, though from the same verbal stem. It is used also in x. 5; xiii. 3; 2 Sam. viii. 6, 14; 1 Chr. xli. 6. Ewald renders "officer," distinguishing נָצִיר (Sept. *Nasir*) from נָצִיר.—T_a.]

⁵ [Ver. 5. This number is generally regarded as too large. Some suppose baggage included (Patrick), some the chariot-soldiers (Cahen and others, comp. 2 Sam. x. 18), others suppose an error of text and read 3 for 30 (Clarke, Syr., Arab.), or 300 (*Bib. Comm.*). Still other conjectures are given in Poole's Synopsis.—T_a.]

⁶ [Ver. 6. The lexicons generally render "thickets," as Eng. A. V. and Erdmann; Fürst renders "clefts," and Ewald reads חֲדָרִים "caves." But Chald. has "fortresses," Syr. and Vulg. "secret places," and Sept. "enclosures" or "holes." Of the modern versions Luther and Diodati have "clefts," Spanish follows Vulg., the French (of Martin), Port., Dutch agree with Eng. A. V. Other German versions give "hedges," "thorn-bushes," "clefts." The renderings of the ancient versions make Ewald's reading probable, and this sense accords better with the context.—T_a.]

⁷ [Ver. 6. So the ancient versions. The moderns generally render "towers" (so Erdmann), which is supported by the Arab. *sarhas*. The word occurs only three times in O. T., twice rendered in Eng. A. V. "hold" (Judg. ix. 44, 46) and here "high-place," which, as is remarked in *Bib. Comm.*, is an unfortunate rendering, liable to be confounded with the places of religious worship.—T_a.]

⁸ [Ver. 7. Literally, "Hebrews went over," so Syr., Chald., Vulg. The Sept. has οἱ Ἑβραῖοι ποταμὸν (וְהָעִבְרִיִּים וַיַּעֲבֹרוּ) and Symmachus οἱ ἑκ τοῦ ὑπάρχοντος. The mas. text does not suit the context, that of Sept. is against Heb. usage, and that of Symmachus (וְהָעִבְרִיִּים) is unsupported. Wellhausen proposes וַיַּעֲבֹרוּ מִן הַיַּרְדֵּן "and they crossed the fords of the Jordan," which gives a good sense with a very slight change in the letters. Throughout this nar-

had a file for the mattocks, and for the coulters, and for the forks, and for the axes,
 22 and to sharpen the goads. So [And] it came to pass in the day of battle¹⁵ that
 there was neither sword nor spear found in the hand of any of the people that were
 with Saul and Jonathan; but with Saul and with Jonathan his son was there found.
 23 And the garrison of the Philistines went out to the passage [pass] of Michmash.

CHAP. XIV. 1. Now [And] it came to pass upon a day that Jonathan the son of
 Saul said unto [to] the young man that bore his armor, Come, and let us go over
 to the Philistines' garrison, that is on the other side. But [And] he told not his
 2 father. And Saul tarried [was lying] in the uttermost part of Gibeah under a po-
 megranate tree in Migron,¹⁶ and the people that were with him were about six hun-
 3 dred men, And¹⁷ Ahiah, the son of Ahitub, Ichabod's brother, the son of Phinehas,
 the son of Eli, the Lord's priest [priest of Jehovah] in Shiloh, wearing an [the]
 4 ephod. And the people knew not that Jonathan was gone. And between the pas-
 sages [passes] by which Jonathan sought to go over unto the Philistines' garrison
 there was a sharp rock on the one side and a sharp rock on the other side; and the
 5 name of the one was Bozez, and the name of the other Seneh. The forefront of the
 one was situate northward [The one rock was a column¹⁸ on the north] over against
 Michmash, and the other southward [on the south] over against Gibeah [Geba].¹⁹
 6 And Jonathan said to the young man that bare his armor, Come, and let us go over
 to the garrison of these uncircumcised; it may be that the Lord [Jehovah] will
 work for us; for there is no restraint to the Lord [Jehovah] to save by many or by
 7 few. And his armorbearer said unto him, Do all that is in thine heart; turn
 8 thee,²⁰ behold, I am with thee according to thy heart.²¹ Then said Jonathan [And
 Jonathan said], Behold, we will pass over unto these [the] men, and we will [om.
 9 we will] discover ourselves unto them. If they say thus unto us, Tarry [stand still]
 until we can come to you, then we will stand still [om. still] in our place and will
 10 not go up unto them. But, if they say thus, Come up unto us, then we will go up,
 for the Lord [Jehovah] hath delivered them into our hand; and this shall be a [the]
 11 sign unto us. And both of them [the two] discovered themselves unto the garrison
 of the Philistines; and the Philistines said, Behold, the Hebrews come forth [there
 12 are Hebrews coming forth] out of the holes where they had hid themselves. And
 the men of the garrison answered Jonathan and his armorbearer and said, Come up
 to us, and we will show [tell] you a thing [something]. And Jonathan said unto
 his armorbearer, Come up after me, for the Lord [Jehovah] hath delivered them

verses (except apparently in the Chald.), is rendered "share" (Sym., Vulg.) "scythe" (Syr.), "cutting-tool" (Ch.), "ox-goad" (Theod.), and is probably best given as "share" or "coulters," though the authority for "scythe" is good. The second name is probably "spade" or "hoe" (so Chald. (?), Sym., Vulg., Kimchi, Winer, Ewald, comp. Isa. ii. 4); Saalschütz (Arch. i. 108-106) prefers "sickle," from Isa. ii. 4. The third name is undoubtedly "axe." The fourth name (which is almost identical in form in the Heb. with the first), is rendered "trident" (Aq.), "bident" (Sym.), "scythe" (Sept.), "goad" (Syr.), "coulters" (Vulg.), and is apparently a repetition by mistake of the first name, or of the last word in ver. 21; if it be the correct reading it is best rendered "coulters." In ver. 21 the third name is usually given as "trident," but by Syr. as "scraper." The words are suspicious and may perhaps

be properly read קִשְׁלֵכִי (or קִשְׁלֵכִי). In the beginning of ver. 21 the second word must drop its Article (perhaps repeated from preceding word), and take the construct form.—The following reading, then, might be proposed: "And there was bluntness of edges to the shares and hoes, and all Israel went down to the Philistines to sharpen every man his share and his hoe, and to sharpen the point of his axe, and to fix his goad." This rendering would account for the Sept. treatment of the latter half of ver. 21, for the repetitions of names, and for the Chald. rendering ("goad") of the first name in ver. 20. It would be necessary to suppose that the dislocation of the words took place very early, before the Sept. translation was made. But such a dislocation is hard to account for, and it might be better to suppose a parenthesis and read: "And all Israel went down to the Philistines, to sharpen every man his share and his hoe and his axe and his coulters (for there was bluntness of edges to the coulters and hoes and tridents and axes) and to fix the goad" which is very unsatisfactory, but perhaps the best that the present text permits.—Ta.]

¹⁵ [Ver. 22. Sept. here inserts "of Michmash," which is supported by the construct form מִיְּמִשָּׁה, but is against Heb. usage, which would give "the day of Michmash" (Wellhausen). There is here a duplet, מִלְחָמָה and מִיְּמִשָּׁה. On the alleged contradiction between ver. 22 and ver. 2 see Exegetical Notes.—Ta.]

¹⁶ [Ver. 2. Sept. Mayšar, Syr., Geb'un, Vulg., Magron. The word means "threshing-floor," Arab. mījran.—Ta.]

¹⁷ [Ver. 3. This verse may be taken as an independent parenthetical sentence.—Ta.]

¹⁸ [Ver. 5. Thenius thinks this word (which is not in Sept.) superfluous, and probably a repetition of the following word; but Syr., Chald., and Vulg., read apparently as the Mas. text.—Ta.]

¹⁹ [Ver. 6. So the Heb.; but the versions have "Gibeah," which, says Stanley, is plainly a mistake.—Ta.]

²⁰ [Ver. 7. So Syr., Chald., Vulg. (perge quo cupis), but the Sept. has "do all that thy heart inclines to," and this is adopted by Erdmann. The Heb. expression is somewhat hard, but not impossible. Syr. read הָלַךְ "go," instead

of הָלַךְ "to thee."
²¹ [Ver. 7. Sept.: "as thy heart is my heart," which is better. The Heb. phrase alone may mean "according to thy desire," but this would require a verb before it.—Ta.]

- 13 into the hand of Israel. And Jonathan climbed up upon [on] his hands and upon [on] his feet, and his armorbearer after him; and they fell²³ before Jonathan, and
 14 his armorbearer slew after him. And that first slaughter which Jonathan and his armorbearer made was about twenty men, within, as it were, an half acre of land, *which a yoke of oxen might plow* [within about a half-furrow of a yoke of land].²⁴
 15 And there was trembling in the host [camp], in the field, and among all the people; the garrison and the spoilers they also trembled, and the earth quaked, so [and] it [om. it] was [became] a very great trembling [a trembling of God].
 16 And the watchmen of Saul in Gibeah of Benjamin looked [saw], and behold, the multitude melted away and they went on beating down *one another* [om. and . . .
 17 another, *ins.* hither²⁵ and thither]. Then said Saul [And Saul said] unto the people that were with him, Number now, and see who is gone from us. And when they had numbered [And they numbered and] behold, Jonathan and his armorbearer
 18 were not there. And Saul said unto Abiah, Bring hither the ark²⁶ of God [the ephod]; for the ark²⁶ of God was at that time with [for he bore the ephod at that
 19 time before]²⁷ the children of Israel. And it came to pass, while Saul talked unto the priest, that the noise that was in the host [camp] of the Philistines went on and [om. and] increased [increasing]; and Saul said unto the priest, Withdraw thy
 20 hand. And Saul and all the people that were with him assembled themselves [shouted]²⁷ and they [om. they] came [advanced] to the battle; and behold, every
 21 man's sword was against his fellow, and there was a very great discomfiture. More- over [And] the Hebrews²⁸ that were with the Philistines [*ins.* as] before that time, which went up with them into the camp *from the country* round about [om. from . . .
 22 about], even [om. even] they also turned²⁹ [turned] to be with the Israelites that were with Saul and Jonathan. Likewise [And] all the men of Israel which had hid themselves in mount [the hill-country of] Ephraim when they [om. when they] heard that the Philistines fled, [*ins.* and] even [om. even] they also followed hard
 23 after them in the battle. So [And] the Lord [Jehovah] saved Israel that day. And the battle passed over unto Beth-aven.
 24 And the men of Israel were distressed that day.³⁰ For [And] Saul had [om. had] adjured the people saying, Cursed be the man that eateth any [om. any] food until evening, that I may be avenged on mine enemies. So [And] none of the people
 25 tasted any [om. any] food. And all *they of* [om. *they of*] the land came to a [the]
 26 wood, and there was honey upon the ground. And when [om. when] the people were come [came] into [unto] the wood,³¹ [*ins.* and] behold, the honey dropped [was flowing]; but [and] no man put his hand to his mouth, for the people feared the oath.
 27 But [And] Jonathan heard not when his father charged the people with the oath, wherefore [and] he put forth the end of the rod that was in his hand, and dipped it in an honey-comb, and put his hand to his mouth, and his eyes were enlight-
 28 ened.³² Then answered one of the people [And one of the people answered] and

²³ [Ver. 13. Sept. *הִשְׁתַּחֲוּוּ* — וַיִּפְּלוּ. —Ta.]

²⁴ [Ver. 14. For this unintelligible reading Thenius ingeniously proposes בְּדָרְסִים וּבְאֲבָנִים "with darts and stones of the field," from which both Heb. and Sept. may be constructed.—Ta.]

²⁵ [Ver. 16. For וַיִּלָּךְ read (with Sept.) וַיִּלָּךְ; so Erdmann.—Ta.]

²⁶ [Ver. 18. The improbability of the ark's being in the field, the impropriety of the phrase "bring the ark," and the general use of the ephod in inquiring of God (as in 1 Sam. xxx. 7) recommend the Sept. reading "ephod," the Heb. word for which differs only slightly from that for "ark." Erdmann retains "ark."—Ta.]

²⁷ [Ver. 18. For the same reasons the Sept. reading is adopted here. The Heb. וַיִּפְּלוּ is an error for וַיִּפְּלוּ, or וַיִּפְּלוּ; the latter is adopted by Erdmann ("the ark was in the presence of Israel"), who otherwise follows the Heb.—Ta.]

²⁸ [Ver. 20. So Syr., Vulg., Then., Erdmann (Qal); Chald. and Sept. as Eng. A. V. (Niphal).—Ta.]

²⁹ [Ver. 21. Sept. incorrectly *ἀπέστη*. Note here the contrast between Hebrews and Israelites. The Eng. A. V. has correctly "turned" (הִסְתַּחֲוּוּ), but renders the same word (הִסְתַּחֲוּוּ) as it incorrectly stands in the Heb. text] again "round about."—Ta.]

³⁰ [Ver. 24. For the insertion of Sept. see Exeget. Notes.—Ta.]

³¹ [Ver. 26. This verse is little more than a repetition of the preceding. Syr. in Walton (but not in Lee) omits 26 a. Sept. reads: "And Jaal was a wood abounding in bees, on the face of the field, and the people went into the place of bees, and lo, they went on talking," where they read וַיִּכְרְזוּ for וַיִּכְרְזוּ; but Wellhausen's emendation: "And there was honey on the ground, and the people went into the wood, and bees were moving" is doubtful. The passage is difficult.—Ta.]

³² [Ver. 27. So the Qeri instead of Kethib "saw."—Ta.]

said, Thy father strictly charged the people with an oath, saying, Cursed be the
 29 man that eateth *any* [*om. any*] food this day. And the people were faint.²² Then
 said Jonathan [And Jonathan said], My father hath troubled the land; see, I pray
 you, how mine eyes have been enlightened, because I tasted a little of the honey.
 30 How much more if haply [*om. haply*] the people had eaten freely to-day of the
 spoil of their enemies which they found! for had there not been now a much greater
 31 slaughter [for now had not the²³ slaughter been great] among the Philistines? And
 they smote the Philistines that day from Michmash to Ajalon [Ajalon]; and the
 people were very faint.
 32 And the people flew upon the spoil, and took sheep and oxen and calves, and
 33 slew them on the ground; and the people did eat them with [on] the blood. Then
 [And] they told Saul, saying, Behold, the people sin against the Lord [Jehovah]
 in that they eat with [on] the blood. And he said, Ye have transgressed [acted faith-
 34 lessly]; roll a great stone unto me this day [roll me a great stone hither²⁴]. And
 Saul said, Disperse yourselves among the people, and say unto them, Bring me
 hither every man his ox, and every man his sheep, and slay them here, and eat;
 and sin not against the Lord [Jehovah] in eating with [on] the blood. And all the
 35 people brought every man his ox with him²⁵ that night, and slew them there. And
 Saul built an altar unto the Lord [to Jehovah]; the same was the first altar that
 36 he built unto the Lord [to Jehovah].²⁶ And Saul said, Let us go down after the
 Philistines by night, and spoil them until the morning-light, and let us not leave a
 man of them. And they said, Do [*om. Do*] whatsoever seemeth good unto thee [*ins.*
do]. Then said the priest [And the priest said], Let us draw near hither unto God.
 37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou
 deliver them into the hand of Israel? But [And] he answered him not that day.
 38 And Saul said, Draw ye near hither, all the chief [heads] of the people, and know
 39 and see wherein this sin hath been this day. For, as the Lord [Jehovah] liveth,
 which [who] saveth Israel, though it be²⁷ in Jonathan my son, he shall surely die.
 40 But [And] there was not a man among all the people that answered him. Then
 said he [And he said] unto all Israel, Be ye on one side, and I and Jonathan my
 son will be on the other side. And the people said unto Saul, Do [*om. Do*] what
 41 seemeth good unto thee [*ins. do*]. Therefore [And] Saul said unto the Lord [Je-
 hovah] God of Israel, Give a perfect *lot*.²⁸ And Saul and Jonathan [Jonathan and
 42 Saul] were taken; but [and] the people escaped. And Saul said, Cast lots between
 me and Jonathan my son. And Jonathan was taken. Then [And] Saul said to
 43 Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did
 but taste [I tasted] a little honey with the end of the rod that was in mine hand;
 44 and [*om. and*] lo, I must die. And Saul answered [said], God do so and more also,
 45 for [*om. for*] thou shalt surely die, Jonathan. And the people said unto Saul,
 Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid
 [Far be it]; as the Lord [Jehovah] liveth, there shall not one hair of his head fall
 to the ground, for he hath wrought with God this day. So [And] the people res-
 46 cued Jonathan that he died not. Then [And] Saul went up from following the
 Philistines, and the Philistines went to their own place.

II. *Against the other Enemies round about—especially the Amalekites.* Chap. XIV. 47–52.

47 So [And] Saul took the kingdom over Israel, and fought against all his enemies
 on every side, against Moab, and against the children of Ammon, and against Edom,
 and against the kings of Zobah, and against the Philistines; and whithersoever he
 48 turned himself he vexed them. And he gathered an host [grew in strength], and

²² [Ver. 28. A parenthetical clause, apparently inserted by mistake from ver. 31.—Ta.]

²³ [Ver. 30. This word should have the Art. in the Heb.—Ta.]

²⁴ [Ver. 33. Read *הָיָה* (Sept.) instead of *וְהָיָה*.—Ta.]

²⁵ [Ver. 34. Sept. "what was in his hand."—Ta.]

²⁶ [Ver. 35. Literally: "It (or as to it) he began to build an altar to Jehovah," an obscure phrase.—Ta.]

²⁷ [Ver. 39. The masc. pron. (referring to a fem. noun) may be defended as having an indefinite reference. According to Thénius the Sept. read *ἐν* (*ἐν* αὐτῷ).—Ta.]

²⁸ [Ver. 41. For discussion of the text of this passage see Exeget. Notes.—Ta.]

smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

- 49 Now [And] the sons of Saul were Jonathan and Ishui [Ishwi]⁴⁹ and Melchishua; and the names of his two daughters were these [om. were these], the name of the first-born Merab, and the name of the younger Michal. And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz, and the name of the captain of his host was Abner, the son of Ner, Saul's uncle. And Kish was [om. was] the father of Saul, and Ner the father of Abner was the son [were sons⁵⁰] of Abiel.
- 52 And there was sore war against the Philistines all the days of Saul; and when Saul saw any strong man, or any valiant man, he took him unto him.

⁴⁹ [Ver. 49. "For יִשְׁוִי the Sept. read יִשְׁוִי — אִשְׁוִי — אִשְׁוִי — אִשְׁוִי" (Wellhausen). Ishyo was equivalent to Ishbaal at a time when the name Baal (lord) was used of the God of Israel. Afterwards, from repugnance to the false Baal-worship, Bosheth was substituted for Baal.—Tr.]

⁵⁰ [Ver. 51. The change to the plural is rendered necessary by 1 Sam. ix. 1 and 1 Chron. ix. 38.—Tr.]

EXEGETICAL AND CRITICAL.

The connection of chap. xiii. 1 sq. with what precedes is not to be explained as a resumption here of the narrative which was dropped in x. 16. In support of this view Thenius affirms that it is only by supposing an original immediate connection between xiii. 2 and x. 16 that the words of Samuel, x. 7, "when these signs come to thee, undertake confidently what occasion may suggest," have a definite reference; but there is such a reference in chap. xi. already in the deed there done by Saul. And, when the same expositor makes Saul, inspired by the patriotic hymns of the prophets, proceed straightway to free his people from the yoke of the Philistines, he takes for granted what is not suggested in the words, and puts too much into them.—Against the view that the real continuation of the narration ending with x. 16 is not given till now (the section x. 17-xii. 25 containing matter foreign to the connection) Keil (*Comm.* p. 90, Rem. 1 [Eng. Tr., p. 122, Rem. 1]) admirably remarks that, on this supposition, it is inconceivable that Saul, who on his return from Samuel to Gibeah concealed his royal anointing from his kinsfolk (x. 16), should straightway have entered on his public career by choosing 3000 men and beginning the war against the Philistines—or further, that Saul should have had such universal, complete respect as is supposed by the people's pouring to him as king on his call, unless he had before been publicly proclaimed king in the presence of all Israel, and had won by a public deed the recognition and confidence of the whole people—and, finally, that the narrative in xiii. 1-7 requires the intermediate events of x. 17-xii. 25 in order to be intelligible.—But this view of the real and historical connection between xiii. sq. and x. 17-xii. 25 does not exclude the possibility that the redactor of the book from xiii. on used another authority than that employed in the previous history of Samuel, one, namely, which treated of Saul's reign and rejection; though, on the other hand, it is more probable that the editor of the book (which is derived from several sources) here uses the same authority for Saul's life as in chap. ix., speaking more at length of his deeds and official life, after having introduced from the source relating to Samuel what was required to continue the narrative, and set forth the historical events in their objective pragmatical connection.

Ver. 1. The chronological statements at the beginning of Saul's official life correspond to the usual notices of the age and time of reign of the kings at the outset of their history (comp. 2 Sam. ii. 10, 11; v. 4 and the many similar places in the books of Kings). We should therefore expect a different datum from that of the text: "Saul was one year old when he became king, and he reigned two years." And the attempts to extract sense from the present text, at least the first part of the verse, must be pronounced, partly on linguistic, partly on factual grounds, utter failures; so that of Luth., Grot., Cler., v. Gerlach [Eng. A. V.]: "Saul had been king one year," and the Chald.: "Saul was as an innocent child; when he became king." The text (which is presupposed even in the Sept.) is certainly corrupt, in the first place, in the first half, and a number must be supplied between וְשָׁנָה and וְשָׁנָה. Nägelsbach supposes (Herz. XIII., 433) that a י = 50 has fallen out after וְשָׁנָה by reason of the double Nun; to which it is no objection (Thenius) that then Saul, supposing that he reigned 20 years, would have been 70 when he went into his last battle (xxxi. 6), but great difficulty arises from the statement of Saul's youth (ix. 2). Others, as Bunsen, Vaihinger (Herz. VIII. 8) supply a ו = 40, supposed to have fallen out from the following similar ו, which would suit both the statement in xiii. 5, that Jonathan was already a stout warrior, and that in ix. 5. This first statement about Jonathan makes it impossible to accept the supplement ו = 30 (in an anonymous version in the Hexapla).—In the second half of the verse many try to retain the text "and he reigned two years over Israel" by construing it syntactically with ver. 2, and explaining, with Grotius, that Saul collected his armed band after having reigned two years. So also Clericus: "As, twelve months and some more after birth one may be said to be the son of one year and living in his second year, so, the whole of one year of reign and the greater part of the second having elapsed, one may be called a king of one year, who was reigning two years." But ver. 1 cannot form a syntactic unit with ver. 2, unless the subject *Saul* were omitted in ver. 2, which would be arbitrary. Here, too, we must suppose a gap left by the omission of a numeral; and it is highly probable that ו = 20 has fallen out, so that the duration of the entire reign was given as in other cases. But the supposition (taking the text without connection with ver. 2)

that Saul reigned altogether only two years, hardly deserves mention; it is shown to be absurd by the summary statement in xiv. 47 of Saul's wars.*

1. *The principal war against the Philistines.* xiii.; xiv. 1-46.

1. Vers. 2-7. *The introduction of the war.* That this war occurred in the beginning of Saul's reign is highly probable from the statement at the end of ver. 2, that he sent the rest of the people home. For here a gathering of the whole arms-bearing population is presupposed, from which three thousand men were chosen, and it is natural to infer, since nothing has been said of any general summons of the people except for the Ammonite war (chap. xi.), that on this latter followed soon the war against the Philistines narrated in xiii., xiv.—The statement, "And Saul chose him three thousand men out of Israel," indicates an important fact for Saul's military rule: *The formation of a standing warlike body of chosen men into a permanent disciplined army in distinction from the mass of the people, who had hitherto been summoned to war.* This body of 3000 men was so divided between Saul and his son Jonathan (who is here mentioned for the first time) that the former had command of 2000, and the latter of 1000. This is indicated by the "with" (וְ), and it is therefore unnecessary to insert with Thenius a "which" (וְהַ) after "two thousand" (שְׁנָיִם) "because Saul himself could have been only in one place."† —*Michmash*, according to *Rob.* II. 328 sq. [*Am.* ed. I., 440-442, and see Grove in *Smith's Bib. Dict.*, s. v.—*Tr.*] the present desolate village *Michmash*, 3½ hours [nearly 9 Eng. miles, but Grove says 7—*Tr.*] northeast of Jerusalem on the northern cliff of the narrow pass which runs between it and Geba (which was on the southern range of heights), the present Wady Suweinit. The mountain or mountain-range of *Bethel*, which along with *Michmash* was a post of the 2000 men under Saul, can be none other than the camp (*Joab.* xvi. 1) on which the old *Bethel* lay (comp. 1 S. x. 3). The ruins of *Beitin*, on the old site of *Bethel*, and surrounded by mountains, are 3½ hours [9¼ or 10 Eng. miles] from Jerusalem. The two posts were thus not far from one another, and had probably about the same altitude.—The other division, of 1000 men, was at *Gibeah* of Benjamin, the home of Saul's family, under Jonathan's command.—The reason for the dismissal of the rest of the people was partly, no doubt, that Saul did not venture to advance against the Philistines with an undisciplined mass, and that no compact body, but only a strong garrison here marked the borders of the Philistine power and authority.—Ver. 3. Jonathan's heroic deed. He smote the garrison of the Philistines in Geba. There is no reason for reading *Gibeah* (though the ancient *vs.* so have it) instead of Geba; for this reading is obviously an attempt to correct the text which (from *Gibeah* in ver. 2) was supposed to be incorrect. Whether this garrison

was the same as that mentioned in x. 5, which was perhaps, in consequence of the Israelites' occupying *Michmash*, removed to *Geba* opposite, is uncertain. Jonathan with his thousand men inflicted a total defeat on this garrison of the Philistines. The word "smote," from its ordinary military use and from the context, can here mean nothing but a "slaughter." Saul and Jonathan's first movement may have been concealed from the Philistine garrison by the nature of the ground, or may have been so sudden as to be like a surprise;* and, as to the narrative, it was not necessary to go into details on the method and result of this military blow, because it is considered merely as the beginning and occasion of the decisive struggle against the Philistines. It is therefore unnecessary to regard שָׁמַיִל as "pillar," sign of the authority of the Philistines (Then.), or as the name of a Philistine officer whom Jonathan slew, (*Ew.*), or as a proper name (*Sept.*). *Aquila* has correctly ὑπόστημι, *statio*.—The word "saying" (אָמַר) usually, where as here it is connected

with blowing a trumpet, introduces what is to be publicly proclaimed after the sounding of the trumpet, comp. 2 Sam. xx. 1; 1 Kings i. 34, 39; 2 Kings ix. 13. We might accordingly say that Saul ordered it to be proclaimed by sound of trumpet through the land: "Let the Hebrews hear." Then would follow (from the connection) the story of Jonathan's heroic deed. These words would in that case be the usual introduction to what was to be made known, as among us in public proclamations accompanied by musical instruments, there are first words to call attention.† The herald would then give the event to be proclaimed simply and clearly.—But it is an equally well-supported view, that what is said is merely that Saul had the important fact proclaimed by trumpet throughout all Israel, without quoting the words of the proclamation, and that the "saying" introduces (as usual) only the words or thoughts of the subject of the sentence. That is: Saul blew the trumpet in all Israel, saying (or thinking), The Hebrews shall hear it, namely, the deed of Jonathan. We need not, therefore, in any case, with Thenius, following the *Sept.* ἡθετήκασιν οἱ δούλοι, "the slaves have revolted,"‡ put "revolt" (רָעוּ) for "hear" (שָׁמַיִל) and render: "Let the Hebrews revolt, free themselves." Nor does the "revolting" suit the presupposed relation of the Hebrews to the Philistines. The words of *Josephus*, quoted by Thenius: "He proclaims it throughout the whole land, summoning them to freedom," contain an explanatory, paraphrastic remark on what was of course understood in the public proclamation in consequence of Jonathan's feat, and cannot therefore furnish a basis for a change of text. But that in fact the content of the proclamation was not a summons to revolt, but the state-

* [Some suppose that the numerals, being unknown to the editor (who lived long afterwards), never were in the text. But neither the omission of ver. 1 in *Sept.* nor the resemblance of שָׁמַיִל (for שָׁמַיִל) to שָׁמַיִל requires this supposition, which on general grounds is not probable.—*Tr.*]

† [Thenius (following *Sept.*) renders "2000, which were partly in *Michmash*, partly in *Bethel*."—*Tr.*]

* [One of the translators who has visited the spot points out that the attention of the garrison would naturally be directed to Saul's force at *Michmash*, which was very near them on the north; and thus Jonathan, who was several miles distant on the southwest, could more easily effect a surprise.—*Tr.*]

† [*Bib. Comm.* compares our *Oyes*, *oyes*.—*Tr.*]

‡ The untrustworthiness of this is shown by the δούλοι, which has arisen by confounding עֲבָדִים with עֲבָדִים.

ment of Jonathan's blow, appears from ver. 4: with the trumpet-proclamation went throughout Israel the news: Saul (that is, as chief commander, head of the military force, a part of which had inflicted the blow) has smitten the garrison of the Philistines.—At the same time the people became aware of the consequence and significance of this attack on the position of the Philistines: Israel, it is said, had become *stinking*, that is, suspected or hated with the Philistines (comp. xxvii. 12; Gen. xxxiv. 20; Ex. v. 21), by their purpose to shake off, arms in hand, the foreign yoke. The enkindled hate and anger of the Philistines must needs have led them to a speedy military undertaking against Israel, as is narrated in ver. 5; and Israel was thereby compelled quickly to gather all its strength against the Philistines. This military summons of the whole people is expressed by קָרָא [called]: The people were called together (summoned) after Saul to Gilgal. Vulg., Sanctius, Luther translate incorrectly: "cried" [instead of "were called together"]. The summons took place at the same time with the trumpet-announcement. Saul went to Gilgal, the old camping-place, because the people were to assemble there, and indeed could only assemble behind the steep declivities of the hills in the broad plain which stretches to the Jordan.—Ver. 5. To this movement of Israel answers the rapid gathering of a large army by the Philistines. Most expositors regard the number of chariots (30,000) as too large in proportion to the number of horsemen (6,000), and (comparing similar numbers in 2 Sam. x. 18; 1 Kings x. 16; 2 Chron. xii. 3) suppose an error of text here. According to Thenius the Codex 715 of De Rossi has (originally) simply "a thousand" (אֶלֶף).* It is "a natural conjecture that the sign for 30, ל, has been repeated from the preceding word, and we then read 'a thousand chariots'" (Bunsen). The supposition of three thousand chariot-warriors (Syr., Calov., Hez., Schulz, Maur.) is arbitrary, and unsustained by 2 Sam. x. 18.—The large army of the Philistines (one thousand chariots, six thousand horsemen) encamped in Michmash (which Saul had left) in front of Bethaven. The locality is disputed among modern expositors. In the first place, against Jerome who (on Hos. v. 8, Bethaven, *quæ quondam vocabatur Bethel*) identifies Bethaven with Bethel, the distinctness of these two places is, according to Josh. vii. 2, to be maintained; according to this passage, Bethaven lay east from Bethel, and according to Josh. xviii. 12 there was a "wilderness of Bethaven." We must first inquire how we are to understand "over against" (נִצְּחָה). If we assume that this expression "in geographical statements always means east" (Then.), it yet by no means follows, as Then. thinks, that Michmash was very near the Jordan, far from Gibeah. Apart from the groundless identification of Gibeah and Geba (the former, Jonathan's position, was

nine* miles farther south), there is between Bethaven (east of Bethel) and the Jordan so considerable a distance, that Michmash may well have lain east from Bethaven, without being "very near the Jordan," and therefore farther from Geba than the narrative permits. It is, therefore, unnecessary (with Keil), in order to meet Thenius' objection, to render קָרָא "in front of," though to this there is no objection, since the constant geographical expression for "east" is מִזְרָח, and the identity of the two neither has been nor can be shown (from Gen. ii. 14; iv. 16; 1 Sam. xiii. 5; Ezek. xxxix. 11, the only places in which our word occurs); and so Ewald, *Bib. Jahrb.* X. 54 (comp. Keil on Gen. ii. 14). In Isa. x. 29 Gibeah-Benjamin (along with Ramah) is named with Geba in such a way that the latter appears as a strong camping-place, which had to protect the two other places, and from which their territory was commanded. If, now, Saul (according to ver. 2) was posted northward at Michmash and Jonathan southward at Gibeah-Benjamin, the Philistine position at Geba would be between them; certainly the double Israelitish position was intended to embrace the Philistine garrison on both sides. Jonathan having destroyed this garrison by a *coup de main*, and the Philistines having marched to Michmash in great force (ver. 5), Saul was obliged to abandon this position (which was now after Jonathan's feat of no importance to him), and betake himself to the old camping-place at Gilgal, that he might here assemble the people to war, while Jonathan kept his position at Gibeah-Benjamin (xiv. 16, 17), whence he performed a second bold feat against the camp of the Philistines at Michmash. Thenius reads *Beth-horon* instead of Bethaven, on the ground that the Philistine camp would probably be pitched in the fertile region around *Gibeon*; but both these places lie too far west to suit this narrative, and the Philistines, in changing their camp at Michmash (ver. 23), would certainly march eastward in the valley between Michmash and Geba. The people were afraid of them (vers. 6, 7), because they were apprehensive that the Philistines would advance from Michmash into the Gilgal-plain, and overpower them, unprepared as they were.—"And the men of Israel saw that they were in a strait (*in angustia*), because the people were pressed by the Philistines." This recognition of danger and fear of a superior force expresses itself in three ways. *Partly, they hid themselves* in the country this side of the Jordan in *caves,† thorn-bushes* (why thick bushes (from תִּיב, *thorn*) should not serve for hiding (Then.) is not obvious), in *clefs of rocks, in watch-towers* or castles (the word is found elsewhere only in Judg. ix. 46, 49, where it is distinguished from *migdal*, "tower," and is a high, isolated, roofed building, perhaps designed to guard against military attacks. Clericus: "fortified places; they are high places, fortified on a lofty site, as appears from the Arabic, in

* [So De Rossi states in his *Vor. Lect.*, and also mentions that Bochart, Capellus and Houbigant favor the reading of Syr., Arab. 3,000. Wordsworth suggests that the Philistines hired chariots from other nations (1 Chron. xix. 6, 7). Rashi, Radak, Ralbag say nothing.—Ta.]

* [Gibeah was not nine miles southwest of Geba, but about four miles; see the maps of Robinson and Porter, and Erdmann's statement on xiv. 16. Ta.]

† [On these names see "Textual and Grammatical," in *loco*.—Ta.]

which the word means any lofty structure") and in *pis*; partly (ver. 7), they flee across the Jordan into the land of *Gad* and *Gilead* (Clericus: "regions toward the source of the Jordan, mountainous and more difficult of access for the Philistine army"), while Saul still remained at Gilgal; we see from this, as well as from the expressions *down* and *up* (vers. 12–15), that this Gilgal could not have been the elevated Gilgal or Jiljalieh between Sichem and Jerusalem, which also would be impossible from the military positions here mentioned of the Philistines and of Saul; partly, they go trembling after Saul, that is, the soldiers, who were there as one body under his command (רָחֵק). It thus appears that the Philistines advanced against the Israelites with rapidity and energy in strong force, to avenge themselves and establish their authority; and that among the Israelites there was great dismay and confusion.

2. Vers. 8–14. Saul's hasty offering in opposition to the divine arrangement, and, in consequence of this, his rejection by Samuel's prophetic judicial sentence.—Ver. 8. Saul waited* according to x. 8 seven days for Samuel to come and make the offering for the people who were arming themselves for the war against the Philistines. After "which" supply "appointed" (עָ) or רָחֵק, Sept., Chald., 2 Sam. xx. 5. Comp. Ew. § 292 b.—But Samuel came not to Gilgal, that is, during the seventh day; the people were scattered from him partly through fear of the Philistines, partly from the failure of the hope held out by Saul that Samuel would come.—Ver. 9. Saul makes the offering, or causes it to be made, without waiting longer for Samuel. The fear that he would become entangled in battle before the people were thereto consecrated by offering and prayer, and apprehension of the complete dispersion and disheartenment of the people drove him (ver. 12) to this disobedience and this overhaste.—Ver. 10. When the offering was finished, behold, Samuel came, from the context, on the same day on which Saul had waited for him in vain and made the offering. In his impatience in the presence of the prepared enemy Saul had not waited to the end of the appointed day.—Vers. 11, 12. Samuel's question: What hast thou done? is an earnest reproof to Saul for his self-willed violation of the divine arrangement which had been prophetically made known to him. In defence Saul pleads three things: the dispersion of the people, the danger of a sudden descent of the Philistines into the plain of Jericho, and the possibility of being obliged to go into battle without divine consecration and blessing. The Heb. phrase (פָּ, etc.) is literally "to stroke the face of Jehovah," in order to gain His favor and grace by offering or prayer. Comp. Ex. xxxii. 11. "I forced myself," did violence to my desire, took courage. Saul here intimates that it was only after a strong internal conflict that he determined to act contrary to the divine command.—Ver. 13. Two constructions may here be taken. The first clause may be conditional (אִם=אִל=אִל), "if

thou hadst kept," and the second (אִל=אִל=אִל "yea, then") the result: "yea, then would the Lord," or the first may be simply declarative (אִל="not"): "thou hast not kept," and before the second (אִל=אִל, "yea, then would the Lord have established thy kingdom") we may supply the condition ["if thou hadst kept"] required by the sense. The latter is preferable from the whole situation, to which such liveliness of discourse better answers. Examples of such a construction, with omission of conditional protasis, are Ex. ix. 15; 2 Ki. xiii. 19; Job iii. 13; xiii. 19. See Ew., § 358 a. The twice (beginning of ver. 13 and end of ver. 14) repeated declaration: "thou hast not kept the commandment of the Lord," indicates the ground of the similarly twice (first hypothetically—then affirmatively) repeated judgment: "thy kingdom will not be established by the Lord, nor stand." It is therein assumed that Saul received through Samuel a divine direction, and that he had recognized Samuel's arrangement as a direction from God given him through the mouth of the legitimate mediator, which Samuel, as Prophet of the Lord, was. The content of the divine direction was this: Saul was to await the arrival of Samuel, who, not arbitrarily, but in accordance with his other (here unmentioned) prophetic work, determined the time at which the battle was to begin under the consecration and direction of the representative of the invisible King of Israel. Comp. x. 8: "that I may show thee what thou art to do." Saul had thus been directed to await the divine directions, and by his action here transgressed the fundamental law of obedience to his King; unquiet and impatient, self-willed and fleshly, he fails to stand the trial which lay in this command, and sets himself outside of the relation of unconditional obedience to the will of God, the humble fulfilment of which was the condition of the establishment and continuance of His kingdom. Samuel recognized with his prophetic look the disposition of heart which was at the bottom of Saul's conduct, on account of which neither he nor his house could be the permanent bearer of the kingdom. Samuel's judgment is therefore not hasty, unjust, harsh, as it has been thought, but the expression of the divine righteousness and holiness, as whose organ he stood over against Saul; and his conduct towards Saul corresponds exactly to his position (as we have heretofore seen him) as instrument of Israel's God-king. Samuel's judicial sentence signifies the rejection of Saul; negatively, it is the denial of what would have occurred, if Saul had fulfilled the required condition, the permanent establishment of His kingdom, positively it is the announcement that the Lord had chosen another as theocratic king in his stead. Back of this judicial act of Samuel stands as its motive the truth, brought to light by Saul's conduct, that Saul had forfeited the royal office committed to him; for the theocratic king must be, at the head of God's people, in full accord with the royal will of God. Cleric: "Yea, the authority of the prophet, rather, of God Himself, was maintained—which, if Saul could with impunity neglect the most important commands, would afterwards have been despised by the obstinate people impatient of the yoke, and by the king himself."—Ver. 15.

* The Hiph. of Qeri, אִל, is clearly formed after Hiph. in x. 8, and Kethib, אִל (Niph. or Pi) is to be retained. [On this section, vers. 8–15 a, see Erdmann's Introduction.—Ta.]

The 600 men, all that remained to Saul, shows that he could not in any case have avoided what he wished to avoid. The declaration, "thou hast acted foolishly," is thus confirmed. Saul's conduct was *foolish* because it of necessity produced the opposite of *that* which he was to gain by obedience and trust in God.

3. Vers. 15-23. Samuel's "going up" from the plain of Gilgal to the elevated *Gibeah*-Benjamin, Saul's home, is stated simply as a fact, and the reason not given. That Saul also went thither from Gilgal (Then.) is not necessarily supposed in the word "numbered." The mustering of his remaining troops is best placed in Gilgal; he there reviewed them in order now to march against the Philistines. The number of warriors was reduced to 600. Saul had therefore, by his hasty, disobedient conduct, not attained his purpose of holding the people together (ver. 11).—Ver. 16. Here the two positions on the opposite heights of Geba and Michmash, a deep gorge between them running eastward into the plain, are clearly and distinctly marked. The camp of Saul and Jonathan is said to be in *Geba* (the present Jeba, to be distinguished from Gibeah-Benjamin), without mention of Saul's march to Geba; the words "were encamped" rather introduce us into the midst of the situation. Between the words "from Gilgal" and "Gibeah-Benjamin" [ver. 15] the Sept. (not understanding the passage) inserts: "and the rest of the people went up after Saul to meet him after the men of war, they having come from Gilgal." So with some modification the Vulg.: *et reliqui populi ascenderunt post Saul obviam populo qui expugnabant eos venientes de Galgala*. But such a filling out is not needed in order to understand the connection. The author's task is not to give a complete, detailed history of this war, but to set forth from the theocratic point of view, in respect to Saul's conduct and God's dealing, what occurred. Having in respect to the former given a detailed account of the scene at Gilgal, without mentioning that Saul had gone from Michmash to Gilgal (which is assumed in ver. 4), it was sufficient, taking it for granted that Saul had moved from Gilgal to Geba, to state the fact that the camp of the Israelites was then in Geba, and thereby to indicate the new scene, in which in the following context the condition of subjugation of the Israelites by the Philistines under the divine permission is set forth. In this simply theocratic sporadic description, which corresponds to the cut-up nature of the land on which this occurrence took place, and to the immediate vicinity of hill and valley, we have from ver. 2 on a series of distinct pictures, without statement of their historical-geographical connection: 1) Michmash—Gibeah-Benjamin and Geba (vers. 2, 3); 2) Michmash—Gilgal (vers. 4-15); 3) Gibeah-Benj. and Geba-Benj.—Michmash. The *historical-geographical situation* is as follows: At first the Israelitish army in two divisions lay on the one side in Michmash, on the other side in Gibeah-Benjamin. From this point Jonathan smote the garrison or camp of the Philistines in Geba. In consequence of this the Philistines—who controlled the plain—collected their forces. Saul left Michmash and marched down to Gilgal in order there to gather Israel to the conflict against the Philistines, while the latter occupied

Michmash deserted by Saul. While Samuel remained at Gibeah-Benjamin, Jonathan's former position, Saul and Jonathan took position over against the Philistines in Geba; that is, at the place where Jonathan had broken up the Philistine garrison.

Vers. 17-23. *The oppression of Israel by the Philistines.* In vers. 17, 18 the *devastation* of the Israelitish territory by Philistine raids is described. From the camp of the Philistines at Michmash went forth "the spoiler" (תַּשְׁבֵּץ). The Article denotes that part of the army to which was assigned the task of plundering and devastation, and thus inciting to battle. There were three bands (שְׁבָטִים—as in xi. 11). One of the bands took the road to *Ophra*, to the land of *Shual*. *Ophrah* was in the territory of Benjamin (Josh. xviii. 23), five Roman miles [1 Rom. mile=about 1618 English yards] east of Bethel (Onom.), conjectured by Rob. II. 338 [Am. ed. I. 447] to be the present *Taiyibeh*.* This band therefore moved northward. *Shual*, "Foxland," is probably the same with *Shaalim*, ix. 4. The second party went towards *Bethhoron* (Josh. x. 11), that is, westward. The third band moved in a south-easterly direction. This *Zeboim* (זְבוֹיִם) is to be distinguished from the *Zebolim* (זְבוֹלִים) of Deut. xxix. 22; Gen. xiv. 28; according to Neh. xi. 34 it was a city inhabited by Benjamites, and therefore in the Benjamite territory. The direction is given by the added words: "towards the wilderness," for this wilderness is doubtless no other than that of Judah, which extended east from Jerusalem. While, therefore, the Israelites under Saul and Jonathan held a strong point on the heights, the Philistines plundered the plains and valleys where they had the control.—Vers. 19, 20. Here they deprived the Israelites of arms; for "there was no smith found in all the land." The Philistines had broken up the smithies—for they said: "lest the Hebrews make them swords or spears." Only the implements necessary for agriculture were allowed them—to sharpen which they must go to the Philistines. So Porsenna allowed the Romans iron implements for agriculture only. Before "the Philistines" the Sept. inserts "the land of," which is merely an explanation of an unusual expression. The people signifies the land or territory (Ew. § 281 d). The meaning of the names of implements in ver. 20 cannot be determined with certainty. The first (מַחֲרֶשֶׁת) from its etymology may be any cutting instrument. The fourth (מַחֲרָשָׁה) Jerome renders *sarculum*, "hoe." The second (מַטְרָה) is, as in Mic. iv. 3; Isa. ii. 4, "ploughshare," or "coultter." The third (מַחֲרֶשֶׁת) is "axe" or "hatchet."—Ver. 21 shows the *consequence* (וְהָיָה) of the Hebrews having no smiths, and having to go to the Philistines to sharpen their tools. And there was *dulness*—properly notching of edges to the shares, etc.; or, there came edge-dulness to the shares. (מַחֲרָשָׁה from a stem which in Arab. means "cleave." As the Art. here and its absence in פִּים are both strange; and the st. abe.

* [Mr. Grove thinks this uncertain (Smith's *Bib. Dict.* s. v.).—Tx.]

stands instead of the st. const., it is probable that the text is corrupt, and (with Keil) to be read **הַפְּצִיר הַפִּים**, Inf. Hiph. and rendered "so there occurred dullness of the edges," etc.) Bunsen says excellently: "The parenthesis indicates that the result of the burdensome necessity of going to the Philistines was that many tools became useless by dullness, so that even this poorer sort of arms did the Israelites not much service at the breaking out of the war." **And to set the goads.**—"To set" corresponds to "to sharpen," and completes the picture of the Hebrews' dependence on the Philistines in respect to agricultural implements. The previously mentioned implements (including the trident or fork) needed sharpening; the ox-goad needed new setting. The translation of De Wette: "when, namely, the edges . . . were dulled . . ." is certainly not tenable (Then.). On the other hand, neither this parenthesis, which describes the consequence of the oppression, nor the difference in the lists of implements, is so remarkable as to require the following of the text of the Sept. (Then. and Böttcher).—Ver. 21 reads thus in the Sept: "and the vintage was ready to be gathered, and the tools were three shekels to the tooth, and to the axe and the scythe there was the same rate." In their conjectural restoration of the original text according to the Greek, Then. and Böttch. proceed eclectically,* and translate: "And there happened sharpening of the edges to the shares and the spades at three shekels a tooth (that is, a single piece), and so for the axe and the sickle, yea, for the setting of the ox-goad" (Böttch. who differs from Then. as to the names of the implements, renders the second half: "and so for the sickles and the axes, and for the setting of the prong.") Against this (conjectural) fixing of the text are: first, the unintelligibility and confusion of the Greek text, on which this emendation is founded; then, the obviously wrong conception of the Heb. by the Sept. in the beginning of ver. 21; further, the untenableness of the rendering "single piece" for **דֹּדוּרָא**, **שֵׁן** [tooth], which is not supported (Then.) by Theodoret's remark "Symmachus renders *odonta* ploughshare, and Aquila plough," for this means merely that *odonta* was understood of this or that implement, not that it meant a single piece in reference to price; finally (Keil), "the then value of money," according to which "three shekels for sharpening an axe or a sickle would be an unheard-of price."—From this whole section it appears that, while the Philistines held the lowlands, the Hebrews carried on their tillage on the highlands and in the gorge of the Jordan.—In ver. 22 Sept. has "in the days" for "in the day," and after "battle" inserts "of Michmash," and so Then. and Ew.; but this is not necessary.† Referring to ver. 19 it is said: **There was neither sword nor spear found in the hand of any of the people**

* Rejecting the **הַפְּצִיר** [vintage] of the Greek, and reading **הַפְּצִיר** [sharpening], which they connect with **הַפִּים** [the edges], and instead of **לְשֵׁן קִלְשֵׁן** [tridents] read **בְּשֵׁלֶשֶׁת שֶׁקֶלִים לְשֵׁן** [at three shekels to the tooth, and so].

† On the form **מִלְחָמָה** see Ewald, *Grammar*, § 188 c.

that were with Saul and Jonathan. In consequence of the above-mentioned measure of the Philistines, the entire force with Saul and Jonathan, 600 in number (to this force the phrase "all the people" is from the context to be referred) was unprovided with arms. This is not in contradiction with the narrative of the battle and victory of Israel over the Ammonites (chap. xi.); for there we have not a regular army, but a sudden rising of the people, and, even though arms were gotten by that victory, it does not thence follow that the comparatively small force that remained with Saul and Jonathan must have been regularly furnished with arms, inasmuch as the Philistine plan of disarming the Israelites was a permanent one, and necessarily resulted in a general lack of arms. These arms were found only with Saul and Jonathan.—Ver. 23. **מִעֵבֶר** is the passage or pass of Michmash. From Beer-oth (Bireh) extends a deep valley, the present Wady es Suweinit, south-east and then east, opening into the valley towards Jericho. On the heights opposite lay southward Geba (Jeba) northward Michmash (Muchmas). Eastward from these camps of the Israelites and Philistines several side-Wadys opened into the deep Wady, partly from the north-west, partly from the south-west, by which the passage was formed. Comp. Rob. *Pal.*, II. 327 sq. [Am. ed., I. 440 sq.], and *Later Bibl. Researches*, 378 sq. [Am. ed., III. 289 sq.]. "The ridges between these (the side-Wadys) terminate in elevated points projecting into the great Wady; and the easternmost of these bluffs on each side were probably the outposts of the two garrisons of Israel and the Philistines." Towards the pass of Michmash (north, therefore, over against the Israelites) the Philistines sent forward a post, a van-guard, as protection against the Israelites, who might else have slipped up unperceived through the side-Wadys or the pass formed by these, and surprised the Philistine camp. The strategical movement here indicated precisely accords with the ground where Robinson has pointed out the pass. It is hence unnecessary (with Ew. and Bunsen) to read **מִעֵבֶר** and translate: "The van-guard of the Philistines was thrown forward beyond the camp of Michmash," though this in fact was done, since a force was thrown forward from the camp eastward towards the pass.

4. XIV. 1-15. Jonathan's bold attack on the Philistines.

Ver. 1. "On a day" (**יּוֹם**), on the definite day on which the following occurred. The words: And Jonathan said to his armor-bearer: **Let us go over to the Philistines' garrison**, are repeated in ver. 6 for the continuation of the narrative which they introduce. What lies between [vers. 2-5] is a statement of the existing special circumstances and local relations. This detailed narration shows that it is taken from the account of an eye-witness. The "garrison" of the Philistines is the advanced post mentioned in xiii. 23. **On the other side.***

The interjacent statements introduce us into the details of the whole situation: 1) *Jonathan says*

* **הָיָה** is an abbreviation of **הָיָה**, the strengthened demonstr. "that;" it is seldom found, as here, without preceding substantive. Comp. Dan. viii. 16; Ewald, § 103 d.

nothing to his father of his purpose, because he would have forbidden it as too dangerous; the undertaking is set on foot secretly, in the hope of surprising the enemy in sleep or unprepared. 2) *Saul* (ver. 2) is encamped at the *extremity of Gibeah*. This is mentioned to show that Jonathan could unknown to him make such a blow. Gibeah (ver. 16) is the city Gibeah in Benjamin, whither also Samuel had gone from Gilgal (xiii. 15) back of Geba towards the south, yet with its extremity (ver. 16) not so far from the pass of the southward-trending Wady, that the movements in the ranks of the Philistines opposite could not be thence observed. **Under the pomegranate-tree which is in Migron.** By "*rimmon*" we must here understand not the name of a place, but, on account of the Art., the well-known pomegranate. According to Judg. xx. 45 a rock near Gibeah bore the name "Rock of the pomegranate" [Rimmon]; and was well adapted for a fortified position. It is a natural supposition that the same place is meant here, named after the well-known pomegranate. Luther here renders *Migron* incorrectly *suburb*. Linguistically it can only signify a place, which, however, from the local relations cannot be the *Migron* of Isa. x. 28, north of Michmash, whose name seems to be found in the ruins of Magrun, eight minutes from Beitin. *Rob. II. 340* [see Am. ed. I., 463, Stanley's *Sin. and Pal. 202*]. Rather this place lay south of the pass of Michmash on the northern extremity of Gibeah-Benjamin (Saul), and was marked by the well-known pomegranate. From the context it appears that Gibeah-Benjamin* extended far along on the heights which stretched out (south of Geba) north-east towards the pass of Michmash, and ended in a rock on which the pomegranate stood, and on whose declivity lay the place Migron. The word means perhaps "*precipice*" (Then.) which is linguistically better than "*threshing-floor*" (Rosenm. *Alterth. II.*, 2, 171). That two contiguous places should bear this name is, on account of the nature of the ground, as little surprising (Winer) as the frequent occurrence of the names Ramah and Gibeah (Geba).—3) *Saul's following* consisted of about six hundred men and *Ahiah* the high-priest. We must render: **And Ahiah—bare the ephod.**† The words "priest of Jehovah in Shiloh" belong not to *Ahiah* (Sept., Luth.), but to *Eli*. Wearing the ephod was a sign of the high-priestly office. Probably Ahiah was with Saul at Gilgal, and ministered in the offering there made by him. The name Ahiah ["Jehovah is brother" or "brother of Jehovah"] is identical with Ahimelech ["brother of the king"] under which this great-grandson of Eli, the sole survivor, (ii. 33) of the house of Eli, appears (xxi. 2; xxii. 9, 11, 20; xxx. 7, e.a.). As to whether of the two names was the original, Ewald remarks that they may have been used without much distinction (since *melech* "king" might refer to God) as in Elimelech (in Ruth) and Elijah (*Geach. II.* 585, Rem. 3).—The people with Saul also knew nothing of Jonathan's purpose. This statement connects itself

naturally with the remark on Saul's following.—4) *Exact description of the ground* which Jonathan had to traverse in his bold secret enterprise, vers. 4, 5. According to Robinson's remarks the plural "*passes*" is to be explained of the several passages which were made possible by the side-valleys. It is not probable that the plural refers to a long passage over the mountain (Then.). Further the word "*between*" is intelligible only on the supposition of several passes. Between these passes lay opposite one another two rocky crags or projections, formed by the side-wadys opening right and left into the deep, precipitous Wady es-Suweinit. Robinson went from Jeba (Geba) through that Wady across to Michmash. In this passage (from south to north) he had on the *left* two hills with steep rocky sides. "*Behind each,*" says he, "*runs up a smaller Wady, so as almost to isolate them.* One is on the side towards Jeba and the other towards Mukhmas" (II. 329 [Am. ed. I. 441]). To this observation of Robinson answers exactly the description in ver. 5, according to which the one rock-ledge, Bozez, was a *column** on the north, the other Seneh, on the south, opposite Geba.

Ver. 6. Continuation of the narrative, with resumption of Jonathan's words to his armor-bearer [ver. 1], but with the difference that the Philistines are here not called by their own name, but "*uncircumcised*." This expression marks the difference between them and Israel as covenant-people, which forms the basis for the following utterance of Jonathan. Ewald's characterization of Jonathan's feeling as "*a mixture of youthful impatience and lofty courage*" (III. 48) does not fully explain the inner side of this deed. Its natural basis is youthful heroic spirit and impetuous desire of achievement; but it receives high ethical value and significance from its religious root in Jonathan's God-fearing and God-trusting heart, whose feeling is expressed in the word: **Perhaps Jehovah will work for us, for there is no restraint to Jehovah to save by many or by few.**—Over against the "*uncircumcised*" Jonathan is clearly conscious: 1) that his people is the chosen one, belonging to the Lord, with whom the Lord has made a covenant, and 2) that the Lord cannot deny His almighty help to this people as their covenant-God. This word of Jonathan expresses the genuine theocratic disposition of the liveliest consciousness of God and the firmest trust in God, whence alone could come a true deliverance of the people from their oppressive burden. The "*perhaps*" indicates not a doubt, but the humility which was coupled with Jonathan's heroic spirit; he is far from tempting God. The *humble and modest* hope which is expressed in the word: "*perhaps the Lord will work for us*" is straightway grounded on the truth: there is *no restraint* to the Lord, that is, he is at liberty to save by many or by few; that is, the Lord's help is not dependent on the extent or the degree of the means by which it is realized; his helping power is not conditioned, but absolute. The same thought in Ps. cxlvii. 10, 11; 2 Chron. xiv. 11; 1 Mac. iii. 18, 19.—Ver. 7. The answer of the

* [This might be true of the district of Gibeah, but not of the town itself, which occupied the summit of a high rounded hill; nor does it seem necessary to put Migron near Michmash; the statement in ver. 16 rather supposes a greater distance.—Ta.]
† [See "Textual and Grammatical" on this verse.—Ta.]

* פָּצַח, "poured out," from פָּצַח; then "firm," "hard." [Better from פָּצַח.—Ta.]

armor-bearer contains: 1) encouragement to carry out his design, and 2) assurance that he will act with him and stand by him according to his will. Render: "do all whereto thy heart inclines."* — Ver. 8. Jonathan explains that, in carrying out his purpose, he proposes that they first *show* themselves to the Philistines. — In verses 9, 10, we are told how he would therein find a divine sign whether the Lord would grant unto them success in their design. He supposes *two cases*. If the Philistines at his hail should say: "*keep still! till we come to you,*" they will not go up to them; for that would be a sign of courage and preparedness. But if they should say: "*come up to us,*" they will go up; for that would be a sign of carelessness and slackness. This he would regard as a divine sign that God had given the Philistines into his hands. The divine sign, which Jonathan proposed to find, was a fact which guaranteed the success of the enterprise on its natural-human side also. — Ver. 11. When Jonathan and his esquire showed themselves, the latter of the two cases occurred. The outposts of the *Philistines* cry scornfully: **Hebrews are coming forth out of their holes**, and call out to them: **Come up to us, and we will tell you something**. An expression taken directly from the life of the people, containing an apparently bold challenge, yet (as we may see) not meant in earnest, and concealing cowardice or careless security and neglect. Cleric: "They hoped to have sport with them, not supposing that they could there climb the rock." Jonathan is now sure that *God has given them into his hands*.† — Ver. 13. Lively description of the execution by Jonathan and his armor-bearer of their bold undertaking and the brilliant result. **On his hands and feet Jonathan climbed up the rock, and the armor-bearer after him**. The *text-reading*: "and they fell before Jonathan and his armor-bearer," etc., gives a very good sense, as Then. expressly admits. We need not, then, after the Sept. read: "and they turned before Jonathan and he smote them," where Sept. incorrectly read *וַיִּפְּנוּ* for *וַיִּפְּלוּ*. How (as Ewald asserts) the connection favors the reading of the Sept. is not to be seen. — **The armor-bearer**

slew completely after him. — The Sept. has *ἐνεδίδον*, whence, however, we are not to read *מִסִּיף* ["more fully"] instead of the text "slaying;" the latter is to be retained from the connection, the narrative, from the rapidity of the affair, pressing on to describe how Jonathan, pushing on, strikes down with overwhelming might every one whom he meets, without stopping to kill *completely*, while the armor-bearer, following him, kills those that were struck down, that they might not rise again. The Heb. word (*מִמָּוֶת*) means "*killing completely*," as in xvii. 51; 2 Sam. i. 9 sq. — A like bold deed in scaling a castle in the Numidian war is told in *Sall. Bell. Jugurth.*, c. 89, 90. — [This force of "complete killing" can hardly be assigned to this Heb. form (Polel, here causative of Qal, of *מָתַת*). It means simply "kill," and so in the passages cited by the author, and the statement here seems to be that not only Jonathan, but also his armor-bearer (like the feudal esquire) took part in the combat. The phrase "fell before him" fairly means "fell dead;" the words do not warrant the history gotten out of them by Dr. Erdmann. But the Heb. text, though somewhat hard, may be maintained without this. See "Text, and Gramm." — Tr.] — Ver. 14. **The result of this first slaughter which Jonathan and his armor-bearer made: about thirty men were thus killed**. In the last words of the verse the overthrow is set forth in terms taken from ploughing: **in about a half-furrow of a yoke of land**. — This indicates the position of the fallen, after Jonathan, pressing impetuously on, had struck them down one after another, and his armor-bearer after him had killed those that were not dead. This occurred in the space of about half a furrow in a piece of land which one could plough with a yoke of oxen in a day.* In the length of about a half-yoke lay the twenty slain Philistines stretched out in a row. Cleric: "Such apparently was the extent of the point of rock which the Philistines had occupied." Of the translation of the Sept.: "about twenty men with darts and slings and stones of the field," Clericus rightly says: "They translated conjecturally what they did not understand." To Ewald's rendering "as if a yoke of land were in ploughing" (so Bunsen, who regards this as an extract from a poet) there are, in the first place, two objections: 1) that the word (*מִנְעָרָה*) means "furrow," and not "ploughing," and 2) that "yoke of land" means not the animals, but the land itself. Further objection to this rendering, especially in reference to the completed fact here related [Ewald represents it as an advancing act, while the first half of the verse speaks of it as

* The *לָךְ נִסְחָה* is difficult, the rendering "turn thee," i. e., "go," not being allowable. It is, therefore, better to read with Ewald *לִבְכֶּךָ* instead of *לְבִיךָ*, and render: "do all to which thy heart inclines." The words: "see, I am with thee according to thy heart," i. e., as thy heart desires, present no difficulty, so that it is unnecessary, with Then. after Sept., to insert *לִבְכֶּךָ* after *לִבְכֶּךָ*, and read: lo, I am with thee, as thy mind (is also) my mind. The Heb. text is more appropriate to the occasion from its curtness and pregnancy.

† At the beginning of ver. 12 we find the fem. form for "garrison" (*מִצְדָּה*) instead of the usual masc. (*מִצָּד*). On this Röttcher remarks: "The grammatical ground is that in ver. 12 it is said: the *people* (from several points) of the *whole* garrison cried out." The *whole* is properly expressed by the feminine form. See on Gen. xxxviii. 18.

* *מִנְעָרָה* is the furrow which the plough makes, as in Ps. cxxix. 3. It is in stat. abs. instead of stat. const., because three nouns here stand together. Ew. § 291 a: "Sometimes the second noun of such a series seems to remain in stat. abs., so that we can only tell from the sense of the whole, the relation of the third to the two preceding. Isa. lxiii. 11; Eccl. xii. 13. — *צֶמֶד* properly "something bound," then "a pair or yoke of oxen," then "the ground ploughed by a yoke of oxen in a definite time," — *jugum, jugerum*.

finished.—Tr.], see in Thenius.—[The Sept. text may easily be gotten from the Heb., omitting the κ. ε. περ. as repetition (see Then. and Wellhausen), and gives a better sense. Bib. Com.: "There is nothing remarkable in twenty men being killed in half an acre of land; and moreover the Heb. sentence is extremely obscure, without any apparent reason for its being so. . . . A measure of time would not be out of place, if the words could mean 'in about half the time that a yoke of oxen draw a furrow in the field.'" Others, less well, understand here a space enclosed by a furrow. Philippeon remarks that the ancients were accustomed to measure land by the ploughing of oxen; but the difficulty here is not in the way of stating the land-measure, but in understanding why it is stated. Kitto (*Daily Bib. Ill.*) gives a good narrative of the exploit of Jonathan. The text must be regarded as unsettled.—Tr.]—Ver. 15. *The consequence* of this bold deed: panic fear among the Philistines. The *success* of Jonathan's deed and this *consequence* are to be explained by supposing that the outposts of the Philistines did not think it possible that the two men could get up, and, when they did, feared that a body of Israelites were behind them, since they could not see down the steep declivity. **The camp of the field** [Heb.: in the camp (or host) in the field—Tr.] is the whole camp of the Philistines; the terror, which had seized all the people of the outposts, now took possession of the principal camp also. The *spoilers* also, the body of plunderers, trembled. There are many examples in military history of the contagious power of such fright, extending from a few widely out. **And the earth quaked** is not to be understood of an earthquake, but of the trembling of the ground under the fearful uproar of the Philistines.—**And became a terror of God.** The phrase "and became" refers to the before-described disaster of the Philistines, all this grew into a "terror of God," that is, the Philistines recognized herein a mighty help of the God of Israel, by which they had been thrown into this terror. [The natural rendering is "the earth quaked and became a terror of God" that is, the trembling earth became the sign of the wrathful intervention of God (comp. Vulg.); a miraculous earthquake seems to be here described. Others regard the divine name as a superlative addition, and render "a great (a panic) terror" (Gesen., *al.*) like "cedars of God" Ps. lxxx. 11, but this is not probable in this prose narrative.—Tr.]

5. Vers. 16-23. *General flight and overthrow of the Philistines in consequence of Jonathan's exploit.*—Ver. 16. Gibeah of Benjamin is not the present Jeba (Then.), which rather answers to Geba. Though the former was farther from the Philistine camp, we need not be surprised that Saul's watchmen could see thither, since from their elevated position they could with sharp eyes see what was going on at that distance (nearly five Eng. miles), or, if not, could go nearer.—**And behold, the multitude or the tumult**—though מִלְחָמָה may here mean "multitude" (Gesen. *s. v.*), it is better to render "*tumult*," since the narrator has in his eye the crowd thrown into confusion by Jonathan's attack. This consideration sets aside one of Thenius' reasons for here also following the free translation of the Sept.;—**dispersed**

hither and thither. It is better to supply "hither" (הֵנָּה before הִלָּךְ), which might easily have fallen out from homoeophony; or (with the *Rabb.* and Ges.) read the Inf. Abs. and render "were more and more broken up." [For another view see "Text. and Grammat."—Tr.] Ver. 17. Saul could explain the affair only as an Israelitish attack. The *numbering* ordered by him showed that Jonathan and his armor-bearer were missing.—Ver. 18. **Bring hither the ark of God.** A change of text (Keil) after the Sept. so as to read: "Bring the ephod, for he wore the ephod at that time before Israel," on the ground that the ark had been placed in Kirjath-jearim, and was not used in asking questions of God, is suspicious, because the ark, which was thought to be connected with God's presence, was often taken along to war. Comp. iv. 4, 5; 2 Sam. xi. 11; xv. 24, 25. Why could they not, in accordance with this established custom, have taken it from its usual place in decisive battles, and afterwards carried it back? But it is not said that Saul wished to *inquire* of God at the ark. He wished first to advance *with it* against the enemy. But, when he saw that the tumult increased in their camp, and that they were already as good as beaten, he desisted.* [If Saul had not wished to inquire of God by the ark, he would not have said "bring hither," (but "carry forward"), nor "withdraw thy hand." It seems better, therefore, to read *ephod*, whether we adopt the whole reading of the Sept. or not.—Tr.]—Ver. 19. **And the tumult . . . and it increased more and more** is a broken construction, the subject being first put absolutely, and the predicate-sentence put as relative-sentence. *Withdraw thy hand*; that is, from bringing the ark = desist. Instead (ver. 20) of "were assembled, called together" (Niph.), read with Sept. (Alex.), Vulg., Syr., Arab.; "shouted" (Qal), for there was no need of an assembly, as they were already there (Then.), and besides, what is the meaning of "*and Saul was called together* and all the people," since Saul was the assembler? Translate: **And Saul and all the people shouted (raised the war-cry) and advanced to the battle.** From this *war-cry* of the advancing host under Saul that which follows is easily explained. In consequence of the *terror* thereby produced, the *confusion* in the Philistine army was *very great*. That *every man's sword was against his fellow* in such confusion (comp. Judg. vii. 22; 2 Chron. xx. 22, 23) is explained by what is related in vers. 21, 22. There were *Hebrews* in the host of the Philistines. By this name, the usual one among foreign nations, the Philistines called the Israelites in their midst. The Art. (*the Hebrews*) refers to the exacter definition in the relative sentence. **And the Hebrews were with the Philistines, as formerly, who had gone up with them to the camp.** [It is better to insert who (אֲשֶׁר) after "Hebrews," as in Eng. A. V.—Tr.]. Bunsen supposes that these were prisoners, who had hitherto been compelled to fight against their countrymen. Or, they may have been levies from the part of the land which

* [For הֵנָּה which gives no sense, read הִלָּךְ.]

the Philistines held. To render "divided out roundabout among the Philistines" gives no good sense; the idea of "roundabout" is inappropriate to the whole situation. It is therefore better to read,* with Sept., Vulg., Chald., Syr., Thenius, Buns., "turned." The otherwise insuperable difficulty in the Infin. thus vanishes, and we render: "these also turned to be with Israel;" that is, went over to Israel. This, of course, they could not do without turning their arms against their oppressors. In addition to these (ver. 22) came all the Israelites who had been in hiding on the mountains of Ephraim; when they heard of the flight of the Philistines, they too joined in the pursuit.—Ver. 23 1) affirms that this fortunate achievement was due to the help of the Lord, and 2) states the direction which the battle took. The battle passed over to Bethaven. Between this statement that the fight moved northeast from Michmash to Bethaven, and that in ver. 31, that the Philistines were smitten that day from Michmash to Ajalon [west], an insoluble contradiction† has been discovered, and it has been proposed to read Bethhoron (which lay west of Michmash) instead of Bethaven. But such a contradiction cannot be admitted, because the movements in such a battle are so fluctuating. Here in ver. 23 we have an account of the battle which continued, and passed, not far from Michmash indeed, over to Bethaven in a northeasterly direction; in ver. 31 is an account of the completed battle, and the final result is given, which is naturally this, that the Philistines, drawn by the Israelites from their native land towards Bethaven, fled, the greater part of them at least, westward, and were beaten as far as Ajalon. Bunsen: "In general the flight of the Philistines was naturally westward (ver. 31), yet no exception can on that account be taken to our passage."

6. Vers. 24-31. *Saul's rash order.* Between ver. 23 and ver. 24 the Sept. has: "And the whole people was with Saul about ten thousand men, and the battle spread in the whole city in the mountains of Ephraim. And Saul committed a great error" (that day and adjured). This is an explanatory addition to the original text with whose curtness it does not harmonize. It is not in itself improbable that the original six hundred men should grow to this large body in the course of the battle, and that the fight should extend over the mountains of Ephraim is to be expected from the dispersed condition of the Philistines, and is even indicated in the end of ver. 23. The phrase "in the whole city" has arisen from a misreading of the following word "wood" (בֵּיתֵי).—The Masoretic text is short, sharp, and to the point, corresponding to Saul's position and conduct as here described.—And the men of Israel were distressed that day. In chap. xiii. 6 the same word (שָׁדָד) is used to express the oppressed condition of the Israelites. Here it is Saul that presses and drives the people in the pursuit of the Philistines. The word means "harassed, wearied out," and Thenius' objection

that one does not see by whom or by what the Israelites were pressed, explains itself.—The wearied condition of the people made Saul fear that the pursuit of the Philistines would thereby be interrupted, and the honor of the day for him diminished. And Saul adjured the people.*—He made them swear an oath—bound them by an oath. Cursed be the man that eateth food until evening and I be avenged on my enemies.—Saul's passionate zeal, spurred on by selfishness, self-will and personal desire for revenge causes him to lose sight of the command of nature, to act cruelly towards his brave warriors, and over and beyond to injure his cause. "Blind zeal only hurts." *Berleb. Bible*: "In this prohibition there was a secret pride and misuse of power, for he desired to force, as it were, a complete victory, and then appropriate the glory of it to himself." The people kept the oath even under the strongest temptation to break it.—Ver. 25. And the whole land came into the wood.—The "land" is put for the people, as appears from ver. 26. Comp. Jer. xxii. 29. The honey which they found in the forest

rest on the ground flowing (הִנֵּה רֶחֶק) was not that honey-like substance which is found on the leaves of certain bushes and taken off them, but real honey from bees who built on trunks of trees or in clefts of rocks, which, as Schultz (*Leistungen*, V. 133) has seen in the wilderness of Judea, often flows in streams on the ground from the over-full and pressed honey structure (comp. Deut. xxxii. 13; Judg. xiv. 8; Ps. lxxxi. 17).—Ver. 26. On account of the oath no one partook of the refreshing food which thus presented itself.—Ver. 27. Jonathan, however, had not heard the oath of his father. He dips his staff into the honey and eats, in accordance with the haste of the pursuit—that is, into the honey-comb (Sept.: *κηρὶον*; Vulg.: *favum*, the comb, not the liquid honey), which presented itself; into the comb, not the liquid honey, because only in this way could he get enough with the tip of his staff. Instead of "saw" (Kethib) read "were enlightened" (Qeri); see a similar transposition in Heb. in 2 Sam. xxiv. 20, comp. v. 16. The word describes the bodily and mental refreshment, the reviving of soul, which shows itself straightway in the eyes.—Ver. 28. The last words: "And the people are faint" are spoken by the man who tells Jonathan of the oath of his father, and at the same time stand in contrast with the refreshment which Jonathan had indulged himself in.—Ver. 29 sq. Jonathan's disapproval of his father's conduct by pointing to the injury he has thus done the land and people: "My father has troubled (עָכַר, *perturbare*), brought disaster on the land" (Genesis xxxiv. 30; Josh. vi. 18; Judg. iv. 35). The disaster is this: that the people, wearied with the battle, had lost all strength by the lack of nourishing food (אָכַל אֶכֶל). The defeat of the Philistines was thus less complete than it would

* לְהִיזֹת... כִּכְבִּי נִם.—[Tx.]

† [According to xlii. 5, Bethaven was northwest from Michmash, and there is therefore no contradiction here.—Tx.]

* Read not הִזָּאֵל as if from הִזָּאֵל, "acted foolishly," but הִזָּאֵל Impf. Apoc. for הִזָּאֵל from הִזָּאֵל, Ges. Gr. § 76, 2 a.

otherwise have been (ver. 29).^{*} Maurer renders as independent sentence: "for now the slaughter of the Philistines is not very great."—Ver. 31. See on ver. 23. *Ajalon*, the present village Yâlo, in the south-east end of a valley extending westward from Bethhoron. Rob. *Later Bib. Res.* 188 [Am. ed. III. 145—and II. 253, 254; 14 miles out of Jerusalem, Smith's *B. D.*—Tr.] The mention of the great weariness and exhaustion of the people concludes the account of Saul's rash conduct, and leads to the statement of its consequences.

7. Vers. 32-46. *The consequences of Saul's overhaste, and the end of the battle.*—Ver. 32.† **And the people flew upon the prey**—that is, as soon as it was evening, comp. ver. 24. The same expression in xv. 19. The people slew the animals *to the earth, down to the ground*, and then ate "upon (or, over) the blood," blood being on the bodies because they were on the ground, and so "with the blood." On the preposition (וְעַל) see Ex. xii. 8 [Eng. A. V.: "with"], where also it introduces the basis or accompaniments of the food. The people transgressed the command in Lev. xix. 26: "Ye shall not eat on blood" [Eng. A. V.: "with"], that is, no flesh under which or on which there is blood. This is an extension of the prohibition of eating blood in Lev. iii. 17; xvii. 10, 11, which is based on the fact that the blood is conceived of as the seat and bearer of the life.—Ver. 33. The people's eating is characterized as a *sinning* against the Lord.‡ Saul calls this conduct *faithlessness*, because the law of the covenant was transgressed. For now the Sept. has (unnecessarily) *hither*. [The *וְעַל*, "to-day," "this day," is here not well rendered by "now," which would be *הַיּוֹם*; the Sept. reading is better.—Tr.]—Ver. 34. Saul directs his informants to *disperse themselves among the people*, and announce that every one should bring his beast to him, and slay *here on the great stone*, that there might be no sinful eating.§ Saul's command, which speaks for his careful observance of the Law, was carried out by the people. As every where before, so here the people display unconditional obedience to Saul. Only by slaughtering on the stone was it possible to separate the blood from the flesh. When the slaughtering occurred, the night had already set in. The Sept. reading: "what was in his hand" instead of "his ox in his hand" [Eng. A. V.: "with him"] is unnecessary.

* *וְעַל*, properly "thereto comes that," then "let alone," "not to mention," and after an affirmation "all the more," "how much more," 2 Sam. iv. 11; Gen. §155.2 a. *וְעַל* often serves to introduce more strongly the apodosis of a conditional sentence: "yea, then." Ew. § 356, 2 a; Gen. xxxi. 42; xliii. 10; Num. xxii. 29; 2 Sam. ii. 27. The *וְעַל* indicates that the apodosis is a question.

† For the meaningless *וְעַל* read *וְעַל*, Imperf. Qal. of *עָלָה* with *Dag. forte implicita*. Instead of *וְעַל*, Ges. § 73, R. g. So after *וְעַל* insert Art. with Qeri.

‡ *וְעַל* with retracted vowel. Ew. § 188

§ *וְעַל* "to the blood." The change of Prep. does not alter the meaning; *וְעַל* stands for *עַל* as in Judg. vi. 39 (see Maur. *in loc.*), 2 Sam. i. 24; x. 7—both sometimes occurring in the same sentence, as xxv. 25; xxvi. 15 sq.; 2 Sam. ii. 9; xx. 23.

—Ver. 35. Saul built the altar to the Lord as *thanksgiving* for this victory over the Philistines. **The same he began to build**—that is, he built this as the first, comp. Gesen. § 142, A. 1. [Bib. Comm.: "began to build, but did not finish," as 1 Chr. xxvii. 24. So Abarbanel; but, according to the Midrash, Saul began among the kings the building of altars (Philippeon). Wordsworth: It seems to be implied that this was the first time he had made acknowledgment to God for his successes.—Tr.] Probably he here used the great stone which he had caused to be brought. He thus established a place for the worship of God in commemoration of this victory.—Ver. 36. He is, however, not satisfied with the defeat of the Philistines, but proposes to spoil them that night till the morning. According to Jonathan's statement, indeed, the defeat was not total. Saul rushes on in his wild desire of revenge, perhaps incited by the consciousness of having committed a gross folly, and thereby hindered the victory—and this he will now make good. The people are again ready immediately to carry out his desire. The priest, however, desires first to have the decision of the Lord. "Hither," that is, to the altar which had been built. [Patrick: because it was dangerous to undertake any thing without God's advice. Bib. Comm.: because the priest doubted whether Saul's ardor was a righteous one, and bravely stood in its way.—Tr.]—Ver. 37. The inquiry of the Lord was conducted by the high-priest Ahiah through the Urim and Thummim.‡ The Lord shall say whether the Philistines are to be pursued, and whether He has delivered them into Israel's hands. There are therefore two questions: whether further pursuit? whether happy result? *The failure of a divine answer* is for Saul a sign that there is a fault somewhere, on account of which the Lord is silent and does not promise His help.—Ver. 38. *Chief* (*רָאשֵׁי*) "corner," "point"), the principal men, the heads of the people (Judg. xx. 2), probably the elders (Num. xi. 30). The whole people are called by their representatives, to find out "wherein (or whereby) this sin hath been this day." There is no need to read (with Then. after Vulg.: *per quem*—and Sept.: *ἐν τίνι*) "on whom" (*עַל*) this sin rests," instead of "wherein" (*בְּמַה*). Rather the thing than the person was here first to be regarded, since the question was of an offence unatoned for,—which, however, indeed, could not be fixed without at the same time discovering the person.—Ver. 39. After the first *וְעַל* [here—"because," "for"], which gives the ground, follows a second and a third, the former introducing the declaration, the latter resuming it after the parenthesis. The silence of the people is (as appears from ver. 45) sign of their conviction that Jonathan had done nothing wrong. [Perhaps, also, sign of their regard for Jonathan. It does not seem that Saul was here guilty of profanity (Bib. Comm.), since he may have used the divine name reverently (the expression was very common among the Israelites), but he is guilty (Bib. Comm.) of further rashness.—Tr.]—Ver. 40. Saul proceeds to decide what was the offence which prevented the divine answer. The means which Saul here employs

* [That is, by the Ephod, to which was attached the breastplate with U. and T.—Tr.]

reminds us of how Samuel (x. 20, 21) by the *lot* as means of divine decision presented Saul to the people as the king chosen by the Lord. While in the great double question in ver. 37 Saul had applied to the Lord by Urim and Thummim, and by His *silence* received also an answer, and that a decisive one, he now, in order to discover the cause of this divine decision, employs the *lot*, as is clear from the words "taken" [ver. 41] and "cast" [ver. 42] (comp. x. 20 sq.), which are never used in connection with Urim and Thummim. The people, who had not answered him when he swore a second rash oath in which he recognized the possibility of Jonathan's guilt and death, now expressly approved his arrangements, but silently decided for Jonathan's innocence and exemption from punishment. *Saul* (ver. 41) before the casting turns to God with the cry "give (or establish) right." עֲשֵׂה צְדָקָה, "unpunishable," then "exemption from punishment," "innocence," "right," "truth." So Judg. ix. 16, 19; Josh. xxiv. 14. The result of the trial is that Jonathan is taken, ver. 42.—The Vulgate agrees with the Heb. in ver. 41 only in the beginning and end: "and Saul said to the Lord God of Israel—and Jonathan and Saul were taken, but the people went out." The intermediate words agree in part with the Sept., which in vers. 41, 42, has a long paraphrase. In this Then. and Ew. see a part of the original text, reading עֲשֵׂה צְדָקָה [Thummim] for עֲשֵׂה צְדָקָה, and finding here the complete formula which was employed in the use of Urim and Thummim. Against which Keil justly remarks, that there is no sign here of the use of Urim and Thummim, since the words in ver. 41 are provably never used of it, but always of the *lot*, and it is clear from passages like x. 22 and 2 Sam. v. 23 that Urim and Thummim did not consist merely in answering Yes and No, but God by it gave answers, which could by no means be gotten by the *lot*. The Sept. reading is, therefore, nothing but a subjective and erroneous opinion of the translators.

Ver. 43 sq. *Jonathan* thinks death unavoidable: *Lo, I must die.*—*Saul* confirms this with an oath: "God do so and more also," comp. iii. 17. Both hold the erroneous opinion that a sinful promise or oath must be kept. That the *lot* fell on Jonathan meant only, as a divine disposition, that the person was discovered on whom, according to Saul's opinion, rested the fault, by reason of which God's answer to his question was silence. Against both rises the *people's voice* as the voice of God. The question [ver. 45] "Shall Jonathan die?" and the answer: "Far be it," express the sorrowful astonishment and the energetic protest of the people who were inspired by Jonathan's heroic deed and its brilliant result. But the decisive fact for the people was the firm conviction that God was with him and carried out through him this deed of deliverance. Over against Saul's oath the people set their own: "As the Lord liveth, there shall not a hair of his head fall to the ground." To the second "wrought" (ver. 45) supply the object of the first: "this great salvation." "And the people rescued him," not, as Ewald says, by putting another to die in his stead, but solely by their energetic protest, in the face of which Saul is obliged to

let his oath go unfulfilled. For a similar intervention of the people see Liv. 8, 35.—[Patrick: They did not rescue him by force and violence, but by their petition to Saul and the reason they gave for it. Josephus saith that "by their prayers and vows to God they delivered him." They were too forward indeed to swear directly against Saul's oath; but of the two, his being the most rash, God was pleased to annul it, and absolve him from it.—Wordworth: Observe the humiliation to which Saul is reduced by his disobedience.—Kitto: The enlightened consciences and generous enthusiasm of the people.—Tr.]—Ver. 46. The closing statement. *Saul* desisted from further pursuit of the Philistines, with whose overthrow as far as it could be effected under the harmful consequences of his blind zeal, he had to be contented. The *Philistines* went back to their own land. In spite of this serious defeat their strength was not broken (comp. ver. 52). The fact that Saul desisted from pursuit shows that he understood the Lord's silence as a denial, and was obliged to recognize as the cause of it not Jonathan's conduct, but his own arbitrary and rash procedure.

II. Summary account of Saul's wars and family-relations. Vers. 47–52.

Vers. 47, 48. *And Saul had taken the kingdom*, then he fought, or: "When Saul had taken the kingdom, he fought." The words do not stand in pragmatism connection with the preceding narrative of the battle against the Philistines, as if the intention was to state that *thus* (by this victory) Saul gained royal authority (Then., Keil). His accession to the throne is mentioned merely as starting-point for the historical-statistical statement of the various wars which he carried on from the beginning of his government. The already-related war against the Ammonites is here again mentioned, and of the war against the Philistines it is said, in accordance with the design of this interposed section, at the end (ver. 52), that it extended throughout his whole reign. His whole government was a warlike one. Wars are here mentioned, of which nothing is elsewhere said. What is said of his wars before and after this is determined by the theocratic point of view, and is designed to show how Saul, in fulfilling his royal calling (essentially a warlike one), came into principal* conflict with the theocratic task and significance of the kingdom, and therefore incurred of necessity the judgment of God. The wars, which he had to carry on with his enemies roundabout, are the following: against the *Moabites* and *Ammonites* in the *East*, against the *Edomites* in the *South*, against the kings of *Zobah* in the *North-east* (*Zobah*, a district of Syria, lay probably north-east of Damascus, between the Euphrates and the Orontes, see 2 Sam. viii. 8 ["perhaps included the eastern flank of the mountain-chain which shuts in Cœle-Syria on that side, the high land about Aleppo, and the more northern portion of the Syrian desert" (Geo. Rawlinson in Smith B. D.).—Tr.]), and against the *Philistines* in the *West*. Thus the "roundabout" is pictured to us. The word

* [Principal (Germ. *prinzipiell*) is "founded on, or connected with principles," in contrast with what is accidental, inadvertent, not fundamental.—Tr.]

נָשָׂא [Eng. A. V. "vexed"*) indicates the point of view from which these wars are to be regarded as victories: he declared guilty (Keil: by deeds), the Hiph. [causative] of the verb being often used of judges (Ex. xxii. 8; Deut. xxv. 1; Job xxxii. 3), he inflicted punishment, or executed judgment against these nations, because they warred against God's people and thus opposed the Lord's designs with respect to Israel. They were national wars, which Saul carried on for the honor of the Lord and of His people.—Saul's development of power against the Amalekites is made especially prominent; he "gathered strength"

[נָשָׂא חֵזֶק, Eng. A. V. incorrectly: "gathered a host"]. This war against the robbing, plundering hereditary enemy, the Amalekites, is in the next chapter described "from the theocratical point of view" (Then.).

Vers. 49-51. Saul's household and family. Three sons are mentioned: Jonathan, Ishwi and Malchishua. Instead of Ishwi in xxxi. 2; 1 Chron. viii. 33; ix. 39, is Abinadab. In the last two passages a fourth is named, Eshbaal,† who is certainly the same with Ishbosheth, 2 Sam. ii. 8. The daughters: Merab and Michal.—Saul's wife: Ahinoam, a daughter of Ahimaaz.—[Bib. Comm.: "It is not improbable that Ahimaaz may have been of the priestly family (Ahimaaz was son of Zadok, 2 Sam. xv. 36), and perhaps it may have been owing to such a connection that Ahijah was brought into prominence by Saul. If there is any truth in the above supposition, it would be an indication that Saul was not married till after his election to the throne." But to this last there are serious objections, especially the age of Jonathan, and the whole is a mere conjecture.—Tr.]—Saul's captain of the host, general-in-chief, Abner, abbreviated (ver. 51) Abner, his cousin; in the next verse this relationship is stated more fully: Kish, Saul's father, and Neri, Abner's father, were sons of Abiel.†—Ver. 52 connects itself as to subject-matter with ver. 46, in order, after the general view of Saul's wars, to show that he had to carry on a hard struggle with one of these peoples, the Philistines, all his life, and so give the ground for the necessity that Saul was under, of forming and maintaining a central body of markedly valiant men about him. This finishes the historical-statistical sketch of Saul as a warrior-prince, to which belongs also from this point of view the mention of his three sons, who fell in battle with him (xxx. 2), and of Abner, his general. The national-historical significance of Saul as a king whose mission was essentially that of a warrior is thereby definitely characterized. At the same time the description of Saul as theocratic king is here ended. In what follows is shown how the Lord transferred the theocratic mission from him to another man. Ewald: According to the prophetic perception of the Work, Saul ceases with chap. xiv. to be the true king, and therefore the

history of his reign is here concluded with the necessary general remarks about him."—We cannot (with Then.) hold that the remark (ver. 52) "when Saul saw any strong or valiant man, he took him" is intended to introduce the narrative of David's coming to Saul after the victory over Goliath (xviii. 2), on the ground that here it drags too much after what precedes. It would, if we accepted Thenius' view, stand too abruptly and too far from this narrative of David. It rather concludes the foregoing account, and connects itself with the account of the first formation of a standing army by a levy from the people (xiii. 2).

HISTORICAL AND THEOLOGICAL.

1. The history of Saul up to this time shows with what splendid gifts he was endowed for the fulfilment of his theocratic royal calling, to free from their enemies, especially the Philistines (ix. 16), the covenant-people, who had been united and raised into a new religious-moral life by Samuel. The following narrative of his victorious wars against the enemies of God's people proves that he fulfilled his war-mission. "A knightly king stood at the head of the people, who formed about him a school of heroes and drew to him a vigorous army, and a knightly spirit pervaded the whole people. But Saul led the way in war-like spirit no less than in all virtues of self-denial and self-discipline,—he was a warrior-hero, who maintained on the throne the moderation of his former life." (Schlier., 25 [*König Saul*, 9]).

2. Yet there shows itself in the development of Saul's inner life (xiii., xiv) a principle, which is directly in conflict with the theocratic principle of the Israelitish kingdom: that of human self-will, which does not subject itself in humility and unconditional believing obedience to the divine will, and fails to establish the absolute supremacy of the latter among the people of God. At the beginning of the fulfilment of his warrior-calling against the Philistines Saul was put to the proof, whether in his royal office he would master his own will and yield unconditional obedience to the word and will of God as true king of His people. This test Saul did not stand, when he was required to follow the divine directions as given him by Samuel's mouth, which should have been for him God's mouth. As bearer of the theocratic-royal office bestowed on him, he set himself in conflict with the theocratic-prophetic watch-office, which Samuel held that he might be the organ of the royal will and command of the covenant-God of Israel. He thus denied the principle of the unconditional sovereignty of God, which was to be set forth and unfolded in his kingdom. It was therefore certain that God's holiness and justice could not permit his kingdom to be permanent (xiii. 13, 14).

3. The first test of faith, which Saul had to submit to, was a theocratic necessity; for Saul must first prove to the Lord by deeds that he wished to be unconditionally subject to the Lord's will, to yield obedience (putting down all self-will) to His word which was to be revealed to him by prophets, and to trust alone to His help. Such tests as Saul had to stand, are, in the life of princes and peoples, as of individuals, in the church as in every member of God's people, of divine significance; failure to stand them leads away from

* [So Philippson (*schreckte er*), taking the rad. meaning of the verb to be "to be unquiet." Ges. renders: "to pronounce guilty, gain one's cause, be victorious."—Tr.]

† [On the relation of Eshbaal, Ishbosheth and Ishwi, and the text in ver. 51, see "Text. and Gram." in loco.—Tr.]

‡ [So ver. 51 must be rendered instead of as in Eng. A. V.—Tr.]

the Lord, brings to naught the Lord's purposes, results in misfortune and destruction. *The individual elements of Saul's probation, the typical significance of which elements for all times and circumstances of the kingdom of God is obvious, are found partly in his outward position, partly in his inner life. The external position of Saul, as to time and place, was one of extreme distress. In consequence of Jonathan's successful coup de main, the Philistines were advancing with a powerful army. The people of Israel, whom he had summoned after Jonathan's heroic exploit (xiii. 3) to battle against the Philistines, became disheartened and despondent, and dispersed themselves; even the permanent band, which he had gathered around him, lost courage and began to disband. The seventh day had come, and Samuel, who had bidden him wait till he came to Gilgal to sacrifice for the people and announce God's will, had not yet made his appearance. This distressing and dangerous position (as he himself xiii. 11, 12 intimates) gave occasion in his heart to the temptation to act contrary to God's will and command. In the first place fear of the threatening dangers seized on his heart; to fear joined itself impatience, which prevented him from waiting out the time appointed by Samuel; alongside of the impatience was doubt of the trustworthiness of the divine promise given him through Samuel; this produced uneasiness in his mind, which drove him to take self-willed measures to help himself, and dissipated more and more his trust in God; then came *sophistical calculation* by his carnally obscured understanding; his heart-frame towards God of immovable trust and unconditional obedience was given up. It was the root of unbelief from which all this sprang.—The consequences of this unsteady trial of faith show themselves straightway in two directions: 1) for Saul's inner life: over against Samuel, or, what is the same thing, over against the holy and just God (who had addressed Himself to his conscience through Samuel's question "what hast thou done?") he does not follow the exhortation of his conscience, sorrowfully and penitently to confess his guilt, but, on the one hand, he seeks to excuse and justify himself by pointing to the certainly threatening dangers, as if he had done nothing but his duty, carrying his defence to the extent of an untrue reproach of Samuel ("thou camest not at the set time"), and, on the other hand, he declares his conduct to be thoroughly pious and God-fearing, affirming that he desired simply before the battle began to seek in sacrifice the Lord's face, while in fact this sacrifice against Samuel's express command had its deepest root in the unbelief of his heart, wherein he turned from God to his own flesh and blood, and showed himself openly disobedient to the will of God. The self-justification of the impenitent heart leads to uncleanness and untruthfulness, since lies and truth are mixed together; self-justification before the Lord is inseparable from self-deceit and hypocrisy. Here begins the unsteadiness and passionate character of Saul's inner life, as we see it afterwards (chap. xiv.) time and again, in all the external success of his arms, in all the prosperity of his warlike enterprises. 2) In respect to his theocratic royal calling followed the divine judgment: "Thy kingdom shall not*

stand, for thou hast not kept the command of the Lord." The house of Saul, which otherwise would have held the theocratic kingdom permanently, is here declared to have lost it, because Saul had not fulfilled the fundamental condition of unconditional obedience of faith. The judicial sentence is more fully expressed after the second trial (chap. xv.). There the divine judgment proceeds further to reject his person in consequence of continued disobedience; here we have first the rejection of his house, so far as, beginning from him, it might have become the permanent possessor of the theocratic royalty. The divine judgment, which is completed by this word of Samuel, was a righteous one, for "in this way Saul strove, so far as in him lay, to change the Israelitish theocracy (in which God would be King of Israel and by His servants, the prophets, rule in affairs of state and war) into such a kingdom as the heathen had, whose kings did everything according to their own pleasure. Saul strove after unrestrained freedom and authority, but thus became a slave to desire, driven by an evil spirit, and ripe for speedy destruction" (Roon, *Eint. in d. bibl. Gesch.* [Intro. to Bib. Hist.], 2, 271).

4. Jonathan's second bold deed of arms (xiv. 1-15) is, in contrast with Saul's failure to stand the trial of faith, an example of *victorious heroic faith*, which consists in unconditional but humble reliance on the almighty help of the Lord ("perhaps the Lord will, etc.," ver. 6), does not, in this confident reliance, fearfully weigh and reckon the much or little of *human* means of accomplishment ("there is no restraint to the Lord, etc.," ver. 6), but yet wisely and prudently observes the signs given by the Lord, governs its conduct by them, and then in God's power performs great things ("there came a fright of God," ver. 15).

5. Saul's conduct after his fall in the first probation of faith is an illustration of the fact that, when man's heart has lost its right attitude towards the Lord, his whole life, both in its religious and its moral aspect, loses truth and steadfastness. In accordance with the pretext (xiii. 12) that he must seek the Lord's face before the battle, Saul afterwards heaps up proofs of piety and godliness: he calls for the ark of God [or, the ephod—Tr.] (ver. 18), is zealous against the transgression of the prohibition of eating blood (ver. 33 sq.), builds an altar to the Lord (ver. 35), asks counsel of God as to further military undertakings (ver. 37), swears by the Lord, the Deliverer of Israel, to punish the concealed sin of the people (ver. 39), and calls on him to decide where the wrong is (ver. 41). When the heart has lost its proper attitude towards God of humble obedient faith, and will not return to God in honest penitence, there springs up the *delusion* that one may satisfy God and one's own conscience by *pious deeds*. The spur of an evil conscience drives us to the hypocrisy of a forced piety and of legal zeal for the honor of the Lord, while we put our own honor in the place of His. It is characteristic that, after that scene with Samuel, whose words did not bend and break his heart into honest repentance, Saul loses all *moral steadfastness*. By God's help the victory over the Philistines is gained (ver. 23), the enemy's whole army is routed and fleeing. Saul, instead of

thanking the Lord and granting his tired-out people some refreshment, is inflamed with fleshly zeal, which shows itself (ver. 24) in his purpose straightway to annihilate the enemy, and his consequent adjuration of his army not to eat anything till evening. In the thoughtlessness and precipitancy of his warlike ardor, he speaks the traitorous word "till I have avenged myself on my enemies," showing that he puts himself in the Lord's place, and forgets that the question was of the Lord's honor against His enemies and His people's. Saul is zealous for his own honor, for his right and his glory. It is this that makes him blind, so that he wishes to destroy the enemy till evening with people exhausted by a hot contest, without granting them rest and refreshment, cruelly and despotically ignoring natural human rights and needs, and, in addition, enforces his command by an oath. Such thoughtless and overhasty conduct could, as Jonathan distinctly says (ver. 29), only bring destruction. Saul's people, harassed by his blind ardor, could not do what they ought. The defeat of the Philistines was not as great as it would have been if rest and refreshment had been allowed (ver. 30). The strength of the people was broken (ver. 31). From the sinful root of Saul's fleshly ardor comes one evil fruit after another. The famished people, in consequence of his prohibition, rush ravenously on the animals, do not take time to separate blood from flesh, eat the flesh in its blood, and thus transgress the Lord's command. In the night Saul wishes to pursue the Philistines farther, in order to destroy them completely. But God checks him in this through the high-priest. So little does he recognize the fact that he is to blame for the incompleteness of the victory, that he wishes to slay Jonathan, who is wholly free from blame, for his unconscious transgression of his arbitrary and unjustifiable prohibition. The name of the Lord is invoked by Saul more than is necessary, and misused to cover his perverse disposition of heart. In overhaste and blind zeal he swears an oath, which, though convinced of its hostile operation, he wishes to keep, but cannot and is not allowed to keep. So it goes from sin to sin after humble faith in the Lord is once given up; in spite of all religious zeal and zeal for duty and calling, by which it is hoped to win God's approbation and heal the wound of a bad conscience, there remains the inner discord, and, if there come no true repentance and conversion, a condition of inner life must result like Saul's when the Spirit of the Lord left him and the evil spirit came over him.

6. There is here (vers. 24-26) a six-fold testimony against Saul: 1) The word of his own mouth: "till I have avenged myself on my enemies," ver. 24; 2) The word of his son: "my father troubles the land," ver. 29; 3) The failure of the pursuit of the Philistines, vers. 30, 31; 4) the Lord's silence when he was inquired of, ver. 37; 5) The silence of the people at his oath, ver. 39; 6) the decision of the people, ver. 45, by which God's decision was made apparent, and Saul's conflict with the Lord and himself shown to be a conflict also with the people, who recognized God's hand and will better than he. On God's side there are not lacking co-working means by which man, when he detaches himself from

God, may be brought to consider himself and return to God. And if he do not return, it is because of the energy with which the human will persistently follows its own path, and rejects all God's exhortations and influences.

HOMILETICAL AND PRACTICAL.

Chap. xiii. 1-15. *The test to which faith is put:* 1) When the need rises higher and higher, and threatens destruction. 2) When the divine help comes not at the expected hour. 3) When human support wholly fails. 4) When one's own heart doubts and is afraid.—Vers. 8-15. *Doubt of the heart tempted by unbelief as to the Lord's power and help:* 1) Its root in the yet unconquered self (self-love, self-will, self-conceit). 2) Its manifestation in disobedience to the will of the Lord. 3) Its fruit the loss of the blessings of divine grace.

The question of conscience: What hast thou done? 1) What it signifies in the sight of the Lord (vers. 8-10). 2) With what excuses an evil conscience answers it (vers. 11, 12). 3) What judicial answer the word of God gives to it (vers. 13, 14).

The steps in the fall from faith into unbelief: 1) Unrest through doubt and fear. 2) Sin in impatience and disobedience. 3) Excuses that have no ground. 4) Accusation by God's Spirit. 5) Sentence by God's word.—[It is questionable whether we should regard Saul as having had true faith in God.—Tr.]

J. DISSELHOFF: First steps towards the fall of an already approved servant of God: 1) From what hidden corner of the heart has come forth the stumbling-block which made him stumble. 2) What has hindered him, after stumbling, from again walking upright on his feet.—[HENRY: It is not sinning that ruins men, but sinning and not repenting; falling and not getting up again.—Tr.]

[Ver. 14. HENRY: Was not this hard, to pass so severe a sentence upon him and his house for a single error, and that seemed so small, and in excuse for which he had so much to say? No. (1) The Lord here shows that there is no sin little, because no little God to sin against. (2) He shows that disobedience to an express command, though in a small matter, is a great provocation; as in the case of our first parents. (3) He warns us to take heed of our spirits; for that which to men may seem but a small offence, yet to Him that knows from what principle, and with what disposition of mind it is done, may appear a heinous crime.—Tr.]

[Vers. 6, 7. "Man's extremity is God's opportunity."—Ver. 10. A few minutes more, and how great a calamity might have been averted, how great a blessing gained! (Saul could wait no longer, and yet Samuel came when he had just finished the burnt-offering, and had not yet offered the peace-offering, ver. 9.)—Ver. 12. "And I forced myself." Reluctant and self-deceived disobedience.—Ver. 13. The folly of disobeying God.—Ver. 14. "Jehovah hath sought him a man after his own heart." 1) A man devout, not merely by fits and starts, but profoundly and habitually. 2) A man not self-willed, who would rule according to the command of God through the prophets. 3) A man who when he

had done wrong would penitently submit to God's chastening, invincibly trust in God's goodness, and faithfully strive to live more according to God's will. (In these and similar points, Saul and David might be contrasted.) MAURICE: This was the man after God's own heart, the man who thoroughly believed in God, as a living and righteous Being; who in all changes of fortune clung to that conviction; who could act upon it, live upon it; who could give himself up to God to use him as He pleased; who could be little or great, popular or contemptible, just as God saw fit that he should be. . . . How many of us feel that those who have committed grave outward transgressions may nevertheless have had hearts which answered more to God's heart, which entered far more into the grief and the joy of His Spirit, than ours ever did! (See the whole Sermon in "Prophets and Kings.")—TR.]

Chap. xiv. 1 sqq. S. SCHMID: When God has resolved to accomplish something great and wonderful through a man, He knows how in a wonderful manner so to move his spirit that, without tempting God and with a believing heart, he attempts that which is above his nature and his power.—Ver. 6. *Berleb. Bible*: "There is no restraint to the Lord," etc. These words have such force that nothing can be added to them without abating their force. In so saying Jonathan goes through all apparent great perils with a spirit becoming a soul at once righteous and composed. It is true, O God, that it is no harder for Thee to deliver us by few than by many. Our strength counts for as little before Thee as our weakness.—The measure of faith is also the measure of God's help. Such a soul undertakes everything with heartiness because it does not long consider. It knows that God can do everything, and that is enough for it. The more it doubts, too, its own powers, the more it trusts the power of God.—S. SCHMID: Two points has a pious man in his performances especially to observe: one is that his faith shall confide in God's promise; the other, that he shall not doubt God's almightiness.—[*Hope, founded on faith*: 1) It is certain—a matter of faith—that the Lord can save by many or by few. 2) It may be—a matter of hope—that He will work for us. (People often say: "I have faith that we shall succeed in this enterprise." That is not properly a matter of faith, but only of hope. We believe that God can give success when it is His will; we are persuaded that our enterprise is righteous and would have desirable results; therefore we hope that it may prove to be God's will to give us success.)—TR.]—Vers. 18, 19. STARKE: That is the way with all hypocrites; when a rainburst of misfortune falls upon them, they are quite devout, pray industriously and seek defence and protection from God; but when the storm is past they run off again, and ask not after God, Luke xvii. 17.—[WORDSWORTH: Saul is a specimen of that class of persons who show a certain reverence and zeal for the outward forms of religion, and even a superstitious reliance on them, but are not careful to cherish the inner spirit of vital religion.—TR.]

Ver. 23. The Scriptures ascribe everything to God. And in order not to ascribe everything to

the creature, they do not say: Jonathan delivered Israel, but, God saved Israel. From this we can see that a soul which truly resigns itself to God is in His hand only a poor instrument, which He is wont to use with greater advantage the less it works anything of itself, but merely follows the hand and the will of God.—Ver. 24. [WORDSWORTH: Observe his egotism. He does not call them the enemies of the Lord, but he says: "that I may be avenged on mine enemies;" and he speaks in this self-confident tone even after that the Lord had just marvellously interfered to save Israel.—TR.]—CRAMER: To make a vow inconsiderately is censurable, and woe to those who deliberate without consulting God, Isa. xxx. 1.—HALL: Hypocrisy is always covered with a blind and ungrateful zeal, Rom. x. 2.—S. SCHMID: The lack of foresight in those who fancy themselves quite too wise or are carried away by violent passions often lets the fairest opportunity of accomplishing something good slip between the hands.—Ver. 32. S. SCHMID: A sin seldom remains alone, and from one error always arise several others.—HALL: A hasty vow commonly brings much mischief after it.—Ver. 33. *Berleb. Bible*: Thus do hypocrites know how to see evil in others, but not in themselves.—OSLANDER: That is the way with hypocrites, they will never be guilty, but others shall always be so.—Ver. 35. CRAMER: Hypocrites have the appearance of holiness; but the power of godliness they deny, 2 Tim. iii. 5: *Ezek. xxxiii. 31*.—OSLANDER: Hypocrites wish to be regarded as if they were promoting the honor of God and of His name, and yet in fact are seeking nothing but their own honor.—Ver. 36. STARKE: A Christian should begin nothing till he is first assured of the divine will.—*Berleb. Bible*: Saul as a picture of stout self-reliance always wishes only to carry out his purposes without God, to get booty, make the victory greater, annihilate the enemy. It never came into his head to ask God's counsel.—Vers. 38, 39. CRAMER: God's eyes look at faith, and without that it is impossible to please God, Jer. v. 3; Heb. xi. 6.—S. SCHMID: Unjust sentences and rash oaths should not be approved, but condemned at least by silence.—Ver. 40. S. SCHMID: It is wise conduct not to oppose the authorities, but to be pleased with their words and works, so long as God's word and conscience permit.—Vers. 42–44. S. SCHMID: He who has a good conscience is not afraid of God's judgment, John iii. 21. To push justice to extremes is often to do the greatest injustice.—[SCOTT: Those who are indulgent to their own sins are generally severe in animadverting on the sins of others; and such as most disregard God's authority are most impatient when their own commands appear to be slighted.—TR.]

Vers. 1–15. *The believing spirit of God's soldiers* against the enemies of God's kingdom: 1) It confers not with flesh and blood, but makes the boldest ventures alone with its God (vers. 1–3). 2) It shrinks not back before the greatest difficulties and perils (vers. 1–6). 3) It humbly leaves success to the Lord (ver. 6, "*perhaps*," etc.). 4) It trusts alone in God's almightiness without regard to human might (ver. 6, "there is . . . to the Lord," etc.). 5) It marks the signs from the Lord, by which it becomes certain of its success

(vers. 7-12). 6) It gains, by God's help, a glorious victory (vers. 13-15).

Vers. 16-23. *The Lord helps His people in the conflict against their enemies*, in that 1) He suddenly and unexpectedly defeats them upon hidden paths and in a wonderful manner (vers. 16-19); 2) He brings their enemies into confusion and causes them to turn their weapons against each other (ver. 20); 3) The forces of His people that had yielded He rescues again and brings them back to His side (ver. 21), and 4) the disheartened and despairing He collects again to His host, to be partakers in His victory.

Vers. 24-46. *The folly of those who let themselves be ruled by carnal zeal*: 1) They are thoughtless and over-hasty in their resolutions; 2) They are unintelligent and err in the means for their aim; 3) Falling heels over head they miss the goal; 4) Led astray, they carry away with them into error and sin the men who are under their influence; 5) While in self-seeking and self-will striving after good reputation before God and men, they must before God and men be put to shame.

Vers. 35-46. *The exhortation, Let us draw near hither unto God*. 1) Whereon it rests. (a) On the nearness of God to us; (b) on our duty in all things to place ourselves before God's face. 2) What it aims at. (a) The clear knowledge of the will of God; (b) the consciousness and manifestation of our own sin before the Lord.

Ver. 37. *God's silence when we question Him is also an answer*, which 1) calls us to earnest self-examination, in order to discover to us the impure ground in our heart, from which the question proceeds, and 2) causes us to mark the divine delay as to that which we desire in a carnal way.

Ver. 45. *When is the people's voice God's voice?* 1) When it is an echo of that which God by His word and His deeds of grace has spoken into the heart and conscience of the people. 2) When it is a contradiction to that which clearly opposes the word and work of God.

Vers. 24-45. *Misuse of the name of God in the service of hypocrisy*: 1) By idle swearing in over-hasty resolutions. 2) By impenitent invocation of divine help in self-willed undertakings. 3) By zeal in the name of the Lord against other people's sins, while ignoring and concealing one's own.

CHAP. XIV. J. DISSELHOFF: *The time between the stumbling and the fall*. We see, 1) How God's wondrous faithfulness drives Saul not to shame at his unbelief, but only to carnal zeal; 2) How he wishes to supply the half-felt want of thorough repentance by outward service of God; 3) How therefore the further gracious respite and help of God led not to upright action but to security. [The fall of Saul may be fully and instructively traced by the help of "Historical and Theological," Nos. 3 and 5.—TR.]

SECOND SECTION.

The rejection of Saul for his disobedience in the Amalekite war.

CHAPTER XV. 1-35.

- 1 SAMUEL also [And Samuel] said unto Saul, The Lord [Jehovah] sent me to anoint thee to be [om. to be] king over his people,¹ over Israel; now therefore [and 2 now] hearken thou unto the voice of the words² of the Lord [Jehovah]. Thus saith the Lord [Jehovah] of hosts, I remember [have considered³] that which [what] Amalek did to Israel, how he laid wait for [withstood⁴] him in the way, when he

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 1. Omitted in Sept. (Vat., not Alex.); Syr. has "Israel his people," while Vulg. and some MSS. have "his people Israel." These may be free renderings, or may point to different texts.—Ta.]

² [Ver. 1. Wanting in Vat., Sept., and Vulg., and perhaps in Arab. (though Ar. קול is rather דבר than קול). The Heb. is not to be regarded as a later insertion to avoid an anthropomorphism "voice of God" (but the Targ. has "the word of the saying of Jehovah") but simply as a full expression (comp. א קול vers. 20, 22 of this ch.). The Heb. קול is equivalent to "word" (as in Arab.) in the phrase "hear the voice, obey the voice of Jehovah."—Ta.]

³ [Ver. 2. The word (פקד) means "visit," "inspect," "fix the mind on," Vulg. recenset, Aq. θεωρεῖται. Others render (improperly) "will punish," so Sept. ἐκδικήσω. Berl. Bib. will heimsuchen, De Wette ahnden, Gesen. (Thes. s. v.). The signification "punish" exists, but the future sense does not accord so well with the following verse.—Ta.]

⁴ [Ver. 2. לזום with ל "to set one's self against." In the corresponding passage in Deut. (xxv. 17-19) the word קרה is used "to go to meet" in hostile sense, and it is added "cut off thy rear-guard," which perhaps in part suggested the rendering of Eng. A. V., which is found only here, comp. Jer. ix. 7 (8). The Targ., however, has "laid wait" (כמך), and Syr. and Arab. omit.—Ta.]

- 3 came up from Egypt. Now go and smite Amalek, and utterly destroy⁵ all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass.
- 4 And Saul gathered [summoned] the people together [*om.* together], and numbered them in Telaim,⁶ two hundred thousand footmen, and ten thousand men of Judah.⁷ And Saul came to a [the]⁸ city of Amalek, and laid wait⁹ in the valley.¹⁰
- 6 And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them; for ye showed kindness to all the children of Israel, when they came up out of Egypt. So [And] the Kenites¹¹ departed from among the Amalekites. And Saul smote the Amalekites from Havilah *until* [as]¹² thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people [all the people he utterly destroyed] with the edge of the sword. But [And] Saul and the people spared Agag, and the best of the sheep and of the oxen and of the fatlings [second-rate],¹³ and the lambs, and all that was good, and would not utterly destroy them; but everything that was vile¹⁴ and refuse, that they destroyed utterly.
- 10 Then came the word of the Lord [And the word of Jehovah came] unto Samuel, 11 It repenteth me that I have set up [made] Saul *to be* [*om.* to be] king; for he is turned back from following me, and hath not performed my commandments. And 12 it grieved¹⁵ Samuel; and he cried unto the Lord [Jehovah] all night. And when [*om.* when] Samuel rose early¹⁶ to meet Saul in the morning, [*ins.* and] it was told Samuel,¹⁶ saying, Saul came to Carmel, and behold, he set him up a place [monument]¹⁷ and is gone about, and passed on [over], and gone down to Gilgal. And Samuel came to Saul,¹⁸ and Saul said unto him, Blessed be thou of the Lord [Jehovah]; I have performed the commandment of the Lord [Jehovah]. And Samuel said, What *meaneth* then [And what is] this bleating of the [*om.* the¹⁹] sheep 15 in mine ears, and the lowing of the [*om.* the¹⁹] oxen which I hear? And Saul said, They²⁰ have brought them from the Amalekites; for the people spared the

⁵ [Ver. 3. Sept.: "Destroy him and all his," which is preferred by Wellhausen. The Greek text contains a duplet, and the Vulg. adds "*et non conspuas ex rebus ipsis aliquid.*" The "utterly" which Eng. A. V. everywhere employs in rendering the word כָּרַס is as good an expression of the idea, perhaps, as is available. See translator's note in the body of the work.—Ta.]

⁶ [Ver. 4. Sept. "Gilgal" (see Erdmann), Syr. *Teloyo* or *Teloya*, Arab. *Tawila*. Chald., Vulg. and others have taken the word as appellative; Chald.: "by paschal lambs," on which Rashi (Breithaupt's translation) says: "Saul told every man to take a lamb from the royal flocks, and then he numbered the lambs, since it was forbidden (Gen. xvi. 10, *al*.) to number the Israelites;" Anonymous Greek version (in the Hexapla) $\text{\AA}\mu\alpha\lambda\epsilon\iota\tau\epsilon\varsigma$ for $\text{\AA}\mu\alpha\lambda\epsilon\iota\tau\epsilon\varsigma$; Vulg.: *quasi agnos*.—Ta.]

⁷ [Ver. 4. "It is strange that Judah forms only the twenty-first part of the army, and that 'footmen' and 'men of Judah' stand opposed to one another" (Wellh.). Syr.: "two hundred thousand footmen, and ten thousand with the men of Judah." The text is not clear.—Ta.]

⁸ [Ver. 5. The definite Art. is better, since it was certainly the principal (possibly, the only) city of the Amalekites. Perhaps it was called Ir-Amalek (Bib. Comm.). Sept. has "cities," and so Josephus (Bib. Comm.).—Ta.]

⁹ [Ver. 6. On the Heb. verb-form see Erdmann.—Ta.]

¹⁰ [Ver. 5. The bed of a winter-torrent, or a ravine through which flows a brook or torrent; Arab. *Wady*.—Ta.]

¹¹ [Ver. 6. On account of the absence of the Art. in the Heb. Wellhausen proposes to read $\text{\AA}\mu\alpha\lambda\epsilon\iota\tau\epsilon\varsigma$ (as in Numb.

xxiv. 22; Judg. iv. 11).—Ta.]

¹² [Ver. 7. The general direction is here given, as in Gen. xxv. 18 (where, apparently, for $\text{\AA}\mu\aleph\text{\AA}\text{\AA}\text{\AA}\text{\AA}$ we must read $\text{\AA}\mu\aleph\text{\AA}\text{\AA}$).—Ta.]

¹³ [Ver. 9. On the forms on this verse see Erdmann. Sept.: "the good of the flocks and of the herds and of the eatables ($\text{\AA}\mu\aleph\text{\AA}\text{\AA}\text{\AA}$) and of the vines ($\text{\AA}\mu\aleph\text{\AA}\text{\AA}$). For $\text{\AA}\mu\aleph\text{\AA}\text{\AA}$ (Eng. A. V. "fatlings") Vulg. has *vestibus*, perhaps reading $\text{\AA}\mu\aleph\text{\AA}\text{\AA}$, or (Bib. Comm.). $\text{\AA}\mu\aleph\text{\AA}$. Wellhausen transposes the $\text{\AA}\mu$ from the fourth word to the third and renders: "the best of the sheep and oxen, the fat and well-fed animals." As the text stands the third word is best rendered "second-rate," which is not satisfactory. Proposed different readings are discussed in the exposition.—Ta.]

¹⁴ [Ver. 11. The meaning here is not clear. The Heb. phrase $\text{\AA}\mu\aleph\text{\AA}$ usually means "was angry," properly "was hot, excited," not only by anger, but (as in Arab., Gesen., Fuerst) by any emotion, as grief. It is difficult, however, to establish the sense "was sorry," the most favorable passage, Gen. xlv. 5, is not decisive, and, indeed, is commonly rendered "be not angry." If Samuel here was angry, it was either with Saul (which is improbable), or with himself (for which there is no reason), or with God (which we should not expect in Samuel), or with the general situation of affairs (which includes the others in part or in whole). The indefinite word "grieved" might therefore, be retained in the translation.—Ta.]

¹⁵ [Ver. 12. Pregnant construction for "rose up and went to meet Saul." Such constructions are common in Hebrew.—Ta.]

¹⁶ [Ver. 12. The Sept. here badly transposes the names Samuel and Saul.—Ta.]

¹⁷ [Ver. 12. $\text{\AA}\mu$ clearly here "monument." Its relation to \AA "hand" and its original stem are not known.—Ta.]

¹⁸ [Ver. 13. Sept. inserts: "and he was offering sacrifices," though it is clear from the narrative that Samuel had not seen the animals, ver. 14 (Wellh.).—Ta.]

¹⁹ [Ver. 14. The Heb. Art. is here better omitted in Eng.—Ta.]

²⁰ [Ver. 15. Sept.: *I*.—Ta.]

- best of the sheep and of the oxen to sacrifice unto the Lord [Jehovah] thy God ;
 16 and the rest we²⁰ have utterly destroyed. Then [And] Samuel said unto Saul,
 Stay, and I will tell thee what the Lord [Jehovah] hath said to me this night.
 And he said unto him, Say on.
- 17 And Samuel said, When [Though]²¹ thou *wasst* little in thine own sight, *wasst* thou
 not *made* the head of the tribes of Israel, and the Lord [Jehovah] anointed thee
 18 king over Israel? And the Lord [Jehovah] sent thee on a journey [way], and said,
 Go and utterly destroy the sinners the Amalekites, and fight against them until
 19 they be consumed.²² Wherefore, then, didst thou not obey the voice of the Lord
 [Jehovah], but didst fly upon the spoil, and didst evil in the sight of the Lord [Je-
 20 hovah]? And Saul said unto Samuel, Yea²³ [*om.* yea] I have obeyed the voice
 of the Lord [Jehovah]²⁴, and have gone the way which the Lord [Jehovah] sent
 me, and have brought Agag the king of Amalek, and [*ins.* the Amalekites I] have
 21 utterly destroyed the Amalekites [*om.* the Amalekites]. But [And] the people
 took of the spoil, sheep and oxen, the chief of the things which should have been
 utterly destroyed [things devoted to destruction (or, banned)] to sacrifice unto the
 22 Lord [Jehovah] thy God in Gilgal. And Samuel said, Hath the Lord [Jehovah]
 as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord
 [Jehovah]? Behold, to obey is better than sacrifice, and to hearken than the fat
 23 of rams. For rebellion is *as* the sin of witchcraft, and stubbornness is *as* iniquity
 and idolatry [For the sin of witchcraft is rebellion, and idolatry (or idols) and tera-
 phim is stubbornness].²⁵ Because thou hast rejected the word of the Lord [Jeho-
 vah], he hath also [*om.* also] rejected thee from being king.
- 24 And Saul said unto Samuel, I have sinned, for I have transgressed the com-
 mandment of the Lord [Jehovah] and thy words; because I feared the people and
 25 obeyed their voice. Now therefore, I pray thee, pardon [And now, pardon, I pray
 thee] my sin, and turn again [return] with me, that I may [and I will] worship the
 26 Lord [Jehovah]. And Samuel said unto Saul, I will not return with thee; for
 thou hast rejected the word of the Lord [Jehovah], and the Lord [Jehovah] hath
 27 rejected thee from being king over Israel. And as [*om.* as] Samuel turned about
 28 to go away, [*ins.* and] he laid hold upon the skirt of his mantle, and it rent. And
 Samuel said unto him, The Lord [Jehovah] hath rent the kingdom of Israel from
 thee this day, and hath given it to a neighbor of thine that is better than thou.
 29 And also, the Strength²⁶ of Israel will not lie nor repent; for he is not a man that
 30 he should repent. Then [And] he said, I have sinned; *yet* honour me now, I pray
 thee, before the elders of my people and before Israel, and turn again [return]
 31 with me, that I may [and I will] worship the Lord [Jehovah] thy God. So [And]
 Samuel turned again [returned] after Saul; and Saul worshipped the Lord [Je-
 hovah].
- 32 Then said Samuel [And Samuel said], Bring ye hither [*om.* ye hither] to me
 Agag the king of the Amalekites. And Agag came unto him delicately [*cheer-*
 33 fully].²⁷ And Agag said, Surely the bitterness of death is past. And Samuel said,

²¹ [Ver. 17. The natural translation is: "though thou art little in thy eyes, art thou not head of the tribes of Israel?" as in Sept.: after which it would then be better to begin a new sentence and continue it in ver. 18. "Jehovah anointed thee and sent thee." The past rendering, however, (as in Eng. A. V. Erdmann) is possible.—Ta.]

²² [Ver. 18. The pron. is repeated here in the Heb., probably by clerical error.—Ta.]

²³ [Ver. 20. There is nothing in the Heb. corresponding to "yea." The *וְיָאָה* here introduces *oratio recta* (as *δὲ* in later Greek).—Ta.]

²⁴ [Ver. 20. Sept. badly "the voice of the people."—Ta.]

²⁵ [Ver. 23. The Heb. order, in which the predicate precedes the subject, is more forcible, and not likely to be misunderstood by most Eng. readers. So it is stronger to omit the "as" which is not in the Heb. The word rendered "iniquity" in Eng. A. V. (*יָחַס*) means "nothingness," and is used of sin in general, and frequently of idolatry or idols, as here. The Vars., except Vulg. and Chald., are here confused. Chald.: "as the sin of the men who inquire by divination is the sin of every man who rebels against the word of Jehovah, and, as the sin of the people who wander after errors (idols) is the sin of every man who heaps up and adds to the words of the prophets."—Ta.]

²⁶ [Ver. 26. *יָמָא* is variously rendered. Chald. and Syr. have same stem as Heb., idea of power, eminence; Vulg., *triumphator*; Luther, *held* (hero); Martin, *force*; Diodati, *vittoria* (victory); De Wette, *vertrauen* (confidence, trust); Van Ess., *wahrheit* (truth); Erdmann, *hort* (refuge). The Sept. and an anonymous Greek version misunderstood this word, and rendered (as if from *יָמָא*) "and Israel shall be divided into two parts, and shall not return." The Chald. paraphrases in order to avoid the anthropomorphic expressions of the text.—Ta.]

²⁷ [Ver. 32. So Chaldee. Sept., "trembling," Vulg., *pinguissimus et tremens*, Aq. *ἀνδρ. τρυφερός* "delicately, daintily," and so Sym. *ἀσπός*.—Ta.]

As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord [Jehovah] in Gilgal.
 34 Then [And] Samuel went to Ramah; and Saul went up to his house to Gibeon
 35 of Saul. And Samuel came no more to see Saul [saw Saul no more] until the day of his death; nevertheless [for] Samuel mourned for Saul; and the Lord [Jehovah] repented that he had made Saul king over Israel.

EXEGETICAL AND CRITICAL.

Vers. 1-3. *The divine commission to Saul to execute judgment on Amalek.* Ver. 1 is not to be connected chronologically with ch. xii. (Then.), but continues the narrative of chs. xiii. and xiv. The solemn reminder of Saul's royal anointing and of Samuel's divine mission to that end refers not to xi. 15, but to ix. 15-x. 1. It points to the fact that the following commission is a *divine command*, communicated by the appointed organ, the prophet of God, and that the bearer of the royal office has here to perform a theocratic mission with unconditional obedience. The "me" stands first [such is the order in the Heb.—Tr.] in order to give prominence to the official authority, as bearer of which Samuel must needs have felt himself obliged by Saul's past conduct to assert himself over against him.—Ver. 2. The *Amalekites* were a wild, warlike desert-people, dwelling south and south-west of Judea in Arabia Petraea, descended from the same ancestor as the Edomites, and took their name from Esau's grandson Amalek (Gen. xxxvi. 12, 16; 1 Chron. i. 36). Comp. Joseph., *Antiq.* II. 1, 2, where this people is described as an Edomitic tribe, and their territory said to be part of Idumea. The mention of the "country of the Amalekites" in Gen. xiv. 7 is not in conflict with their derivation from Esau's grandson, for this (Hengst., *Pent.* II. 303 sq.) is merely a proleptical statement (comp. Winer, *W. B. I.* 51, *Anm.* 1).^{*} In the prophecy of Balaam (Num. xxiv. 20) it is expressly mentioned as the first of the heathen nations that opposed Israel as the Lord's people, and whose destruction by Israel (comp. ver. 8) is foretold. The first hostile movement of this people is narrated in Ex. xvii. 8 sq. Soon after Israel's exodus from Egypt the Amalekites fell on their wearied rearguard in the desert of Rephidim, but were defeated by Joshua through Moses' prayer, and were doomed to extermination by the divine command (vers. 14, 16). God's command to Saul goes back to these first hostilities of the Amalekites (which were often afterwards repeated in their alliances with the Canaanites (Num. xiv. 40 sq.), with the Moabites (Judg. iii. 13), and with the Midianites (Judg. vii. 12)), the Amalekites (according to ver. 33) having newly made an inroad, with robbery and murder, on the Israelitish territory.—I have noted what Amalek did to Israel, that is, the whole series of Amalekite hostilities, the beginning of which is expressed in the following words: "how he withstood him" (to Heb. *ḥāṣ* supply

*חָסָה** as in 1 Kings xx. 12), because in Ex. xvii. 14, 16, Amalek is declared the doomed hereditary and deadly enemy of Israel. Comp. Deut. xxv. 17-19.

Ver. 3. The complete extermination of the Amalekites, persons and property, as a righteous judgment of the holy God (as is intimated in the "noted" (considered) of ver. 2) is enjoined on Saul. The phrase "put everything under the ban" [this is the exact meaning of the Heb.; Eng. A. V.: "utterly destroy,"—Tr.] is explained by the following parallel phrases to mean "slaying," the "inferior being put last in each member" (Then.), and the "both . . . and" expressing complete destruction *without exception*.—[*The Ban.* The ban, of which we have here a notable instance, was an old custom, existing probably before Moses, but formulated, regulated and extended by him. In its simplest form it was the devotion to God of any object, living or dead. (The object thus devoted was called *חֵרֶם*, *Cherem*, from *חָרַם*, "to separate," "set apart from common use," and from the noun comes, according to Ewald, the Heb. Hiph. "to make a thing *cherem*," "put under the ban.") When an Israelite or the whole congregation wished to devote to God anything, man, beast or field, whether for the honor of God, or to get rid of an injurious or accursed thing, it was brought and offered to the priest, and could not then be redeemed (Lev. xxvii. 28)—if living, it must be put to death. A deep consciousness of man's sin and God's holiness underlay this law. The wicked thing, contrary to the spiritual theocratic life of God's people, must be removed, must be committed to him who was the ruler and judge of the people. And so the custom had a breadth of use as well as of meaning in Israel which it never had in other ancient nations (Ew.). A city might be devoted (Deut. xiii. 12-17), or a whole nation by vow of the people (Num. xxi. 2), or by command of God (Ex. xvii. 14). In such case all human beings and cattle were to be slain, all the spoil (houses, furniture, etc.) to be burned, the land was to lie for some time fallow, and other things to be given to the sanctuary. From this strict rule there were occasional deviations (Num. xxxi.; Josh. ix. 3-15), but on special grounds. To spare the devoted thing was a grave offence, calling down the vengeance of God. In later times the ban was, doubtless under prophetic direction, softened, and in the New Testament times the infliction of death had quite ceased.—On this whole subject see Ew., *Allerth.* I. 101 sq. (1866), Herzog *R. E.*, s. v. Bann, Comm. of Kalisch and Bib. Comm. on Lev. xxvii.—Tr.]

Vers. 4-9. *How Saul performs this divine command.*—Ver. 4. Saul summons the people (Heb. "make them hear," the Pi. only elsewhere in

* [Another view is that the Amalekites were an ancient Arabian tribe (Gen. xiv. 7), afterwards partially fused with Edomites (Gen. xxxvi. 12, 16). So Ewald (*Gesch.* I. 331), Knobel (*V. T.*, § 22), and see Smith's *Bib. Dict.* s. v. For the view of the text see Herzog *R. E.*, s. v.—Tr.]

* [That is, "set array against," instead of "laid wait for," as in Eng. A. V.—Tr.]

xxiii. 8). The whole of the population fit for war (see the numbers in ver. 4) appears again in arms, because the powerful Amalekites could be overthrown and destroyed only by the full force of Israel.—*Telaïm* is the same with *Telem*, a southern city of Judah (Josh. xv. 24), lying, therefore, near the Amalekite territory, which agrees with Saul's choice of the place for his mustering of the army. The reading of the Sept.: "in Gilgal," is an unfortunate gloss, suggested by chs. xi. and xii.—[On the numbers see "Text. and Gram." The separate mention of Judah points possibly to a post-Solomonic date for the chapter. See Erdmann's Introduction, p. 40.—Tr.]*—Ver. 5. The name of the "city" of the Amalekites, against which Saul advanced, is not known.† Saul lay in *ambush* in the valley. To this Theenius objects that nothing more is said of an ambush, and that Saul went openly to work; but the first remark is of no importance, since it is not intended to give a full account of the battle; and as to the second, Saul was able to treat with the Kenites in the manner described the better because he had concealed his army in a gorge. According to the reading conjectured by Theenius: "and he set the battle in array" (נִצְרָה בַּמִּלְחָמָה, after the Arabic [and Targ.—Tr.]: "he set the people in array there"), Saul, "already prepared for battle," must have addressed himself openly to the Kenites. But neither this declaration to the Kenites, who were living in the midst of the Amalekites, nor the withdrawal of the former from their midst could have occurred as related, if the Israelitish army had stood over against the Amalekites ready for battle. The latter would certainly not have looked quietly on while Saul withdrew the Kenites from them to himself.—*The Kenites*, a small tribe of the north-western Arabian nomadic peoples (in Canaan as early as Gen. xv. 19), had shown friendship and kindness to the Israelites after their departure from Egypt (Num. x. 29). Moses' brother-in-law, Hobab (Judg. i. 16), belonged to them, and under his guidance it was that this kindness was shown. According to Judg. i. 16 these friendly Kenites dwelt south of the city Arad in the wilderness of Judah, that is, near the Amalekites, and near their original seat. Thence they had descended up to Saul's time farther into the Amalekite territory. Some of them settled in the north, as Heber, husband of Jael (Judg. iv. 11, 17). Another branch of the Kenites, hostile to the Israelites and in alliance with the Edomites, who dwelt in the caves of Arabia Petraea, and are without ground regarded by Hengstenberg (*Bileam*, p. 190 sq.) as a totally distinct people, are set forth in Num. xxiv. 21 as the object of God's inevitable judgment. The Kenites here mentioned (they appear also in the history of David as friends of Israel, 1 Samuel xxvii. 10; xxx. 29) are withdrawn from the punishment which was inflicted on the Amalekites.—Ver. 7. *The defeat of the Amalekites reached from Havilah to Shur*. *Havilah*, according to Gen. xxv. 18, the boundary of the Ishmaelites,

probably, therefore in the south-east on the border of Arabia Petraea and Arabia Felix (according to Strabo 16, 767, the region of the *Chaulotrans*, which he puts between the Nabataei and the Agreai). *Shur* is the present Wilderness of Jifar, the portion of the Arabian desert bordering on Egypt, into which the Israelites entered after the exodus (Ex. xv. 22). Saul thus smote the Amalekites throughout their territory from south-east towards the west and northwest.—[*Havilah* and *Shur*. Great difficulty attaches to the name *Havilah* on account of the different mentions of it in the Old Testament. It belongs to a Cushite (Gen. x. 7) and to a Shemitic Joktanite (Gen. x. 29), perhaps thus denoting a region in southern Arabia occupied by these two peoples. The statement in Gen. ii. 11 throws no light on the locality. It is difficult certainly to assign to this tribe (the Amalekites) a limit so far south, and we should then have to suppose a place different from those mentioned in the passages cited, and have almost no data for an opinion.—*Shur* is certainly in the border of Egypt; but it is not easy to fix its exact position from the Bible-statements about it (Gen. xvi. 7; xx. 1; xxv. 18; 1 Sam. xv. 7; xxvii. 8; Ex. xv. 22, 23). It seems to be here not a wilderness, but a town or fortress. As the word means "wall," and Ebers has brought out the fact that a wall extended in ancient times across the north-eastern boundary of Egypt (whence the name *Miram*, "the enclosed or fortified"), it is suggested by Wellhausen that the place took its name from the wall near which it was.—Tr.]—Ver. 8. *Agag* ("the fiery," according to the Arab.) seems to have been the official name of their kings, Num. xxiv. 7 (as Pharaoh among the Egyptians, and Abimelech among the Philistines).—That Saul did not slay Agag, but took him alive, is to be referred, from what we know of Saul, either to a fit of weak lenity and forbearance, or to a vain desire to hold the king of this people prisoner (v. Gerlach).*—*The whole people*, that is, speaking generally. Some survived of course; the Amalekites appear afterwards, xxvii. 8; xxx. 1; 2 Sam. viii. 12. Their complete annihilation is mentioned in 1 Chron. iv. 43.—Ver. 9. Besides the best of the people, king Agag, the best of the property, that is, among this people herds of course, was spared; for selfish reasons Saul and the people were unwilling to destroy the best of the booty. Besides the best of the small and large cattle, there is specially mentioned the best of the דְּשָׁנִים, that is, the animals which held the second rank (so the Sing. denotes the second after the king, 2 Chron. xxviii. 7, the second of brothers, 1 Chron. v. 12; 1 Sam. viii. 2; xvii. 13, and the Plu. goblets of the second rank in value, Ezra i. 10). According to this it must be supposed that the herds were divided into groups according to their value. Perhaps, however, the word also means (Kimchi and Tanchum) "animals of the second birth," which were thought better than the others.—[So Rödiger in Ges. Thea., while Gesenius says incorrectly that they were inferior. Bochart (*Hieroz.* 2, 43, pp. 429–431) renders "bidentes," that is, animals which

* This war seems to be the same as that mentioned in xiv. 48; but no date is given, and the chronology throughout is difficult.—Tr.]

† *יִרְכָּה* is Hiph. of *יָרַח*, contracted from *יָרַח וְיָרַח*, Sw. 232 a.

* [Or, to carry him in triumph (Gill), or because of the comeliness of his person (Joseph).—Tr.]

had shed, or were about to shed, their two long teeth, at which time they were in their prime. Other meanings have been assigned to the word, none satisfactory.—Tr.]—Fat lambs also, fattened on the meadows, are specially mentioned. The Sept. reading "vineyards" (and so Ew.) is to be rejected, because, as Then. rightly says, we have here to do with things that could be carried along. Thenius and Ewald [and Eng. A. V.] read (with Chald., Syriac, Arabic) "fatlings" (כִּשְׁלֵשִׁים), instead of "second-class" (as in the Heb.); but this is suspicious on account of the ease of the change.*—"And they spared *everything good*." From this comprehensive expression, and especially from the following statement of what they destroyed, it is evident that the idea of the word "*best*" is a loosely-defined one. Namely, it expressly says, **they destroyed all property [that was worthless.—Tr.]**†

Ver. 10-23. By command of God *Saul is called to account* by Samuel for his disobedience, and his excuse being set aside, is *by God condemned and rejected*.—Ver. 10. Samuel receives a revelation from God concerning Saul's God-opposing conduct. The psychological basis of this revelation is Samuel's exact acquaintance with the condition of Saul's heart, which was already poisoned and rent by self-seeking and self-will. The way and the form in which the word of the Lord came to Samuel is not pointed out. But it is probable from what follows (Ew.) that it was by a dream. The content of the divine word is 1) the declaration: **It repenteth me that I have made Saul king.**—The repentance of God is the anthropopathic expression for the change of the divine procedure into the opposite of what the holy and righteous will of God had determined under the condition of holy and righteous conduct by men, when on man's side there has been a change to the opposite of this condition without repentance. Theodoret: "God's repentance is His change in administration."† The repentance of God always presupposes a change for the worse in man's conduct towards God, whose holiness and justice must consequently assume another relation to man; hence it cannot exist without accompanying sorrow in the divine love over the sin of man, which necessitates a change in God's action

on man's life; but it is too narrow a definition to regard it (as Keil does, on Gen. vi. 6 and here) merely as an anthropopathic expression for the sorrow of the divine love over the sin of man. Saul indeed remains the legitimate king of Israel according to the divine appointment. But, since he has not remained the humble servant of God, as which he was called to be king, God the Lord, with the deep sorrow of His holy love, must now regard and treat him as an apostate who is in conflict with the truth of the theocratic kingdom. This declaration of God's repentance itself involves the judicial decision of God, which, however, is here not yet expressly announced; rather this divine word contains 2) only the ground of God's repentance: **for he is turned back from following me, and hath not performed my commandment** [literally, word]. The first clause denotes internal defection from sincere fellowship of life with the Lord under the figure of a way, in which the walk after God, that is, in His retinue in fellowship with him, is performed in humble subjection to his will and command; Saul has not observed Samuel's exhortation "turn not aside from after the Lord" (xii. 20), and has gone his own way away from God. The last clause: "*and has not kept my word*," is the external form of the defection: disobedience in the non fulfilment of the divine command. "He has not performed my word," that is, has fallen away, has not reached permanence, fulfilment.—A two-fold effect is produced by this revelation of God on *Samuel's heart*.—**To Samuel was kindled, namely, anger** (supply חֵם, "anger," as in Gen. xviii. 30; xxxi. 36; 2 Sam. xix. 43, and many other places). That it was *holy anger* is clear from what follows; for Samuel could pray in his anger. The object of his anger was first, obviously, Saul's defection and disobedience, and then the therein-involved violation of the Lord's honor and thwarting of His purposes. To render: "*was sorry*" (J. Schmid: *doluit Samueli*) is inadmissible, because the expression always denotes *anger*.—[On the difficulty here see "Text. and Grammat."—Tr.]—But to *anger* at Saul's disobedience and frustration of his holy mission Samuel adds *prayer* for Saul, mighty, fervent: **he cried to the Lord, and persistent, unremitting: the whole night.**—The object of the prayer was doubtless not release from the fulfilment of the divine command (Ew.), but the exemption of Saul from the sentence of rejection and the forgiveness of his disobedience. But the hearing of such a prayer is conditioned on the sincere repentance of him for whom it is made. This condition did not appear in Saul, but rather its opposite. Therefore the picture of the priestly mediator, in which character Samuel represents Saul before the Lord, changes into that of the judging prophet, who represents the Lord over against Saul.—[Abarbanel says, that Samuel was angry and displeased because he loved Saul for his beauty and heroism and as his own creature whom he had made king, and that he prayed all night because God had not revealed to him Saul's sin, and he wished to know why sentence was pronounced against him.—Tr.]—Ver. 12. Having thus learned immediately from God by this revelation his *divine mission* to Saul, Samuel after this grievous night goes early to

* [On these names see "Text. and Grammat." No satisfactory rendering of them has yet been given.—Tr.]

† כִּלְאָכָה, from the connection, refers to cattle, as in Gen. xxxiii. 14—נִכְזָה. Ewald holds that this cannot be Niph. Part. from נִכְזָה, "contempt," and thinks the text corrupt, § 128 b, Anm. 1 [yet remarks that the book of Samuel presents many examples of strange words from the popular dialect]. Perhaps it is a mingling of נִכְזָה, "sucked out," and נִכְזָה, "despised" (Böttcher). But it is possible that this last word was corrupted in the popular language, so as to produce alliteration with the following word by the arbitrarily inserted נ. The second predicate נִכְזָה is [Nl. Partep.] from נִכְזָה, "to melt," the "ruined, mangy cattle." Masc. and Fem. here stand together abnormally, as in 1 Kings xix. 11.

‡ [See Gill *in loco* for a good statement of this.—Tr.]

meet Saul. On the way he learns that *Saul had come to Carmel* (Josh. xv. 55), now Kurmul with extensive ruins dating from ancient times and the Middle Ages, southeast of Hebron [ten miles] on the mountains of Judah (comp. xxv. 2; xxvii. 3); that he had there set up a monument in commemoration of this great victory over Amalek. (יָד, "the hand," here denotes a monument of victory, as in 2 Sam. xviii. 18, because this, like the hand, directs attention to what it denotes.) The "him" [=to him] is in the whole connection significant, as it brings out the selfish principle which actuated Saul. He does not give the honor to God the Lord by unconditional obedience, but he sets up a monument in his own honor.—(פָּסַח ["is turned, gone about"] cannot mean "went in solemn procession" (Buns.), nor are we to read: "and turned the chariot," as Then. does after the Sept. whose translators did not understand the פָּסַח, "passed on.") **He passed over**, namely from Carmel and the neighboring mountain across the mountains of Judah, and then descended into the Jordan-valley to Gilgal (xiii. 4). Saul went to Gilgal to celebrate his victory with offerings. Thenius and Ewald insert after "Gilgal" (from Sept. and Vulg.) the words: "And Samuel came to Saul, and behold, he was offering a burnt-offering to the Lord, the firstlings of the spoil, which he brought from Amalek," supposing (but without sufficient ground) that they fell out of the Heb. because the following sentence begins with the same words. It is nowhere hinted that, according to the view of the narrator, Samuel and Saul had intended to meet on Mount Carmel (Then.). The Sept. introduced Saul's offering after the analogy of xiii. 8 sq. in order to conform this second great sin of Saul to the first.—Ver. 13. Samuel took the long journey to Gilgal to meet Saul. In the place where he had solemnly pledged Saul and the people to unconditional obedience (chap. xii.), he now executes judgment for disobedience to the divine will. The *psychological and ethical* momenta of this procedure are clearly exhibited in the following deeply moving narrative. After all that had occurred between Samuel and Saul (xiii.—xv. 1), Samuel's mere appearance must have been an accusation and a warning of conscience for Saul. Conscious of his sin, which, however, he will not confess,—disregarding it, and deceiving himself with all the arts of a heart entangled in hypocrisy and lies, and alienated from the Lord,—he anticipates Samuel's accusation with his defence: 1) he not only meets, but anticipates, Samuel with forced friendliness with the greeting: **Blessed be thou of the Lord**; and 2) straightway adds the assurance: **I have performed the commandment [word] of the Lord**.—In this he in one respect tells the truth; for he had broken the power of the Amalekites. But in another respect he tells a lie; for from selfish motives he had failed to carry out the command of complete annihilation, as given in the "word of the Lord".—Ver. 14. Saul is convicted of falsehood by the voices of the animals which he has spared contrary to God's command. Samuel's mode of citing them against him by the question: "What mean these voices?" has an air of holy humor and cutting irony.—Ver. 15. Saul continues to advance in falsehood and hypocrisy, receding

more and more from the truthfulness of a confession of sin (which was his duty) by presenting a two-fold defence: 1) "The people spared," he declares; he does not blame himself. And yet in ver. 9 it is said: "*Saul and the people spared*." He seeks to excuse himself as blameless by transferring the blame to the people. And, suppose the people had spared the good oxen, yet he, the general, had permitted it; the people dared not do it against his will. [Comp. the people's obedience to Saul in xiv. 24, 34, 40.—Tr.] 2) He seeks to extenuate and to justify his transgression of the divine command by pleading the *holy purpose of "sacrificing to God"*. Whether now this was thought of or not, in any case it is hypocrisy, by which Saul seeks to excuse himself and the people. [Bib. Comm.: "Every word uttered by Saul seems to indicate the break-down of his moral character. One feels that after this scene, Saul must have forfeited his self-respect." Bishop Sanderson (quoted by Wordsworth *in loco*), in his *Lectures on Conscience*, II. § 13, exposes the futility of the pretence that *good intention* is a right rule of conscience and a good guide of conduct.—Tr.]—Ver. 16. Samuel interrupts him with the exclamation: "Stay" (חַיִּי Imper. apoc. Hiph. of פָּסַח, "desist, cease.") To the false and hypocritical speech of Saul he solemnly and sharply opposes what the Lord said to him in the night. (Instead of plu. פָּסַחִי read sing.)*—Vers. 17-19 follows the powerful, crushing address of Samuel, hurled on Saul's conscience with the might of Samuel's conviction that he now spoke as prophet solely in the name and stead of the Lord to the deep-fallen king.

First comes the reminder of his elevation from lowliness to the high dignity of royalty by the favor of the Lord. The question "wast thou not?" sharpens for Saul's conscience the sting concealed in this recollection. The sentence is variously construed. Kimchi renders: "though thou seemedst to thyself too little and weak to curb the people, yet wast thou the head, and shouldst as such have done thy duty"—wholly against the connection, and under the incorrect supposition that Samuel received Saul's excuse. Köster refers the expression hypothetically to the future: "if thou wouldst henceforward be humble, thou shouldst." But against this is the reference to the past fact: "the Lord anointed thee." Others (S. Schmid, De Wette, Keil) render: "when thou wast little, thou wast made." But דָּמָא must retain its meaning, "if." Here, as in many places (Judg. xiii. 16; Am. v. 22; Jer. v. 2; xv. 1; xxii. 24; Job ix. 15; Josh. i. 18), it="although." Ges. § 306, 2, 9 [Conant's Transl., § 155, 2g.—Tr.]; Ewald, § 355, 1, 6 [16].† **Though thou wast little in thine own sight**.—The reference here to Saul's own words, ix. 21, is beyond doubt. It is the humiliating reminder to the haughty Saul of the low position whence he had been elevated to the headship of Israel, and of the modesty and humility which he then possessed. "*In thine eyes*."

* [See a good note in *Bib. Comm.* on Samuel's complete acquiescence in the divine decision which at first (ver. 11) so grieved him, and our duty always to trust God.—Tr.]

† [On this construction see "Text. and Grammat." *in loco*.—Tr.]

Samuel here indirectly points to the *haughtiness* of his heart as the *deepest ground* of his defection from the Lord. **The Lord anointed thee.**—That was God's gracious act by which he had been raised to this height, and had incurred the most sacred obligation to be obedient to the Lord and to keep the people obedient to Him. On this foundation Samuel bases his *exhortation* in respect to Saul's guilt in this particular case.—Ver. 18. **The Lord sent thee on the [properly a] way and said: Go, etc.**—It was a distinctly marked way which Saul was to go according to the Lord's command, "after him," it was a *divine mission* which he was obediently *completely* to fulfil. **The sinners the Amalekites.**—These words give the *reason* why this people was to be destroyed and not spared, because they strove to annihilate God's people and kingdom.* All this ought to have pledged thee to obedience. The question: **Why didst thou not obey the voice of the Lord?**—with the *accusation* which it contains—connects itself all the more emphatically with the reference to the duty of obedience which the Lord Himself had laid on him. The following words characterize Saul's conduct as based on avarice ["didst fly upon the spoil"]. The "fly," as in xiv. 32, expresses eagerness, passionate craving.†—Vers. 20, 21. Saul *hardens himself* still farther: 1) in *deceitful self-justification*, positively denying the fault attributed to him (following exactly the order of Samuel's specifications), and affirming with emphasis (וְשָׁמַע) that he had gone the appointed way and fulfilled the mission assigned him, witness of which was the captive Agag and the annihilated Amalekites; 2) in *vain and hypocritical excuse*, which is a mere repetition of the above pretext of the people's act and their purpose to sacrifice to the Lord the spared oxen as "firstlings of the spoil." This might have seemed a pious act, as in the similar case in Num. xxxi. 48 sq.; but, as *all the goods* of the Amalekites had been devoted—that is, consecrated—to the Lord, and the living things must be killed, no burnt-offering (according to Lev. xxvii. 29) could be made with them (see Keil). Saul evades the fact that the command of God is: Every thing is to be put under the ban (ver. 3). The words: "to the Lord thy God" are a sort of *captatio benevolentiae*, an attempt to curry favor [others see here, perhaps not so well, an implied censure of Samuel, as if Saul would say: "you rebuke me for serving the God whom you profess to serve."—Tr.]

Vers. 22, 23. *Samuel's answer* tears away all the cloaks with which Saul had striven to cover his sin, and lays bare the deepest ground of evil in his heart. **Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord?**—To give color to his open *disobedience* to the Lord, Saul adduced his purpose to make an offering. In opposition to this is the *meaning* of Samuel's words: offering, brought with such a disobedient heart, cannot be well-pleasing to God, as is the obedience of the will, which subjects itself unconditionally to the will of the Lord, and brings itself as offering.

External offerings are an abomination to the Lord when there is lacking the heart full of obedient love, the humble consecration of the whole man. The same thought was repeatedly expressed by Samuel (xii. 14, 20, 24) in his exhortations to the people and their king, with the threat of destruction for both, if they should fail in this time-offering and service in faithful, hearty obedience to the will and commands of God. This fundamental ethical truth is affirmed, with unmistakable reference to these words of Samuel, in the classical passages Ps. i. 8-14; li. 18, 19; Isa. i. 11; comp. 16-19; Mic. vi. 6-8; Hos. vi. 6; Jer. vi. 20.—In the following words: **To obey is better than sacrifice**, the thought takes a new turn: apart from what alone is well-pleasing to God, only an obedient disposition of mind is in itself something good, the offering, without such a disposition, is not a good thing, has no moral value. The "fat of rams," that is, the pieces of fat offered on the altar [see Lev. i. and many other places.—Tr.].—Ver. 23. The thought is carried on as follows: As the outward work of offering without answering devotion of heart and life to God with obedient mind has no moral value, and is not an object of the divine good-pleasure, so disobedience and the thence-resulting rebellion and defiant self-dependence is similar in essence to, stands on the same moral plane with the outward wickedness of *witchcraft*, that is, "divination in the service of anti-godly demon-powers" (Keil), and of *idolatry*. ‡

[Eng. A. V. "iniquity"] is "nothingness," then "false god" and "idol," Isa. lxvi. 3, "idol-worship," Hos. x. 3. *Teraphim* [Eng. A. V. "idolatry"] are household-gods as oracle-deities and dispensers of good fortune, Gen. xxxi. 19. Comp. Keil, *Archäol.*, § 90 [and Smith's *Bib. Dict.*, Arts. "Teraphim" and "Magic," *Commentaries* of Kalisch, Delitzsch, Lange and *Bib. Comm.* on Gen. xxxi. 19. Samuel's decided condemnation of teraphim-worship (which he clearly did not regard as a permissible form of Jehovah-worship) is to be noted.—Tr.].—For the sake of emphasis the predicates in both clauses stand before the subjects. As in divination and idolatry the living God is denied and rejected, so is rebellion and stubbornness a defection from the Lord and a rejection of the Lord.* This is the *ground* (בְּ) of the declaration in ver. 22. Now follows the sentence thus grounded, with sharp brevity concluding this part of the scene: **Because thou hast rejected the word of the Lord, he hath rejected thee from being king** †—Rejected by the Lord, Saul is now himself abandoned "to his self-love and his passions" (*Berl. Bib.*).

Vers. 24-31. *Saul's vain striving with Samuel in false penitence, and Samuel's sentence of rejection.* Ver. 24. **Saul confesses: I have sinned.**—To judge from his previous obstinate refusal to acknowledge his wrong, Samuel's earnest and powerful address must have worked on his inner life like a circle of fire ever closing in upon his

* Instead of בְּלִיָּה read בְּתִיָּה with Sept., Chald., Syr., Arab.

† מִן הַמֶּלֶךְ Impf. Qal. of מָלַךְ with Dag. forte *implic.* Ges. § 72, Rem. 9.

* [On the difficult subject of the nature of witchcraft and its treatment in the Old Testament see Art. "Magic" in Herzog's *R. E.*—Tr.]

† מִן הַמֶּלֶךְ with subet. may be predicate when a preceding closely attached verb leaves no doubt as to the sense, Ew. § 257 b.

conscience, so that he saw himself forced to abandon his attempts at palliation and frankly make this confession of sin. The whole preceding narrative shows that it was *extorted* from him partly by the unsparing revelation of his lies and hypocrisy and the undeniable exhibition of his heart-rooted disobedience, partly by the judicial decision respecting the unavertible consequences of his defection and disobedience. A confession of sin induced by resulting evil and punishment is often no expression of true penitence. And it is not this with *Saul*; for though he now confesses that he has transgressed the commandment of the Lord, he yet shows that he is not thinking solely of the Lord, since he adds: "*and thy word.*" His conduct before and after this throws light on this apparently unimportant statement of his; powerfully impressed by Samuel's word, he puts it alongside of the word of the Lord; he is concerned to regain Samuel's good-will and approbation. This regard for Samuel's human authority, which ought to vanish out of sight before God's authority, springs from the same root in his heart (lack of humble fear and simple obedience towards God)—as the fear of men and desire to please men which he himself now gives as the reason for his disobedience: **For I feared the people and obeyed their voice.**—*Berl. Bib.*: "Here stands revealed the hypocrite, who loved the honor of men more than the favor of God. The people must still bear the blame." Instead of fearing God, he feared the people, he the *king*, who in this, therefore, was guilty of unpardonable weakness; he obeyed the voice of the people instead of God's voice out of fear of man, if indeed the people did make the demand. And yet in all his confession of sinful regard for men his purpose is evidently to soften his guilt by bringing in the people.—[*Ex. xxiii. 2*: Thou shalt not follow the multitude into evil.—*Tr.*]—He prays *Samuel*: **And now, pardon my sin.** He does not turn straightway to God with this prayer; the "*and now*" indicates his belief that he might expect the fulfilment of his prayer in return for his confession of sin. Samuel turns from him, perceiving that the confession and prayer do not come from a truly penitent heart. To this Saul's request refers: **Return with me that I may worship the Lord.**—Confession, renewed excuse, cry for forgiveness, request to Samuel to remain, desire to approach God, all follow one after another in painful haste. Saul is smitten by his conscience; but his heart is not broken. He nevertheless gives not God the honor. Ver. 26. Samuel, seeing through him, shortly and decidedly rejects his request, and instead repeats his previous judicial sentence, because Saul's desire for forgiveness sprang not from a penitence directed to God, but from a self-loving penitence, whose aim was his own advantage; for he did not trouble himself about his having dishonored God, but was afraid that he might lose the kingdom.—Ver. 27. Samuel's turning away from Saul was a vigorous confirmation of his rejection, and a sign that he would henceforth have no association with him. The impression which the narrative makes on us of a vehement, unquiet and disordered mind is heightened to the utmost by this moving scene in which Saul seizes the skirt of Samuel's mantle in order to

arrest his departure, uses physical force, that is, to attain his end: **and it was rent.**—[It is plain that it is Saul that tears Samuel's garment undesignedly. Some Jewish writers held that Samuel symbolically tore Saul's garment or his own (*Gill*).—*Tr.*]—Ver. 28. Samuel uses this as a symbol to show Saul that the Lord had that day *rent* the kingdom from him. The second part of Samuel's address declares that the theocratic kingdom was to be given to another, "*thy neighbor*,"—an indefinite expression, since Samuel did not yet know whom the Lord had chosen—**who is better than thou**, that is, who would walk obediently in the ways of the Lord. Before it was said: "the Lord hath rejected thee from the kingdom," now it is said: the Lord hath *rent* the kingdom *from thee*. Samuel, who for the third time announces the rejection of Saul (whose spiritual steadfastness constantly diminishes), expressly emphasizes the fact that the Lord has rejected him not merely *personally*, but as the theocratic *king*. In *ch. xiii.*, on the other hand, it was declared that the kingdom should not remain permanently in his family. Though now Saul retained the kingdom some years after this rejection, God's relation to him was, in consequence of his apostasy, completely altered; he no longer looked on him as the organ of His will, and withdrew from him the power and gifts of His Spirit. His external royalty remained as a divine appointment; but its inner core was rejected; Saul, as bearer of the royal office, was rejected, because he had rejected the Lord.—Ver. 29. Samuel declares this divine sentence to be unavertible and unavoidable: **And also the Refuge of Israel will not lie nor repent; for he is not a man that he should repent.** that is, the *judicial decision*, by which the Lord has inflicted on thee the penalty of rejection, remains unchanged and unchangeable by reason of His immutable will. "*And also*" introduces this sentence as something new—"in addition to this." ΠΣJ="steadfastness, permanence," then subjectively "trust, confidence" (*Lam. iii. 18*), then the object of trust, of God: the *Refuge** [*Eng. A. V. Strength*]. The same declaration of the unchangeableness of the divine decisions, only in reference to His *promise of blessing*, is found in *Num. xxiii. 19*. *Comp. Jer. iv. 28; Ezek. xxiv. 14*. The apparent contradiction between this declaration ("The Lord does not repent") and that in *vers. 11, 35* ("The Lord repented") is by some expositors harmonized by remarking (*Clericus*) that here (*ver. 29*) the words are said θεογονεῖς [as becomes God], and are there to be understood ἀνθρωποπαθεῖς [after the manner of men]; but this does not offer a complete solution of the question, since the expression "it repented the Lord," rightly understood after being divested of its human dress, is the appropriate expression of a real manifestation of the unchangeable divine being and will, only this latter must occupy a different relation to the man who has himself changed. In contrast with man, who repents because his will changes, God is here declared by Samuel to be (in respect to Saul) the unchangeable God, who cannot contradict Himself, as would be the case if He retracted

* [On this word see "Text. and Grammat."—*Tr.*]

His decision concerning the impenitent Saul; while in ver. 41 and ver. 35 the same unchangeable God is described in human phrase according to the changed relation which His unvarying holy and righteous will must occupy to men when they recede from the religious-moral relation to Him, under which He has hitherto in holiness and righteousness revealed Himself.—Ver. 30. Not even by this overwhelming declaration of the irrevocable character of God's sentence, founded, as it was, in the unchangeableness of His holy and righteous will, is the excited Saul silenced. Two things, he says, wherein is displayed the real selfishness and self-love of his heart. First he repeats his confession of sin. But it is only in one word: "I have sinned." And that this was a hypocritical one is shown by what follows:—**Yet, honour me now, I pray thee, before the elders of my people and before Israel, and return with me that I may [better, "and I will,"—Tr.], worship the Lord thy God.** How many words, spoken with passionate haste, against that one cold introductory word "I have sinned!" If the Lord's sentence of rejection is irrevocable, Saul will at least before men save the halo of royal honor. His inner man is revealed. He did not honor the Lord by obedience, and when his disobedience was held up before him, he persistently denied the Lord His honor in his impenitent mind. Now comes to light the deepest-lying ground of this conduct. He is concerned about his own honor. In his self-seeking he has clean cast loose from the Lord and withdrawn into himself. [If Saul had been really penitent, he would have prayed to be humbled rather than to be honored (Gregory, quoted by Wordsworth).—Tr.]. **And Samuel returned after Saul.** He then acceded to Saul's request, not, of course, to yield to his selfish opposition to God's honor, but to preserve unimpaired in the eyes of the people the position of Saul's kingdom, which though theocratically rejected, yet still in fact by God's will remained, and especially not to be wanting in the sacrifice of the people.

Ver. 32 sq. What Saul had disobediently neglected, Samuel executes in the name of the Lord, namely, the extermination of Amalek by slaying King Agag.—Agag appeared before Samuel cheerfully; the word occurs in Ps. xxix. 17 in the sense of "joy." His words: **Surely, the bitterness of death is past** agree with his joyful mood. S. Schmid sees in them the feigned courageousness which cowards can put on. Others understand a real heroic contempt of death in the presence of death. Probably, however, Agag, not having been slain by Saul, was all the surer of life when he was led from the king to Samuel [since Samuel was an old man and a priest.—Tr.].—Ver. 33. Samuel's words, however, must have immediately shown him his error. They presuppose that Agag had acted with great cruelty in his marauding and military expeditions: **"As thy sword has made women childless, so shall thy mother be the most childless [or, be childless] among women;"** that is, "because in her son she loses at the same time the king of her people" (Bunsen).—There can be nothing surprising in Samuel's "hewing Agag in pieces" for one who from the theocratic point of view regards

Agag's death as a necessity founded in the divine decree, and sees in Samuel the divine instrument for the fulfilment of the divine will, coming in place of him who in spite of his call thereto has refused obedience and service. Grot.: "When kings abandoned their duty, God often executed His law by prophets" 1 Kings xviii. 40. [Samuel's act was not one of revenge, not an individual execution of justice, but a simple carrying out for the people of the ban-sentence pronounced against Amalek by Jehovah.—Tr.].—Ver. 34 sq. The notice that Samuel returned to Ramah and Saul to Gibeah is a significant introduction to the important statement that henceforth *Samuel broke off all communication with Saul*: **He saw him no more to the day of his death.** Maurer: "He went to see Saul no more." This does not contradict xix. 24, according to which Saul once more met him. All intercourse with Saul on Samuel's side ceased from now on, since God had rejected him, and Samuel could have met him only as messenger and prophet of God. From this also we see that Saul's kingship, though still one *de facto*, yet from this time lost its theocratic relation. God's ambassador was recalled from him; the intercourse of the God of Israel with Saul through His Spirit came to an end, because Saul, sinking step by step away from God, had by continued disobedience and increasing impenitence given up communion with God.—In keeping with the above mention of Samuel's fervent, continued prayer for Saul is the statement: "For Samuel mourned for Saul;" this was the *human* sorrow for this highly-gifted, highly-favored, and hopelessly-sunken man; then follows the deeply pathetic statement: "The Lord repented, etc.," this was the *divine* sorrow over the loss of this chosen instrument.

HISTORICAL AND THEOLOGICAL.

1. When the Scriptures speak of God's *repentance, anger, zeal*, and the like, ascribing to Him human affections and dispositions, and consequently changes, we cannot regard these anthropopathisms as *merely* figurative statements; these representations, after leaving out the ungodly human element, as Nitzsch (*Syst.*, § 79 A. 2) remarks, have "realness and validity; it is not a human, but a divine movement that is spoken of, and we must therefore deny that it is sinful and passionate, but not that it is efficient and true." The anthropopathic representations set forth a real relation of the living God to man who bears His image, only described from a human standpoint. They are the means of maintaining vigorously and effectively the thought of the living God and His real relation to man, and of saving it from being dissipated in abstractions. Kling admirably says on the two passages in point in this chapter (Art. "Reue" in Herzog): "The latter (ver. 29 "he does not repent") refers to the firm, irrevocable resolution to give the kingdom to a better man; the repentance (ver. 11) looks to the fact that Saul, an humble man when he was called and fitted to discharge his duty in faith and obedience, was now changed, exalted himself in his office, would be his own master, and, setting aside God's express command, followed his own pleasure. Thus he showed himself no longer

fit to be king in Israel, God's people, and the divine will, which made him king, changed to the opposite,—a repentance which betrays no mutability in God, but rather reveals His constancy alongside of the mutability of man, His unvarying will that the humbly obedient shall be king in Israel."

2. *Persistent impenitence* towards the holy and righteous God, as it is exemplified in Saul, has its deepest ground in the unwillingness to subordinate one's own self, especially one's own will to the holy will and the gracious will of God. It leads to hypocrisy, which seeks to cover its own wrong with works of external piety, or lays the blame on outward circumstances and other men. Before the irrefragable self-revelation of the holy and righteous God the impenitent man, despite his concealing lies and hypocrisy, must ever reveal new hidden sins, ever involve himself from step to step in new sins, till the deepest depth of his sinful heart is displayed in self-seeking, self-love, and self-will; and if the sinner will not even then humble himself and take refuge in the grace of God, there comes the judgment of inner hardening, by which the man becomes insusceptible to the influences of God's Spirit and word, and incapable of turning to God, since the will confirms itself in permanent opposition to God; the end is the divine judgment of rejection. See the separate steps of this process in the Exposition of the Section.

3. The word: "*Obedience is better than sacrifice*" is the refutation of a twofold error: 1) that man can gain God's approval by outward works, apart from a spirit of true obedience in which heart and will are given up and subjected to Him; 2) that man can by such works absolve himself from the performance of moral duties, and escape the guilt and punishment of his disobedience to God.—This declaration further indicates the true relation between the ceremonial law and the moral law. The holy usages of the former, especially sacrifices, do not occupy towards the demands of the latter the relation of the Outward to the Inward. "Every ceremonial law is moral; the outward act is never enjoined but for the sake of the inward thing, what it pictures—represents. Never is there body without spirit. But the fleshly sense would have none of the spirit, and laid hold solely of the body, which thus isolated became a corpse." Hengst. *Einkl. zu Ps. l.* That word contains the principle of and lays the foundation for the position which the prophetic Order (after Samuel's example) takes towards the sacrificial worship and the fulfilment of the ceremonial law in general. Not the offering absolutely is rejected, but the outward work without the root of love to God (Deut. vi. 5) and of the obedience whence alone it can spring as fruit well-pleasing to God. On the relation between the teaching of the Mosaic law and this prophetic doctrine (which dates from this word of Samuel) of the necessity of the sacrifice of a pious heart and an humbly obedient will in contrast with external service according to the prescriptions of the ritual law, Oehler (Herz. XII. 228) says: "The prophets, by bringing out the difference between the ritual and moral laws, and by declaring the merely outward service to be in itself worthless—and valid only as the expression of a godly will,

merely logically developed Mosaism, which indeed commonly puts the moral and the ritual, the inward and the outward immediately *side by side*, but therein indicates not unclearly the sense and aim of its teaching, partly by basing all laws on the divine elective grace and the divine holiness, partly in the fact that even the ritual ordinances of the Law every where display a spiritual meaning, and thus awaken a dim conception of moral duties. On the other hand, Prophecy by inserting in its pictures of the Messianic times essential features of the old ceremonial, shows that it holds fast the divine significance and warranty of the ritual law."

HOMILETICAL AND PRACTICAL.

Ver. 1. BERLENE. BIBLE: Although Saul was rejected by God on account of his disobedience, yet God left him still king, so that he was bound to carry out the will of God.—[HENRY: Samuel plainly intimates that he was now about to put Saul upon a trial, in one particular instance, whether he would be obedient to the command of God or no. And the making of this so expressly the trial of his obedience, did very much aggravate his disobedience.—GILL: And whereas he had been deficient in one instance before, for which he had been reprov'd [chap. xiii.], he suggests that *now* he should take care to observe and do, particularly and punctually, what should be enjoined him.—TR.] It is impossible to be truly a king and to rule in the church, if one does not yet know the voice of the Lord, and cannot distinguish it from the voice of reason and nature.

VERS. 2, 3. STARKE: God's judgments, though they come slowly, yet come certainly and at the right time (Exodus xxxii. 34).—[HALL: He that thinks, because punishment is deferred, that God hath forgiven or forgot his offence, is unacquainted with justice, and knows not that time makes no difference in eternity.—TR.]—SCHLIER: When God the Lord commands such a war of annihilation, then this is no war of human vengeance; still less is it an ambitious war of conquest—but it is a judgment of divine wrath.

Ver. 6. CRAMER: We must beware of communion with the ungodly, that we may not be swept away with them (Rom. xviii. 4).—OSIANDER: God requites to the pious even their forefathers' good works and benefits, which they have done to their neighbor. Who then will say that it is vain to serve God (Mal. iii. 14).—SCHLIER: Thus does every good thing reward itself; nothing remains forgotten; often in later centuries the seed sown in an old past yet every where comes up gloriously, and children and children's children derive advantage from the good done by the fathers.—VERS. 8, 9. STARKE: Not what seems to us good are we to do, but what God will have from us (Jer. vii. 23). Avarice leads to great sins, especially to untimely compassion (1 Tim. vi. 10).—S. SCHMID: No one is more foolish than he who wishes to be wiser than God, and ventures to explain God's word and commandments according to what seems good to him.—Vers. 10, 11. "It repenteth me."—BERLENE. BIBLE: Such feelings must in the case of God be understood in a divine manner, and not as in the case of change-

able men in a human manner; they must be understood more in the effect than in the affection, of God's unchangeable righteousness, which moves Him to withdraw His special grace and to withhold His hand, the cause of every change that takes place among His creatures.—[GILL: Though God repented He made Saul king, He never repents of His making His saints kings and priests for Himself. His outward gifts He sometimes takes away, as an earthly crown and kingdom; but His gifts and callings which are of special grace are without repentance, Rom. xi. 29.—Tr.]

Ver. 12. OSLANDER: The lost sheep we must diligently seek, if perhaps they may be brought to the right way.—Ver. 13. [HENRY: Thus sinners think by justifying themselves to escape being judged of the Lord; whereas the only way to do that is by judging ourselves.—Tr.]—STARKE [from HALL]: No man brags so much of holiness as he that wants it (Lu. xviii. 11, 12).—[WORDSWORTH: Here is a proof that a man may be blinded by his own self-will, and that he may imagine that his own way is right, while it is leading him to the gate of death (Prov. xiv. 12; xvi. 25). It is not enough for a man to be approved by his own conscience; but it is necessary to regulate the conscience by God's Will and Word (Acts xxvi. 9; 1 Tim. i. 13).—Tr.]—Vers. 14, 15. S. SCHMID: God knows how to bring men's sins to light, however great the care with which they may be cloaked.—STARKE: Nothing remains concealed, and sooner than the sins of the ungodly should fail to be reported, the irrational creatures themselves must reveal them. [HALL: Could Saul think that Samuel knew of the asses that were lost, and did not know of the oxen and sheep that were spared? . . . Much less when we have to do with God Himself should dissimulation presume either of safety or secrecy. Can the God that made the heart, not know it?—Tr.]—Ver. 15. [From HALL]: It is a shameful hypocrisy to make our commodity the measure and rule of our execution of God's command, and under pretence of godliness to intend gain.—OSLANDER: Hypocrites will not come right out with the confession of their sin, but desire always to excuse and palliate it.—BERL. BIBLE: Beware of covering thy ungodly heart with the cloak of religion, and consider that the day is coming on which God will make manifest what is hidden in darkness and the counsel of men's hearts (1 Cor. iv. 5).—Ver. 16. S. SCHMID: We must not look to what hypocrites say of themselves, but to what God's word says of them.—BERL. BIBLE: Hold on! speak not many vain words to cloak and to palliate! The stitches do not hold. Happy he in whose spirit there is no guile (Ps. xxxii. 2). [SCOTT: The unhumiliated heart, however, will never be at a loss to excuse or palliate the most evident criminality; and it will always be necessary for preachers to drive sinners from their subtleties, to show them the malignity and aggravation of their offences, to silence their objections and excuses, and urge conviction upon their hearts, though the convincing Spirit of God alone can render the means effectual (Jo. xvi. 8, 11).—Tr.]

Ver. 20. CRAMER: That is the way with hypocrites, that they make themselves fair, and yet are not washed from their filthiness (Proverbs xxx. 12). They boast of their works, and

their hand kisses their mouth (Job xxxi. 27; Luke xviii. 11).—BERL. BIBLE: Saul makes his cause worse and worse, while he wishes to be guiltless, yea, even to be in the right towards God, as if he had executed every thing quite well, even after Samuel had already censured him and sought to arouse his conscience. It is accordingly not only a single sin, but many there come together. He contradicts the prophet, he denies that he has been disobedient; he makes light of his fault, even if any fault were granted, and throws it to and fro from himself to the people; he uses the service of God for a pretext and cloak of excuse, like a vile hypocrite who has little respect for God's omniscience. See what tricks corrupt nature can devise? How crafty it is in its concealment! How many kinds of subterfuges it employs to defend itself!—Ver. 21. OSLANDER: It is a horrible crime when any one wishes to cloak his avarice, disobedience and other crimes with religious devotion (Jo. xii. 4-6).—BERL. BIBLE: How many engaged in God's worship deceive themselves herein, who think it is enough to offer something temporal to the Lord, when meanwhile they are constantly maintaining their own disposition and their own will!—[SCOTT: When the Lord expressly says, "Thou shalt," and His rational creature dares to persist in saying, "I will not," whether the contest be about an apple or a kingdom—it is "stubbornness" and "rebellion"—a contempt of the commandment of God, and a daring insult to His majesty and authority.—Tr.]—J. LANGE: Even in the Levitical worship God always and chiefly looked to the inner (Ezek. vi. 6; Ps. li. 18, 19). My fellow-Christian! make thy Christianity then consist not in the outward but in the inward, and worship God in spirit and truth (Jo. iv. 24).—BERL. BIBLE: May we then take good care that even when we mean to render the Lord service or obedience, we yet beware of our choice and fancy, and follow only the traces of the divine will, and thereby escape from ourselves or break and tame our own will. Obedience is the mother-grace, the parent of all virtues. It makes the eye see, the ear hear, the heart think, the memory remember, the mouth speak, the foot go, the hand work, and the whole man do that, yea, that alone, which is conformed to the will of God. All these and other things are valuable only in so far as they agree with the will of God.

Ver. 23. S. SCHMID: It is a dreadful fault when one wishes to make light of gross sins. An honest servant of God represents the greatness of the sins according to the truth and prescription of the word of God.—TUEB. BIBLE: God rejects no one unless he is before rejected by Him.—BERL. BIBLE: It is impossible for him who is not obedient to God to lay any command upon men. That is what these words and the aim of God therein mean.—The authorities must not proceed according to their own will and notion, but in everything must take God's word and will for their rule.—If He does not drive them (the apostate rulers) from their position, like as He did Nebuchadnezzar, but leaves them ruling, as He also did Saul for a while, yet they are and remain rejected in His sight, and vainly write themselves "by the grace of God," when He Himself does not so acknowledge them.—[On vers. 22, 23, there is a sermon by Jeremy Taylor,

chiefly on rebellion, in which he uses singular arguments to justify religious persecution.—Tr.]

Ver. 24. OSIANDER: That is the way with hypocrites, that they do not outright and freely confess their sins, but push the guilt, as far as ever they can, from themselves upon others.—

Ver. 26. BERL. BIB.: Every one wonders that God, who is yet so full of compassion, does not forgive Saul, though elsewhere He never refuses forgiveness to any repented sin. But it is due to the fact that the longing after forgiveness in Saul proceeded from no such repentance as God had in view, but from a self-loving repentance, which had only its own advantage as aim. For he was not troubled that he had dishonored God, but was in fear that he might lose the kingdom.—

Ver. 29. OSIANDER: Although God, so long as we do not repent, does not change His threatenings, but certainly carries them into execution, yet if we earnestly repent and better our lives, He does repent of the evil which He had threatened to do us if we had gone on in sin (Jer. xviii. 7 sqq.); and such a change is not instability in God, but grace and goodness.

Ver. 30. BERLENBURGER BIBLE: "Honor me, I pray thee." That shows what he is mainly concerned about (Jno. v. 44; xii. 43); loss and shame he would like to escape, and as he cannot deceive God, he wishes to deceive men by the appearance of God's favor.—

WUERT. BIB.: Hypocrites bewail and lament in their repentance only the chastisements they have to suffer, and not their sins; they seek only their own, and not God's honor (1 Kings xxi. 27).—

[S. GREGORY (in WORDSWORTH): If Saul had been really penitent, he would have prayed to be humbled, rather than to be honored.—W. M. TAYLOR: There came to the son of Kish a tidal

time of favor, which if he had only recognized and improved it, might have carried him not only to greatness, but to goodness. But he proved faithless to the trust which was committed to him, and became in the end a worse man than he would have been, if no such privileges had been conferred upon him. . . . As his life wore on, the good features in his character disappeared.—Tr.]—Ver. 33. S. SCHMID: Although the right of retaliation has no place in personal

revenge, yet it is righteously exercised in public judgments (Lev. xxiv. 20). To execute God's strict judgment with a spirit free from all thirst for vengeance, is no barbarity.

J. DISSELHOFF on vers. 1-21. *The fall of King Saul* shows: 1) How unrepented and only white-washed sin at the first severe temptation breaks out as manifest and criminal self-seeking; 2) How this self-seeking is so blinding as to tell itself and others the lie that it is a labor for the Lord.—*The same* on vers. 20-23. *Sacrifice or obedience?* 1) A sacrifice which lacks obedience of heart is an abomination in the sight of God; 2) Where obedience of heart is, there is also the true sacrifice, well-pleasing to God.—*The same* on vers. 23-31. *Beware of a Saul's confession.* That you may do this, it is necessary to know two things: 1) What a Saul's confession is; 2) What a Saul's confession works.

Vers. 1-11. *God's curse and blessing*: 1) Long delayed, but not revoked; 2) At last fulfilling itself according to God's truth and righteousness.

Vers. 22-3. *Sacrifice and obedience*: 1) Sacrifice without obedience (worthless in the sight of the Lord, perilous for men); 2) Obedience the best sacrifice (on what ground, with what blessed result).

Vers. 10-31. *Seeming repentance before the Lord*: 1) How it conceals from the Lord the root of sin in the heart; 2) draws the garment of self-righteousness over sin; 3) thereby leads from sin to sin; and 4) drives on towards the judgment of hardening and rejection.

[Ver. 11. *The Lord repented*: 1) in what sense, 2) for what reasons, 3) with what results. (Comp. "Exeg." on vers. 11 and 29, and "Hist. and Doct.," No. 1).—Ver. 11. Praying in vain.—Vers. 11, 16. Grieving, but faithful.—Vers. 12, 13. The glory and the shame of Saul—his victory, his disobedience, his efforts to hide and palliate his offence. (This would embrace nearly the whole chapter).—Ver. 20-1. Eclectic obedience.—Ver. 23. The rejecter rejected. Comp. Rom. i. 24, 26, 28; John iii. 18, 19.—Ver. 27. Clinging to the religious teacher, while not clinging to religion.—Vers. 30-1. Worshipping to save appearances.—Ver. 32. To be without fear of death is not proof of preparation for death.—Tr.]

THIRD DIVISION.

THE DECLINE OF SAUL'S KINGDOM, AND THE ELEVATION OF DAVID. FROM
SAUL'S REJECTION TO HIS DEATH.

CHAPTERS XVI.—XXXI.

FIRST SECTION.

Early History of David, the Anointed of the Lord.

CHAP. XVI.

I. Choice and Anointing of David as King through Samuel. Chap. XVI. 1-13.

- 1 AND the Lord [Jehovah] said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite, for I have provided¹ me a king among his sons. And Samuel said, How can I go? If Saul hear it, he will kill me. And the Lord [Jehovah] said, Take an heifer with thee, and say, I am come to sacrifice to the Lord [Jehovah]. And call Jesse to the sacrifice,² and I will show thee what thou shalt do; and thou shalt anoint unto me him whom I name unto thee. And Samuel did³ that which the Lord [Jehovah] spake, and came to Bethlehem. And the elders of the town [city]⁴ trembled at his coming [went tremblingly to meet him], and said, Comest thou peaceably [in peace]?⁵ And he said, Peaceably [In peace]; I am come to sacrifice unto the Lord [Jehovah]; sanctify yourselves, and come with me to the sacrifice.⁶ And he sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass, when they were come, that he looked on Eliab and said, Surely the Lord's [Jehovah's] anointed is before him. But [And] the Lord [Jehovah] said unto Samuel, Look not on his countenance [appearance],⁷ or [nor] on the height of his stature, because [for] I have refused him; for the Lord [Jehovah] seeth⁸ not as man seeth, for man looketh on the outward appearance, but the Lord [Jehovah] looketh on the heart. Then [And] Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord [Jehovah] chosen this [him]. Then [And] Jesse made Shammah to pass by. And he said, Neither hath the Lord [Jehovah] chosen this [him]. Again, [And] Jesse made seven of his sons to pass before Samuel. And

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 1. Literally "seen." For similar use of רָאָה see Gen. xxii. 8; Deut. xxxiii. 21.—Ta.]

² [Ver. 3. Chald. has "sacrificial meal" perhaps simply as a connected fact, perhaps to avoid apparent infringement on priestly functions. Vulg. has *victimam*, other VSS. as Heb.—Ta.]

³ [Ver. 4. Sept.: "all that the Lord spake to him."—Ta.]

⁴ [Ver. 4. It is better to give a uniform rendering to תָּוָה, the distinction between "town" and "city" not being found in Heb.—Ta.]

⁵ [Ver. 4. Literally: "is thy coming peace? and he said, peace." Sept. inserts at the end of the verse the words "O Seer."—Ta.]

⁶ [Ver. 5. Sept.: "and rejoice with me to-day," probably a free reference to the festive character of the sacrificial meal; so Chald. has "meal" instead of "sacrifice."—Ta.]

⁷ [Ver. 7. תָּוָה, Sept. *εἶδος*, Erdmann "*gestalt*," properly the whole personal appearance. Vulg. *vultus*, whence perhaps Eng. A. V. Luther, "*gestalt*."—Ta.]

⁸ [Ver. 7. These words wanting (but understood) in the Heb., are found in the Sept. "God seeth," and are for clearness better retained. Chald. and Syr. omit as Heb.; Vulg. supplies the words: *ego judico*.—Ta.]

- 11 Samuel said unto Jesse,* The Lord [Jehovah] hath not chosen these. And Samuel said unto Jesse, Are here all *thy* children [the young men]? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said
- 12 unto Jesse, Send and fetch him, for we will not sit down till he come hither. And he sent and brought him in. Now [And] he was ruddy,⁹ and [om. and] withal of a beautiful countenance [with beautiful eyes withal], and goodly¹¹ to look to
- 13 [at]. And the Lord [Jehovah] said, Arise, anoint him, for this is he.¹¹ Then [And] Samuel took the horn of oil, and anointed him in the midst of his brethren. And the Spirit of the Lord [Jehovah] came upon David from that day forward. So [And] Samuel rose up and went to Ramah.

* [Ver. 10. Sept. (Vat. but not Alex.) omits "unto Jesse," perhaps (Wellhausen) because Jesse was supposed not to know Samuel's purpose. In ver. 6 Samuel's "said" is equivalent to "thought."—Ta.]

⁹ [Ver. 12. This word אֲדָמָה is found only here, 1 Sam. xvii. 42 and Gen. xxv. 25, and in the two last passages seems to refer to the color of the skin. The ancient VSS. do not decide. Chald. and Syr. use same word here as in Gen. xxv. 25; Vulg. *rufus*, Sept. *ρυθρὸς*. Some moderns render "red-haired." Levy renders the Chald. "red-eyed."—Ta.]

¹¹ [Ver. 12. Sept.: "goodly in appearance to the Lord," and "for he is good," to preserve the moral aspect of the act in reference to ver. 7.—Ta.]

EXEGETICAL AND CRITICAL.

Ver. 1, exhibiting Samuel in deep grief for Saul, connects itself immediately with xv. 35. We find him here in the same sorrow in which we left him. Samuel mourned for Saul in view of the great gifts of grace which he had received, but had nullified and lost by his disobedience and impetuosity, in view of the Lord's honor, which he had violated, and in view of the people, for whom he had by his conduct turned God's blessing into a curse. Samuel's grief was an expression of the same love which drove him to intercession for Saul and at the same time filled him with holy anger (xv. 11). It was sorrow for Saul's rejection, but there was not (Brenz, Tremellius) connected with it prayer for the restoration of Saul to his former relation to God and for the renewal of his kingdom, of which nothing is said.—The question: *How long?* contains a divine reproof, indicating (so the words: "seeing I have rejected him from being king over Israel") that Samuel by his deep, long-continued grief over Saul's condition (a lamentable one under all circumstances and evermore) was out of sympathy with God and God's decrees and ways, which are clearly announced in these words and in xv. 35. Calvin: "The excellent prophet here displays something of human weakness. Samuel here looked on a vessel made by the invisible hand of God Himself utterly broken and minished, and his emotion thereat shows his pious and holy affection,—yet he is not without sin; not at all that the feeling is evil, but because it is excessive." From his own sad thoughts and feelings Samuel is directed through the Spirit of the Lord to the thoughts and the will of the Lord in respect to the Theocracy, as organ of which Saul is rejected. [Comp. the similar dealing with Elijah, 1 Ki. xix.—Ta.]. The Lord commands him to enter into His ways, which are to lead to the choice and consecration of another as instrument of the royal authority of God over His people. The divine command is: *Go and anoint one of the sons of Jesse the Bethlehemite, whom I have chosen to be king over Israel.*—This command presupposes an exact acquaintance on Samuel's part with Jesse and his house, and the presence in his

family of the conditions necessary for the theocratic kingdom. That the family was a *wealthy* one is certain from ver. 11. That true *godliness* and piety reigned in it appears from Samuel's acquaintance and intercourse with it, and the sacrifice which he held in the house.—Ver. 2. Heretofore Samuel had grieved for Saul—now he fears him: *How can I go? if Saul hear it he will slay me.*—This protest against the plain direction of the voice of God rests naturally on the fact that Saul was still, notwithstanding the divine sentence of rejection, rightful king of Israel, and would regard the designation of another to the office (if it could not be kept concealed from him) as an act of treachery and revolt, even though Samuel should plead the divine command in his justification. "He will kill me,"—to explain these words, therefore, we need not suppose that the evil spirit had already driven Saul to madness. Even if that were the case, Saul might in his seasons of quiet also resolve to slay the betrayer of the kingdom.—This fear of Samuel is overborne by inspired direction as to what he is to do to conceal the act; he is to go to hold a sacrificial feast, and so announce himself. This divine command supposes that Samuel did not confine his circuits to certain holy places (vii. 16) where the people appeared in large numbers, but visited other places to hold public divine service, and that Jesse consequently could not be surprised at his appearing in Bethlehem for such a purpose. *Berl. Bib.*: "People must have been accustomed to Samuel's coming to this place and the other to sacrifice, which was very proper for a prophet, especially at the time when Shiloh was desecrated." This throws a new light on Samuel's combination of priestly work with prophetic.—No shade of untruthfulness rests on this command. As Saul's anointing (x. 16) was concealed, so David's anointing also is, according to the divine will, yet to remain a *secret*. Samuel was to keep this secret. Its concealment behind the sacrifice was not a lie.* Calvin: "It is to be observed that he practiced no simulation, but said what was true, namely, that he had come to sacrifice; but he put fraud on no one, he deceived no one, he

* [On the obvious political reason for this secrecy see *Bib. Comm.* and Wordsworth in *loco*.—Ta.]

used no bad arts, but conformed to the divine command, because it was not meet to publish God's design, when as yet God wished it to be concealed;—here lurked no falsehood, and the end was good, unconnected with fraud or treachery, but God wished David's anointing to be carefully kept as a secret deposit, so to speak, and a pledge."—Ver. 3. The performance of the divine commission in the sacrificial feast. *Three directions* are to be distinguished: 1) Samuel is to invite Jesse to the *sacrificial meal*; it is a slain-offering (זֶבַח) that is spoken of, with which was connected a feast; he is to be associated with Jesse in the feast in the narrower circle of the family. "Call in the sacrifice" is *construct. prœgn.* for "call to take part in the sacrifice." 2) Samuel is to await *direction from above*. "I will tell thee what thou shalt do." This exhibits the specifically divine factor (of which Samuel is to be organ) in the choice of the new king of Israel; 3) He is to *anoint* as king him whom God shall name.—Ver. 4. *And Samuel did, etc.* The troubled condition of soul which could not accept God's thoughts and ways disappeared before the strict *obedience of the will*, which bowed before the Lord's will. The elders of Bethlehem came tremblingly to meet him with the question: *Comest thou in peace?* (The Sing. זָכַר "said," because one spoke in the name of all. Comp. Judg. viii. 6; Num. xxxii. 25). This question does not mean "Has a *misfortune* occurred, as the cause of thy coming?" nor does it express fear of punishment for some special misdoing (in the pillaging) in the Amalekite war, but it is the involuntary utterance of the fear which Samuel's sudden, unexpected appearance produced; for though he no longer formally held the office of judge, he yet appeared here and there (as formerly in his judicial circuits) to make unexpected visitation and exercise his watch-office as prophet. On such occasions it was his principal care to administer earnest rebuke, and to remove the evil that he found. To this refers the fright of the elders at meeting him, and the question whether he came in peace or for good?—Ver. 5. He answers the question in the *affirmative* and so quiets the Bethlehemites, declares the purpose of his coming to be to institute a sacrifice for the people of Bethlehem, and directs them to *sanctify themselves* and take part with him in the *sacrifice*. The "*sanctifying*" means the consecration of the person to the service of God by washing the body and putting on clean garments as symbol of the cleansing of the soul for communion with the holy God. Comp. Gen. xxxv. 2; Ex. xix. 10, 22. (The same pregnant construction here as in ver. 3). While directing the elders to take part in the offering, Samuel gives a special invitation to Jesse and his sons (by the same direction, to sanctify themselves) to partake of the sacrificial meal with him. [It is to be observed that the Heb. text here makes no difference between the invitation to Jesse's family and the general invitation to the elders. The Sept. and the Chald. make the former refer to the sacrifice and the latter to the sacrificial meal. It seems that there was a special meeting with Jesse and his sons, but it is not so stated in the text. After ver. 6, indeed, nothing more is said of the sacrifice, the narrative taking

this for granted, and going on to the main occurrence.—Tr.].—After the ark was removed from the Tabernacle and Shiloh had thus ceased to be the place of worship and sacrifice for Israel, there were several places where altars for sacrifices were erected. The offering of the sacrifice is here to be put after ver. 5, and not (Then.) after the words "in the midst of his brethren" ver. 13, for the "coming" in ver. 6 refers to the feast, as appears from the words in ver. 11, "we will not sit down," and from the general connection. Samuel *thought* (lit., said) that Jesse's eldest son, *Eliab*, was surely the *Lord's anointed*.—Ver. 7. The difference is sharply stated between the divine thoughts and human judgment according to human standards. The *voice of God* inwardly teaches Samuel *two things*: 1) in respect of Eliab's person, he is not to infer from his imposing exterior that he was the chosen of the Lord. With this humbling correction, which connects itself with vers. 1, 2, he is taught 2) a general truth respecting the difference between divine and human modes of thought and judgment: *Not what man sees*—to which we must supply the words "*sees the Lord*." This ellipsis is not so hard as to require us to suppose (Then.) that these words have fallen out of the text. The thought naturally fills itself out from what precedes. The ground of the truth, that *human judgment and divine judgment are not the same* but different, is now declared.—*For man looks on the eyes, but the Lord looks on the heart*, that is, man judges according to the outward appearance,—the expression "the eyes" is not (with Sept.) to be exchanged for "countenance," but to be retained as signifying the outward appearance, which concentrates itself in the eyes, in contrast with the *heart* or the centre of the inner life, whence springs man's will and his whole spiritual frame. Not according to the agreeable appearance which commends itself to the eyes, but according to the moral worth hidden in the depths of the heart, according to the disposition of soul that pleases Him does the Lord judge, who proveth the heart and the reins.*—Ver. 8. The same decision is announced with reference to the second son, Abinadab. And so ver. 9 as to the third, Shammah. Thus Jesse made seven of his sons pass before Samuel. But Samuel's decision, according to the voice of God within him, is always negative. The "he said" in vers. 8 and 9 refers to Samuel, and = "he thought." We are, therefore, not thence to suppose that Samuel had communicated to Jesse the object of his mission. It is not till ver. 10 that the words "to Jesse" are added, expressly indicating an address of Samuel to him: the Lord hath not chosen these. It does not, however, follow, even from these words, that Samuel made Jesse a sharer in the divine secret. According to the following narrative none of the family (David's father and brothers), know anything of David's high destiny. That address to Jesse is merely a negative declaration that the divine selection, with which Samuel was concerned, and which in the absence of express intimation of its nature, might refer to the prophetic office, rested on none of these seven sons. Samuel's word was by reason of its indefiniteness a

* [See Ps. vii. 9; 1 Chr. xxviii. 9; Luke xvi. 15.—Tr.]

riddle, whose solution Jesse was to attain only from the following development of the history of his youngest son.—Ver. 11. To Samuel's question whether these are all the young men, Jesse answers that the youngest yet remains.* The prophet of the Lord is not satisfied with the presentation of the seven sons; he bids the father send for the youngest, before they sit down to the sa-

crificial meal. וַיֵּשְׁבִי = "we will not surround," namely, the table, we will not sit around it to eat till he come. So De Wette, Ewald, Maurer. The explanation: "we will not turn about, namely, to proceed to something else, but will remain here waiting" (Then., Bött.) does not suit the situation as given by the context.—Ver. 12. David's appearance, *ruddy*, of the color of the hair, red hair being regarded in the East (as contrasting with the usual black color) as especially beautiful. $\text{וְיָ$ (as xvii. 42; Eccles. ii. 16) used adverbially = "at the same time," "*withal*," *beautiful of eyes and good, pleasing in appearance*. In this youngest son were united the beauty of the oldest, and that which is well-pleasing to the Lord, what "the Lord looks on," a heart and mind after the will and good pleasure of the Lord (ver. 7). And so the divine decision is announced to Samuel: **Arise, anoint him, for this is he.** He is thus freed from all doubts and suspicions. Sure of his course, Samuel (ver. 13) performs the ceremony of anointing David (the object and meaning of the act being still an enigma to Jesse and his other sons) *in the midst of his brethren or from among* [Germ. *unter*] his brethren; the Heb. preposition (מֵיְיָ) may mean either. Thenius adopts the latter on the ground that the brothers had gone away, but this is not required by the narrative. Samuel's words in the second half of ver. 11 rather imply that they were all there. [Abarbanel and Philippon also adopt this view of the word, "among" his brethren, that is, "he alone of his brethren," because this better explains their after ignorance.—Tr.]. In any case the special significance, which God designed this anointing to have, was hidden from them. Anointing was always a symbol of the divine impartation of the Spirit from above on the Anointed. The impartation began immediately for David: **The Spirit of the Lord came upon David from that day forward.**—This could not have happened, if the religious-ethical conditions had not been present in David's heart. This impartation of the Spirit was (along with the general gift of the divine Spirit) the special endowment with gifts and powers for the special theocratic royal calling, to which David was chosen and consecrated by this anointing according to divine decree and will. The word "from that day forward" denotes the continuity of the impartation of the Spirit to David's inner life, and indicates its unbroken development under the guidance of the divine Spirit to full fitness and capacity for the royal calling. Keil properly calls attention to the fact that nothing is here said of any explanatory word of Samuel touching this point, as in Saul's anointing, chap. x. 1. Whether David

was now informed by Samuel of the meaning of the act is uncertain. Most probably he was not informed, since it was performed in the presence of the brothers, and its object was (according to the will of God) to remain concealed from them and the people. [It seems likely that a royal destiny for David would be the last thing in the minds of his brothers, for his higher intellectual and spiritual gifts were apparently at this time unknown to them. Gradually the course of events led them and the people (so Abigail xxv. 30) and probably Saul (xxiii. 17) to look on David as Saul's successor, and David would receive intimations concerning his destiny from Samuel. There is, therefore, no serious difficulty in understanding the silence of the brothers in the succeeding history.—Tr.]. **Samuel went to Ramah.** That David was in constant communication with him (and perhaps with the prophetic school there) is quite certain from the following history. Comp. xix., xx. sq. In this intercourse with the prophet of the Lord he learned the meaning of Samuel's enigmatical act, and, under the progressive occupation and enlightenment of his inner life by the Spirit from above, received the knowledge of the duties of his royal calling and the preparation to fulfill them. For the present his election and anointing to be king of Israel remained a divine secret.

HISTORICAL AND THEOLOGICAL.

1. The affairs of the kingdom of God go their way without break or halt according to God's high thoughts and decrees, though human sin and its attendant judgment (as in Saul's case), or human weakness (as in Samuel's immediate grief for Saul) may seem to hinder the plans of the divine wisdom. "In the history of Israel the concealing curtain of human purpose and action is lifted, and the thus unveiled, all-moving and all-guiding hand of Him of whom it is written, 'He worketh all things according to the counsel of his own will' (Eph. i. 11), appears therein" (F. W. Krummacher, *David*, p. 1). But it is also precisely by human sin and foolishness that the history of God's kingdom under the guidance of the divine wisdom and providence receives new occasions and impulses to wider and higher development according to the aims which God sets before Himself.

2. Samuel's grief for Saul, transgressing the bounds set by God and thus displeasing to Him, is easily explicable psychologically not merely from natural human feeling, but also from Samuel's theocratic calling and prophetic official interest. Considered from this point of view also it is not in conflict with Samuel's immovable prophetic opposition to Saul and his sentence of rejection, but is at the same time the most striking refutation of the false conception of Samuel's relation to Saul in this prophetic-judicial bearing towards him, which makes the latter a pitiable sacrifice to priestly jealousy and one-sidedness (see the literature in Winer, to which is to be added M. Dunker, *Geschichte des Alterthums* I.).

3. The concealing of the truth, when there is no design to deceive, when its utterance is required by no duty, and when the interests of the moral order of the world and of the kingdom of God are

* [In 1 Chr. ii. 13-15 only seven sons of Jesse are mentioned; one may have died in youth. The Syr. and Arab. write Elihu (1 Chr. xxvii. 18) as seventh and David as eighth.—Tr.]

in no wise injured, is far from being untruthfulness, much less falsehood; it is rather duty and obedience to the divine will.

4. The *beginnings* of David's theocratic life, as they present themselves in his election and calling to be king of Israel, have their *roots* (when we look back in the light of the divine history of revelation) in the consecrated ground of a family in Judah distinguished in history for piety and godliness, which belonged with its traditions to the shepherd-city of Bethlehem. The family whence Jesse sprang was from the beginning one of the most prominent in the tribe of Judah. One of its ancestors, Nahahon, stood at the head of the whole tribe in the march through the wilderness (Ruth iv. 20; Num. i. 7; ii. 3). "How remarkably the noblest and loveliest theocratic piety was nourished in this family, even in the degenerate times of the Judges, appears in the history of Ruth and Boaz; the latter a type of theocratic integrity, the former a truly consecrated flower of heathendom turning longingly to the light of divine revelation in Israel" (Kurtz in *Herz*, III., 299). Jesse, the son of Obed, was the grandson of this Boaz. His intimacy with Samuel speaks for his piety and that of his family. David was the noblest scion of this family, far excelling his brothers (vers. 7, 10) in heart-piety and theocratic feeling. His posture of heart, which stood the divine test and was well-pleasing to God, was the fruit of the piety of his father's house, whence sprang the humble, consecrated disposition* in which, after his anointing, he ripened more and more in soul under the guidance of God's Spirit to his high calling of theocratic royalty, coming by manifold experiences to a constantly clearer knowledge of this calling, and so guided by the Lord that not only the riddle of his dumb consecration was ever approaching solution, but also "from the course of events (connected with Samuel's former words to Saul) others, as Jonathan, and even Abigail, concluded that David was destined to be king, xxiii. 17; xx. 30" (v. Gerl.).—But also, when we look forward in the light of divine revelation, the early part of David's consecrated life contains many typical elements as factual prophecies or prefigurations of the future. His shepherd-life,† continued after he was anointed, in which on the *one hand* self-consecrated he immerses himself in the contemplation of God's revelation in nature and in His word, and on the *other hand* must be ready at any moment to meet the greatest dangers and exhibit boldness and prowess (xvii. 34-37), presents on these two sides types of his religious life as king, the Spirit of God developing on the basis of this double natural ground two sides of his character, which not merely co-exist, but are interwoven with each other: 1) *intensively* the innermost concentration and immersion of his thoughtful, meditative heart into the depths of God's revelation of His power, grace, and wisdom in nature, word, history, and into the depths of

the sinful human heart, whence sprang in his psalms partly the inspired praise of God with furtherance and deepening in every direction of the knowledge of God, partly advance in the knowledge of the natural grace-lacking condition of the human heart; 2) *extensively* his admirable energy and heroic courage in the life of conflict, which he had evermore to lead. In the hiddenness of his royal calling from the people, the gradual ripening of his inner life for his office and the lowliness of the sphere whence he was raised to the throne, he is a type of Christ who, sprung from him according to the flesh, and by the prophets called "Son of David" and "Sprout of Jesse" (Isa. xi. 1, 10), passes his holy youth in privacy, gradually develops therein for his Messianic calling, and then at the end of this divine-human development steps forth from the lowliness of a natural-human life as the king of Israel, who completes in his person and work God's revelations for the establishment of His kingdom on earth, and therein enters on the war of subjugation against the ungodly world. From David's quiet anointing in the modest family-circle at Bethlehem to be King David, up to the birth, in the obscurity of a stall at Bethlehem, of the "Son of David," the "King of the Jews," there is an unbroken series of divine revelations, the beginning and end of which are bound together by the descent of the Saviour of the world from the Tribe of Judah "according to the flesh." And as *heathendom* entered the principal line of the tribe of Judah (whence came Jesse's house and David) in three distinguished women,* thus sharing in the derivation of the Messiah from Jesse's family,—and so the impulse implanted (by the fundamental blessing, Gen. xii. 3) in the seed of Abraham towards union with heathendom, which takes mostly a thoroughly perverted direction in all Israel's early history, showed itself in this family (consciously or unconsciously) in a normal and truly theocratic way—so we see, at the end of this development of the kingdom of God in Israel which goes from Bethlehem to Bethlehem, heathendom approaching in Bethlehem the new-born king of the Jews (having a natural right in Him because of its natural God-ordained share in His incarnation) in order to pay Him its homage. [This last statement expresses a parallelism, not a typical relation. That certain heathen women accepted the God of Israel, and that certain heathen astronomers believed in the divinely-sent king of the Jews are both facts illustrative of the promise to Abraham, but we cannot call them type and antitype, since they express not an essential principle, but a concomitant phenomenon of the fact of redemption. So the numerous cases in which God raised His servants from low to high position (as in David's life) are illustrations of a mode of divine action, and thus parallel to our Lord's history, but the relation of the events in the Old and New Covenants is not that of type and antitype, since they express an incidental and not an essential spiritual principle. David, as prophet and king, is a type of the true prophet and king, and his experiences as a spiritual-minded man answer to the experiences of the man

* [That is to say, the instruction and example of his father's house was God's means of developing this disposition in him. Piety is never inherited, but is always the direct creation of the Holy Spirit of God (John iii. 6).—Ta.]

† [The care of the flocks, perhaps an honorable occupation in earlier times (Jacob, Moses), was in later times usually given to inferiors, as servants and younger children.—Ta.]

* [Tamar (Gen. xxxviii.), Bathab (Matt. i. 5), Ruth (Ruth iv. 13), to which some add Bathsheba (or, Bathshua), but this is uncertain.—Ta.]

Jesus; but we cannot apply the term typical (without an unworthy lowering of its meaning) to all the outward resemblances between their lives.—TR.]

5. The word: "Man looks on the eyes, God looks on the heart," like that other: "Obedience is better than sacrifice" (xv. 22) refers to the right condition of heart in a truly pious, humble disposition towards God the Lord. As we see clearly the difference between God's word and man's, between God's thoughts and man's, when Samuel says to himself "this or that one is the chosen one," and the Spirit from above says to his heart "no," and points him to one of whom he had not thought,—so we see according to their different standards the difference between divine and human judgment. The natural man judges according to the outward and visible; God, who proves and knows the heart and the reins (Ps. cxxxix. 1, 2; xlv. 22 [21]), judges according to the character of the heart and the direction of the will, according to the disposition of soul.

HOMILETICAL AND PRACTICAL.

Ver. 1. BERLENB. BIBLE: We may indeed have compassion upon every one who is wretched because of his sin; but when God's rejection is seen in continual hardening, that man must be given over to God's righteous judgment.—God demands in the souls He sets apart for Himself and for the guidance of others, such a dying to all things, that He does not allow them to regard any other interest than His, whatever reason may be alleged.—SCHLIER: The Lord reproves Samuel, who had indeed meant well, but had not thought rightly; even a Samuel had to subject himself to God's will, and with his whole mind and life send himself forward in God's ways.—Ver. 2 sqq. STARKE: Faint-heartedness and feebleness is found even in the best saints, Matt. viii. 26.—[HENRY: From this it appears 1. That Saul was grown very wicked. 2. That Samuel's faith was not very strong.—TR.]—S. SCHMID: In doubtful, trying and perilous circumstances it is best to ask God for counsel.—CRAMER: A wise man is silent until he sees his time; but a fool cannot wait for the time, Eccl. xx. 7; Eccl. iii. 7; Gen. xxvii.; Jud. xvi. 16.—J. LANGE: There is a great difference between an untruth, when one says what is false, and silence, when one prudently keeps to himself what it is not necessary for others to know, x. 15, 16.—[We are not bound to tell everything unless we profess to be so doing, or the person asking has such peculiar relations to us as to warrant his expecting it. From failing to distinguish between deception and concealment, some persons condemn concealment and many justify deception. See an excellent discussion, with particular reference to this passage, in THORNWELL'S "Discourses on Truth."—TR.]—BERL. BIBLE: Samuel speaks the truth, though he does not speak all the truth, but partly conceals and partly reveals, according to his present design.—Ver. 5. J. LANGE: So too the worthy appropriation of the atonement of Christ unto salvation must, according to the evangelical covenant of grace, be made with real inner purification, Isa. i. 16.—Ver. 6. S. SCHMID: Human wisdom, however great, may yet be easily deceived accordingly even the wisest men

must take care not to be too hasty in deciding.—Ver. 7. CRAMER: God looks not at the outward work, but at the heart, and judges according to what His eyes see, Isa. xi. 3; Acts x. 34.—BERL. BIBLE: Men decide only according to the appearance, and so are commonly deceived; but the Lord looks to the depths of the heart, its most delicate movements, and our character, which is all clear to Him, and better known than we are to ourselves, Ps. vii. 10; cxxxix.; Heb. iv. 12, 13.—True, deep-grounded humility of heart is the only "appearance" in man that pleases God (Isa. lvii. 15); to this He looks as the ground of all virtues, for in it His fear has place. But where there is hidden pride, the fear of God is easily neglected.—[W. M. TAYLOR: We must not undervalue attention to the symmetrical discipline of the physical frame. Yet muscularity is not Christianity, and bodily beauty is not holiness. The character, therefore, ought to be the principal object of attention.—TR.]—OSIANDER: Christians too must not be judged by the outward walk, since commonly, through the infirmities of their flesh, they have a bad appearance, while hypocrites, on the contrary, make a good show in their life, 2 Tim. iii. 5; Matt. vii. 15; Rom. ii. 20.—[This is true as regards a mere plausible exterior; but Christians should be judged by their actions, Matt. vii. 20.—TR.]—Ver. 9 sqq. S. SCHMID: God knows how to try, often and long, the patience of believers to their good, that He may confirm them in their faith and patience.—Ver. 11. God is wont to exalt the lowly, that they may always remember their lowliness, and not be proud, but glory only in God who has exalted them, 1 Cor. i. 27 sqq., 31. [SCOTT: Nor does He favor our children according to our fond partialities; but often most honors and blesses those who have been the least regarded.—TR.]—Ver. 13. CRAMER: Christians are temples and dwellings of the Holy Ghost, 2 Cor. vi. 19.—S. SCHMID: When we have done our duty as commanded by God, we have to leave the rest to God's government, Matt. x. 23.

Vers. 1-13. F. W. KRUMMACHER: Call and anointing of the shepherd-youth: 1) By what this was occasioned, 2) How it was performed.—[Ver. 7. HENRY: "The Lord looketh on the heart." 1. He knows the heart. 2. He judges of men by the heart.—TR.]—J. DISSELHOFF (*The History of King David*, 14 sermons): *The secret of the choice*: 1) The Lord does not choose those who by peculiar gifts of nature are distinguished above others, but 2) He chooses those who faithfully profit by the greater or less measure of God's grace which is granted them, 3) Who show this faithfulness by pure zeal and obedience in the labor entrusted to them, and 4) Those who even after some success in their labor do not boastfully press themselves forward, but remain in silent humility and quiet seclusion till the Lord brings them forth.

[Ver. 1. Remedies for improper mourning: 1) Submission to the will of God ("I have rejected him"); 2) Diligence in present work for God ("fill thy horn and go"); 3) Hope that God will bring a better future ("I have provided me a king").—Ver. 4. Why do men so shrink from religious teachers?—Vers. 6-12. Difficulty of selecting men for important positions: 1) Causes: a)

Intrinsic difficulty of properly estimating character. b) Management of partial friends. 2) Lessons: a) To avoid haste in deciding. b) To make diligent inquiries. c) To seek special Divine guidance.—Ver. 12. *The youth of David.* Handsome, energetic, brave, talented and accomplished, of good family, devout—faithfully pursuing an humble calling which developed manliness, and trusting God for the unknown future—O the glorious possibilities of youth! (Comp. KITTO, "*Saul and David*," p. 197 sqq., MAURICE, "*Prophets and Kings*," p. 38 sq.)—[Tr.]

II. *The Darkening of Saul's Mind by the Evil Spirit, and David's First Appearance at the Court of Saul as Harpist.*

VERB. 14-23.

14 BUT [AND] the Spirit of the Lord [Jehovah] departed from Saul, and an evil spirit from the Lord [Jehovah] troubled him. And Saul's servants said unto him, 16 Behold now, an evil spirit from God¹ troubleth thee. Let our lord now command — thy servants which [om. which] are before thee, to [and let them, or they will] seek out² a man who is a cunning player³ on a [the] harp; and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and 17 thou shalt be well. And Saul said unto his servants, Provide me now a man that 18 can play well,⁴ and bring him to me. Then answered one of the servants [And one of the young men answered] and said, Behold I have seen a son of Jesse the Bethlehemite, that is cunning in playing⁴ and a mighty valiant man and a man of war and prudent in matters⁵ and a comely person, and the Lord [Jehovah] is with 19 him. Wherefore [And] Saul sent messengers unto Jesse, and said, Send [ins. to] 20 me David thy son, which is with the sheep. And Jesse took an ass⁶ laden with bread, and a bottle [skin] of wine, and a kid,⁷ and sent them by David his son 21 unto Saul. And David came to Saul, and stood before him, and he loved him 22 greatly, and he became his armor-bearer. And Saul sent to Jesse, saying, Let 23 David, I pray thee, stand before me, for he hath found favor in my sight. And it came to pass, when the evil⁸ spirit from God was upon Saul, that David took an [the] harp, and played with his hand, so [and] Saul was refreshed, and was well, and the evil spirit departed from him.

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 15. The Heb. text here uniformly designates the source of righteous influence as "the Spirit of Jehovah," and the source of evil influence as "evil spirit," "evil spirit of God," or "evil spirit from Jehovah," the significance of the last preposition being obvious; except in ver. 23, where it is "spirit of God," and Sept., Chald., Syr., Arab. and Eng. A. V. there insert "evil;" in xix. 9 it is "evil spirit of Jehovah," and there Sept. writes "God," instead of Jehovah, Chald. and Eng. A. V. insert "from" before "Jehovah," and Arab. omits the divine name. Elsewhere throughout the Old Testament the Divine Spirit is called either "Spirit of God" or "Spirit of Jehovah."—Ta.]

² [Ver. 16. This clause is difficult in the Heb., and varies in the ancient VSS. Chald. follows the Heb.; Sept. takes עֲבָדֶיךָ as subject, omits אֲמַרְנָנוּ, and renders: "let thy servants now say before thee and seek," where "say" for "speak" is not tolerable (we should expect רָכַח instead of אָמַר); Vulg.: "let our lord command, and thy servants who are before thee will seek," where לַעֲבָדֶיךָ is made to qualify "servants" (so in Eng. A. V.), contrary to usage, which demands that it stand after a verbal conception; Syr. omits the speech of the servants in ver. 16, and goes on in ver. 18: "thy servants are before thee, let them seek." As the Heb. now stands, the words לֵב עֵבֶר must form a separate clause; but the construction is thus harsh. If we could omit לֵב (which, however, is sustained by all the VSS.), an easy reading would be given: "let our lord now command, and thy servants will seek."—The use of the second pers. suffix when the verb is in the third pers., though not the usual construction, occurs elsewhere, as 2 Sam. xiv. 11.—Ta.]

³ [Ver. 16. The participle, as complement of the verb "to know." See Ew., *Gr.* § 285, a, and Ges. § 142, 4.—Ta.]

⁴ [Vers. 17 and 18. Infin. as complement, Ges. § 142.—Ta.]

⁵ [Ver. 18. Or, "in speech," as in margin of Eng. A. V.; but "affairs" seems to suit the connection better.

Chald. "counsel," Vulg., Syr. and Erdmann "word." In Isa. iii. 3 לִשְׁכַּח is "enchantment," though the phrase is rendered by Jewish commentators "clever in discourse" (Philippeon). Comp. 1 Sam. xviii. 14.—Ta.]

⁶ [Ver. 20. Sept. "omer" or "homer" (אֹמֶר), on which Wollh. rightly says that bread was not reckoned by measure; he proposes to read a numeral here instead of אֹמֶר, since bread was usually counted by loaves.

But we may follow the ancient VSS., which render "ass-load of bread."—Ta.]

⁷ [Ver. 20. Fully: "a kid of the goats."—Ta.]

⁸ [Ver. 23. See note 1 on ver. 15.—Ta.]

EXEGETICAL AND CRITICAL.

Ver. 15. Observe the sharp contrast between the statement in ver. 13: "the Spirit of the Lord came upon David," and that which here immediately follows: **The Spirit of the Lord departed from Saul.**—The Spirit is meant which Saul received in consequence of his anointing, and by which he became *another man*, that is, a man full of great royal thoughts, courage of faith and inspiration. The cause of the departure of the divine Spirit from him, as given in the narrative, was his rejection by the Lord, and his persistent, impenitent pride and disobedience of heart towards the Lord.—*Berl. Bib.*: "No doubt Saul took his rejection to heart, and, instead of yielding humbly to God's righteous judgment and bowing beneath God's mighty hand, gave himself up to displeasure and discontent at God's holy ways, and was therefore given over to the power of an evil spirit, which vexed him and sometimes even drove him to madness."—**And an evil spirit from the Lord troubled him;** literally, fell upon him and frightened him (נִצְּלָהוּ). Pa. xviii. 5. The narrator means to describe Saul's condition as one of anxiety and terror, which was produced in him by an *evil spirit*. This spirit (called in ver. 23 also *the evil spirit*), is, according to the narrative, not the condition itself of gloomy melancholy and torturing anguish, but an objective power, which produced it. It is a wicked spiritual power, which came upon him as the opposite of the good, holy spirit which he had once possessed, and goaded him to rage and madness (xviii. 10, 11), finding its occasion in the conflict within his soul and in the passionateness of his nature, which, after the Spirit of the Lord left him, was unbridled. It came on Saul from the Lord; that is, the Lord gave him over to the power and might of this spirit as punishment for his disobedience and defiant self-will; for this reason this spirit is called in vers. 15, 16 "an evil spirit of God," and in ver. 23 simply "a spirit of God," that is, one that came from God. [It seems clear that the evil spirit here cannot be resolved into simple melancholy without doing violence to the narrative (so the demons of the N. T.). Reasons for melancholy and madness may be found in Saul's life and character (see the pathological and psychological aspects of his case treated by Kitto, Maurice, Krummacher, Ewald, and others), but over and above these the narrative speaks, as Erdmann says, of an objective spiritual wicked power, which had strange control over him. This possession by the spirit was in accordance with psychological conditions, yet distinct from them, and was controlled by the almighty God of Israel. We have here the proof of the belief in evil spirits by the Israelites many centuries before the exile, a belief very general, no doubt, though not as fully developed here as in "Job."—Tr.]—The servants of Saul speak of this cause of his mental condition in order (ver. 16) to counsel him to let them find a skilful harpist, that he may be healed by the strains of music of his suffering of soul. Saul having commanded this (ver. 17), one of the young men of the court (ver. 18) mentioned the son of Jesse, whom he himself knew. In order to induce Saul to call

him to court, he describes him at length, as not merely a harpist, but also what would especially recommend him to Saul, a *valiant man*, a *man of war*, an *eloquent man* [or *prudent*—Tr.], a *comely person, with whom the Lord is*. All these characteristics appear clearly in David's history; their combination in this description shows that the young man was well acquainted with him. His beauty of person has already been mentioned in ver. 12. He had showed his bravery and warlike spirit, if not in battle, yet in conflict with ravenous beasts for his herd (xvii. 34 sq.). His piety and communion with the Lord, the culminating point of the description, has already been referred to in vers. 12, 13. His eloquence is a new feature and characterizes the future psalmist.—Ver. 19. The message to Jesse to send his son to court.—Ver. 20. Jesse is soon ready. He sends his son with presents appropriate to a herdsman and countryman. From this it appears that it was still customary to bring presents as a sign of obedience and subjection, see on x. 4. The Heb. text, in spite of its difficulty, is to be retained; render: *an ass laden with bread.* אֶסֶדֶן, not, as Sept., אֶסֶדֶן, "since bread was not reckoned by measures" (Keil). Clericus: "an ass laden with bread, with a skin of wine and with a kid, so that David might have nothing to carry." Maur.: "an ass laden with bread," &c. Compare the ἀρῶν τρεῖς θύοντες (= τρεῖς θύοντες φάρμακον) [three asses of bread = a load of three asses] of the tragic poet Scaëbius.—Ver. 21. So David came to Saul and stood before him; that is, served him. Becoming fond of him, Saul retained him and placed him among his armor-bearers, entrusted him, therefore, with a military service, informing Jesse (ver. 22) that his son would remain with him.—Ver. 23. David's playing had the effect of relieving, freeing Saul from his suffering, so that he became well again; when he heard the music, the evil spirit departed from him. The power of musical sounds over Saul was such that his gloomy mood vanished. Many illustrations from heathen writers of the wholesome effect of music on the mind are given by Cleric, Grot., and Bochart, in the *Hieroz.* p. I., 1, II., c. 44 (I., p. 511 sqq. ed. Rosenmüller). [Bochart also inquires whether David's songs to Saul were sacred or secular (see Browning's poem "Saul"), and how music had power over the evil spirit. See Kitto, "Saul and David," p. 202 sq.—On the nature of the instrument which David used, the harp, kinnor, see on x. 5, and the *Bib.-Dictionaries* and books on Archaeology. Whether the kinnor was played with the hand or with a plectrum (either would suit the statement in ver. 23) is uncertain.—Tr.]

HISTORICAL AND THEOLOGICAL.

1. To be rejected by the Lord for continued disobedience and hardness of heart against the chastening and guidance of His Spirit, is identical with the departure from the heart of the Spirit of God, which can dwell and be efficient only where heart and will are turned to the light from above. But when the Spirit of God departs from the man, he is not simply left to himself, but, as Saul's example shows, his heart becomes the abode of the evil spirit. Theodoret: "Where the divine spirit departs, the wicked spirit comes in his place."

This should teach us to pray with David: Take not thy Holy Spirit from me." Man is governed either by the Spirit from above or by the spirit from beneath; there is no third course. For he is as little isolated in the invisible as in the visible world; he must be part of the organism of the one or the other of the invisible worlds; he belongs either to the kingdom of light or to the kingdom of darkness; he is guided either by the Spirit of the Lord or by the evil spirit, according as he decides for a permanent attitude of heart and direction of will to this side or that. But Saul's example teaches still more, namely, the divine causality in the position of the rejected man under the power of the evil spirit: He gives the apostate, reprobate man into the power of the evil spirit, permits the latter to control him; when man by continued conscious opposition to Him renders His Spirit inefficacious He righteously punishes him by giving him over to the evil spirit, who must serve God, and can do nothing except the Lord, who is almighty over all spirits, give him a field within the moral order of the world, in which, for the execution of His punitive justice, even the power of the evil one must be subservient to Him. Therefore the wicked spirit is here called a spirit "from the Lord."*—The consequence of the possession of the inner life by the evil spirit is not merely its sunderance and derangement (there being of necessity conflict partly between the divine nature of the soul and its indwelling ungodly inclinations and passions, and partly among these last themselves), but at the same time the filling of the heart with wicked thoughts, dark melancholy, and the spirit of hatred, the perversion and dedication of the natural noble gifts of the spirit and heart (so richly possessed by Saul) to the service of the kingdom of evil. But in all this there is presupposed as back-ground not a merely physical suffering, but a corresponding ethical determination of the inner life against God. "There is much suffering and melancholy which has its origin in purely bodily sickness; as soon as the sickness ceases, the melancholy also ceases. But there is also to-day much heaviness of mind, which has its ground in the kingdom of darkness" (Schlier).†

2. The counter-picture to Saul, who is controlled by the evil spirit, is David, under the guidance and discipline of the Spirit of God from his anointment on. His divinely-bestowed natural gift of poetry and music is not merely sanctified and consecrated by the Spirit of the Lord, but also powerfully developed and intensified, and by the Lord's ordination taken into the service of His merciful love; for this love is seen in that He makes David's art alleviate Saul's sufferings, and in the depth of Saul's soul makes the chords of the godlike man resound in the demon-possessed nature and drown its tones. The power to set forth the Beautiful as the Harmonious in music is a natural gift of God's grace, which, employed in the service of sin and of the kingdom of darkness,

robs music of its divine nobility and misuses it for the furtherance of the kingdom of evil in the human heart and in the world; but, on the other hand, (as in David's case), developed according to its God-implanted laws, and under the guiding discipline of God's Spirit, checks and expels the power of evil, rouses again the nobler feelings of human nature (created by and for God), and restores at least for a time the disturbed harmony of the life of the soul. David's harp playing before Saul is the prelude to the harpings and songs which flowed from the heart of the future royal singer.

3. With the beginning of his service at the court of Saul, David, under the wonderful guidance of God's hand, whence he had through Samuel received the royal anointing, enters on the path of inner and outer development till he ascends the throne. It was the way of external cultivation and preparation for the representative side of the kingdom by the experiences and knowledges which he gained at the royal court concerning all that pertained to the fulfilment of the royal calling, but also, what is far more important, a way of deep suffering, which must needs have served to try and tempt, but also to purify, prove and confirm him, and establish his inner life in communion with his God; from this school of suffering, whose experiences afterwards resound throughout his Psalms, he comes forth as a man who has been educated from shepherd-boy to king.

[Helps in the study of David's life: Chandler's *Life of David* (abounds in illustrations from classic antiquity, and is polemical against Bayle); Ewald's *History of Israel*; Stanley's *Jewish Church* (brilliant in description); Schlier's *Saul and Krummacher's David* (devotional); Stähelin's *David* (strictly scientific); F. D. Maurice, *Prophets and Kings of O. T.* (fresh and clear); Kitto's *Saul and David* (in *Daily Bib. Illust.*); W. M. Taylor's *David*, 1875 (excellent); Graetz, *Geschichte der Juden*; Apocrypha relating to David in Fabricius, *Codex Pseud. Vet. Test.*, Tom. I.; Legends concerning him in Koran, Suras ii., xxxviii.; Weil's *Biblical Legends of the Mussulmans*; Buring-Gould's *Legends of O. T. Characters*. See also Josephus, *Antiquities* VI. 8—VII. 15; Wilberforce's *Heroes of Hebrew History*; and Articles in the Dictionaries of Herzog, Smith, Fairbairn, and Ersch and Grube. Voltaire and Bayle deal with David's life in an unworthy spirit.—TE.]

HOMILETICAL AND PRACTICAL.

Ver. 14. CALVIN: As God grants His gifts richly to those who serve Him in the obedience of faith, so He withdraws them again from those who are slothful in employing them, that we may not believe God is under obligation to us. God does indeed distribute His gifts richly and abundantly, but He also demands from us the right use of them, that they may subserve His aims. Whoever, then, does not give back to God what He has received from Him, will certainly soon lose it.—CRAMER: He who will not let himself be ruled by the Spirit of God, drives it out; and where that is driven out, there is no third state possible, but the evil spirit goes in again, Luke xi. 23 sq.—Vers. 15, 16. SCHMID: We should have compassion even upon those who by their sins have

* [On the relation of the spiritual influence on Saul to the regenerating power of the Holy Spirit as taught in the N. T., see Hodge's *Theol.*, II., 660 sq. (especially 668).—TE.]

† [On the possibility of demoniac possession at the present day, and on the general subject of the power of evil spirits in the ancient and modern world, see Mr. R. S. Poole's Art. "Magic" in Smith's *Bib. Dict.*—TE.]

drawn on themselves God's chastisement, and should give them counsel as to how their case may be bettered.—[Ver. 18. David was a brave soldier and a famous musician. There is a very unwise notion abroad in America that to perform well on musical instruments is something *effeminate*. But the Hebrews thought not so, nor did the Greeks, nor do the Germans.—TR.]—Ver. 19. OSLANDER: God gradually, more and more, draws His people forward and exalts them; yea, He leads them by degrees from one ground to another even unto eternal life.—Ver. 23. CRAMER: Only God's word and believing prayer can drive out Satan with his assaults, Eph. vi. 17, 18.—SCHLIER: There is a wonderful power in song and the harp over the human heart; how much sorrow and anguish retreat before it—how much of the power of darkness is broken; where song and the harp dwell in the fear of God, there the power of evil spirits gives way, there the good spirits come, hell is silent, heaven comes down.—F. W. KRUMMACHER: We ask, "Did the harmonies banish the demon?" No! But the higher mood into which the king was brought by them sufficed at least to give the affliction less room for working on his mind, while against a full, clearly conscious life of faith on Saul's part, the power of the evil spirit would have been utterly wrecked.—SCHLIER: Thoroughly better would it have been for him if he had been converted—if he had earnestly repented. But of repentance Saul would know nothing; he let himself be cheered, but he would not turn about. If our sins give to the kingdom of darkness power over us, then we must repent. He who chooses to persevere in sin and cannot acknowledge his guilt, should not wonder forsooth if he finds no peace. Evil conscience, evil guest. No peace, nor any rest! But the word stands fast forever that the Lord makes the upright to prosper.—WUERT. SUMMARY: The mourning of this world and the heaviness proceeding from an evil conscience can be relieved

by no harping nor any diversion, if forgiveness of sins is not earnestly sought and gained, and the heart is not truly bettered.

Vers. 13-23. J. DISSELHOFF: *The anointing of the chosen one*: 1) Whom the Lord chooses for His servant, He causes before His work to be anointed with power from on high; 2) The anointing does not at once give the throne, but it first leads into lowliness; 3) The anointing does not annihilate natural gifts and powers, but sanctifies them and fits them for the service of the Lord.

Vers. 14-23. F. W. KRUMMACHER: *The harper*: 1) How David came to Saul; 2) What he experienced at the king's court.

Ver. 14. *Man is under the dominion either of the holy or of the evil spirit*: 1) Statement of this truth. 2) Indication of the opposite consequences in the two cases. 3) Application of the solemn warnings therein contained.

[Ver. 21. "And he loved him greatly." 1) Saul, with all his faults, a *loving* man. Comp. xxiv. 16. 2) David an eminently *lovable* youth. Some of the qualities which made him such are indicated in ver. 18: handsome, accomplished, brave and soldierly, prudent, pious. (Highly creditable to a youth to gain the love of old men.) 3) The Lord loved David, and caused his fellow-men to love him. Vers. 13, 18. Comp. Gen. xxxix.

Vers. 17-22. *Example of the young harper David*: 1) Improvement of youthful leisure a preparation for the work of life. 2) Something in itself unimportant often the providential occasion of great results. But note: a) It can only be the occasion; the causes must together be as great as the effect. b) There must be disciplined character, or occasions will be in vain. 3) A youth leaving home for scenes of temptation is safe if "the Lord is with him." (Comp. W. M. TAYLOR, *David*, Sermon III.)

ROBERT BROWNING's finest poem is on "Saul," depicting his madness, and the effect of David's harp and song.—TR.]

SECOND SECTION.

Saul's New War with the Philistines and David's Exploit with its Diverse Consequences for Him and for his Relation to Saul.

CHAPTERS XVII.—XIX. 7.

I. *The two Camps and Goliath's arrogant Challenge.*

CHAP. XVII. 1-11.

- 1 Now [AND] the Philistines gathered together their armies to battle, and were gathered together at Shochoh [Socoh], which belongeth to Judah, and pitched
- 2 between Shochoh [Socoh] and Azekah, in Ephes-dammim.¹ And Saul and the

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 1. This name is variously spelled in the VSS. Sept., Vat., *Ἐφεσδαμὶν* (omission of *s* and *r* for *d*), Ag. & *Ἐφεσδαμὶν*, Syr. *Opharsemin* (for *Ophasremin*, a common mode of inversion in Syriac writing of proper names, and *r* for *d*), Arab. *Pharsamin* (after the Syriac), Vulg. *Amibus Dommim* (confines of Dommim, a translation of the first part of the Heb. word). These readings establish the form in the text, which, however, appears in 1 Chron. xi. 13 as *Pae-dammim* (Sept. *Ἐφεσδαμὶν*, Syr. *Paei demayo* [*Paei*, or well of the waters], Vulg. *Pheudomim*, Arab. well of Bethlehem [after Syr.]), probably a shortened form of our word.—TR.]

men of Israel were gathered together, and pitched by [in] the valley of Elah
 3 [of the Terebinth], and set the battle in array against the Philistines. And
 the Philistines stood on a [the] mountain on the one side, and Israel stood
 on a [the] mountain on the other side, and there was a valley [the ravine
 4 was] between them. And there went out a champion³ out of [from] the camp
 of the Philistines, named Goliath, of Gath, whose height was six cubits and
 5 a span. And he had an helmet of brass [copper] upon his head, and he was armed
 with [clothed in] a coat of mail [corselet of scales]; and the weight of the coat
 6 [corselet] was five thousand shekels of brass [copper]. And he had greaves⁴ of
 brass [copper] upon his legs, and a target [javelin] of brass [copper] between his
 7 shoulders. And the staff of his spear was like a weaver's beam, and his spear's
 head⁵ weighed six hundred shekels of iron; and one bearing a shield [the shield-
 8 bearer] went before him. And he stood and cried unto the armies [ranks]⁶ of
 Israel, and said unto them, Why are ye come out to set your battle in array? am
 I not a [the] Philistine, and ye servants⁷ to Saul? choose you a man for you, and
 9 let him come down to me. If he be able to fight with me, and to [om. to] kill me,
 then will we be your servants; but [and] if I prevail against him and kill him,
 10 then shall ye be our servants and serve us. And the Philistine said, I defy the
 armies [ranks] of Israel this day; give me a man that we may fight together.
 11 When [And] Saul and all Israel heard these words of the Philistine, [ins. and]
 they were dismayed and greatly afraid.

II. David and Goliath. Vers. 12-54.

12 Now [And] David was the son of that [this] Ephrathite of Bethlehem-Judah,
 whose name was Jesse; and he had eight sons; and the man went among men for
 an old man in the days of Saul [the man in the days of Saul was old, advanced in
 13 years].⁸ And the three eldest sons of Jesse went and followed [had followed]⁹
 Saul to the battle; and the names of his three sons that went to the battle were
 14 Eliab, the first-born, and next unto him Abinadab, and the third Shammah. And
 15 David was the youngest; and the three eldest followed Saul. But [And] David
 16 went and returned from¹⁰ Saul to feed his father's sheep at Bethlehem. And the
 17 Philistine drew near morning and evening, and presented himself forty days. And
 Jesse said unto David his son, Take now for thy brethren an ephah of this parched
 corn, and these ten loaves, and run [carry them quickly] to the camp to thy breth-

³ [Ver. 4. Chald. (misunderstanding the Heb., but serving to establish the text) "a man from between them," Syr. "giant." The Vulg. curiously renders "apurious," that is, according to explanations suggested in Poole's Synopsis, "giant," because giants were looked on as despising the laws of marriage, born of uncertain fathers, hence called "sons of the earth." The rendering "giant," "mighty man,"—"one distinguished among (יָצָא) men," or "a man of sons (בְּנֵי)"]—Ta.]

⁴ [Ver. 5. In the Heb. Sing., but according to all the ancient VSS. Plu.—Ta.]

⁵ [Ver. 7. Literally "flame," from the flashing of the metal, Aq., Th., φάλαξ δόρατος.—Ta.]

⁶ [Ver. 8. It seems better to express in the translation the distinction between "army" (צְבָא, חֵיל, מַחֲנֶה) and "ranks" (מַעְרָבָה)—Ta.]

⁷ [Ver. 8. Sept. writes badly "Hebrews," and omits Art. before "Philistine." "The phrase 'the Philistine' is conceived from the stand-point of the Jewish narrator" (Wellh.).—Ta.]

⁸ [Ver. 12. This word (זָקֵן) is grammatically impracticable; it no doubt belongs to the original text, being the Redactor's reference to the preceding narrative, ch. xvi., and in order to indicate this reference in the translation, the word is rendered "this," instead of "that." It is retained in Chald., Vulg., Greek (σέως, impossibly), and omitted (on account of the difficulty) in Syr., Arab.—On the omission of vers. 12-31 in the Vat. Sept., see Erdmann in *Introductio* and *Expositio*.—Ta.]

⁹ [Ver. 12. This corrected reading is adopted (from the Syriac) also by Maurer, Thenius, Wellhausen, and by Erdmann. Bib. Comm. prefers the reading of the Vulg.: "old and of a great age among men" (זָקֵן בְּיָמָיו) which, however, is hardly defensible. The inversion of Eng. A. V. is not allowable. The Chald. has (in Jesse's honor): "the man in the days of Saul was old, counted among the choice young men." So in Talmud, Berakoth 58, 1, the explanation is: "he went forth with the army, and went in with the army, and taught in the army" (but Philippon renders: "he had a retinue"). These attempts all do violence to the text, which in its present form yields no good sense, but becomes natural and easy when we substitute זָקֵן or יָשָׁן for מָנִיחַ. See Erdmann's *Expositio*.—Ta.]

¹⁰ [Ver. 12. This construction is explained by the grammarians as pluperfect; yet its difficultness suggests an insertion of הָלַךְ by clerical error, possibly from the following clause. At the same time this whole paragraph is marked by grammatical harshness, due to the connection which the Redactor keeps up with ch. xvi.—Ta.]

¹¹ [Ver. 15. Some MSS. have מִנֶּחֱם instead of מִנֶּחֱל, and one inserts ב before "Bethlehem."—Ta.]

18 ren; And carry these ten cheeses [pieces of cheese¹¹] unto the captain of their thousand, and look how thy brethren fare, and take their pledge [and bring a token¹² from them]. Now [And] Saul and they and all the men of Israel were¹³ in the valley of Elah [of the Terebinth], fighting with the Philistines. And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him, and he [om. he] came to the trench [wagon-rampart] as [and] the host was going forth¹⁴ to the fight and [ins. they] shouted for the battle. For [And] Israel and the Philistines had [om. had] put the battle in array army against army [line against line]. And David left¹⁵ his carriage [baggage] in the hand of the keeper of the carriage [baggage], and ran into the army [ranks], and came and saluted [asked after the welfare of] his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name [Goliath the Philistine by name, of Gath¹⁶], out of the armies [from the ranks¹⁷] of the Philistines, and spake according to the same words; and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid. And the men of Israel said, Have ye seen this man that is come up? surely [for] to defy Israel is he come up; and it shall be that the man who killeth him, the king will enrich¹⁸ him with great riches, and will give him his daughter, and make his father's house free in Israel. And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies [ranks] of the living God? And the people answered him after this manner, saying, So shall it be done to the man that killeth him. And Eliab, his eldest brother, heard when he spake unto the men, and Eliab's anger was kindled against David, and he said, Why comest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride and the naughtiness of thine heart; for thou art come down that thou mightest see the battle (for to see the battle art thou come down). And David said, What have I now done? Is there not a cause [Was it not a word merely¹⁹]? And he turned from him toward another, and spake after the same manner; and the people answered him again after the former manner. And when [om. when] the words were heard which David spake, [ins. and] they rehearsed them before Saul; and he sent for him.

32 And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him, for thou art but a youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep, and there came a [the] lion and a [the] bear,²⁰ and took a lamb²¹ out of the flock; And I went after him and smote him and delivered it out of his mouth; and when he arose against me, I caught him by his beard,²² and smote him and slew him. Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them,²³ seeing he hath defied the armies [ranks]

¹¹ [Ver. 18. Properly "thick curds."—Ta.]

¹² [Ver. 18. Aq. *σὺμμιξιν* (intercourse), Sym. *μισθοφορίας* (pay), Th. *ὁ ἵαν χρησόμενος*, Chald. "their welfare," Syr. "message"—Ta.]

¹³ [Ver. 19. Or, if this be a part of Jesse's speech, "are;" so Erdmann.—Ta.]

¹⁴ [Ver. 20. The Art. is to be omitted before *לָקָח*, otherwise *לָקָחְךָ*, etc., must be the Accus. after *לָקָחְךָ*, which gives an unnatural sense, and breaks the connection with *עָלָה*.—Ta.]

¹⁵ [Ver. 22. The Heb. is more lively: "put his baggage from him upon the hand," etc.—Ta.]

¹⁶ [Ver. 23. So the Heb. requires. The champion's name was "Goliath the Philistine."—Ta.]

¹⁷ [Ver. 23. On the Kethib and Qeri see Erdmann, Exposition.—Ta.]

¹⁸ [Ver. 25. The unusual Hiph. form (omission of chireq) is perhaps from assimilation to the preceding word, the doubled Nun depressing the pretonic syllable. Similar form in 1 Sam. xiv. 22.—Ta.]

¹⁹ [Ver. 26. So also Erdmann, Philippon, *Bib. Com.*, and the ancient VSS.—Ta.]

²⁰ [Ver. 34. On the Art. and *וְאֵלֶּיךָ* see the Exposition. Maurer proposes to render *וְאֵלֶּיךָ* "with," equivalent to "and." So Kimchi and Junins in 2 Kings vi. 5.—Ta.]

²¹ [Ver. 34. The *וְאֵלֶּיךָ* for *וְאֵלֶּיךָ* is a remarkable instance of a perpetuated clerical error. Norn and De Rossi state that all MSS. and early Edd. read *וְאֵלֶּיךָ*; but the Ed. of Athias has retained the erroneous form which is corrected by some other editors (as Walton).—Ta.]

²² [Ver. 35. Sept. "throat;" other VSS. as Heb.—Ta.]

²³ [Ver. 36. Sept. here inserts: "shall I not go and smite him, and take away to-day the reproach from Israel?" so nearly the Vulg.—an insertion from ver. 26.—Ta.]

37 of the living God. David said moreover [And David said], The Lord [Jehovah] that delivered me out of the paw [hand]³⁴ of the lion and out of the paw [hand] of the bear, he will deliver me out of the hand of the Philistine. And Saul said unto
 38 David, Go, and the Lord [Jehovah] be³⁵ with thee. And Saul armed David with his armor [clothed David with his military dress], and he [om. he] put an helmet³⁶ of brass [copper] upon his head, also he [and] armed [clothed] him with a coat of
 39 mail [corselet of scales]. And David girded his sword upon his armor [dress] and he [om. he] assayed³⁷ to go, for he had not proved it. And David said unto Saul,
 40 I cannot go with [in] these, for I have not proved them. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in [into] a [the] shepherd's bag³⁸ which he had, even [namely] in [into] a [the] scrip;³⁹ and his sling was in his hand, and he drew near to the Philistine.

41 And⁴⁰ the Philistine came on and drew near [the Philistine drew nearer and
 42 nearer] unto David, and the man that bare the shield *went* before him. And when [om. when] the Philistine looked about [om. about] and saw David, [ins. and] he disdained him, for he was *but* [om. but] a youth and ruddy and of a fair countenance.⁴¹ And the Philistine said unto David, Am I a dog, that thou comest to
 44 me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto [to] the fowls of
 45 the air and to the beasts of the field.⁴² Then said David [And David said] to the Philistine, Thou comest to me with a [om. a] sword and with a [om. a] spear and with a [om. a] shield [javelin], but I come to thee in the name of the Lord [Jehovah] of hosts, the God of the armies [ranks] of Israel, whom thou hast defied.
 46 This day will the Lord [Jehovah] deliver thee into my hand, and I will smite thee and take thine head from thee, and I will give the carcasses⁴³ of the host [army] of the Philistines this day unto [to] the fowls of the air and to the wild beasts of the earth, that [and] all the earth may [shall] know that there is a God in Israel
 47 [Israel hath a God]. And all this assembly shall know that the Lord [Jehovah] saveth not with sword and spear; for the battle is the Lord's [Jehovah's], and he
 48 will give you into our hands. And⁴⁴ it came to pass, when the Philistine arose and came [went] and drew nigh to meet David, that David hastened and ran toward the
 49 army [line] to meet the Philistine. And David put his hand in [into] his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, and

³⁴ [Ver. 37. Th. "mouth." The word "hand" should be retained, in the sense of "power."—Tx.]

³⁵ [Ver. 37. The unapocop. Impf. sometimes occurs in optative sense, as in 1 Sam. iii. 17, *וְיִשְׁמַע*.—Tx.]

³⁶ [Ver. 38. Instead of *עֲרִיץ* some MSS. and edd. have *עֲרִיצָה*.—Tx.]

³⁷ [Ver. 39. Sept. *ἐκωάσθαι*, "labored in going, went with difficulty," as if they read *ἐκωά*, which is not a bad sense. Sym. gives *ἐκωάσθαι*, "limped," and so other (anonymous) Grk. VSS. *ἐκωάσθαι*, which may represent the text-word or *וְיָצֵא*. The Vulg. renders "began" (and so Erdmann), and Syr., Arab., Chald., "did not wish." The Heb. word (*וְיָצֵא*) more commonly means "to be content, willing," but in some cases expresses determination, resolution, making up one's mind to a thing. Thus in Dent. i. 5 Moses "determines, takes in hand," to explain the law, and in Josh. xvii. 12 the Canaanites "resolved and carried out their resolution" to dwell in the land. Here David resolves, undertakes to walk in armor, *because* he had not tried it; if he had tried it before, he would not have made such a resolution. Thus in the Heb. stem lies the conception of "resolving" with the added idea frequently that the attempt is made to carry out the resolution, so that the Eng. "undertake, assay, begin, succeed in (when the undertaking is carried out), fail (when the undertaking is not carried out)," may in different connections properly render it. So a similar determination is often found in the Heb. and Chald. *וְיָצֵא*, which with the neg. means "resolve not to do a thing."—We may then maintain the Heb. text against the Sept., and we see that the Chald. and Syr. have introduced into their translation the expression of the failure which is expressed in the context, and may be involved in the Heb. *וְיָצֵא*.—Tx.]

⁴⁰ [Ver. 40. "Fixture" is not a good word; but some general term is needed for Heb. *בִּצְרֵי*, like Germ. *gerüst* or *scay*. The double name here is suspicious; the second is omitted by Vulg., and translated *εἰς ἀλλοτρίαν* by Sept.; but both are given in Chald. and Syr. One may be a gloss.—Instead of "smooth stones," L. de Dieu renders "parts of stones," i. e. "sharp pieces," and refers to Isa. lvii. 6.—Tx.]

⁴¹ [Ver. 41. This verse is omitted in Sept., but is in keeping with the liveliness of the whole description.—Tx.]

⁴² [Ver. 42. Sept. and a few MSS. read "eyes."—Tx.]

⁴³ [Ver. 44. Some VSS. and MSS. have "earth."—Tx.]

⁴⁴ [Ver. 46. In the Heb. the word is *סִיג*; comp. Am. viii. 3 for collective force. To this Wellhausen objects that the collective sense is inadmissible before *וְיָצֵא*, and therefore prefers the Sept. reading "thy corpse and the corpses of the camp;" yet *וְיָצֵא* may here easily—"mass of corpses," as Chald. "putrid flesh."—Tx.]

⁴⁵ [Ver. 48. The simpler form of this verse in the Sept.: "and the Philistine arose, and went to meet David," seems not so much in accordance with the tone of the narrative as the more elaborate expression of the Heb. —Tx.]

- 50 the stone sank into his forehead, and he fell upon his face to the earth. So [And]²⁴ David prevailed over the Philistine with a [om. a] sling and with a [om. a] stone, and smote the Philistine and slew him, but [and] there was no sword in the hand
 51 of David. Therefore [And] David ran and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him and cut off his head therewith. And when [om. when] the Philistines saw their champion was dead,
 52 [ins. and] they fled. And the men of Israel and of Judah arose and shouted, and pursued the Philistines until thou come to the valley [ravine²⁵] and to the gate of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim,
 53 even [and] to [as far as] Gath and to [as far as] Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents
 54 [camps]. And David took the head of the Philistine, and brought it to Jerusalem, but [and] he put his armour [trappings] in [into] his tent.

²⁴ [Ver. 50. This recapitulatory verse (quite in the Heb. manner) is omitted in Sept.—Ta.]

²⁵ [Ver. 52. Erdmann and others take the Sept. reading "Gath" (Γαθ), instead of "ravine" (Μαλ), a not improbable correction; yet the VSS. sustain the Heb. reading, which, moreover, as the more difficult, would easily be changed into the obvious "Gath." It is better to retain Shaaraim as a proper name, as a more natural geographical description of the direction of the rout; the rendering: "in the gate-way," moreover, as a climax, ought to follow, not precede, the words: "and to Gath and to Ekron."—Ta.]

EXEGETICAL AND CRITICAL.

Vers. 1-11. *The camps of the Philistines and the Israelites confronting one another. Goliath's appearance on the scene and his arrogant challenge.* The power of the Philistines was not broken; they rose with renewed strength against Israel, and made another attempt to reduce them to subjection. The Philistine army assembled at Socoh, now Shuweikeh. This is, however, not the Socoh (also called Shuweikeh) three German [fourteen English] miles southwest of Hebron on the spurs of the mountains of Judah (Josh. xv. 48), but the Socoh west of these mountains in the plain of Judah, about four German [nineteen English] miles southwest of Jerusalem, and about three German [fourteen Eng.] miles southwest of Bethlehem (Josh. xv. 35) in Wady Sumt (Acacia-valley), which Robinson, II., 604 [Am. ed., II., 20, 21] regards as the same with Terebinth-valley (ver. 2), while, according to Thenius, "the latter is probably to be looked for in a branch of that Wady, in Wady Sûr, which runs up towards Beit-Nusib." *Asekah*, whither (Josh. x. 10) Joshua pursued the five kings who were besieging Gibeon, from Gibeon, that is, to the southwest. Its position is in general determined by that of *Ephesdammin*, the present ruins of Damun, about one Germ. [four and three-fourths Eng.] mile northeast of Shuweikeh. The rendezvous of the army was Socoh, the camp was at Ephesdammin. On the nature of the ground, according to Robinson, see Ritter, XVI. 114 sq.*—Ver. 2. The Israelitish army assembled and encamped in the *Terebinth-valley*. As the Israelites must have moved from the northeast, the Terebinth-valley must be placed northeast of the Philistine position, and regarded as a plain in Wady Sur or Massur.—Ver. 3. The position of the opposing armies towards the mountain, on the declivity of the mountain (this is not in conflict with the Israelitish position in the Terebinth-valley, if we suppose lowlands descending from the heights), the two separated by the still deeper bed of a brook, is vividly described.—Ver. 4. *Goliath comes forward—description of his person.* He is

* [See Arts. "Socoh," "Asekah," "Ephesdammin," in Smith's *Bib.-Dict.*—Ta.]

called "the man of the midst," middleman [champion] because he advances between the two armies (vers. 8, 9) to decide the matter by single combat. (Maurer: "D'37 interval between two things, here between two armies (*râ meṣalṣua*, *Ew. Phœa. v. 1285*, on which the *Schol.* says: "the space between armies where single combats took place), whence D'377 W'37, one who decides a contest by single combat between two army-lines." Sept. Al., *Ἀμεσολος* (ver. 23), error for *ὁ μεσολος*.) See examples of similar single combats among the Oriental nations in Stähelin's "*Leben Davids*," Bas. 1866, p. 4.* Neither of the armies dares to attack. Saul and Israel feared the Philistines, instead of bravely attacking the hereditary enemy of the Theocracy in reliance on the help of the Lord. The explanation is found in Saul's false attitude towards the Lord. "The king reckons only with human factors, believing that he has forfeited all claim to help from above. What wonder that his position seems to him in general doubtful, and he thinks it prudent—unbelief makes us cowardly—to act merely on the defensive." (F. W. Krummacher.) The plu. "out of the camps of the Philistines" does not justify us in accepting the arbitrary rendering of the Sept., "out of the ranks," it refers to the various camp-divisions out of which Goliath came (comp. *Ew. § 178 d*).—*Gath*, one of the five Philistine capital-cities, has now disappeared without trace. When Joshua destroyed the giant race of the *Enakim* (Josh. xi. 21 sq.) in this region, there remained some of them only in Gaza, Gath, and Ashdod (ver. 22). Goliath's height is given exactly: *six cubits and a span*. The change in the Sept. of the six to four is due to the desire to give plausibility to what seemed incredible. According to Thenius (*die althebr. Längen und Hohlmaasse in den Theol. Stud. und Krit.*, 1846, p. 117 sq.) Goliath's height was 9 feet 1 inch (Parisian).† See in Then. and Keil (*Comms.* on this verse) examples of like

* [Examples from classic history in Chandler's "*David*,"—Ta.]

† [According to other computations the cubit was eighteen inches, and the span nine inches, Goliath's height, therefore, nine feet nine inches. The copper shekel is by some estimated at a little over an ounce.—Smith's *Bib.-Dict.*, "Weights and Measures."—Ta.]

tallness in ancient and modern times. The skeletons of Fusio and Secundilla, mentioned by Pliny (N. H. 7, 16) were a Paris inch longer [10 ft. 3 in. Roman measure.] [Keil mentions a giant who came to Berlin in the year 1857, who was as tall as Goliath; and "Chang, the Chinese giant, lately in England, was 7 feet 8 inches high" (*Bib. Com.*). On the giants of the Bible see the dictionaries of Winer (*Riesen*), Herzog (*id.*), Smith, and Fairbairn.—Tr.]—Vers. 5-7. Goliath's arms are in keeping with his bodily size: 1) *copper-helmet*; 2) *scale-corselet*; (*שָׁלִשׁ*), according to Num. xi. 9 sq.; Deut. xiv. 9 sq.; Ezek. xxix. 4 = "scale"), a harness or corselet made of overlapping metallic plates (*φολιδωτόν*, Aq. "clad with scales"), not of chain-rings. Such scale-corselets were common in ancient oriental wars. See Layard, "*Nineveh and its Remains*," II. 4, and Bochart, *Phal.* III. 13. [Also Kitto, "*Saul and David*," p. 211 sq., and Philippon *in loco*.] The weight of the corselet, or coat-of-mail, was 5000 shekels; the shekel was not a full German loth [half-ounce]; Then.: "about 139 Dresden pounds." The corselet probably descended far down the body, as we see in the pictures of Assyrian warriors in Layard's "*Nineveh*." 3) *copper-greaves* on the *legs*. (Read plu. "greaves," as in all ancient VSS.) These greaves did not cover the *thighs* (Bunsen), which in oriental fashion were protected by the corselet. 4) a *copper-lance* between his shoulders. The Heb. "lance" (*יָרֵךְ*) (*יָרֵךְ*) in Sept., Vulg., Syr., Arab. The text is confirmed by ver. 45, "where the shield would be out of place, with two offensive arms" (Then.).* As the ancients carried even their swords on their shoulders (*Il.* 2, 45; Bochart, *Hieros.* 1, 2, 8), there is nothing strange in his carrying this javelin "between the shoulders." 5) a *spear*, whose *shaft* (read *יָרֵךְ* for *יָרֵךְ*, comp. 2 Sam. xxi. 19; 1 Chr. xx. 5) was like a weaver's beam, and whose head weighed 600 shekels of iron, "somewhat over 16½ Dresden pounds, quite in keeping with the other statements" (Then.). Vers. 8-11. Goliath's contemptuous and fear-inspiring challenge. Ver. 8. He stood and oried to the ranks of Israel: Why are ye in battle array? behold, I represent the whole Philistine people, and ye are servants of Saul. Send one of you to fight with me, and "let him come down to me;" Goliath was standing, namely, in the valley, beneath the Israelites who were encamped on the hill-side.—Ver. 9. The proposed agreement to decide the question of subjection by the single combat, which, in Goliath's opinion, would undoubtedly result in favor of the Philistines. Clericus here cites the combat between the Horatii and the Curiatii, and the agreement (*Liv.* I. 23) between the Romans and Albans "that the nation, whose citizens conquered in the combat, should rule the other in peace."—Ver. 10. Goliath's scorn and contempt of Israel lay not merely in the reproach that they were Saul's slaves and in the tone of his words, but also in the challenge itself, because it was not answered.†—

* [It is not necessary to suppose that the VSS. had a different reading from the Heb.; they were misled by the position of the *kidon* (lance) between the shoulders. See Bochart, *Hieros.* II. 136-140.—Tr.]

† [The Chald. adds in ver. 8: "I am that Goliath the Philistine, of Gath, that slew the two sons of Eli, the

Ver. 11. Fear and trembling take possession of Israel with Saul at the head. F. W. Krummacher: "Israel is afraid, because its king is. They dare not in childlike spirit appropriate the promises of Jehovah. The wings that should bear them up in trustful upsoaring to the Lord of Hosts are crippled."

Vers. 12-31. *David in the camp*—his preparation for the combat with Goliath.—Ver. 12. The full account of the person and family of David tells what we already know from chap. xvi., and yet reads as if nothing had been said of his origin. This suggests that the Redactor of the Book here appends and works in a narrative concerning David, which began with the family history, and then related the combat with Goliath and its occasion. This view is supported by the "that" or "this" (*הַיֵּנִי*), which is evidently added in order to connect the words with xvi. 1. Vulg. properly: "the above-mentioned Ephrathite." The last words of ver. 12 relating to Jesse, the "Ephrathite" (that is, of Ephrath, the old name of Bethlehem, Gen. xlviii. 7, see Ruth i. 1, 2), are difficult. The rendering, with retention of the text, "was come among the weak" (D. Kimchi, S. Schmid, Keil) [Eng. A. V. "went among men"] is opposed to the ordinary meaning of the Heb. (*וַיָּבֹא*) = "people, men." Bunsen's explanation: "belonged to the men of standing" is, by his own judgment, possible only by an arbitrary insertion, and is otherwise meaningless. [Comp. the Targum: belonged to the *יָרֵךְ*, the vigorous young men.—Tr.] Hitzig (see in Thenius) renders: "he was an old man among men," which arbitrarily omits *וַיָּבֹא*, "went." It seems best, with Grotius, Thenius, after Sept., Vulg., Syr., Arab., to substitute "in years" (*וַיָּבֹא*) instead of the text, and render "he was advanced in years." This phrase indeed is not found elsewhere, but we have the similar phrase "advanced in days" (Gen. xxiv. 1; Josh. xiii. 1) = *aged*. This statement of Jesse's age gives the reason why he does not himself go into the field, but only his three oldest sons. In the pluperfect "*went . . . had gone*" (Ew. § 346 c, A. 3—"the verb standing in sequence is then explained as plup. by means of its own perf.") we have a trace of the effort of the Redactor to work the new narrative, to which the simple "*went*" belonged, into the whole history. The pluperfect was necessary here, because the account of David's family carries us into a time anterior to the already related appearance of Goliath.* While we have here eight sons of Jesse (and so xvi. 10 sq.), only seven are named in 1 Chr. ii. 13-15, David being there the seventh. Clericus rightly supposes that there the name of one of David's brothers is by error omitted. The name of the third, here and xvi. 6-9 written *Shammah*, is *Shimeah* in 1 Chr. ii. 13 [Eng. A. V.: *Shimmi* perhaps after Vulg.—Tr.] and xx. 7,

priests Hophni and Phinehas, and carried captive the ark of the covenant of Jehovah, and brought it to the house of Dagon, my Error, and the Philistines have not honored me by making me captain over a thousand . . . what great thing has Saul done that you should make him king?" This Targum (of the fourth century) has not a few such fanciful expressions of the simple and graphic Heb. text.—Tr.]

* [On this construction see "Text. and Grammat."—Tr.]

Shimeh in 2 Sam. xxi. 21 [so Kethib, but *Qeri* is *Shimeah*; Erdmann writes 'קמח, putting the vowels of the *Qeri* under the Kethib, comp. 1 Kings i. 8.—Ta.] and *Shimeah* in 2 Sam. xiii. 3, 32.—Ver. 14. The words: and the three eldest followed Saul are a repetition of the statement in ver. 13, and show the pains the Redactor took to introduce his new material clearly and connectedly.—Ver. 15. Here the narrator takes up the "and David" of ver. 12, after having explained that the three oldest brothers had followed Saul to the war. David was "going and returning" from Saul to feed his father's sheep in Bethlehem; that is, he did not remain constantly at the court of Saul, but went back and forth, to court, and then home to attend to his pastoral duties. This he could do, since Saul was not always in the gloomy state which required David's harp. Inasmuch as it appears from what follows that this going and returning from Saul was not from the theatre of war (for then he would already have given account of his brothers, and also his appearance there surprises them), it must have fallen in the time before Saul went to the war. According to this David was not constantly at the court of Saul, and from time to time exchanged the harp for the shepherd's staff. Although, according to xvi. 21, he is Saul's armor-bearer, he is yet not with him in the field; he is even (ver. 33) a boy ignorant of war, and (ver. 28) an unauthorized spectator of the battle. This has been regarded as in conflict with ch. xvi., and therefore the section vers. 12-31 has been declared to be a later interpolation (Mich., Eichh., Dath., Berth., after the Vat. Sept., which omits it), or by another author than that of ch. xvi., and in conflict with the latter (De Wette, Then., Ew., Bleek, Winer, Stähelin). But it is unnecessary to suppose a contradiction here. If Joab, the General, had ten armor-bearers (2 Sam. xviii. 15; comp. 2 Sam. xxiii. 37), King Saul would certainly have more than one, as to which note that in xvi. 21 it is not said that David became the armor-bearer of Saul [properly: "he became an armor-bearer to him."—Ta.]. As totally unpracticed in war (so ch. xvi. supposes him to be), David, notwithstanding his enrolment among the court-esquires (armor-bearers), could not be needed by Saul in war, and he needed not to be taken along for his music, because in the midst of military affairs Saul's mind was concentrated on one point, held by one thought. Finally, the words of xvi. 21, 22, do not exclude the supposition that David went to and fro to his father; they rather open a way for it, since his service with Saul had respect to a definite end, which no longer existed when Saul's condition of mind was for a long time better. And so this statement in ver. 15 may be very well harmonized with that of xvi. 21-23; they do not exclude each other. The sentence [ver. 15] is to be taken, in connection with the second half of ver. 14, in a pluperfect sense, and as an addition of the Redactor's, the aim of which is to furnish the connection between xvi. 21, 22, and the following narrative of David's visit from Jesse to the army, which is from another source than ch. xvi.—[Paraphrase of vers. 12-17: "Let us leave the army for the present in order to introduce another personage. David was the son

of a Bethlehemite named Jesse (already mentioned in ch. xvi.), who, an old man, did not himself go to the war, but had sent his three oldest sons. The youngest, David, had been at Saul's Court, but had been going to and fro to his father's house. It was while the Philistine champion above-mentioned was daily offering his challenge (for he repeated it forty days) that Jesse determined to send David to his brethren."—Ta.].—Ver. 16 connects itself in content with ver. 8, and prepares the way for the progress of the narrative, in order to show how David's conduct on the field of battle over against the bearing of the Philistine was motivated by the insolence of the latter. Thenius: "If vers. 12-31 were interpolated, this explanatory insertion could not be accounted for at all."—Ver. 17. "Parched peas"

(קליא קליא, Lev. xxiii. 14; 2 Sam. xvii. 28) [or "parched grain."—Ta.].—According to Thenius the *Ephah*=3 Dresden pecks. "And carry them quickly to thy brethren," that is, the parched grain and the bread.—[Bib. Comm.: "All the circumstances necessary for the understanding of the narrative having been explained, it now proceeds more smoothly."—Ta.].—Ver. 18. "Cheese," that is, pieces of cheese or curds (literally, milk, so the ancient VSS.). The word cannot mean "milk-portion," that is, one milking of a cow (Mich., Schulz), since, as Then. properly remarks, David could not have carried ten such portions with the rest of his load. This gift David is to carry to the captain over a thousand, the chiliarch, under whose command his brothers were. A sketch from military folk-life, such as we often even now see. "And inquire of their welfare"

(שאלו), comp. 2 Sam. xi. 7; Gen. xxxvii. 14; 2 Kings x. 3.—And take their token, that is, take a token from them, "that we may see and know that they are well, and that thou hast been with them" (Berl. Bib.). The old expositors have here made unnecessary difficulty. The pledge was a token, which, though David had seen them, would be of special value to the father's heart as an immediate sign from their own hands of their being alive and well (in place of a letter).—Ver. 19 is not an explanatory remark of the Narrator or Redactor, but a part of Jesse's speech to David, who is thus instructed where to find his brothers; we must therefore render in present time: "And Saul . . . are in the terebinth-vale."—[This construction is favored by the phrase: "and they," which seems more appropriate in Jesse's mouth. Yet the rendering of Eng. A. V. is allowable.—Ta.].—Ver. 20 relates the arrival of David on the field of battle, and thus introduces us into military life. מַעְקֵל means properly "wagon-track," it is doubtful how it is to be rendered here and in xxvi. 5, 7. The Complut. Sept. translates by στρογγύλιος, "rounding," in accordance with the meaning of עָגַל, "to be round," and the usual form of ancient camps

• הַמַּעְקֵלָה [Eng. A. V.: "trench"] the הַ is to be taken with Thenius as הַ local (comp. x. 10, הַמַּעְקֵלָה), and not as feminine ending. [So Gesenius and Buxtorf, but Winer and Furst as the masoretic pointing.—Ta.]

(Winer, *R.-W.* I. 681). This points not to a wagon-rampart, but to the round circumvallation. Vulg. wrongly: "*ad locum Magala*."—[The Syr. has "camp," the Chald. "fortification," the Arab. "army" or "camp." Erdmann renders "camp-wall," Philippson "wagon-rampart," *Bib.-Com.* "wagons," i. e. "wagon-rampart," Calvin, "the place of wagons." This last seems to be the literal meaning of the word (so margin of Eng. A. V.), and best suits the circumstances of 1 Sam. xxvi. 5, 7; the wagons were made into a fortification or rampart. The renderings of Syr. and Arab. are general, of the nature of paraphrases.—*Tr.*] "The host" is not connected with the preceding verb ("and came to the host"), but begins an independent sentence, in which the original construction "and the host which" is interrupted by the phrase "and they shouted," the subject of which is supplied from "host."*—**And they shouted in the battle**, that is, raised the war-cry. We need not change the Heb. prep. "in" to "to;" it is a pregnant construction: they shouted as men do in battle [or better "they shouted (and advanced) into the battle."—*Tr.*]—Ver. 21 gives the position of the opposing armies.—Ver. 22. "His baggage," the present that he had to deliver [and anything else that he might have with him.—*Tr.*]—"He came and asked after his brothers, in order to learn of their well-being." Clericus: "for he knew that the tribe of Judah was in the front, Num. ii. 3; x. 14."†—Ver. 23. Goliath's advance, already described in ver. 4, and here repeated, first directs David's attention to him, and incites him to the resolution to fight the champion. עָלָה [Eng. A. V. "came up"] is not "came on" (De Wette), but "ascended," that is, he came over the valley so near to the Israelites, that he advanced some distance up the height on which they were encamped, in order to throw more contempt into his challenge.—(The Kethib, מַסְעָרִית, can be rendered neither *caterva hominum* (Gesen.), nor *loca plana* (מַסְעָרִית), nor spelunce (מַסְעָרִית); these meanings give no good sense. It is better to take the Qeri with Sept. and Vulg. [Chald. "ranks," or, still better with Then. [Syr.] the *Sing.* "the line."—Surprising is the description of Goliath: "Goliath the Philistine his name," instead of "Goliath his name, the Philistine of Gath," as the Vulg. [so Eng. A. V.] translates. We need not, however, transpose the Heb. text (Then.), since in the popular language "Goliath the Philistine" may have become a proper name. We see here too that the author is drawing from a narrative whose description of Goliath (which the author retains, though he had already, ver. 4, described him) contained this popular designation of the grant.—Ver. 24. Even the sight of Goliath fills the Israelites with fear and trembling.—Ver. 25.†—The עַל [Eng. A. V. "surely"] after "have ye seen?" gives the *ground* of the exhortation therein contained to get ready with anger at Goliath's

insolent bearing towards Israel; it corresponds to Germ. *ja*, Eng. *surely*. Comp. Mic. vi. 3; Job xxxi. 18; Gen. § 155, 1, e.—**And the man who shall kill him, him will the king enrich, etc.** This indicates that Saul had already issued a proclamation, urging the combat with the giant. As generals and princes were accustomed to encourage to such deeds of arms by offering large prizes (Josh. xv. 16; Judg. i. 12; 2 Sam. xviii. 11; 1 Chron. xi. 6), so, according to the talk which passed among the people, Saul had promised the highest possible reward to the conqueror of Goliath: great riches, his daughter to wife, and freedom from taxation. This last is the meaning of עָשָׂה, not, as Ewald holds, elevation to the rank of free lord, or baron, as the middle rank between king and subjects.—[The word is synonymous with our "free," see its use in Ex. xxi. 2; Deut. xv. 12; Job iii. 19; xxxix. 5; Ps. lxxxviii. 5 (6), of slaves set free, of a dead man free from the cares of life, of the wild ass at liberty. Here probably of freedom from taxes.—*Tr.*]*—As in ver. 27 the people give the same answer to David's question (ver. 26), which supposes this offering of rewards to be a usual thing, we must conclude that Saul actually made these promises (though nothing is afterwards said of their fulfilment), especially as the same thing is repeated in ver. 27. From Saul's tendency to rash and exaggerated action, and from his changeableness, we can easily understand both the promise and his unwillingness to perform it.—Ver. 26. The ground and justification of David's question concerning the reward of slaying the Philistine is furnished by the high significance of the deed as expressed in the words: "and take away the reproach from Israel." This significance lends the deed such value that Saul, in David's opinion, must assign it a high prize.—For who is this Philistine, etc.—These words do not, in the first instance express David's desire to fight the Philistine (Keil), but they contain the *ground* of the preceding thought, that the insult offered Israel by the Philistine must be wiped out. This *ground* lies in the contrast (already indicated in the preceding words "the Philistine . . . Israel") between the stand-point of the Philistine as an *uncircumcised* who has no community with the living God, and stands outside of God's covenant with Israel, and the stand-point of this covenant-people, which is expressed in the words: "*rank of the living God*." How should this insult of the unclean Philistine cleave to the people of Israel, who are consecrated to the living God, whose battle-line, therefore, is also devoted to him? The living God is emphasized over against the dead idols of the Philistines. Since the Philistine has reviled the people of God, the covenant-people of the Lord, he has directed his scorn and derision against the living God Himself; and he who does the deed that takes away this reproach from Israel, will have God on his side, and do the deed with God's help. In these words David is seized with holy anger, whose fire flames up from his theocratic sense of honor, to which violence is done by the Philistine's challenge. His words already indicate his calling, which he has

* [On this construction see "Text. and Grammat." The better translation is: "and he came to the rampart, and the host was going forth to the fight, and they shouted." etc.—*Tr.*]

† [This is a rash conclusion of Clericus.—*Tr.*]

‡ The עַל in עָלָה with the unusual Dagh. dirimens (as in x. 34)—comp. Ew. § 29 (b) with § 71.

* [This throws incidental light on the development of the political organization in Israel, since we have here apparently a regular system of taxes.—*Tr.*]

received from the Lord, to rouse the people of Israel, by awakening a new and vigorous theocratic spirit, out of the lethargy into which they had fallen in respect to their hereditary foe under the steadily sinking Saul (a lethargy illustrated in the repeated and unanswered challenge of Goliath), to the height of a true theocratic life.—[*Bib. Com.*: "The expression 'the living God' occurs first Deut. v. 26, then Josh. iii. 10; 2 Kings xix. 4; twice in the Ps. (xlii. 2; lxxiv. 2), four times in the Prophets, and frequently in the New Testament. It is generally in contrast to false gods (1 Th. i. 9, etc.)."—Besides Isa. xxxvii. 4, 17; Jer. x. 10; xxiii. 36; Hos. i. 10 (ii. 1); comp. similar expressions in Ps. xviii. 46; Jer. xlv. 26, and the asseveration of Jehovah "as I live" and the significance of the divine name "I am that I am."—*Tr.*—Ver. 28. Over against David appears his oldest brother Eliab as the representative of a totally different disposition. His words show not merely complete lack of brotherly love for David, but bitterness and hatred towards him. In contrast with David's holy anger, his unholy anger is kindled at David's talk with the soldiers. Perhaps envy and ambition lay at the bottom of this. His two questions: 1) **Why hast thou come down?**—the *down* refers to the relatively elevated position of Bethlehem—and 2) **With whom hast thou left those few sheep in the wilderness?** 1) express the thought: "Thou hast nothing to do here, belongest not here," indicating a haughty, quick-judging nature, and 2) reproach David with neglect of duty as keeper of his father's flocks. While all David's thought and feeling is on the great national disgrace and its removal, and his mind is concerned with plans for saving the honor of Israel and Israel's God, Eliab in his low and blind zeal thinks only of the flock of sheep and the possible loss to them from lack of oversight; the type of a narrow soul, incapable of great thoughts and deeds. But from the reproach of inconsiderate neglect of duty, he passes to a two-fold serious accusation: **I know thy arrogance and the naughtiness of thy heart, for to see the battle art thou come down.**—His zeal blinded by envy and jealousy, he ascribes David's visit to the *worst motives*: 1) *pride*, in that he wishes to rise above his shepherd-life and play a part in the war, and 2) *badness of heart*, according to the connection wickedness, brutality, in that he wishes to enjoy himself and please his eyes in the battle. In Eliab's words we see the disposition which he falsely and with hate-blinded zeal ascribes to his brother.—As he forms in word and bearing the sharpest contrast to David, so David's conduct towards him (ver. 29) is in sharpest contrast to him. His answer is quiet, passionless, but a decided and explicit disavowal of the wrong angrily charged on him.—**What have I now done?** that is, nothing that I have done gives ground for the reproaches and accusations which you have addressed to me. Opposed to the "done" (עָשִׂיתִי) is the following "word" (דָּבָר).—**Was it not a word merely?**—This is not: *Was it not a command?* namely, of my father, to come hither, must I not obey (Luther, Gesen.)? for this would be unintelligible to Eliab from its brevity. David

would have expressed himself more definitely, if he had meant his father's command. The reply refers to the word (ver. 26) which David had spoken, as appears from what follows; and so the ancient VSS. The sense is: Is not this word permitted me? Can I not seek information by such a word?—Ver. 30. David turned from Eliab to another with the same question, and received the same answer. The meaning of דָּבָר ("word") here and ver. 31 in reference to ver. 26 confirms the view of its meaning in ver. 29.—Ver. 31. "In the presence of Saul," not "to Saul," "markedly expressive of respectful announcement" (Then.). David's zeal exhibited to the people for the honor of the Lord and of Israel was the cause of his again appearing before Saul, and the preparation for the deed of heroism by which he was to save the honor of Israel and its God against the scorn of the Philistine.

Vers. 32–40. *David's conversation with Saul on his resolution, and his preparation for the combat with Goliath.*

Ver. 32. **Let no man's heart fail because of him.**—To read (Then. after the Sept.) "my lord" (אֲדֹנָי), instead of "man" (אָדָם) destroys the general character of the affirmation, which is here so appropriate; for, according to ver. 24, the fear of the Philistine was universal in Israel.—"Heart," here—"courage," comp. Germ. *beherzlichkeit* [literally "heartedness," so Eng. "courage," from French *cœur*, "heart."—*Tr.*].—The Pron. "him" is better referred to the Philistine; Then. refers it to Saul [let not my lord's heart fail him"], and Vulg. renders in eo, "in him." David first expresses the general thought, "no man's courage must fail on his account," and then individualises it in the words "I will exhibit such a manly courage."—In this exhortation to couragelessness David expresses his own stout courage over against the universally feared Philistine, and the want of courage in Israel. As proof of his courage he announces his *determination to undertake immediately the combat with this Philistine.*—Ver. 33. Against this Saul represents that David as a youth cannot venture on a battle with this man, who had been a warrior from his youth. [In xvi. 18 David is designated by the same term, "man of war," which here describes Goliath; but this term would naturally have different meanings as used by the young man in ch. xvi. and by Saul here, and moreover the contrast here rather refers to the ages of the two antagonists. David might seem to Saul's retainer a brilliant young "warrior," and yet as a stripling seem to Saul unable to cope with this experienced "warrior."—*Tr.*].—Ver. 34 sq. To this remark of Saul David, in order to show his courage and strength, replies by narrating a victorious combat with a lion and a bear, which he had while keeping his father's flocks. The Art. [omitted in ver. 34 in Eng. A. V.—*Tr.*] before "lion" and "bear" is better understood as representing David's immediate view of the animals in his description [the lion which I now in imagination see before me], than as pointing them out as the well-known animals.* (אֵלֶּם before הַלֵּוֹן is sign of the Acc., Ew. § 277 d.)

* [On the varieties of lion and bear found in Palestine anciently and now, see the Art. in Smith's *Bib. Dict.*—*Tr.*]

Böcher: "As **לִנְיָ** before the *Nominative* is always either limiting or emphasizing (Jer. xlv. 4; xxxviii. 16 Keth.; Ezek. xlv. 3 *al.*), the form 'and what the bear was' very naturally expresses the sense 'and even the bear,' for the black, ugly bear seemed to the Hebrew still more dreadful than the noble lion, and stands after the latter in a climax (Hos. xiii. 7 sq.; Am. v. 19; Prov. xxviii. 15; Sir. xlvii. 3)." Comp. 2 Sam. xvii. 8, where special strength and courage are ascribed to the bear.—**לִנְיָ** is clerical error for **לִנְיָ**.)

As we cannot suppose that the two animals united in a robbery, David must be regarded as here combining two combats, one with a lion, the other with a bear. The constant use of the singular suffix (ver. 35), which with two subjects is surprising, is not to be explained (Keil) by supposing that David here combines the two exploits, "killed the one beast and the other," for not only does the "beard" not suit the bear, but the impression made on us by the narrator is that he is thinking of one animal, not of two. It is better to understand ver. 35 of the lion, since he is first named in ver. 34, and the following statement suits him only. Against this cannot be urged the impropriety of speaking of a lion's beard, for the ancients frequently mention it, Hom. *Il.*, 15, 275; 17, 109; Mart. x. 9. Thus in the words "there came the lion and the bear," there is a vivid description of David's killing the lion, evidently with his shepherd's staff. See 2 Sam. xxiii. 20, where it is related of Benaiah, a captain of David's, that he killed a lion in a pit. On the fact that lions are killed with sticks by the Arabs see Thevenot, *Voyage de Levante*, II., 13. Comp. Rosenm., *Bibl. Thierreich*, p. 132.* Ver. 36. Here David first says expressly that he slew both beasts. He expresses his *confident conviction* that he will likewise slay the Philistine. "The Philistines, this uncircumcised, shall be as one of them." But at the same time he grounds ("seeing that") this conviction and certainty of victory on Goliath's wickedness, his defiance of the *ranks of the living God*, wherein we again see David's strong and clear consciousness of the theocratic significance of this battle between the Philistines and the Israelites, whose covenant-God is contemned in His people and their army, and who therefore cannot abandon His people's cause, which is His own.—Ver. 37. David again declares the *ground* of his confidence that he will conquer Goliath, namely, his *trust* in the mighty help of the Lord, which he founds on his experience of that help in the combat with the lion and the bear. The experience of the Lord's help is the foundation of hope for new help.—Saul accordingly permits him to go to the fight, and assures him that the Lord will be with him.—Ver. 38 sq. "His garments" (**לְבָשׁוֹ**) can from this connection mean only garments which pertained to *warlike equipment* (xviii. 4), over which the sword was girded.—Ver. 39. That David puts on Saul's armor shows that he was of about the same stature with him. [Not necessarily, since the armor may have been capable of change of size by tightening.—Tr.]

David cannot go, he says, in these garments, not because they are too large, but because he is not accustomed to them. He sees that they would only hinder him in the fight, and lays them off.—Ver. 40. He exchanges the armor for his shepherd's implements, staff and sling. The latter was as necessary to the shepherds as the former, in order to keep off the wild beasts. David must therefore have been well-practiced in its use.—See an example of skill with the sling among the Benjaminites, Judg. xx. 16. So he advanced against the Philistine.

Vers. 41-54. *David's victory over Goliath.*

Ver. 41. The mutual approach of David and Goliath is here again described in a very lively manner: **Goliath drew nearer and nearer to David**, in consequence of David's approach to him (ver. 42). V. 42. As he comes nearer Goliath looks more closely at David and despises him, seeing in him not a warrior, but a pretty youth. This account tallies exactly with xvi. 12.—Ver. 43 sq. The Sept. reads: "Am I as a dog, that thou comest against me with *staff and stones*?" and David said, Nay, but worse than a dog." The Plu. "staves" seemed to them strange, and was therefore changed into the Sing., and this occasioned the additional words. It stands, as Keil observes, "in scornful exaggeration of what seemed to the Philistine the wholly unsuitable armor of David." The words: "worse than a dog," do not suit David's character; they would be excessive abuse. The Philistine's word: "am I a dog?" sets forth his feeling of insult at David's coming against him with a staff, which was ordinarily employed not against men, but against beasts. **And the Philistine cursed David by his god.** Here is shown the innermost contrast which comes into play in the battle between Israelites and Philistines: the contrast between the living God and His people on the one hand, and the idolatrous, antitheocratic world on the other. Similar are the scornful defiance which warriors of antiquity mutually gave at the beginning of a combat.—On ver. 44 comp. Ezek. xxix. 5.—Ver. 45 sq. *David's answer* to Goliath's reproaches contains in an advancing line of thought the most important elements of his character: 1) he expresses most sharply that contrast between their two stand-points in their religious-moral aspect: *Thou comest to me relying on thine own strength and thy powerful armor, but I come to thee in the name of Jehovah Sabaoth, the God of the ranks of Israel, whom thou hast defied.* The name of the Lord is for David the totality of all the revelations by which the living God has made Himself known and named among His people. Of these elements, which form the conception of the name of God, he here, suitably to the situation, adduces those which characterize Him in respect to His warlike and ruling power as Captain and Conqueror of His people (Ps. xxiv. 10). The words, "*whom thou hast defied*," form the factual ground of David's *second declaration*, ver. 46: **The Lord will, because I come against thee in His name, give thee into mine hand, &c.** David expresses his certainty of victory, but at the same time affirms that it *will* be God's deed. Triumphant heroic courage before victory, and humble bowing before God as the bestower of victory are here united in David. The ren-

* [See Bochart, *Hieroz.* III., cap. IV., who renders "the lion or the bear," and so refers the exploit to either which seems better. "Beard" may be used in a general way for "chin." See "Text. and Grammat."—Tr.]

dering of the Sept.: *thy corpse and the corpses* (of the army, &c.) is no doubt occasioned by the strangeness of the Sing. [Eng. A. V. has Plu. "carcasses." See Text. and Gramm.—Tr.] "Corpses" (גִּבּוֹרִים) is to be taken collectively.—3)

By the help which God the Lord will grant His people in this victory, *all the world* will know that *Israel has a God*, not: "that God is for Israel." The sense is: The other nations will learn that God does not suffer Himself to be mocked in His people, but as their covenant-God helpfully and mightily espouses their cause.—Ver. 47. 4) Together with the *knowledge*, which reaches beyond Israel to the *heathen nations*, that Israel has a protecting and saving God, for Israel themselves (here called "all this assembly") the blessing of this not doubtful victory will be, that they shall know that the Lord needs not *external mighty means*, as sword and spear, for His help; for *His is the battle*, by His almighty will the issue of the battle is determined in His people's favor, arms of war do not secure His help, but His power alone secures success, even when not those arms but seemingly feeble means are employed. He gives the enemy into the hand of His people.—Ver. 48 sq. *Goliath's approach* to David at the beginning of the combat is minutely and vividly described; as well as *David's preparation* for the battle, and its speedy termination. David's unbroken *courage* is made more evident by the remark that he went "*toward the line*" to meet the Philistine. The stone flung from the sling reached Goliath's forehead. The addition in the Sept. "*through the helm*," is a superfluous interpretation. If his forehead and face were covered by the front of the helm, the stone might indeed penetrate through the latter. But it may also be supposed that Goliath, confident of victory, advanced against the despised shepherd-lad with uncovered forehead. Comp. W. Vischer, *Antike Schleuder-geschosse* [Ancient Slings], Basel, 1866, p. 5, where he speaks of slingers who could hit the part of the enemy's face at which they aimed.—Ver. 50 sq. expressly declares the superiority of David over Goliath with sling and stone, in accordance with David's words, ver. 47, that victory is not determined by strength of warlike arms. To this refers also the added statement, "David had no sword in his hand," which is at the same time the reason for the following statement, namely, the slaying of the giant with his own sword, with which David cut off his head. After the fall of Goliath the terrified *Philistines* take to flight, without trying a battle. The *Israelites* raised the battle-cry, and pursued them.—Ver. 52. The text reads: "*up to a ravine*." This gives no good sense, since the ravine between the two armies cannot be meant, nor can we suppose such an indefinite locality, the word not having the Article. As Gath and Ekron are afterwards named as the limit of the pursuit, it is natural to suppose that here גִּבּוֹרִים ["ravine"] stands by error for גִּתְיָם [Gath]. גִּבּוֹרִים is usually understood of a city, *Shaarim*: "on the road as far as *Shaarim*." Thenius' objection, that no such city is mentioned elsewhere, is not tenable, for see Josh. xv. 36. Thenius renders after the Sept. "in the way of the gates," understanding by this the whole space between the *outer* and *inner* gate, since city gates

were in the form of a building, enclosing a space, and so had two doors (2 Sam. xviii. 24); against which is partly the absence of the Art., partly the double גִּתְיָם, "up to," as the sign of direction and progress. According to the usual view the Philistines fled along the road from *Shaarim* partly towards Gath, partly towards Ekron, and many of them were slain. "This direction of the flight resulted from the nature of the country. The Wady Sumt, where the combat took place, passes northward from Socoh, turns after two or three miles westward by the village Sakarieh (סַכַּרְיָה). Sept. Josh. xv. 36, Σακαρίη, emptying into the Wady Simchim; about a mile from this is the village of Ajjur, which is held to be ancient Gath (Rob. II. 606-8 (Am. Ed., II., 66, 67); Ritter, XVI., 91), and so the Philistines fled through the valley that Robinson also traversed in his excursion from Jerusalem to Gath.* Another portion of the Philistines remained in Wady Sumt and fled northward, where the Wady Sumt takes the name Wady Surar, in which lies the present city Akir." Stähelin, *Das Leben David's*, p. 7 sq.—Ver. 53. From this hot pursuit of the Philistines up to their cities the Israelites turned back to spoil the enemy's camp.—Ver. 54. David carried Goliath's head to *Jerusalem*. This is no anachronism, since only the fortress of Jebus on mount Zion was then in the hands of the Jebusites, the city Jerusalem being already in possession of the Israelites (Josh. xv. 63; Judg. i. 21). But why should not this city be selected as the place of deposit of this trophy, since it was the nearest to the field of battle? Goliath's arms, on the contrary, he put into *his dwelling*. גִּתְיָם [usually = "tent," as in Eng. A. V.—Tr.] is the ancient word for *dwelling*, as in iv. 10; xiii. 2; 2 Sam. xviii. 17; xix. 8; xx. 1, and here the old homestead in Bethlehem is meant. It is no contradiction that we afterwards (xxi. 9) find the sword of Goliath in the sanctuary at *Nob*; for meantime it might have been carried thither to be permanently kept as sign of the victory granted Israel by the Lord over their old hereditary enemy.

HISTORICAL AND THEOLOGICAL.

1. *David and Goliath*, with the two armies, represent the immediate contrast of the godly and antigodly life, of the Theocracy and the Anti-theocracy *within the world*; on one side the sincere humility, which bows beneath the hand of the living God, will be only. His instrument, only seeks His honor, only strives after the ends of His kingdom, and is therefore by God highly exalted—on the other side the pride and arrogance, which boldly lifts itself above everything divine, puts its trust only in earthly human power, pursues God's kingdom and honor with scorn and contempt, stands up perpetually against God's people to oppress them, but is at last cast down and judged by the Lord.

[At the end of the *Psalter the Sept.* has an additional Psalm referring to this combat, as follows: "This is the autographic (though supernumerary) Psalm of David, composed when he had the single combat with Goliath. I was little among my

* [Robinson declines to fix Gath; Mr. J. L. Porter (in Smith's *Bib. Dict.*) places it on the Tel-es-Safieh.—Tr.]

brethren, and youngest in the house of my father. I kept my father's sheep, my hands made an organ, my fingers joined together a psaltery, and who will tell it to my lord? He is the Lord, He heareth. He sent His messenger and took me from the sheep of my father, and anointed me with the oil of His anointing. My brethren were handsome and tall, and the Lord was not well pleased with them. I went forth to meet the Philistine, and he cursed me by his idols; and I drew his sword from his side, and beheaded him, and took away reproach from the children of Israel."

This is certainly not genuine (it is given also in the Syriac, Arabic, and *Æthiopic* versions), but it sets forth the religious-theocratic spirit with which David viewed the conflict. We might have expected that David would thus celebrate his victory; but there is no trace in the Heb. of such a Psalm.—*Tr.*]

2. *David* and *Eliab* represent *within the people of God* the contrast between the disposition which looks above to the honor and the ends of the living God, and that which looks to earthly possession and earthly-worldly interests, which is not capable of recognising ideal moral motives in others, but judging by itself, ascribes to them only low and selfish aims. Selfishness, passionately roused by envy and jealousy, hinders a just judgment of the bearing and conduct of brethren, and leads to wicked accusation against them.

3. He alone can perform great things for the kingdom of God in its conflict with the hostile world, who like David 1) resists and overcomes himself, and shows true manly courage in patiently bearing the injustice of misunderstanding and calumny, and not repaying evil with evil; 2) is filled with the fire of holy anger against ungodliness and sin, and of holy enthusiasm for the cause and honor of the Lord; 3) expects not victory from his own strength and human might, but trusts in the Lord alone.

4. That the *world hostile* to God's kingdom can long unpunished visit its scorn on the truth of the eternal and living God, is commonly a result of the inner weakness, disorder, and timidity of the members of the kingdom of God. When, therefore, there arises a man from their midst who with mighty word and deed encounters and conquers the foe, this is a direct interposition of God's hand in the development of His kingdom, and such a man is His chosen instrument for the casting down of the haughty worldly powers, and for a new gathering together and elevation of His people.

5. Those men of God, who contend for the honor and cause of the Lord and His kingdom on earth, are, in unshakable reliance on Him, sure of their victory precisely because they have not their own honor in view, and do not set their hope on human-earthly might. As their trust in their own strength vanishes, their trust in the Lord's help increases, which is not dependent on anything creaturely. A life hidden in God is the source of the most courageous testimony and the greatest prowess, and in the name of God opposes the most inimical powers of this world, joyously certain of the victory of the Lord's cause and of the ends of his kingdom.

See further the remarks in the Exegetical Exposition.

HOMILETICAL AND PRACTICAL

[Ver. 10. SCOTT: Degenerate professors of religion often receive just rebukes from most decided enemies. . . . In human accomplishments the opposers of the truth of God have frequently possessed an undisputed superiority; confiding in this, they have defied, and still do defy, the advocates of spiritual truth to engage with them; and they dream of a total and decided victory.—*Tr.*]—Ver. 14 sqq. SCHLIER: David is acquainted with the Fourth Commandment, and knows that for him God's way always goes in God's commandment. No one has blessing and success in life who has not in youth learned obedience.—Ver. 16. LANGE: Without a divine call one should not go into the peril of conflict.—[This remark seems inappropriate here. The Israelites had every call of patriotism and honor, but they did not heed.—*Tr.*]—SCHLIER: They are the best rulers, in great things as in small, who have first themselves learned to hearken and serve. The best training for command is obedience.—["Forty days." Two pictures, every morning and evening: the giant and boastful warrior, with huge weapons, stalking forth and defying Jehovah and His people—and ten miles away the quiet youth, tending his sheep, bearing crook and sling and harp, trusting Jehovah, and all unconscious of his splendid destiny.—Ver. 20. HALL: If his father's command dismisses him, yet will he stay till he have trusted his sheep with a careful keeper. We cannot be faithful shepherds, if our spiritual charge be less dear unto us; if, when necessity calls us from our flocks, we depute not those who are vigilant and conscionable.—*Tr.*]—Ver. 22. SCHMID: Often is that which to man appears thoughtless and rash, a work of the special Providence of God. So we must not be over-hasty in judging.

Ver. 23. STARKE: To revile and talk big is the manner of Satan and all his comrades. Ps. lxxiii. 8. O man, guard against it.—To pious souls nothing is more painful than when they are compelled to hear the ungodly revile God. Ps. x. 1 sq.—[Ver. 24. TAYLOR: Which of us is not sometimes brought almost to a stand-still, when he surveys the ignorance, infidelity, intemperance and licentiousness by which we are surrounded? It seems to us, in moments of depression, as if these evils were stalking forth defiantly before the armies of the living God, and laughing them, Goliath-like, to scorn; and our courage is apt to cool as we contemplate this show of force. But we must not allow these feelings to prevail. The God of David liveth, and He will still give us success.—*Tr.*]—Ver. 26. HALL: While base hearts are moved by example, the want of example is encouragement enough for an heroic mind. See ver. 23.—Ver. 28. OHLANDER: See what envy does: how hateful it makes pious people, and how it is wont to excite bitter hate and aversion among brethren! Prov. xiv. 30.—SCHMID: Wrath and envy interpret everything in the worse sense, however good it may be in itself.—HALL: There is no enemy so ready or so spiteful as the domestical.—[SCOTT: In times of

general formality and lukewarmness, every degree of zeal which implies a readiness to go further, or venture more in the cause of God, than others do, will be censured as pride and ambition; and by none more than near relations and negligent superiors: and such censures will seldom be unmingled with unjust insinuations, slanders and attempts to blacken a man's character.—**TR.**]

Ver. 29. STARKE: We must not be turned away from the execution of the divine will by bad or by good words, by favor or by disfavor.—**HALL:** He is fitted to be God's champion, that hath learned to be victor of himself.—**[TAYLOR:** When we are assailed in our home, or beyond it, with scorn and derision, let us remember that our real conflict in such a case is not with the scorner, but with ourselves. Let our effort be put forth not to silence him, but to control ourselves, and then we shall succeed in obtaining a victory over both.—**TR.**]**—Ver. 30: SCHLIER:** If you wish to show manly spirit, conquer yourself; if you wish to be brave, subdue your wrath, and learn to curb yourself; if you wish to do great deeds, show it in little things, show it in the duties of common life, show it in the things which the world counts for little, but which are highly esteemed in the sight of God.—**BERL. BIBLE:** David troubles himself little as to whether he is praised or blamed, if only God is glorified through him.—**[HALL:** He whom the regard of others' envy can dismay, shall never do ought worthy of envy. Never man undertook any exploit of worth, and received not some discouragement in the way.—**TR.**]**—Ver. 32. CRAMER:** In need and peril one should look not alone to his weakness and the greatness of the peril, but to God the Almighty (2 Chron. xx. 12; 2 Kings xix. 14).—**CALVIN:** God often works in an extraordinary manner in those who undertake a great and glorious work. We must therefore carefully distinguish the general and ordinary powers of the faithful servants of God from their special and extraordinary gifts. When, therefore, we undertake to do something great and difficult, we should earnestly prove ourselves as to whether our powers suffice for it, and whether we trace in ourselves the movement and impulse of divine power, through which alone there is promised us a happy result.—**[Ver. 33. HALL:** David's greatest conflict is with his friends: the overcoming of their dissensions, that he might fight, was more work than to overcome the enemy in fighting.—**TR.**]

Ver. 34. J. LANGE: Temptations, when they are rightly regarded and directed, serve to strengthen our joy of faith (Rom. viii. 35 sq.).—**Ver. 36. CRAMER:** When God has once given us help we must always remember it, and encourage ourselves therewith for the future (2 Cor. i. 8; 2 Tim. iv. 16).—**BERL. BIBLE:** In this way are the saints accustomed to strengthen and increase their faith through their experience; and so must we also learn to do (2 Cor. i. 10).—**CALVIN:** On the manifestations of God's grace which we have received we should build our hope for the future; for God is always like Himself, and His almightiness constantly the same, and those who call on Him He is always ready to help.—**OSLANDER:** He who reproaches God's people, reproaches God Himself.—

Ver. 37. STARKE: God often produces the greatest things by trifling, and to outward appearance contemptible means and instruments.—**CALVIN:** David goes not into the conflict clothed with human armor, but persists in the confidence firmly rooted in his soul, that God will without human equipment give him the victory over death. For God's power and strength needs no human means; it is sufficient unto itself, and need borrow nothing elsewhere.—**BERL. BIBLE:** He who wishes to assure himself of victory must throw away such weapons, and fight with the pure and simple word of God.—**[HALL:** It is not to be inquired how excellent anything is, but how proper. Those things which are helps to some, may be incumbances to others. An unmeet good may be as inconvenient as an accustomed evil.—**Vers. 39, 40.** David's weapons were really best suited to his undertaking. With heavy armor he would have been no match at all for the giant; but lightly armed, he could keep at a distance and might destroy him with his missiles. "Fight the devil with fire," is a very foolish proverb, for with that weapon he will assuredly beat us. In like manner some imperfectly educated preachers attempt to meet the skepticism of the day by preaching about "Science," "Philosophy," or "Criticism," when they might accomplish greatly more by speaking of those experimental and practical subjects which they know how to handle.—**TR.**]

Ver. 42 sqq. SCHMID: He who despises his enemy before he has tried him, acts very unreasonably.—**CRAMER:** An undeserved curse does not stick (Matt. v. 11).—**BERL. BIBLE:** The world always despises believers as a worthless, unarmed mass, not at all furnished with carnal power.—Simple souls have no other weapons than the cross and tranquillity. Therefore are they despised by haughty men.—**Ver. 44. STARKE:** Cursing and big talk are the proper work of godless people. Seldom ever was there a good end of ostentation. Presumption is at once the prelude and cause of ruin [from **HALL**].—**SCHMID:** God requites to the godless upon their own head the evil which they threaten and seek to carry out against the pious. Pa. vii. 17 [16]; cxi. 10 [9].—**Ver. 45 sqq. SCHMID:** Against God no weapons avail, no strength, yea, not the whole world.—**STARKE:** There is no better fighting than under the shield of the Almighty (Pa. cxi. 1 sq.).—**BERL. BIBLE:** The shield that covers me is faith, my sword is the strength of God, in which I have put all my confidence; my spear is the entire freedom from all selfhood, so that I seek no other interest than that of God. In such equipment, namely in entire self-devotion, as I do not trouble myself about the result, I venture all I am and have. **[MAURICE:** In this story everything is said to make us feel the feebleness of the Israelitish champion; everything to remind us that the nation of Israel was the witness for the nothingness of man in himself, for the might of man when he knows that he is nothing, and puts his trust in the living God. . . . And this is the sense which human beings want now as in times of old. . . . To disbelieve this is to fall down and worship brute force, to declare that to be the Lord. How soon we may come through our refinements, our civilization, our mock hero-worship, to that last and most shameful prostration of the human

spirit, God only knows.—*Tr.*]—Ver. 46. CALVIN: God's action is of such a kind that by His great deeds He draws all to wonder, and constrains even godless, scornful men to bow before His doing, and against their will to confess that it is not man's, but God's work.—Ver. 47. CRAMER: Where human help gives out, divine help begins again, that the honor may be God's (Judg. vii. 2).

Ch. XVII. 1-50. J. DISSELHOFF: *The first sending of the anointed one out of stillness into strife*: 1) He does not seek to hurry out of the stillness into the peril of the strife: but he goes with confidence when he is sent; 2) He seeks in the strife not his own interest, but only the honor of his Lord and the welfare of His people; 3) His only weapon is faith in the living God and His cause, and this weapon is his victory.—F.W. KRUMMACHER: *David and Goliath*: 1) Israel's need, and 2) The divine deed of deliverance through David.

Vers. 1-11. *The decisive conflict between the people of God and the world which is hostile to God*: 1) The two camps, which stand over against each other (vers. 1-3); 2) The weaponed might in which the enemy comes forth to challenge the host of Israel (4-8); 3) The decision as to servitude or dominion, with which this conflict is occupied (9); 4) The proving which the people of God have to stand in presence of the challenge to this conflict (10, 11).

Vers. 12-31. *How the Lord leads His servants, in order to prepare them for the victorious conflict for the honor of His name*: 1) Out of retirement into the stirring life of the world, vers. 12, 13, (comp. with xvi. 17-23); 2) Out of the conflict-stirred world into the stillness (vers. 14, 15); 3) Out of the stillness into the conflict of the world (vers. 17-31).

Vers. 32-41. *The brave spirit of a soldier of God over against the might of the enemy*: 1) Wherein it shows itself: a) In the strength and encouragement with which it can lift up the dejected hearts of others (ver. 32 a); b) In the bold resolution with which it goes to meet the mighty foe in conflict notwithstanding his apparent superiority (32 b); c) In the endurance of the temptation and assault which are prepared for it by taking counsel with flesh and blood (33); 2) Whereon it grounds itself: a) On the help of the Lord already experienced in victorious conflict (vers. 34-36 a, 37); b) On the prize of the conflict, the honor of the Lord (36 b); c) On the divine equipment assumed instead of carnal weapons, namely, the power of the Lord (38-41).

Vers. 42-54. *Faith contending with the world for the honor of the Lord*: 1) Called forth by scoffing at the Lord's honor (42-44); 2) Ready for conflict in the Lord's name (45); 3) Sure of victory in reliance on the Lord's help (46-48); 4) Crowned with victory through the Lord's might (49-54).

Vers. 42-47. *The battle-cry in the kingdom of God: "The battle is the Lord's."* 1) The enemy is the enemy of the Lord and of His kingdom (42-44); 2) The armor is the name of the Lord (45); 3) The combatants are the people of the Lord, whom He acknowledges as His possession (46); 4) The victory is the gift of the Lord, unto the honor of His name (47-54).

Vers. 48-54. *The defeats which are prepared for the world by the kingdom of God*: 1) Through what sort of combatants? Through such as a) like David heroically lead the van of God's host and decide the conflict (ver. 48), and b) such as bravely bring up the rear, perseveringly pursuing the already-smitten foe. 2) With what sort of weapons? a) With weapons which they themselves have according to their calling through God's grace and wield in reliance on God's help (ver. 49), and b) with weapons which they take from the foe, in order to give him the finishing stroke with his own weapon (50, 51). 3) With what sort of result? a) In respect to the foe: Annihilation of his power on his own ground (52), and b) in respect to the booty, rich gains (53, 54).

[Vers. 8-11. "A man." 1) Often in civil and religious conflicts one man is wanted to fight the battles of his brethren—the need of the hour is a man. 2) Often Providence is preparing the man, not far away—perhaps no one would now dream that he is the man—his pursuits would not suggest it, nor the character he has thus far developed—his friends do not know what is in him (xvi. 11; xvii. 28)—the enemy may despise him at his first appearance (43, 44). 3) Yet looking back one can always see that there was no accident—that he had the suitable combination of native qualities—and that his pursuits gave the requisite training.

Vers. 28-30. *David and his brother*. 1) The elder brother slow to recognize that his younger brother is a grown man. 2) The unjust judgment and unmerited public rebuke. 3) The young man's self-contained and conciliatory reply. 4) His quiet perseverance in acting out the sacred impulse within (ver. 30, comp. ver. 26).—*Tr.*]

III. *The Immediate Consequences of David's Exploit in Respect to his Relation to Saul.*

David at the Royal Court; his Friendship with Jonathan; Saul's Hatred towards Him; Saul's Attempt on his Life.

CHAPTER XVII. 55—XVIII. 30.

1. *David at the Royal Court.*

CHAP. XVII. 55-58.

55 **AND**¹ when Saul saw David go [going] forth against the Philistine, he said unto Abner, the captain of his host, Abner [*om.* Abner], Whose son is this youth? [*ins.* Abner]. And Abner said, As thy soul liveth, O king, I cannot tell [do not know]. 56, 57 And the king said, Inquire thou whose son the stripling is. And as David returned from the slaughter of the Philistine, Abner took him and brought him 58 before Saul, with [and] the head of the Philistine [*ins.* was] in his hand. And Saul said unto him, Whose son art thou, *thou* [*om.* thou] young man? And David answered [said], *I am* [*om.* I am] the [The] son of thy servant Jesse the Bethle-hemite.

2. *David's Friendship with Jonathan. He is made General of the Army.*

CHAPTER XVIII. 1-5.

1 And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his 2 own soul. And Saul took him that day, and would let him no more go home 3 [would not let him return] to his father's house. Then [And] Jonathan and David 4 made a covenant, because he² loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments [war-dress], even to his sword, and to his bow, and to his girdle. 5 And David went out whithersoever Saul sent him, and behaved himself wisely.³ And Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

3. *David is hated by King Saul. Vers. 6-16.*

6 And it came to pass as they came, when David was [*om.* was] returned from the slaughter of the Philistine,⁴ that the women came out of all the cities of Israel, singing and dancing,⁵ to meet King Saul, with tabrets, with joy and with instru-

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 55. The passage xvii. 55—xviii. 5 is omitted by Vat. Sept., but by no other ancient version. Whether it was wanting in the Heb. MSS. used by the Alexandrian translators, or omitted by them to avoid an apparent contradiction. It is almost impossible with our present lights to decide. We do not know what MSS. they had. Erdmann and others regard the passage not as an interpolation, but as an account taken from an authority different from that of xvi. 14-23, and irreconcilable with it. For a proposed reconciliation see Erdmann's Introduction and Note and Remark of Translator in the Exposition following.—Ta.]

² [Ver. 3. The Sing. pron. is due to the fact that "Jonathan" is the real subject in the foregoing clause.—Ta.]

³ [Ver. 5. The verb *יָחַד* means in Hiph. properly "to act prudently;" but there is sometimes connected with this the notion of success, as probably throughout this chapter. } is to be supplied before the verb.—Ta.]

⁴ [Ver. 6. Margin of Eng. A. V. "Philistines," and so the Arab.; the other VSS. have the Sing., which is to be preferred here, though the return at the end of the campaign is meant, because the slaying of Goliath was its most prominent event.—Ta.]

⁵ [Ver. 6. The Heb. is difficult. The Sept. has merely: "And the dancers came out to meet David," etc., omitting the first clause perhaps to avoid the statement that David excited Saul's jealousy on the day of his combat with Goliath, and yet was afterwards preferred by him to places of honor. This difficulty is removed if we suppose this verse to refer to the end of the campaign (Philippson).—Chald. has "to praise with dances," Syr.

7 meuts of music [triangles]. And the women answered one another as they played,
 8 and said, Saul hath slain his thousands, and David his ten thousands. And Saul
 was very wroth,⁶ and the [this] saying displeased him; and he said, They have
 ascribed [given] unto David ten thousands, and to me they have ascribed [given]
 but thousands; and what can he have more but the kingdom? [there remains for
 9 him only the kingdom.]⁶ And Saul eyed⁷ David from that day and forward.
 10 And it came to pass on the morrow that the evil spirit from God came upon
 Saul, and he prophesied⁸ in the midst of the house; and David played [was play-
 ing] with his hand as at other times, and there was a javelin in Saul's hand [and
 11 Saul's javelin was in his hand]. And Saul cast⁹ the javelin, for he [and] said, I
 will smite David even to [I will pin David to] the wall with it [om. with it]. And
 12 David avoided out of his presence [turned away from him] twice. And Saul was
 afraid of David, because the Lord [Jehovah] was with him, and was departed from
 13 Saul. Therefore [And] Saul removed him from him, and made him his [om. his]
 14 captain over a thousand; and he went out and came in before the people. And
 David behaved himself wisely in all his ways, and the Lord [Jehovah] was with
 15 him. Wherefore when [And] Saul saw that he behaved himself very wisely, [ins.
 16 and] he was afraid of him. But all Israel and Judah loved David, because he
 went out and came in before them.

4. *Saul's Artful Attempt against David's Life in the Offer of Marriage with his Daughter.* Vers. 17-30.

17 And¹⁰ Saul said to David, Behold my elder daughter Merab, her will I give thee
 to wife; only be thou valiant for me, and fight the Lord's [Jehovah's] battles.
 For [And] Saul said, Let not my hand be upon him, but let the hand of the Phi-
 18 listines be upon him. And David said unto Saul, Who am I? and what¹¹ is my
 life, or [om. or] my father's family in Israel, that I should be son-in-law to the
 19 king? But it came to pass at the time when Merab, Saul's daughter, should have
 been given to David, that she was given unto Adriel,¹² the Meholahite, to wife.
 20 And Michal, Saul's daughter, loved David; and they told Saul, and the thing
 21 pleased him. And Saul said, I will give him her, that she may [and she shall] be
 a snare to him, and that [om. that] the hand of the Philistines may [shall] be
 against him. Wherefore [And] Saul said to David [ins. the second time],¹³ Thou
 shalt this day be my son-in-law in the one of the twain [om. in the one of the twain].

renders the second word "drums." Wellhausen proposes to substitute (after the Sept.) מְרִיָּסָה for
 דָּוָם. According to Ew., § 339 a we may translate: "for song and dance;" but this is difficult here on account
 of the Art. and the nature of the words, and it seems better to change the Art. מְ into ל and render as in Vulg.
 and Eng. A. V., or with Theinus to insert ד, and render "song with dancing."—The Kethib "to sing" (so Chald.
 and Syr.) is preferable in the latter case, the Qeri "for song" in the former.—Ta.]

⁶ [Ver. 8. These two clauses are omitted in the Sept., which has thus a noticeable simplicity and directness
 in its narrative, but loses much of the warmth and life of the Heb. To reject these clauses as "exaggerated"
 and "psychologically inaccurate" (Wellhausen) is obviously carrying subjective criticism too far. The histori-
 cal authority is every way in favor of the Heb. text.—Ta.]

⁷ [Ver. 9. Keth. Part. of stem עָן, Qeri of st. עָן. Sept. omits vers. 9-12, as to which see remark on ver.

8. This passage may be omitted without injuring the sense; but it adds to the vividness of the narrative, agrees
 with xvi. 14-23, and rests on the same authority as the other portions of the chapter.—Ta.]

⁹ [Ver. 10. Erdmann and Philippon: "raved," and so Wordsworth and the Targum; the Syr., Arab. and
 Vulg. and most Eng. commentators (Patrick, Gill, Clarke, Bb. Com.) render "prophecy." See the Exposition.
 —Ta.]

¹⁰ [Ver. 11. The Greek (Alex. MS.) and Chald. have "lifted," as if from מָלַךְ, and this seems better (וְיָלַךְ),
 since it does not appear that he actually cast the weapon (see xix. 10).—Ta.]

¹¹ [Ver. 17. The passage vers. 17-19 is omitted in Sept. (Vat.), namely, the story of Merab, perhaps as ap-
 parently useless in advancing the narrative. The name Merab means "increase." Comp. in Eng. the well-known
 "Increase Mather."—Ta.]

¹² [Ver. 18. Literally "who is my life?" which is explained by the following clause; but this clause is not
 therefore necessarily a marginal (unauthorized) addition. The Alex. Sept. has: "what is the life of my father's
 family?" which is clear, but unsupported.—Ta.]

¹³ [Ver. 19. Some MSS. and VSS. have Ariel.—Ta.]

¹⁴ [Ver. 21. The Heb. text (דָּוָם) seems to be supported by all the VSS. (the clause is omitted in Vat.
 Sept.). The translation here given (which is that of Theinus, Erdmann, Wordsworth, Bb. Com.) is the most
 satisfactory as to sense; but its correctness is open to doubt. Philippon renders: "with the second," the older
 Eng. Comms. follow the Targ.: "in one of the two." Theodotion has the ingenious rendering: ἀντὶ τοῦ ἑνὸς
 καὶ τοῦ ἑτέρου. The Arab. cuts the knot by translating: "I wish thee to be my son-in-law,"
 herein forsaking the Syr., which has "in both of them." Some Jews held that David married both the daugh-
 ters.—Ta.]

- 22 And Saul commanded his servants, *saying*, Commune [Speak] with David secretly, and say, Behold the king hath delight in thee, and all his servants love thee; now, therefore, be the king's son-in-law. And Saul's servants spake these words in the
 23 ears of David. And David said, Seemeth it to you a light thing to be a [the]
 24 king's son-in-law, seeing that I am a poor man and lightly esteemed? And the servants of Saul told him, saying, On this manner spake David.
 25 And Saul said, Thus shall ye say to David, The king desireth not any dowry but¹⁴ an hundred foreskins of the Philistines, to be avenged of the king's enemies.
 26 But Saul thought to make David fall by the hand of the Philistines. And when [om. when] his servants told David these words, [ins. and] it pleased David well
 27 to be the king's son-in-law; and the days were not expired.¹⁵ Wherefore [And] David arose and went, he and his men, and slew of the Philistines two¹⁶ hundred men, and David brought their foreskins, and they [better om. they¹⁷] gave them in full tale to the king, that he might be the king's son-in-law. And Saul
 28 gave him Michal his daughter to wife. And Saul saw and knew that the Lord [Jehovah] was with David, and that [om. that] Michal,¹⁸ Saul's daughter, loved
 29 him. And Saul was yet the more afraid of David, and Saul became [was] David's
 30 enemy continually. Then¹⁹ [And] the princes of the Philistines went forth. And it came to pass, after [as often as] they went forth, that David behaved himself more wisely than all the servants of Saul, so that his name was set by.

¹⁴ [Ver. 25. Some MSS. have $\text{DM } \text{ב}$, which is not necessary, since ב alone may mean "but;" or it may be taken as—"for."—Tr.]

¹⁵ [Ver. 26. This clause is omitted in Vat. Sept. See on ver. 8.—Tr.]

¹⁶ [Ver. 27. This number is sustained by all the VSS. except Vat. Sept., which has "one hundred," probably to avoid an apparent contradiction. Here the presumption is not in favor of the smaller number (Wellhausen), but in favor of the harder reading. Wellh. refers to 2 Sam. iii. 14, where the Heb. has 100, and the Syr. 200, which perhaps shows a disposition to exaggerate, but cannot be regarded as decisive against our text.—Tr.]

¹⁷ [Ver. 27. The ב is found in Sept., Aq. and Theod., as well as in Vulg., Syr., Arab.—Tr.]

¹⁸ [Ver. 28. Sept.: "all Israel," which is better suited to the context.—Tr.]

¹⁹ [Ver. 30. This verse is omitted in Sept. (Vat.).—Tr.]

EXEGETICAL AND CRITICAL.

Vers. 55–58. *David at the royal court*, his lineage better known, and himself permanently taken up.—On the relation of this section to xvi. 14–23 (the two coming from different sources), and to the general narrative, see the full discussion in the Introduction, p. 16 sqq. Considering the undeniable difference between the account here (where Saul is ignorant of David's person and family), and that in xvi. 14–23, (where Saul, after negotiation with Jesse, takes David to his court, and keeps him till the outbreak of the war), and considering the vain attempts which have been made to harmonize this difference, we accept Nägelsbach's conclusion (Herz. xiii. 402): "All attempts at reconciliation failing, we can only, till a satisfactory explanation is found, suppose that these two accounts come from really different and discrepant sources." [Without laying stress on the fact that Saul here inquires after David's father, and not after David himself (which, though urged by Houbigant, Chandler, Wordsworth, and others, does not seem to amount to anything), we may still insist that the two accounts, though different, are not necessarily discrepant in the sense that both cannot be true. It is only necessary to admit that David's absence at home had been long (and there is no exact chronological datum), that Saul had rarely seen him except in moments of madness, that Abner had been absent from court when David was there, and that the personal appearance of the latter had changed (suppositions which, taken singly or together, are not improbable), and Saul's ignorance becomes natural. These old nar-

ratives, giving brief and partial views of occurrences, may well sometimes seem to contradict each other, and it is wise (as Nägelsbach hints) in view of the historical authority of the Heb. text, at least to suspend our judgment.—Tr.]

Ver. 55. We need not take the verbs here as Pluperf. (Then., Keil, &c.), since this narrative is to be regarded simply as an addition to the preceding. In their context vers. 55, 56 belong after ver. 40 and form a supplement to the vivid description of David's advance against Goliath. The words "against the Philistine" refer to the close of ver. 40. Saul's question is to be understood not merely of David's father and family, but also of his person. According to this Saul does not know him. The question and Abner's answer must necessarily be taken in connection with the surprise and astonishment felt at David's bold procedure. Saul's question could not be answered till David's return; it is therefore mentioned here, and connected with David's appearance before Saul under Abner's guidance.—Vers. 57, 58. The concluding words of ver. 57: "and the head," &c., show that this statement is to be put between ver. 53 and ver. 54. According to this Abner's leading David to Saul was occasioned by the latter's question. David's words in ver. 58 are not to be regarded as forming his whole answer; from xviii. 1 we infer that he had a somewhat long conversation with Saul.

2. Ch. xviii. 1–5. *David's friendship with Jonathan and permanent residence at Saul's court* as commander of the army. Ver. 1. The consequence of this conversation was the formation of a friendship between David and Jonathan, as is indicated by the words: "when he had ceased speaking

with Saul." The word "kmit" (נִקְמִית) as in Gen. xlv. 30) denotes, under the figure of a chain, the firm union and inseparable unity of souls in friendship, expressing the thought that their inner lives of feeling work deeply into each other, and so each has perpetually fast hold of the other. Clericus: "In almost all languages friendship is considered as a union of souls bound together by the band of love." Grotius: "An admirable description of friendship. So Aristotle (Nicom. IX. 8) has noted that friends are called *one soul*. The same thing is set forth by the Lat. concordia and the Greek *ὁμοψυχία*. Papinius says that souls are bound together."—**And Jonathan loved him as his own soul.** To the conception of firmness is here added the idea of *innerness* of friendship, the *complete identification of essence of two souls*.* (The Kethib has the rarer contracted suffix י, the Qeri the commoner יָ. Ew. § 249 b).—David's heroic courage, firm trust in God, and splendid feat of arms had won him Jonathan's heart.†—Ver. 2. Not till after the narrative of this friendship follows the statement that Saul took David permanently to court: *he took him, that is, into his service, and allowed him not to return to his father's house, as he had done in ch. xvii. 15; the words presuppose that David had desired to return thither. That Saul virtually ordered David's permanent stay with him immediately after their conversation (Keil) is not necessarily to be assumed. Rather from the sequence of the sentences it seems as if the narrator intended to connect the rise of the friendship of David and Jonathan with the friendly relation which Saul first assumed in his conversation with David, and then to set forth David's permanent stay at court as a consequence of this friendship.—Ver. 3. Jonathan's love for David (he loved him as his own soul) is the ground of this solemn and formal sealing of their friendship. The covenant indicates the mutualness of the love which they pledged one another. Grot.: "they mutually promised perpetual friendship," comp. xx. 3.—Ver. 4 is closely attached to ver. 3 in so far as here by the gift of the upper garment, the robe (כִּטְיָה) and the separate parts of the war-equipment to David, the conclusion of the covenant of friendship on Jonathan's part is solemnly confirmed. Clericus supposes that the object of this gift was to enable the poorly-clad David to appear at court in seemly dress. But the mention of the several weapons, which together make a complete war-outfit, rather suggests that Jonathan wished to honor David as the military hero; and this manner of sealing their friendship was a proof that the two, as heroes, equally crowned by God with victory, could love one another, and that Jonathan was far from feeling envy and jealousy of David for his heroic deed. Jonathan's here taking the initiative is in keeping with his position at court as king's son in respect to the young shepherd. His clothing David with his own war-dress is sign that his hearty friendship sets aside the*

barrier which his rank and position would raise between them in the first instance on the common ground of the theocratic chivalry, as whose representatives they had come to love one another. [Philippson: The gift of one's own garment, especially by a prince to a subject, is in the East still the highest mark of honor. So in "Esther" (ch. vi.) Mordecai is clothed in the king's apparel.—Tr.]—Ver. 5 belongs to what goes before as the declaration of the honorable position which David (along with this relation to Jonathan) took at Saul's court, as generally beloved in his office and calling. First, his position was a *military* one; for that the "went out" (which is to be taken separately, and not connected with the following)* refers to war, and not to "general business" [Clericus] is plain not only from the following account which mentions not only military undertakings for Saul, but also from the statement of the position of General which he received in consequence of his success in what was entrusted to him, and from the account of the military equipment which Jonathan (ver. 4) presented to him. **In all, whereto Saul sent him, he was successful.**—His warlike undertakings were *fortunate and successful*. The Verb (הִשְׁכִּיל) means "to act prudently, wisely" and then to be successful," as in Josh. i. 7 [Eng. A. V. "prosper"]. It always refers to conduct, "to act wisely, and then to be prosperous in one's undertakings." **Saul set him over the men of war**, that is, made him a military officer. He was appointed commander of a body of soldiers.—David soon attained to high consideration and acceptance in the eyes of all the people, and also in the sight of Saul's servants.—By this term we are to understand the officials at Saul's court. David's *winning loveliness of character* is here brought out more strongly by the statement that he did not excite the envy and jealousy of his fellow-officials at court. Clericus: "he pleased even the courtiers, who are commonly envious, especially of those who have newly found favor with the king." This idea is involved in the "and also" [= and even]. [Philippson: "As he was afterwards promoted to be chiliarch, he must here have been made centurion." But see on ver. 13.—Tr.]

3. Vers. 6–16. Here is related how *Saul's deadly hatred against David* springs from envy and jealousy. As the section xvii. 54–58 lays the foundation for David's permanent stay at the royal court—and as the section vers. 1–5, being the summary description of David's personal relations to Saul's family as Jonathan's friend, and to the court-officials and the people as military commander, explains what is afterwards said of David's relation to Jonathan and of his military career—so in this section, vers. 6–16, we have the cause of the deadly hate which Saul henceforth bore in his heart against David, there being preserved (a fact to be noted) in ver. 5 a significant silence as to Saul's feeling towards him, only the friendly disposition of Jonathan and of the offi-

* [The German (obviously by oversight) has: "and he loved Jonathan as his soul," and explains it as the expression of the formation of friendship on David's part.—Tr.]

† [Jonathan's conduct no less exhibits his own lofty and generous nature (Bib. Com.).—Tr.]

* [Erdmann translates (not so well): "And David went out; everywhere, whither Saul sent him, he was prudent (successful)." This is to avoid supplying "and" before "was prudent;" it seems better (with Chald., Syr.) to supply "and." See "Text. and Gram."—Tr.]

cials and people being mentioned. That no strict chronological advance is attempted in the narrative in xvii. 55 sq. is clear from the above remarks. As in ch. xvii. ver. 55 belongs as to its contents to ver. 40, and ver. 57 belongs next to ver. 54, so ver. 6 here is not connected in context and time immediately with ver. 5, but goes back to xvii. 52, 53. In vers. 1-4 is told what happened to David immediately after his victory over Goliath; he became Jonathan's friend, and was permanently fixed at court. That was the immediate result of his exploit (which decided the issue of the war with the Philistines.) In ver. 5 we have a further consequence: Saul employs David in warlike enterprises against the Philistines, and gives him command of a body of troops. But, according to xvii. 52, 53, the war with the Philistines was not ended by the victory over Goliath; on the contrary, they were again several times defeated, and their camp was plundered by the victorious Israelites on their return from pursuit. That Saul in thus finishing the war employed David as a bold leader is clearly stated in ver. 5, wherewith is also summarily told how David in his new position won the favor of the people and also of Saul's servants, while it is not said that Saul in appointing him to office bestowed his favor on him. The narration of ver. 6 now, going back to xvii. 53, connects itself with the return of the people and of David from the concluded war, in order to point out how on this occasion Saul's ill-will and hatred towards David arose, on which is founded the whole of the following narrative of the relation between David and Saul. The "*as they came*" refers to the return of the whole army from the happily ended war (comp. xvii. 53); at the same time is mentioned *David's return* with express reference to his victory over Goliath, which had determined the successful issue of the war, in order to bring into its proper historical connection the honor which then accrued to him. This return of David, therefore (along with the whole army), is not synchronous with his return to Saul in xvii. 57 immediately after the killing of the Philistine, but occurred after the victory over the whole Philistine army was completed. Here began Saul's envy and hatred against David. There is, therefore, no contradiction between the statement that Saul kept David by him and gave him a military command (vers. 2, 5), and the following statement (ver. 6 sq.) that in consequence of the honor shown David he conceived a lasting hatred against him (ver. 9).—We have the description of the festive reception given by the women from all the cities of Israel to the returning victorious army, Saul at its head. In the words: *with song and dance* the Art. [in Heb.] points to the usual employment of song and dance in such receptions. They met Saul with *tabrets, with joyful outcry, and with triangles*. Here מְנוּחָה ["joy"], standing between the two instruments of music, must denote, in distinction from the song of joy, the joyful cry which accompanied the beating of the tabrets. For dances accompanied by tabrets see Ex. xiv. 20.—Ver. 7. The women performed an *antiphonal song*; "they answered one another in turn" (Cleric.). The Partic. מְשַׁחֲקִים [Eng. A. V. "played"] means perhaps alternate dancing, corresponding

to the alternate song (Winer: *Contredance* s. v. *Tanz*), along with the choral dancing (מְנוּחָה). The Piel of שָׂחַ, "laugh," properly = "sport, play," e. g., of children on the street, Zech. viii. 5.*—The song: "Saul hath slain his thousands, and David his ten thousands" (comp. xxi. 12 and xxix. 5)—a part of a folk-song, which shows the great consideration in the sight of the people which David had obtained by his victory over Goliath.—Ver. 8. *Saul was very wroth that greater honor was paid to David than to him. And there is yet only the kingdom for him, that is, for him to obtain.* In this outburst of wrath he expresses in a curt ejaculation the well-founded anticipation that the so highly honored David would receive the royal dignity in his place. Clericus: "especially since Samuel had more than once predicted that it would pass into another family."—Ver. 9. From this point dated the evil, curious eye with which Saul henceforth looked on David.† Clericus: "in these words we see envy and jealousy." Luther: "And Saul looked sourly on David." It is an express statement of the continuous bitterness of Saul against David from now on.—Vers. 10, 11. Saul's anger against David rises to *madness* and to *murderous purpose*. The evil spirit from God came upon Saul. Comp. xvi. 14: "וַיָּבֹא רֹחַ אֱלֹהִים בְּסָאֵל" [Eng. A. V. "propheesied," Erdmann, "raved"], the influence of the evil spirit, analogous to the ecstatic condition of inspiration in which the good spirit from God put the prophets: *he raved, raged*. The old condition of internal disorder again came over Saul, now heightened by envy and jealousy against David. As in xvi. 23, David seeks by playing on the harp to mitigate Saul's rage. But as he was its object, the madness takes the form of an attempt on his life. The harp in David's hand and the spear in Saul's hand—taking the place of the sceptre, xxii. 6—are here put in sharpest contrast to one another.—[Saul's condition of mind is neither that of simple madness nor that of true prophecy. He is under the control of a power higher than himself; but it is an evil power. For the precise expression of this supernaturally-determined condition of mind and soul, in which the whole spiritual energy of the man moves freely, yet in a sphere into which it is supernaturally brought, becoming for the time one with the spirit, the Heb. has no other word than *naba* (נָבָא), and the Eng. no other word than *prophecy*. R. P. Smith ("Prophecy a Preparation for Christ," II. 54 sq.) points out a difference between the Niphal (generally but not always used of true divine prophecy) and the Hithpael (generally but not always of false prophecy), and we may here render: "he acted the prophet" (so here Junius); but it is desirable to exhibit in the translation, if possible, the supernatural element. Whether the Eng. "propheesied" will bear the meaning "spoke like a prophet" or "raved supernaturally" is doubtful; but it is so used of false prophets in Eng. A. V. in 1 Kings xxii. 10 (Hithp.) and 12 (Niph.).—Tr.]—Ver. 11. מְשַׁחֲקִים, Hiph. of שָׂחַ,

* [And see Judg. xvi. 25 for its use on festive occasions.—Tr.]

† מְשַׁחֲקִים, "eyeing," Denom. from שָׂחַ, "eye."

properly "to stretch out longitudinally," comp. Ps. xxxvii. 24). As it is not said, that Saul actually threw the spear against the wall (as in xix. 10), the sense rather is: "he *purposed* to throw," and we are to suppose a threatening movement of the arm.*—David turned, withdrew before this threatening movement. *Twice* he did so; this supposes that Saul twice lifted his spear. This also proves that Saul only *moved*, did not *throw* the spear, as in xix. 10. Bunsen well observes: "If Saul actually threw the spear, we could not understand David's twice retiring. Saul held the spear in his hand, and David stood so near him that he could save himself only by withdrawing." This is therefore not the same thing as what is told in xix. 9, 10, where Saul actually throws the spear, which pierces the wall. The Sept. has after its manner arbitrarily omitted this section vers. 9-11, because it wrongly assumed the identity of the two accounts.—Ver. 12 relates how Saul's heart was divided between fierce envy and fear of David; the latter became an object of fear to him. The reason given for this is that *the Lord was with David, and was departed from Saul*. Through the honor accorded David for his God-given victory Saul became aware of what had already taken place, namely, that he was forsaken and rejected by the Lord.—Ver. 13. Enmity against David (born of envy and jealousy) and fear of him (as one specially blessed by God) led Saul to remove him from his presence.—*He made him captain over a thousand*. This means a different military position from that mentioned in ver. 5, "whether it denotes a higher position than the first, or the latter means an undefined promotion, as to which we can now hardly determine with certainty" (Keil).—*He went out and in before the people* is to be understood of David's military undertakings.—Ver. 14. Here as before (ver. 5) David is in everything prosperous. Whereby Saul's fear (which had led him to remove David from his side) is only increased, *he was afraid of him* (ver. 15); for he saw afresh that *God was with David* (ver. 14), but was departed from him.—Ver. 16. The love of the whole people for him now grew still greater, his consideration rose still higher. This must needs have increased Saul's fear, and along with it his envy and jealousy. So Saul's condition of soul is portrayed in progressive development with psychological truthfulness. Of this nothing is said in ver. 5, not a word of Saul's feeling towards David's success. Here, therefore, in vers. 15, 16, we have not the same situation (as if from a different source) as in ver. 5. The difference between them and the advance in the exhibition of Saul's inner life and his attitude towards David is obvious.†

4. Vers. 17-30. *Saul's attempt on David's life* in connection with his marriage with his daughter. In fulfilling his promise to give his daughter to the conqueror of Goliath (xvii. 25), Saul takes occasion to prepare the way for David's death

in battle with the Philistines by requiring him to inflict a heavy defeat on them, thus artfully hoping to get rid of him. Such a murderous purpose Saul doubtless had when, after the failure of his murderous attempt in the house, he gave David command over a thousand. A clear light is thus thrown on his new appointment here to a definitely-determined military position.—Ver. 17. "*My oldest daughter*" (Heb. *large*, as in xvi. 11 *small*=*youngest*). Saul's words: *only be valiant, etc.*, are not to be taken as a *condition*, for the condition of receiving Saul's daughter to wife was the conquest of Goliath; but they contain an *obligation* which Saul lays on him, and which David is to accept in return for the honor of becoming Saul's son-in-law. Such exhortation and expectation on Saul's part would not seem strange to David, since in *his continued wars against the Philistines* Saul needed valiant heroes as leaders of his soldiers. It was also in itself perfectly proper for Saul to say to David: "Fight the battle or wars of the Lord;" for in thus designating Israel's wars against the Philistines, he expresses the same idea which David expressed in the words (xvii. 36, 47): "He has defied the ranks of the living God," and "The battle is the Lord's." These wars were "the wars of Jehovah," because Israel, whom the Philistines oppressed, was God's chosen covenant-people, in which the kingdom of God was to take shape within the territory contested by the Philistines, in attacking whom, therefore, the Philistines were trying to make void God's purpose of salvation. So must God needs oppose these enemies of His people and of the holy affairs of His kingdom. And this is the meaning of the title of that old collection of songs, Num. xxi. 14: "Book of the Wars of the Lord." And as it was the war of God Himself, the combatants therein were necessarily sure of the Lord's assistance.—But behind this proper language of Canaan was hid Saul's *cunning* and *wickedness* towards David.—*Saul thought: My hand shall not be on him, but the hand of the Philistines shall be on him*.—This "he thought" shows the same disposition in Saul as the same expression [Eng. A. V. "said"] in ver. 11. There he had stretched out hand and spear; but the deed had not come to performance. Here Saul resolves that David shall not die by his hand; but guile shall lead him to the desired end. So deep-sunken is he morally and intellectually that he seeks to avoid only the outward completion of the evil deed with his own hand, separates between the criminal *hand* and the wicked *heart*, and besides covers his wickedness with the hypocritical *tongue*, which speaks zealously for the things of the Lord. *Berl. Bib.*: "The finer the words the greater the deceit. Further, he would rather see the Philistines triumph than David survive."—Ver. 18. David's artless simplicity and honest humility are here sharply contrasted with Saul's artfulness and trickiness. As heretofore the struggle between Saul's better and worse impulses and the progress of the latter has been set forth with admirable delicacy and clearness, so now, on the other hand, David's disposition and character is most excellently exhibited by the simple narration of his conduct.—By the question: *Who am I?* David intimates the

* [For a different pointing of the verb—"he lifted," see "Text and Gram." Erdmann's rendering is allowable, but rare.—Ta.]

† [The separate mention of Israel and Judah in ver. 16 points to the independence and separateness of Judah even at that time (*Bib. Com.*), and perhaps also to a post-Solomonic date for the authorship of the book.—Ta.]

distance between his insignificant *person* as shepherd-lad and the high honor offered him. The question: "מִי הוּא" [Eng. A. V.: "what is my life?"] does not refer to David's *life*; for if it mean his *personal* life, it involves a tautology with the preceding, and reference to his *official* life does not suit the connection, where the point is only of his person and family, apart from the fact that grammatically the personal interrogative pron. [so in the Eng.: "who is my life?"—Tr.] does not suit the noun "life." Nor can it mean in general position in life; מִי הוּא never means this. Keil, in defence of this view, says, that "מִי הוּא" refers to the persons of the class of society to which David belonged, in which he admits that it is not the neuter real [Germ. *sachliche*.—Tr.] conception "condition of life," but the fundamental meaning of the word "The living" that is here employed; "for מִי הוּא never refers to things, but always to persons" (Böttcher). The word means here (as מִי הוּא in Ps. lxxviii. 11; 2 Sam. xxiii. 11, 13) a troop, people, or, from the connection: "my folks, my family." See Ew. § 179 b. To this is added: *My father's family*.—In his own eyes David seems too insignificant in person, in family and the House of his father to be son-in-law to the king.*—Ver. 19. "In the time of giving," that is, when she ought to have been given. Ew. § 237 a: "When the time is clear from the connection, a future event may be expressed by the Inf. with 3." Comp. Deut. xxiii. 14; 2 Kings ii. 2.—Saul did not keep his word; for some reason he gave Merab to *Adriel*, the Meholathite to wife, "which cannot surprise us, considering Saul's capricious disposition in his advanced age" (Stähelin, *Leben Davids*, p. 11). *A place, Abel-meholah*, is mentioned in Judg. vii. 22, in Manasseh, west of the Jordan.—The section vers. 17–19 is arbitrarily omitted in the Sept. because the translators did not understand why Saul failed to keep his promise, and why his action was so contradictory or undecided.—One really does not see why the oscillating, self-contradictory Saul, governed by the momentary whims of his discordant soul, should not have been guilty of such breach of faith. Thenius' confident assertion "that these verses contain nothing but a popular story made out of the fact related in ver. 20 in imitation of Jacob's marriage with Leah and Rachel," is wholly without ground. To such an imitation there is lacking agreement in the chief features of the two narratives.

Vers. 20–30. Michal becomes the wife of David, who issues victoriously out of the great dangers in battle with the Philistines, into which Saul had sent him to a certain death, as he hoped. That it is expressly said of Michal: *She loved David*, does not warrant the conclusion that Merab did not love him, and was therefore not given to him. The reason for this is not mentioned, simply because Saul's procedure was arbitrary. *Perhaps* there was at this moment no war with the Philistines in which he might have

looked for David's destruction. It pleased Saul that Michal loved David. Between the transpiring of Michal's love and Merab's marriage we must suppose a space of time, during which Michal's love was developed.—Ver. 21. Michal was to be a *snare* to David, that is, Saul would impose such conditions on him in the marriage as would secure his death: on her account or occasion *the hand of the Philistines* should be on him (comp. v. 25):—מִי הוּא [Eng. A. V. in the one of the twain,] see "Text and Gram." is literally: in two [feminine]. Accordingly it is proposed to render (as Bunsen): David is to make a *double marriage* with Merab and Michal, as Jacob did; in this case (so Tremell.) ver. 19 is to be taken as *Pluperfect*: "she had been given." Similarly, S. Schmid, only he takes ver. 19 in this way, that Saul excused himself to David, and offered to restore Merab to him, she having been already married to another; but if he did not wish this, he should at least marry Michal. Or it is rendered: "Twice shalt thou sue for my alliance"—having failed in Merab's case, thou shalt succeed in Michal's (Cler.); or it is translated in *duabus rebus gener meus eris hodie* [in two things* thou shalt be my son-in-law to-day] (Vulg.), or, "by the second thou shalt contract an alliance with me to-day" (S. Schmid in the 2d ed. of the Bib. Heb. of Ev. v. d. Hooght, Lips., 1740). But all these renderings are materially [that is, as to content; German, *sachlich*.—Tr.] and linguistically untenable. The difficulty lies in their taking the numeral as a cardinal number. But there are passages where it = the *second time*, as undoubtedly in Job xxxiii. 14, and Nehemiah xiii. 20. If now we connect the word with the following (according to the accents), it reads: "a second time wilt thou become my son-in-law," that is, according to the explanation first given by Bunsen: "The first time by the betrothal to Merab (afterwards broken off), the second time by the actual marriage with Michal." Bunsen remarks that this explanation is forced and grammatically hard, as to which (1) *grammatically* the "second time," is justified by the above-cited passages, and (2) as to *content* or meaning this view is far less difficult and suspicious than that preferred by Bunsen, though it must be confessed to be open to the objection that the first marriage did not actually take place.—Keil's explanation: "in a *second way* thou shalt be my son-in-law," is unclear, and the rendering "second way" seems not grammatically sustained.—We escape all the difficulties of a connection with what follows if, with De Wette and Thenius, neglecting the accents (which cannot be finally decisive), we connect with the preceding and translate: "And Saul said to David the *second time*" (understanding the first time to be in ver. 17).—Thenius thinks that the words "And Saul said * * * to-day" [Eng. A. V. "Saul said * * * twain"] are an interpolation by the same hand as vers. 17–19, (1) because Saul would not have made the proposition first *himself* and then through the courtiers (ver. 22); (2) because he certainly acted only through *others*, the better to conceal his shameful purpose, and (3) because, if Saul had spoken first directly to David, we should expect also a direct

* [On the text of this verse see "Text. and Gram." Philippson explains: "My life offered in battle would be a poor gift," which, however, the text will hardly bear.—Tr.]

* [That is, by two deeds—killing Goliath and slaying the Philistines (ver. 25).—Tr.]

answer from David (as in ver. 18). But these three reasons seem insufficient to establish his view; for (1) it does not appear why Saul should not *first* make this proposition *himself*, when we recollect that David returned no answer, and he thought it necessary to employ the agency of the courtiers*; (2) in making the proposition himself he could the better conceal his purpose, as he had not performed his first promise to David, and might now seem to make it good by offering his second daughter; (3) David's experience of deceit was sufficient to make him silent at first in respect to Saul's offer. O. v. Gerlach here well says: "Saul proposed this matter to David; but the latter did not answer, as he knew Saul's vacillation, and distrusted him; it therefore needed the persuasion of others to induce him to come into Saul's views."—Ver. 22sq. In the fluent discourse of the courtiers we see (1) something of the flattering, conciliatory tone usual in such circles, and (2) Saul's lively interest in the success of his plan to destroy David through Michal's love. Saul's servants were to speak with David "in secret," that is, "as if they did it behind the king's back" (Keil).—*David's answer* (ver. 23) is two-fold: (1) he affirms the great importance of such a step as marrying the king's daughter—referring to the distance between him and the honor for which he was to strive, and probably also herein alluding to Saul's former breach of faith in respect to Merab, which proceeded from contempt for his person; (2) he declares himself too poor to furnish a dowry suitable for a king's daughter. As to the dowry, or "morning-gift," see Gen. xxiv. 12.—Ver. 25. In consequence of the courtiers' report of David's reasons for declining the marriage, Saul advances another step.† To attain his end he dispenses with the usual dowry, and demands only a hundred foreskins of Philistines (Jos. Ant., vi. 10-27, 600 heads)! It is herein supposed that the Philistines were again attacking Saul. This appears also from the fact that David was in this way to show that he had killed a hundred Philistines, to *avenge the king of his enemies*. Thus Saul thought to put David out of the way by the hand of the Philistines.—Ver. 26. David accepts Saul's proposition the more gladly as the demand was in keeping with his military calling, and he was to win Michal by a heroic achievement. **And the days were not expired**, that is, the time to the marriage, or the time set by Saul for the performance of the warlike deed, though Saul is not expressly said to have set any limit. Ewald explains that the time for the marriage with Merab was not yet expired [so *Bib. Com.*—Tr.]; but it is more natural to refer to the marriage with Michal.—Ver. 27. David marched to battle with his men, that is, with the *thousand* which had been assigned him (ver. 13), not with a few valiant followers (as Ewald, Bunsen, and others hold, because with a large body there would have

been no danger); we are to suppose that David attacked a large Philistine force, as is intimated in the words "he slew among the Philistines two hundred men," which he could not have done with a small party. David doubly fulfills Saul's demand by bringing *two hundred* foreskins. And they counted out the full number. The arbitrary method of the Sept. is seen in their reading "one hundred" from ver. 25 instead of "two hundred." [Many modern critics, neglecting the spirit of the narrative, prefer the Sept. reading to the Heb., referring also to 2 S. iii. 14. Ignoring the enthusiasm and prowess of David, they insist on an arithmetical correctness in his slaughter, as if a youthful warrior on such an occasion would not rejoice in going beyond the mark. In 2 S. iii. 14 David properly mentions the price demanded by Saul; all beyond was not price, but free gift.—Tr.] Ver. 28sq. Here, similarly, the Sept. for "Michal, Saul's daughter," puts "all Israel." Bunsen: "A completely unfounded change of the Heb. text," taken from ver. 16. The issue of the hostile schemes set on foot against David is the opposite of what Saul intended. The narrative asserts not only that *God was with David*, but also that Saul knew it. Michal's love to David, and Saul's hate, which had grown into permanent enmity, are here sharply contrasted. "Saul was yet the more afraid" points back to vers. 12-15. Saul's perception of the fact that David was under God's special protection only increased the feeling that he himself was forsaken and rejected by God, who shielded David against his wicked designs.*—Ver. 30 stands in pragmatic connection with the following narrative of Saul's conduct towards David, whose brilliant exploits against the Philistines and rising reputation still more inflamed the jealousy and hatred of Saul.

HISTORICAL AND THEOLOGICAL.

1. The history of sin in Saul's inner life shows a steady and rapid progress in evil after it had gained footing and mastery in his heart. When a man once gives place to passion in his soul, he comes more and more into its power, and is at last completely ruled by it, and driven even more violently on from sin to sin. "He that doeth sin is the slave of sin."—*Jealousy*, which, in a heart that has lost God's love and honor as its centre, is born of *selfishness* (wanting all love, honor, joy for itself alone), has always for its companion *envy* of the successes, the honor and the good fortune of others. From *envy* come gradually *hatred* and *enmity*, and then, by hidden or by open ways, *murder*—"he who hateth his brother is a murderer." Parallel to the example of Saul are those of *Cain* and *Joseph's brothers*.

2. With the deeds which God the Lord performs in the history of his kingdom through chosen instruments, whom He has thereto prepared and enabled by the wise leadings of His grace, are often connected immediate consequences, which (like the consequences of David's victory for him) are of far-reaching importance

* [That is, David's silence as to Saul's proposition explains why the latter had recourse to his courtiers.—Tr.]

† It is unnecessary to read, with Sept., Vulg., Chald., and others, *וְעַד*, instead of *וְעַד*. Maurer: "Here, as often elsewhere, after a negative, *וְ* signifies 'but,' or rather 'for' in this sense: the king desires no dowry, but (for) he desires a hundred Philistine foreskins."

* *וְעַד* contracted from *וְעַד* and prefix *וְ*—Ew. § 328 c. Olshausen, *Gr.*, pp. 297, 530, regards it as a clerical error for *וְעַד*.

for their further course in life, and provide them with broader and higher equipment of the inner and outer life for greater tasks which are assigned them for the kingdom of God. And the more willingly they thus enter the school of suffering and conflict, as David did, the more do they grow in humility, obedience, and childlike submission to God's will, but the more also do they learn the truth of the word: God gives grace to the humble, He makes the upright to prosper. He who, like David, walks humbly and obediently in God's ways, unmoved by the good fortune granted him, or by the trials and conflicts which often come upon him out of such good fortune through the sins of others, sees himself everywhere led by the Lord's hand, and accompanied by His blessing.

3. True friendship in two souls must be rooted in a like attitude of the heart to a loving God, must exhibit itself in a mutual unselfish devotion of heart in love which is based on a common love to the Lord, and must approve itself in the school of suffering.

4. In the character-pictures which it presents to us (as is clear in the history of Saul and David), Holy Scripture never exhibits a pause in religious-moral life, but always holds up the mighty "Either * * * Or," which man has to decide,—either forward on the way in which man walks at the hand of God with giving up of his own will and humble obedience to the will of God, or backwards with uncheckable step, when man puts God's guidance from him, and, following his own will, suffers not God's will to be accomplished in, on, and through himself.

[Maurice: (*Prophets and Kings of the Old Test.*): I have not tried to ascertain the point at which the moral guilt of Saul ends and his madness begins; the Bible does not hint at a settlement of that question. It is enough for us to know, and to tremble as we know, that the loss of all capacity for discerning between right and wrong may be the rightful and natural result of indulging any one hateful passion. On the other hand, it is comforting to believe that there are conditions of mind to which we must not and dare not impute moral delinquency; a still greater and deeper comfort to know that in these conditions, as well as those where there is most of wilful wrong, God may still be carrying on His great and wonderful work of "bringing souls out of darkness and the shadow of death, of breaking their bonds asunder." There are glimpses of light in the later life of Saul which must be referred to the divine source.

Chandler (*Life of David*, p. 60): David, in the destruction of the Philistines, acted contrary to no rules of religion and morality; for the men he destroyed were the enemies of his country, in a state of actual war with his prince and people, and therefore lawful prize wherever he could lay hold of them.—TR.]

HOMILETICAL AND PRACTICAL.

Ver. 1 sq. J. LANGE: To love good people, and that in such a way that one loves and esteems them for the good he sees in them, is a sign that one is good himself.—SCHLIER: True friendship is a gift of God, and God grants it to those who

fear Him.—BERL. BIBLE: The connection which God establishes between truly converted men is almost indescribable. There is an incomprehensible something that out of two such souls makes a single one in God. No blood relationship or natural friendship comes up to this, because such a union proceeds from utter conformity. When men have experienced such a oneness of soul, they make with each other an *everlasting* covenant.—[Ver. 3. TAYLOR: A league of friendship, which for sincerity, constancy, and romantic pathos, is unrivalled in the annals of history, whether sacred or profane.—TR.]

Ver. 4. SCHMID: True and genuine love delights to show itself also by outward signs.—CREMER: They are true friends who help not only in prosperity but also in necessity.—F. W. KRUMMACHER: These two loved each other truly in God, to whose service they had devoted themselves in holy hours of consecration, and their views, judgments, opinions and strivings were completely harmonious.—When such conditions concur, there grows up the sweet flower which the apostle, in distinction from universal love, calls "peculiar." There blooms the friendship, which, rooting itself in similarity of sanctified natural disposition, and working an improvement of this on both sides, takes one of the highest places among earthly blessings. There knits itself the communion of heart, in consequence of which one man becomes to another, as it were, a living channel, through which there incessantly streams upon him a fulness of refreshing consolation and encouragement, enriching his inner life.—Ver. 5. SCHLIER: The Lord makes everything right and good! That God who so wonderfully led David, and even in the least and most trifling things trained him up for his calling, will also lead us by the hand step after step, and if we let ourselves be led, will certainly lead everything to a good result. Let us always hold to the old saying: As God will, hold I still!—Ver. 7. F. W. KRUMMACHER: Let us always celebrate our heroes, perpetuate their memory in monuments, twine laurel crowns for all who have done good service for the common weal, or through their creative gifts have enlarged the domain of elevating and wholesome ideas. Only let us not forget, through whatever of great, noble and blessed is achieved by the sons of man, to be reminded first of the Father of spirits, from whom every good and perfect gift comes down to us, and let us in humility and modesty give to Him, before all others, the honor which is His due.—Ver. 8. STARKE: Where prosperity comes, envy soon follows (Gen. xxxvii. 8, Dan. vi. 1-5). [HENRY: Now begin David's troubles, and they not only tread on the heels of his triumphs, but take rise from them; such is the vanity of that in this world which seems greatest.—SCOTT: Lavish commendations of those whom we love and admire, in such a world as this, often prove a real injury.—TR.]

V. 9. sq. F. W. KRUMMACHER: Were it granted us in our own local circles everywhere to look behind the curtain, who knows how often we too should behold like scenes! Scenes of a wild outpouring of an injured feeling of honor, or of unrestrained vexation at losses, or of flaming and heart-consuming envy, so that we too could

not avoid designating these paroxysms by the expression "demoniacal."—BERL. BIBLE: Selfishness occasions a deadly jealousy, for it makes one grudge the favors which God grants to others.—SCHLIER: If everything had gone on so, if all the people had continually shouted to meet the bold hero, how easily might pride have taken possession of him, how easily might he have fallen from his humility, and become full of vanity and assumption. Therefore God the Lord took him into His own school, and such a school of trouble is indeed bitter, but it is good and wholesome, and he who learns in it first rightly becomes a man after God's own heart.—F. W. KRUMMACHER: Scarcely one trying condition of life can be thought of, in which David had not found himself at some time or other during his pilgrimage. Even for his own sake, that he might not be exalted above measure through the abundant favors vouchsafed unto him, he needed continual reminders of his dependence on Him who, on high and in the sanctuary, dwells with those who are of contrite and humble spirit. Besides, David was to become even for thousands of years a loved and comforting companion to the weary and oppressed of every sort, and for that reason, also, no cup of trouble must pass him by untasted.—[SCOTT: For every great and good work a man must expect to be envied by his neighbor; no distinction or pre-eminence can be so unexpectably obtained, but it will expose the possessor to slander and malice, and perhaps to the most fatal consequences. But such trials are very useful to those who love God; they serve as a counterpoise to the honor put upon them, and check the growth of pride and attachment to the world; they exercise them to faith, patience, meekness, and communion with God; they give them a fair opportunity of exemplifying the amiable nature and tendency of true godliness, by acting with wisdom and propriety in the most difficult circumstances; they make way for increasing experience of the Lord's faithfulness, in restraining their enemies, raising them up friends, and affording them His gracious protection; and they both prepare them for those stations in which they are to be employed, and open their way to them: for in due time modest merit will shine forth with double lustre.—TR.]—Ver. 10. CRAMER: When one opens the door of his heart to the devil by envy, pride, scorn, sour looks and rudeness, he is not far off, but soon enters in with his hellish forces (Gen. xxxvii. 8, 18 sq.). WURT. SUMM.: How unhappy is a man who has turned away from God, and yet will not acknowledge and confess his guilt, but still assumes that he is in the right! This makes him discontented with God, and grudging and hostile to others who are favored by God.—Ver. 11. STARKE [from BR. HALL]: It is well for the innocent that wicked men cannot keep their own counsel. [HENRY: Compare David, with his harp in his hand, aiming to serve Saul, and Saul, with his javelin in his hand, aiming to slay David; and observe the sweetness and usefulness of God's persecuted people, and the brutishness and barbarity of their persecutors.—TR.]—Ver. 12. OSIANDER: God turns away the blows of enemies, so that they are in vain and do no damage.—

STARKE: Those who have in God a gracious father and a protector are feared by others (Mark vi. 20).—Ver. 13. S. SCHMID: The evil which ungodly men threaten and do to the pious God knows how to change into something good (Gen. i. 20).—Ver. 15. SCHMID: One can avenge himself on envious men in no better and nobler way, than when with God's help, he behaves himself wisely, and seeks in prayer the increase of the divine blessing.—Ver. 16. STARKE: When ungodly men think to lessen the honor and consideration of the pious, it is often so much the more increased.—CHRYSTOSTOM (3 *Homilies on David and Saul*): But that holy man even after all this, continued caring for the other's interests, and incurring perils to promote his safety, and taking place in the ranks in all battles, and preserving by his own perils the one who wished to slay him, and neither in words nor in deeds did he provoke that savage wild beast, but in all things yielded and was obedient.—TR.]

Ver. 17. Friendlier face, worse rogue; therefore try the spirits (Psa. xxviii. 3, iv. 22 [21]). [Saul a hypocritical pretender, both to paternal affection (comp. vers. 20–21), and to pious devotion, "the Lord's battles."—TR.]—OSIANDER: Hypocrites persuade themselves that they have done no evil if only they do not put their own hand to it, although they manage to do it through others.—STARKE: A true Christian must also be a good soldier, and fight the Lord's battles (2 Tim. ii. 5, iv. 7).—Ver. 18. A pious man is even in prosperity humble of heart.—BERL. BIBLE: This humility of David may teach us much. He knew well that he was to be king, and that God had caused him to be anointed thereto; yet he never spoke of such a favor, but rather gives it to be understood how utterly nothing he is, and how unworthy he thought himself.—Ver. 20. SCHLIER: When God does not give us something which we have desired, we should be certain that our wish would not have been good for us, and should be not less certain that God has something better in store for us.—Ver. 22. STARKE: One should not let himself be used for the purpose of causing others to fall.—Ver. 23. BERL. BIBLE: A truly humble man never seeks his own honor, even though opportunities should occur in which he might well do so.—Simplicity and uprightness put all the devices of evil subtlety to shame. And those who always go straight forward often catch those who wanted to catch them.—Ver. 29. OSIANDER: The greater injustice and violence any one does to innocent people, the more must he be afraid of them.

[HENRY: Observe how God brought good to David out of Saul's projects against him. 1. Saul gave him his daughter to be a snare to him, but that marriage made him succeeding Saul less invidious. 2. Saul thought by putting him upon dangerous service to have him taken off, but that very service increased his popularity and facilitated his coming to the crown. Thus God makes the wrath of man to praise Him, and serves His designs of kindness to His own people by it.—TR.]

Vers. 1–2. F. W. KRUMMACHER. *The fruit which David personally gained from his triumph over Goliath* was threefold: a joyful acquisition, a perilous honor, and a threatening displeasure.

[Ver. 12. TAYLOR. *Three lessons* from this chapter: (1) The evil of centering our thoughts and plans entirely on ourselves. This was the root of Saul's misery. (2) The servant of God may expect to encounter adversity in an early stage of his career. (3) The wisest course in time of danger is to do faithfully his daily duty, and leave our case with God.—*Tr.*]

Chap. xviii. DISSELHOFF: *Pleasure and Burden, or, Temptation and Victory*: (1) In the pleasure lies the temptation, (2) in the burden lies the power to overcome.

[Vers. 1-4. Jonathan, the man of generous soul. (1) Generous in *admiring*. (a) Not jealous, though his own military fame is eclipsed. (b) Fully appreciating the merit of a new and obscure man. (c) Admiring not only a brilliant exploit, but modest, graceful and devout words (David's "speaking," comp. xvii. 37, 45-7, and remember that he was a poet of rare genius). (2) Generous in *proposing friendship*, where he might so naturally have indulged jealousy (as his father did). Love at first sight, seeking permanent union. (HALL: "A wise soul hath piercing eyes, and hath quickly discovered the likeness of itself in another. * * * * That true correspondence that was both in their faith and valor, hath knit their hearts.") (3) Generous in *giving*, what was not only valuable and suitable to his friend's present wants, but honorable as being as-

sociated with himself.—Generosity, shown in mutual appreciation and mutual benefits, is the basis of sweet and lasting friendship—and in general, it is one of the noblest traits of human character.

Vers. 1-9. How David gained a *friend* and an *enemy*. (HALL: "David's victory had a double issue, Jonathan's love and Saul's envy, which God so mixed that the one was a remedy of the other.")

Vers. 5-30. David's *prudence*. (1) Amid the perils of sudden prosperity. The shepherd-youth honored with the friendship of the prince, the plaudits of the multitude, military command, the prospect of entering the royal family—but he behaved wisely and prospered all the more. (HENRY: "Those that climb fast have need of good heads and good hearts." HALL: "Honor shows the man. * * * * He is out of the danger of folly, whom a speedy advancement leaveth wise." Comp. Joseph and Daniel.) (2) Amid the plots of jealous rivals—Saul, the courtiers—but he avoids the javelin of rage, and foils the cunning of hypocrisy. (3) Amid provocations to wrath, by promises broken (ver. 19), and fresh demands (25). The brilliant young warrior and poet as prudent as a sage statesman—for the Lord was with him (vers. 12, 14, 28).

Ver. 17. The shrinking hand and the scheming heart.

Vers. 28-9. Growing prosperity, growing hate.—*Tr.*]

THIRD SECTION.

Open Deadly Persecution of David by Saul, and David's Flight from Saul.

CHAPTERS XIX. — XXVII.

I. Jonathan proves his friendship for David in Saul's open attempts on David's life. David's first flight from Saul's murderous attempts, and his escape by Michal's help.

CHAPTER XIX. 1-24.

- 1 AND Saul spake to Jonathan his son, and to all his servants that they should
- 2 kill [about killing¹] David. But Jonathan, Saul's son, delighted much in David. And Jonathan told David, saying, Saul, my father, seeketh to kill thee; now, therefore, I pray thee [and now] take heed to thyself [ins. I pray thee] until the morning [to-morrow morning,² om. until the], and abide in a secret place, and hide
- 3 thyself.³ And I will go out and stand beside my father in the field where thou art, and I will commune [speak] with [to] my father of thee; and what I see [I

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 1. This is the literal rendering of the Heb., and so the ancient VSS., except Vulg., which makes "they" the subject of the killing (so Eng. A. V.) and Arab., which correctly makes "he" (Saul) the subject. The context shows that neither to Jonathan nor to the servants of Saul was charge given to slay David.—*Tr.*]

² [Ver. 2. Literally: "in the morning." Sept. *αὐριον ἔσται*, which Thenius says is the rendering of Heb. מֶמָּחָר; but קֶמָּחָר, as Wellh. points out, includes the notion "early in the morning."—*Tr.*]

³ [Ver. 2. Sept. reverses the order and reads: "hide thyself and remain in secret," as if the hiding must precede the dwelling in secret; but the hiding may just as well be regarded as the consequence of dwelling in secret (against Wellh.).—*Tr.*]

- 4 will see what *he says* that [and] I [om. I] will tell thee. And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because [for] he hath not sinned against thee, and
5 because [om. because] his works have been to thee-ward very good. For [And] he did put his life in his hand, and slew the Philistine, and the Lord [Jehovah] wrought a great salvation for all Israel;⁴ thou sawest it and didst rejoice; wherefore, then, wilt thou sin against innocent blood, to slay David without a cause?
6 And Saul hearkened unto the voice of Jonathan, and Saul sware, As the Lord
7 [Jehovah] liveth, he shall not be slain.⁵ And Jonathan called David, and Jonathan showed him all these things. And Jonathan brought David to Saul, and he was in his presence as in times past.
8 And there was war again, and David went out⁶ and fought with the Philistines,
9 and slew them with a great slaughter, and they fled from him. And the [an] evil spirit from the Lord [Jehovah]⁷ was upon Saul; as he sat [and he was sitting] in his house, with [and] his javelin [ins. was] in his hand, and David played [was
10 playing] with his hand. And Saul sought to smite David even [om. even] to the wall with the javelin, but he slipped away [got away] out of Saul's presence, and he smote the javelin into the wall. And David fled, and escaped that night.⁸
11 Saul also [And Saul] sent messengers unto David's house to watch him, and⁹ to slay him in the morning; and Michal, David's wife, told him, saying, If thou save
12 not thy life to-night, to-morrow thou shalt be slain. So [And] Michal let David
13 down through a [the] window, and he went and fled and escaped. And Michal took an image [the teraphim],¹⁰ and laid it in the bed, and put a pillow [the quilt] of goats' hair for his bolster [at its head],¹¹ and covered it with a cloth [the cover-
14 let]. And when Saul sent messengers to take David, she¹² said, He is sick.
15 And Saul sent the messengers *again* [om. again] to see David, saying, Bring him
16 up to me in the bed, that I may slay him. And when the messengers were come in [And the messengers came in and] behold, *there was an image*¹³ in the bed, with a pillow of goats' hair for his bolster [behold the teraphim in the bed and the quilt
17 of goats' hair at its head]¹⁴. And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered [said to] Saul, He said unto me, Let me go,¹⁵ why should I kill thee?
18 And David fled and escaped and came to Samuel to Ramah, and told him all

⁴ [Ver. 5. Sept.: "all Israel saw and rejoiced," other VSS. as Heb. It is here more fitting and politic in Jonathan to refer to Saul's own knowledge of David.—Ta.]

⁵ [Ver. 6. Sept., Syr. and some MSS. have Qal: "shall not die."—Ta.]

⁶ [Ver. 8. Sept. *κατέχευε*, either an explanation (Schleusner), or they read *ῥῆναι* (Wellh.); the Heb. is to be maintained.—Ta.]

⁷ [Ver. 9. In this divine name the VSS. vary. The Vat. MS. has *θεοῦ*, Alex. has *κυρίου*, text in Stier and Thell's Polygl. (which is an eclectic text) omits it, as does Arab.; the others as Heb. That *יהוה* is without the Art. is not decisive in favor of *יהוה*, for an evil spirit could as well come from Jehovah as from Elohim (i. e. the deity), and may as well be called "a spirit of Jehovah." Elsewhere the Heb. has *רוח*; but it is at least as probable that the Vat. would change the text to secure uniformity as that the Masorites would change for no reason at all. See note on xvi. 14.—Ta.]

⁸ [Ver. 10. On this reading see Erdmann in the Exposition.—Ta.]

⁹ [Ver. 11. Wellhausen (following Sept.) objects to the "and" on the ground that the two actions (of watching and killing) are not here co-ordinated, the killing not being entrusted to the watchers. This is perhaps an unnecessary refinement, ver. 14 being possibly a repetition of this statement, not necessarily a sending of additional messengers. Yet, as Saul sends in ver. 14 apparently to take, not to kill David, the reference of the killing here to Saul and the omission of the *ו* (which may have been repeated from the preceding word) give a good sense.—Ta.]

¹⁰ [Ver. 13. "Teraphim" is a plu. word, but is here used in the Heb. as sing.—Ta.]

¹¹ [Ver. 13. The Eng. A. V. renders "bolster" to correspond to its above rendering "pillow." The Heb. means simply "at its head;" the exact use which Michal made of the quilt is not clear.—Ta.]

¹² [Ver. 14. The Sept. has "they said," that is, the people of the house, the servants, speaking with the messengers at the door. But the Heb. text is perfectly natural: either it means Michal sent word, that is, said through her servants, or, if she herself spoke with the messengers, she reported David sick to gain time, having meantime prepared the bed to deceive her own servants (whose fidelity she might doubt) or Saul's messengers in case they should go to look for David.—The Vulg. has the indefinite *responsum est*.—Ta.]

¹³ [Ver. 16. *תְּרָפִים*, teraphim. Chald., Syr., Arab., Vulg., render "image." Sept. has *κενотάφια*, "cenotaphs, empty tombs," a contemptuous designation of the vanity of the idols, Aq. gives *μορφώματα* or *εἰκοναί*, the latter (meaning "half figures") being important as bearing on the form of the teraphim.—Ta.]

¹⁴ [Ver. 16. *מְרִאשְׁתֵּי*, from *רָאשֶׁת* or *רָאשֶׁת* by the local preformative *מְ*. The plu. would be properly *מְרִאשְׁתֵּי* (see Jer. xii. 18) as from *מְרִאשֶׁת*. Comp. Ew., Gr. § 160 b, Fürst's Concordance a. v.—Ta.]

¹⁵ [Ver. 17. Or: "send me away." The verb is fem. in many MSS. and Edd.—Ta.]

- that Saul had done to him. And he and Samuel went and dwelt in Naioth.¹⁶
 19, 20 And it was told Saul, saying, Behold David is at Naioth in Ramah. And Saul sent messengers to take David; and when they saw the company¹⁷ of the prophets prophesying, and Samuel standing as appointed [as leader] over them, the Spirit of God was [came] upon the messengers of Saul, and they also prophesied.
 21 And when [om. when] it was told Saul, [ins. and] he sent other messengers, and they [ins. also] prophesied likewise [om. likewise]. And Saul sent messengers again the third time, and they prophesied also [also prophesied]. Then [And] went he also [he also went] to Ramah, and came to a [the] great well [cistern]¹⁸ that is in Sechu.¹⁹ And he asked and said, Where are Samuel and David? And
 23 one said, Behold, they be [are] at Naioth in Ramah. And he went thither to Naioth in Ramah; and the Spirit of God was [came] upon him also, and he went
 24 on and prophesied until he came to Naioth in Ramah. And he [ins. too] stripped off his clothes also [om. also] and [ins. he too] prophesied before Samuel in like manner [om. in like manner], and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?

¹⁶ Ver. 18. So the Qeri, but the Kethib is Nevaloth.—Ta.]

¹⁷ [Ver. 20. So universally taken (—קָהָל). Lud. de Dieu, however, refers to the *Æth.* stem קָהָל—*crucera*, whence he thinks our word may mean *magnum numerum*, or, *senatum, presbyterium Prophetarum*. In *Æth.* the word represents only magistracy, superiority (Dillmann, *Lec. Æth.*), which does not suit here.—Ta.]

¹⁸ [Ver. 22. The word is anarthrous, and so far supports the Sept.: "the cistern of the threshing-floor" (Wellh.), as this construction is unusual; but that it is not unexampled is shown by 2 Sam. xii. 4; 1 Kings vii. 8, 12, and would be not unnatural here in speaking of a well-known cistern, where מִצְבֵּי might almost have the force of a proper name. The addition of Sept at beginning of ver. 22: "and Saul became very angry," is suspicious because of its naturalness.—Ta.]

¹⁹ [Ver. 23. Sept. Σεφ, Ar. Ramah. The Heb. is to be preferred.—Ta.]

EXEGETICAL AND CRITICAL.

Vers. 1-7. Warding off through Jonathan's mediation of the first open outbreak of Saul's deadly enmity to David.

Ver. 1. Saul advances so far in his deadly hate towards David that he speaks openly to his courtiers of his purpose to kill him. The "killing" [Eng. A. V. is wrong, see Text. and Gram.—Ta.] refers not to Jonathan and Saul's servants, but to Saul himself.—Ver. 2. Jonathan shows his friendship for David 1) in informing him of Saul's designs on his life, and counselling him to conceal himself, and 2) in interceding for him with Saul, and trying to turn away his anger (ver. 3), in which he succeeds.—In thus attempting to restore friendly relations between his father and David, Jonathan's aim was to keep David at court for the welfare of his father and the people, because he saw in David a specially chosen instrument of the Lord for the welfare of Israel, as he expressly declares in ver. 4. (רָצִי with 3 as in Ps. lxxxvii. 3; Deut. vi. 7: "to speak concerning one." Ew., § 217, 2.)—David is to hide *in the field*, as we infer from Jonathan's saying that he will speak with his father in the field where David is. The place designated by Jonathan was perhaps one to which Saul used often to go, or where he was accustomed to hold confidential and private conversations. To "what" [see Text. and Gram.—Ta.] we must supply "*he says*" or "*I hear*" (Vulg.: *et quodcumque videro tibi nuntiabo* [so Eng. A. V.]). Against De Wette's translation: "what it is" Thenius properly urges that Jonathan already knew what Saul then had in mind. Against Thenius' view that David was to hide near Saul in order to hear what he said is the fact that Jonathan himself

says to David: "I will tell thee." Rather we must suppose with Keil that Jonathan made this arrangement in order that he might tell David the result of the conversation immediately, without having to go far from his father, and thus awaken suspicion of an understanding with David.—Vers. 4, 5. Jonathan's statement to Saul is three-fold: 1) he spoke *good* of David, that is, he spoke favorably of him, pointing out his excellent qualities and his services to Saul and the nation; 2) on the ground of this he implored Saul not to sin against his *servant*. This designation of David as his *servant* accords with the foregoing reference to the *good* which David, as Saul's faithful servant, had done; 3) to this he adds *two reasons*, a *negative*: "*he hath not sinned against thee*," that is, he has done nothing to call forth thy vengeance; and a *positive*: "*his works are very useful to thee*," that is, far from doing thee harm, he hath done thee only great service by his deeds.—The relation of ver. 5 to the latter part of ver. 4 is this, that Jonathan, continuing his mediation, here reminds his father of the *deed* which is *especially* to be taken into consideration, the slaying of the Philistine, and how he had therein ventured his life: "he put his life in his hand" (xxviii. 21; Judg. xii. 2), risked his life (perhaps alluding to David's hand, which swung the sling against the giant, on the firmness and certainty of which his life depended).—Jonathan then proceeds to point out how serviceable to Saul this deed of David was: and the Lord wrought a great salvation for all Israel; thou sawest it and didst rejoice. This reminder of Saul's joy at David's exploit (seen with his own eyes) and its grand results,

* [The Heb. (רָצִי) means the "palm or hollow of the hand," as the proper place in which to put something, usually the hand as receptacle, not as instrument.—Ta.]

this vivid presentation of the situation at that time is the psychological stepping-stone to the ethical change which is brought about in Saul's attitude towards David by Jonathan's pressing and yet modest supplication: **Why wilt thou sin against innocent blood, to slay David without cause?**—Saul was changeable and uncertain in his unstable inner life, because there was yet in him a noble germ whence good fruit might yet come.—Ver. 6. **Saul swore**, a characteristic indication of his to go to one extreme or another. David's life was now saved. [Some think that Saul swore insincerely, to put Jonathan off his guard; but this is not so probable as that he was here sincere, but fell again under the power of jealousy (ver. 10).—Tr.].—Ver. 7. Jonathan, having performed this friendly service for David, informs him of the result according to promise (ver. 3), and David resumes his place at court. David was in Saul's presence "as yesterday and the day before," that is, as in times past.

Vers. 8-17. *David's first flight* in consequence of another murderous attempt on Saul's part, the result of envy and jealousy.

Ver. 8. The background of this narrative is formed by the military life which was connected with the continued wars with the *Philistines*. The "went out" is not to be changed into some other word (with Then. after Sept. *καταρχοι*), but to be retained (as in xviii. 5, 16) as expressing David's marching forth to battle.—Ver. 9. The ethical ground of Saul's new outburst of rage after David's success is his envy and jealousy of David's honor and glory, as is intimated by the preceding mention of the latter's victory over the Philistines.—"We have two similar accounts of Saul's outbursts (xviii. 10 sq. and xix. 9 sq.) simply because such outbursts were really frequent (comp. especially xviii. 18) and like one another" (Nägelbach in Herz. XIII. 403). **An evil spirit of Jehovah came upon Saul**.—While this evil spirit is in xvi. 15 and xviii. 10 referred to Elohim, the Deity in general, *Jehovah* is here affirmed to be its sender, because Saul's condition, which was there only ascribed in general to a higher divine causality in respect to his person, is here regarded as a judgment of the covenant-God of Israel on the reprobate king, who hardens his heart against God.—Along with his military calling, David here again takes his old place as harpist. He did not abandon the post assigned him by the Lord, so long as the Lord did not through events command him to leave it, as was afterwards the case, cf. ch. xx.—The Sept. took offence at the "evil spirit of Jehovah" and left out "Jehovah."* But the Genitive means nothing more than what is said in xvi. 14, that the God of Israel sent an evil spirit on Saul, or gave him over to the power of the evil spirit.—Ver. 10. David escapes Saul's spear, which penetrates the wall. He flees the same night. (The Art. of the Pron. is lacking from similarity of sound, Ew. § 392 a, and § 70 c). The Sept. reads: "and it came to pass that night that Saul sent" (inserting "it") and connecting with the following, looking to ver. 12, where the flight by night is first mentioned. Against this it is not necessary to

insist that the narrator here in Hebrew fashion gives the result first by anticipation, and then details the immediate incidents; for Saul's attempt may have occurred in the evening, or, if it happened in the day-time, David may first have hidden in Saul's house, and then at night have fled to his own house. That David fled to his own dwelling and remained there till night, appears from ver. 11, according to which Saul sends messengers to his house to watch him and to kill him in the morning (that is, when he went out again). With this agrees exactly the fact that Michal, who acquainted him with the danger threatening him in his house, presses him to flee that night, because in the morning he would be slain. In the night of the same day on which the attempt on his life occurred, David fled from Saul's house to his own, and the same night by Michal's means he fled from his own house. [Kitto: "We may guess that only the fear of alarming the town, and of rousing the populace to rescue their favorite hero, prevented him from directing them to break into the house and slay David there." Others suggest the fear of alarming or injuring Michal. She could easily get notice of Saul's design from Jonathan or others.—Tr.]

Ver. 12. **Through the window**, because the door was watched (ver. 11) by Saul's men. For similar escapes through windows see Josh. ii. 15; Acts ix. 25; 2 Cor. xi. 33.—With this flight of David began his weary fleeing before Saul, and the great sufferings and dangers which he encountered in this unsettled life.—Ver. 13. By a trick with the *teraphim* Michal deceives Saul's catchpolls.—The *teraphim* were the images of domestic or private gods (*Penates*) which the Israelites retained as the remnant of the idolatry brought from the Aramean or Chaldean home (Gen. xxxi. 19, 34) in spite of their removal after the entry of Jacob's family into Canaan (Gen. xxxv. 2 sq.) and of the absolute prohibition of idolatry in the Law, which reappear especially in the period of the Judges (Judg. xvii. 6; xviii. 14 sq.) and particularly meet us in the houses of Saul and David in spite of Samuel's prophetic zeal against such idolatry (1 Sam. xv. 23; comp. Hos. iii. 4; Zech. x. 2). The Plu. here represents a single image, which it seems (ver. 16) must have had the human form at least as to head and face, though the size may have varied, since (Gen. xxxi. 30 sq.) it was so small that Rachel could conceal it under the camel-saddle, while Michal here uses it to make Saul's men believe that David was in the bed. The *teraphim* which Laban calls his "Elohim" were probably originally tutelary deities, dispensers of domestic and family good fortune. On the derivation and meaning of the name see Rödiger in Ges. Thes. III. 1520, Hävernick on Ezek. p. 347 sq., and Delitzsch Gen. II. p. 220 [and Art. "Teraphim" in Smith's *Bib. Dict.*—Tr.].* On the meaning see particularly the Arts. in Winer and Herzog. Whether it was a wooden image is uncertain, as also, whether Michal had such domestic gods on account of her barrenness (Michaelis, Thenius, Keil). לִבְיָדָא (which the Sept. read לִבְיָדָא "liver," whence Joseph says that Michal put a palpitating goat-

* [See "Text. and Gram."—Tr.]

* [See other opinions in Poole's Synopsis on Gen. xxxi. 19, and in Patrick's Comm. here.—Tr.]

liver into the bed to represent a breathing sick man) is from נִיִּב [“to braid”] and means *woven-work* or *net* [rendered *quilt* or *mattress*, Eng. A. V. *pillow*.—Tr.]. The plural of “goat” (12) here = goats’ hair. The Def. Art. points to something which belonged to the furnishing of a couch or bed.* **She put it at his head**, which may mean either that she put a woven cover under his head, or a hairy cover on or around his head. In any case Michal’s purpose was to make the head of the teraphim look as much as possible like a human head. The נִיִּב [“with the coverlet”] must, on account of the article, be understood of some piece of household stuff, therefore of the *bed-cover*. The word (נִיִּב) means the *upper garment* of the Oriental, which is a wide cloth thrown around the person, and served also for bed-clothing.—Ver. 14. When Saul’s messengers come the first time, Michal says to them that David is sick. [On this untruth see “Hist. and Theolog.” to this chap. at end.—Tr.].—Ver. 15. Saul, determined to carry out his purpose orders David to be *brought up* to him on the bed, that is, to his house, which, therefore, was higher than David’s. “Saul must therefore have resided in *Gibeon* on the height” (Then.).—Ver. 16. The messengers come and discover the deceit. The express mention of the “goat-hair cover at his head” shows that this had materially contributed to the success of the deception. It appears from ver. 13 that to the words [of the Heb.]: “behold teraphim in the bed,” we must supply “laid” or “placed.”—Ver. 17. Saul demands an explanation of Michal. **Why hast thou sent away my enemy?**—In these words appears all Saul’s bitterness and blindness. It is a sort of “persecuting mania” that shows itself in David’s persecutor.—Michal’s defence does not agree with the statement in vers. 11, 12, that she herself urged David to flight. From fear of her father she tells a “lie of necessity,” saying: “He said to me, send me away, why should I kill thee?” She pretends that she wished to prevent his flight, but he threatened to kill her if she stood in his way. [To this deliverance is referred Ps. lix. by its title and Ps. vii. by some critics.—Tr.]

Vers. 18–24. *David’s flight to Ramah to Samuel.*

Ver. 18. **David told Samuel all that Saul had done to him.**—That David takes refuge in Samuel’s quiet seat of the prophets is explained by the intimate connection which David already had with Samuel and the prophetic school presided over by him, and especially by the official-theocratic connection which David’s anointing had brought about between the two men. Samuel now becomes God’s instrument for saving and preserving David as the Lord’s Anointed from the attempts of Saul. David dwelt “at *Naioth*” with Samuel, who *went thither* with him. Naioth is to be distinguished from *Ramah*, Samuel’s dwelling-place, and to be regarded as a place where Samuel stayed as long as David, who had at first reported to him at *Ramah*, was with him (comp. vers. 22, 23). The *Kethib* has everywhere

Nevsioth, Vulg. (with Qeri) Naioth. The appellative, signifying “dwellings,” became the proper name of the place where dwelt the prophets who gathered about Samuel as their head (comp. ver. 20). The plu. form indicates a colony consisting of several dwellings, a prophetic cenobium.*—Vers. 19, 20. Saul, having been informed of David’s stay in this cenobium, sent messengers to fetch him.† The prophets; here appear 1) in an assembly, 2) therein engaged in prophesying, and 3) under the lead of Samuel. It is to be noted that we have here *prophets*, who in inspired discourse give forth their inner life filled with the Holy Ghost, not *sons* of the prophets, as in 2 Kings iv. 38; vi. 1, who as scholars and learners sit at the feet of their master and teacher. The prophetic community here, therefore, under Samuel as *head* is not yet a prophetic *school*, to educate young men for the prophetic calling, but is a prophetic *seminary*, in which, under Samuel’s guidance in an externally strictly ordered yet internally free association, the prophetic powers are practiced and strengthened, mutually incite, nourish, and further one another, and the prophetic charisma finds ever new nourishment and new growth by this common holy discipline. **And the Spirit of God came upon the messengers of Saul**; Spirit of God, not Spirit of Jehovah, because we here have not to do with the Spirit of the *covenant-God*, but with the supernatural principle of inspiration. **And they too prophesied.** Clericus: “They sang divine praises, being seized on by a sudden affluus which they could not resist (as Saul, x. 10), so that they no longer had control over themselves.” The condition of Saul’s messengers is that of ecstatic ravishment, into which they were brought by the overpowering might of the inspired song or word of the prophets.—Ver. 21. Saul’s second and third companies of messengers fall into a similar ravishment. [The repeated occurrence of this supernatural seizure adds greatly to the force and effectiveness of the narrative. The purpose of this in the divine providence, we may suppose, was to bring Saul himself.—Tr.].—Ver. 22. **Then went he also to Ramah and came (on the way thither) to the great cistern** (well known, as

* [Chald. renders “house of instruction,” and in ver. 20 “scribes.” Smith’s *Bib.-Dict.*, Art. *Naioth*.—Tr.]

† The Sing. נִיִּב is surprising. According to Ewald,

§ 316 a, 1, the Verb or Adj. when it stands as one half of the sentence before the yet *unmarked* (and not clearly conceived) subject, may remain in the most indefinite Pers., the masc. sing., as in 1 Kings xxii. 36; Josh. vii. 20; Gen. i. 14; Mic. vi. 14, etc.; but when the subject has been named, this indefiniteness cannot exist. The Sing. must therefore be here regarded as a corruption, and we must read (with Ew., Then., and all vsa.) the Plu.—The word נִיִּב, which sounds remarkably like

the preceding נִיִּב here from the connection—as assembly—נִיִּב. It appears here only, and is to be regarded as a transposition (so the Greek and several Rabbinic) of the word meaning “assembly,” occasioned by the similar sound of the preceding נִיִּב.

* [On the character of the bed (here a separate couch, not the oriental *divan*) see Philipsson *in loco*, and Works on Archaeology.—Tr.]

† [Chald.: “They saw the company of the scribes praising and Samuel standing over them teaching.”—Tr.]

the Art. shows) that was in Sechu.—a now unknown region or locality near Ramah. The Sept. has "cistern of the threshing-floor" (יָדַי), instead of "great" cistern, and "on the hill" (יָדַי) instead of "Sechu." But, though it is true that threshing-floors were usually on hills, there is no need here of a change of text.* Saul, learning that David and Samuel were at Naioth in Ramah, went thither.—Ver. 23. While he was still in the way there happened to him what happened to his messengers. **The Spirit of God came upon him also, and he went on and prophesied till he came to Naioth in Ramah.** The difference between Saul and his messengers was simply that the inspiration came on him as he was approaching the residence of the prophet, and that it attained a higher grade and lasted longer, completely suppressing his self-consciousness.—Ver. 24, namely, relates: **And he too stripped off his clothes, and he too prophesied before Samuel.** The throwing off of the clothing was the effect of the heat of body produced by internal excitement. Abarbanel: "because of inward warmth, and to spread the garments out." We may suppose that the messengers also cast away their garments (though it is not expressly so said), as the prophets in their times of excitement and heat may well have done. The "he also" is not found in the following sentence: **he lay naked all day and all night.** This does not necessarily mean complete nakedness (עָרֵם, 2 Sam. vi. 20), because there was worn under the kethoneth or tunic a fine woven shirt of linen or cotton (יָדַי, Judg. xiv. 12 sq.; Isa. iii. 23), and over it a long sleeveless outer garment (יָדַי, xviii. 4; xxiv. 5-12). Comp. Keil, *Bibl. Arch.*, II., 39.—Saul lay in his undergarment (a sort of shirt which was next to the body, but did not completely cover it) *unconscious*; so completely was he overcome by the ecstasy. **Wherefore they say, Is Saul also among the prophets?** See ch. x. 11, 12, where the origin of this saying is related. Here we have not the origin, but the application of the already existing proverb.

HISTORICAL AND THEOLOGICAL.

1. The picture of a *true, faithful friend*, already presented to us in Jonathan, is here completed in the account of his conduct towards Saul and David in individual significant traits and clear colors; but at the same time *along with this picture of noble friendship* we find one of an humble, reverent, childlike spirit towards the sinful purpose of his father. As soon as Jonathan has learned from his father the danger that threatened David's life, he shows his faithful love for his friend by imparting to him the evil designs of his father, by enjoining on him to hide himself, by promising to soften if possible his father's wrath, and by informing him how he (David) should soon learn the result of his effort at mediation and rescue. But Jonathan's noble character appears in yet clearer light in his conduct towards his father. For his friend's sake he dares, at the risk of his life, to oppose the rage and the sinister designs

of his own father. Openly and frankly he represents to his father the great crime he would commit by allying David. His heart is free from envy and jealousy while he sets before his father David's great services to the royal house and the whole nation. His words and bearing show mainly firmness and decision, and yet childlike piety, reverence, and obedience; no word not in keeping with the Fourth Commandment from his lips. And in addition to all this is his magnanimous self-denial, since he doubtless suspected that his friend would ascend the throne after his father. Though he himself possessed all the qualities which should adorn God's Anointed on the throne, heroic courage, undisputed, universally acknowledged military renown, firm trust in the living God, and a noble disposition, he shows not the slightest trace of envy and unkindness towards David. "Notwithstanding all this he was not only nobly ready, if the Lord should so command, to give up his birthright, but strove wisely and vigorously to defeat all that was conceived and undertaken against God's decree, even at the risk of falling by his own father's hand, a sacrifice to his piety and friendship" (F. W. Krummacher). Jonathan is a character that rises on the platform of Old Testament-life in peculiarly noble, harmonious, ethical-sympathetic form, whether we regard him as the heroic warrior and leader, or as faithful, self-denying friend, or as humble, modest prince-royal, or as the frank, unshrinking denouncer of wrong and sin.

2. In David's ethical-historical character, as presented to us in this section, we have to note in the first place his *humble and obedient behaviour* in the calling appointed him by the divine providence at the royal court, in spite of the quickly changing and fiercely outbreathing passionate moods of Saul, and in spite of the dangers which he saw threatened him. Every moment he put himself at the king's disposition, and was at his side to help him whenever it was necessary. He went quietly on the way which the Lord had appointed him. And therefore he was under God's protection, and experienced the preserving help of his God.—Yet this flight, in which his wife's faithful love was the Lord's means of saving him, began the *unbroken series of severe sufferings and trials* by which David was to be confirmed in his faith and trained in a hard school for his royal calling. In this long life of suffering he had uninterrupted experience as a confirmed servant of God of the help, the consolation, the strengthening from above to which his Psalms bear testimony. Ruess: "Lay David's good and bad fortune in the balances. A courtier and officer, who falls under the king's displeasure, whom the king with implacable rage seeks to kill, whom the courtiers and many others, to please the king, despise and persecute, a man who is compelled to flee, who in need and affliction must always conceal himself, who can often find no place on earth where to lay his head, such a man may well talk of misfortune, and is in this view a miserable person. But if we remember that God in his deepest needs vouchsafes gracious visitations to the soul of this man, lifts it, as it were, above all mists and clouds, grants it clearest insight into truth, refreshes it by undeceptive addresses and friendly consolations, and through it points all men to happiness, we must admit

* [See "Text and Gram." The Vat. Sept. reads Sephi, not "on the hill."—Ta.]

that this man's good fortune is greater than his bad fortune, that his honor is greater than his reproach, and that the good that he has superabundantly makes up for all his outward want."

2. *The title of the 59th Psalm* refers its origin to David's dangerous situation in Gibeah, "when Saul sent and they watched the house to kill him." And in fact the recurring verses 7 and 15 [6 and 14] of this very artistically arranged Psalm point to ambushments which begin in the evening. But it is repeated ambuscades that are there spoken of. Since now in our history only one night is mentioned, it seems more appropriate not to refer this Psalm to those dangerous days in Gibeah (Delitzsch, Moll), but with Hengstenberg to find its occasion in David's remembrance of the deliverance wrought that night through Michal, which was the beginning of the weary flight, wherein he encountered such unspeakable dangers and sufferings. "Such being the importance of the fact, we should expect David to perpetuate its recollection by a Psalm" (Hengst.). The Psalm was sung when he looked back on the long line of enemies' snares and divine deliverances, of which the events of that evening and night were the beginning and type. We must not, however, confine ourselves to that event alone, but must include all David's similar experiences of Saul's traps. "From the Psalm it appears only that it was called forth by an attempt on the singer's life; in other respects the circumstances are those which belong in general to the Saul-period" (Hengst.).*

4. *The teraphim-image*, which Michal employs, shows that these Aramæan idols, these forms of "strange gods" which Rachel took secretly from her father's house (Gen. xxxi. 19, 34)—in spite of their burial by Jacob (Gen. xxxv. 2 sq.), and their ordered removal by Joshua (Josh. xxiv. 22) and Samuel's zealous opposition to them (1 Sam. xv. 23)—hid in the privacy of domestic life, whence in the time of the Judges they came openly forth (Judg. xvii. compared with xviii. 14 sq.), still maintained themselves. As the teraphim were oracular deities in their old homes (so in Ezek. xxi. 21 Nebuchadnezzar inquires through them whether he shall march against Jerusalem or against Ammon), so also in Israel (Judg. xvii. 18; 1 Sam. xv. 23; Hos. iii. 4; Ezek. xxi. 26; Zech. x. 2) they were superstitiously used as oracles, counsel being asked through them concerning the future. Hävernicks (on Ezek. xxi. 26): "The use of the teraphim as oracles came no doubt through their connection with the Ephod (comp. Hos. iii. 4; Zech. x. 2), the ancient general notion of their magical power passing over into the more special one of prediction." Under Josiah (2 Kings xxiii. 24) their removal was decreed in connection with other idolatrous abominations, but they kept their place till the Exile.

5. In respect to the *history* and *theocratic significance* of the so-called *Schools of the prophets*, we must distinguish the two periods in which, in point of fact, the only mention of them occurs. In the first place we meet with prophetic unions or prophetic communities in the age of Samuel, which

are more exactly defined during his relations with Saul: first that band of prophets (x. 5, 10), which in Gibeah descends from the sacrificial hill and meets Saul, prophesying with music and song. Perhaps this community resided in Gibeah, in support of which we may perhaps with Keil adduce the name "Gibeah of God." In ch. xix. the prophetic community stands in a near relation to Samuel as the "president." The members are called *Nebiim* (prophets); they prophesy under Samuel's lead; their inspiration (as in ch. x.) is so mighty that persons that do not belong to them, as Saul's servants and Saul himself, are seized and overpowered by it, and fall into a like ecstasy. David is closely connected with them, as is shown by his flight to them and stay with them. He found there only temporary safety indeed from Saul's persecutions, but abiding consolation and strength in the inspired prophetic word, in the blessings of the fraternal community, and in the consoling and elevating power of the holy poetic art, whereby he doubtless stood in peculiarly intimate connection with the community. The members of the body formed a *Cenobium*; their outward life of union symbolized their inward union under the mighty impulse of one and the same Spirit, the Holy Spirit, a union which they saw accomplished through this prophetic Spirit which informed them all. In point of fact we find certainly at this time such an organized prophetic community only in Ramah; whether Samuel, who was its president there in the latter part of his life, was also the establisher of the form of associated life, is doubtful; but in any case it may be confidently maintained that through the powerful influence which he exerted on his contemporaries by the prophetic Spirit which dwelt and worked in him, awakening and fashioning a new life, this Spirit, which in its essential nature tended to produce association, showed itself in such unions of prophetic men. The original power and vigor of this Spirit expresses itself in these extraordinary phenomena and overwhelming effects, just as in the Apostolic church they appear as the fruit of the outpouring of the Holy Spirit (Acts ii.; 1 Cor. xiv.).—The theocratic significance of this association consisted in the fact that, along with Samuel's lofty prophetic form, they were the centre and source of the reviving religious-moral life of the nation, after it had lost its theocratic centre in the national sanctuary, which was despoiled of the ark of the covenant. The prophetic men of this community, which is by no means to be regarded as an association of pupils, represent the manifold theocratic-prophetic influence on the people, which was first completely brought to bear by Samuel's labors; they form, when Samuel's life is approaching its end, the aftergrowth (nurtured by him) of the combined divinely-appointed theocratic office of prophet and judge (alongside of the royal office), as bearers of which we find the prophets in David's time. In their midst originated and was cultivated the theocratic-prophetic writing of history, as representatives of which a Gad (comp. xxii. 5) and a Nathan are mentioned along with Samuel (1 Chr. xxix. 29). Comp. Thénien on 1 Sam. xix. 19 and xxii. 5.—On the prophetic schools under Samuel see Oehler in *Herz. R.-E.*, s. v. *Prophetentum des A. T.*, XII. 214-217.

* [The way in which this Ps. contrasts Israel and the heathen makes it difficult to refer it to this incident in David's life; and it is the city, not the house that the enemy here surrounds. The title is not necessarily part of the inspired Psalm.—Ta.]

The history is silent concerning the prophetic communities during the whole period from Samuel to the age of *Elijah* and *Elisha*. Not till the epoch in the development of the prophetic Order in Israel marked by the grand prophetic characters of *Elijah* and his successor *Elisha* do we again meet with these communities, and then only in the kingdom of the Ten Tribes at *Gilgal*, *Bekef*, and *Jericho*, in which places there was a numerous membership (2 Kings iv. 38; ii. 3, 5, 7, 15, 16; iv. 1, 43; vi. 1; ix. 1); here, however, they are not called "prophets" as under Samuel's lead, but *sons of the prophets* (1 Kings xx. 35), a name which indicates that they stood to the leaders and presidents of the communities in a dependent relation as scholars and disciples. They have their places of assembly and abode, designed for a large number, where they sit at the feet of their prophetic masters (comp. 2 Kings vi. 1 sq.), and receive prophetic instruction and cultivation. Only such can we properly call prophetic schools, whose prophetic presidents and leaders (as *Elisha's* case shows) had to legitimate themselves by the power of the prophetic spirit dwelling in them. While under Samuel's presidency the prophetic communities appear as freer associations of prophetic men for the exertion of united influence on the people, these later ones are distinct Unions, in which teachers and scholars, masters and disciples stand in a relation of mutual co-ordination [control and subordination]. The subject-matter of the instruction was the divine law and the history of the divine dealings with the covenant people; the aim of the instruction was the nurture and furtherance of the prophetic spirit by holy discipline in an organized God-serving life. The pupils were trained in unconditional obedience to the divine law, in living appropriation of the holy will of God as absolute norm for their own wills; from their Cenobia thus equipped they went forth among the people to testify of the living God, of His word and His righteous and gracious dealings, and with absolute obedience to perform the special tasks imposed on them by the masters with divine authority (comp. 1 Kings xiii. 24 sq.). Besides this general theocratic significance these Unions had the special duty to form the centre of the service of God for the people in their separation from the sanctuary at Jerusalem (comp. 2 Kings iv. 23, 42), and in the prophetic work of their members to oppose a solid power to the heathenism which pressed in on the people under an idolatrous government, and to maintain the honor of the living God. Comp. Oehler *ubi supra*, p. 220 sq.—In respect to the historical continuity of such prophetic associated life in the interval between the prophetic communities of Samuel and these later schools of the prophets, nothing can be certainly determined, although, as Oehler shows against Keil (as above, p. 215), the great number of prophets, which, according to 1 Kings xviii. 13, must have existed when *Elijah* appeared, seems to favor such continuity. Comp. on the other side Keil's remarks in his commentary on ch. xix. p. 147 sq. [*Eng. Transl.*, pp. 199-205.]

[*Michal's* deception in ver. 13 may be called a stratagem, her statement in ver. 14 is a falsehood carrying out the stratagem, and her answer to her father in ver. 17 is, as Erdmann terms it, a "lie

of necessity;" that is, a lie held to be necessary, in order to save one from suffering or perplexity. Clearly this last is unjustifiable; when Saul demanded an explanation Michal ought to have answered that she thought it right to save her husband. Her stratagem (ver. 13) may be defended on the ground that Saul, in assuming the position towards David of an open enemy (without legal warrant), having previously tried to kill him, had thus put himself out of ordinary relation with him, and was to be treated as a public enemy or a madman. Whether the statement in ver. 14 is then properly a part of the stratagem is not so easy to say. The decisive question is: Was it necessary to the success of the stratagem? was it based on Saul's abnormal, unnatural, criminal attitude towards David?—*Tr.*]

HOMILETICAL AND PRACTICAL.

Vers. 1-4. BERL. BIBLE: So far is Saul carried by *self-love*, which often transforms itself into fury against the friends of God, and it is incredible how far it can go wrong. Jonathan acted as a true friend to David, and presents therein a picture of a faithful and upright friend, who not only warns David of danger and gives him good counsel, but also at his own peril speaks to his father for him, declares his innocence and praises his noble services, and thereby brings him again into his father's favor.—SCHLIER: Even in grown persons there is nothing more beautiful than reverence for parents, and doubly beautiful is this ornament when one thing is understood, how to lead parents away from sin and yet in so doing always show modesty and respect, when one thing is understood, how to fulfil the Fourth Commandment in truth and love. [TAYLOR: Such a manifestation of prudence and principle combined. Prudence did not go so far as to make him silent about the sin which Saul was purposing to commit; principle was not so asserted as to arouse his father's indignation.—*Tr.*].—Ver. 6 sqq. BERL. BIBLE: A kindly and hearty, an humble but also righteous opposition is suited to turn away the evil that has been resolved on and hinder it from coming to the birth.—SCHLIER: Open thy mouth for thy neighbor, and stand up for him, excuse him where thou canst, speak to his advantage wherever it is possible, let it be a joy to thee to bring to light his good side, be in earnest to promote peace wherever it is practicable.

Ver. 8. BERL. BIBLE: O my God, how wonderfully dost Thou lead Thy servants! Scarcely are they out of one trial when again Thou stirrest up for them another.—Ver. 9. SCHLIER: God the Lord allows the evil spirit no power over us, if we have not first called down punishment upon ourselves by our sins; he who is in the power of darkness and therefore does the works of darkness, has before given himself up to darkness.—Ver. 10. BERLENS. BIBLE: Temptation with men who are grudging and envious and cannot bear the righteousness of the child of God, does not last long, because such men condemn their unrighteousness.—Ver. 11. KRUMMACHER: The Lord in every way takes care that His servant David, adorned with His laurels, shall not lift his head too high. In David, too, is richly verified the apostolical saying: Whom the Lord loveth He

chasteneth, and scourgeth every son whom he receiveth.—Vers. 13, 14. CRAMER: In cases of urgent need, where there is no time for long reflection, a woman can often more quickly devise a plan, surpassing therein the male sex (Eccl. xxv. 19; Gen. xxxi. 35; Josh. ii. 6). [HALL: Who can but wonder to see how . . . Saul's own children are the only means to cross him in the sin, and to preserve his guiltless adversary.—TR.].—Ver. 17. SCHLIER: A "lie of necessity" is never permissible, wrong can never become right; lying always remains wrong, and doubly wrong when the lie is spoken to a father. Truth is well-pleasing to God the Lord, and truth, spoken with an eye to the Lord, always finds the Lord's protection.—CRAMER: There are three sorts of lies: lies of necessity (Exod. i. 19; Gen. xx. 2; xxvii. 7; Josh. ii. 6); lies of sport (Gen. xlii. 9; xxvii. 15; Jud. ix. 8); shameful and hurtful lies. Guard against all three, and speak and love the truth from thy heart.—[TAYLOR: Michal's affection for David could not stand the strain of trial. It was not like that of Jonathan, because it had not, like Jonathan's its root in devotion to the Lord. She could not and did not follow her husband through persecution, and exile, and danger, because she was not one with him in God. (An idolater perhaps without the cognizance of her husband). She could tell lies for David, but she had not the courage and the faith to go with him into suffering, or to tell the truth for him.—TR.]

Ver. 18. OSIANDER: Those who are in trouble should betake themselves to the assembly where God's word is taught, and there seek consolation.—CRAMER: God always raises up for His people good friends and patrons, who must help them (1 Kings xviii. 13).—SCHLIER: Instead of any further answer, Samuel led David to his Naioth, into his school of the prophets; amid the songs of praise of his prophet-scholars, amid their common prayers and studies of God's word it was good to dwell; there was consolation and peace, there was help to be found even for such a troubled heart as David had. Let not such an example be presented you in vain. Are you troubled, then seek the word of the Lord and prayer, seek it especially there where men are gathered to attend to God's word and to pray. [HALL: God intended to make David not a warrior and a king only, but a prophet too. As the field fitted him for the first, and the court for the second, so Naioth shall fit him for the third.—TR.].—Ver. 20 sqq. STARKE [from HALL]: It is good going up to Naioth, into the holy assemblies; who knows how we may be changed, beside our intention? Many a one hath come into God's house to carp, or scoff, or sleep, or gaze, that hath returned a convert (1 Cor. xiv. 24, 25).—As one coal kindles another, so it happens that where good is taught and heard, hearts also do not remain unmoved (Acts xvi. 13, 14).—BERL. BIBLE: That is the blessing which God often grants to devout assemblies, that many a one goes in with an evil, impure and hostile mind, and comes out again with quite another heart and mind.—Vers. 23,

24. WUERT. SUMM.: Saul's prophesying was more an irresistible work of divine power, than an evidence of divine grace. We see also by his example, that not all who prophesy, who exhibit extraordinary movements of spirit, are thereby shown to have the Spirit of God, and to stand in favor with Him. Many of them, according to the saying of Jesus (Matt. vii. 22, 23), will on that day be found out and condemned as evil-doers.—SCHLIER: In Saul we have an example how God follows a man till he either turns or hardens himself. How deep was Saul already sunken; yet God the Lord did not yet leave him, but again turned toward him. He felt the mighty hand of God, and yet he would not bow. Then God's hand, which could not make him bow, must harden him more and more.—When the Lord's hand comes upon us, we wish to bow, we wish to enter into ourselves, and to humble ourselves. Well for him who lets himself be reproved and chastised, but woe to us if we shut ourselves up against the Lord's hand.—[TAYLOR: In reviewing this narrative, observe how diversified are the resources which Jehovah has at command for the protection of His people. Each time the means by which David was delivered are different. At first he is defended by God's blessing on his own valor against the Philistines; then he is indebted for his safety to the mediation of Jonathan; then to the agency of Michal; and finally to the miraculous work of God's own Holy Spirit. In the subsequent portion of the history we shall find that the same principle holds, and that in each new peril he is preserved by some new instrumentality.—TR.]

Vers. 11, 12. F. W. KRUMMACHER: *A new storm*: 1) By what David is threatened; 2) How he is delivered from the danger.—Ver. 18. *David at Ramah*: 1) He breathes the atmosphere of the communion of the saints; 2) He sees a new plan to murder him wonderfully frustrated.

[Vers. 4-7. *An attempt at Peacemaking*: 1) The means employed. Jonathan appeals, with tact and delicacy, to justice, gratitude, piety, memories of the past, conscience. 2) The apparent effect. Saul's better feelings revived, his conscience aroused. In his passionate way, he takes a solemn oath, no doubt with superficial sincerity. All seems restored "as in times past." 3) The final result. David's merits, at the call of Providence, shine forth with new lustre. Slumbering envy wakes, and the last enmity is worse than the first. (Comp. xx. 33, 34). Lessons: (1) It is at any rate a consolation to have *tried*, and to have had even temporary success. (2) Peacemaking does not always fail. (3) We must fear for the results wherever the wrong-doer does not repent of the *sin* involved; the only sure peacemaking must begin in peace with God. (4) How deep-rooted and ruinous a sin is envy; it may swallow up the noblest feelings, break the most solemn promises, lead to madness and murder. And no wonder, for the envious man sins at once against himself, his neighbor, and his God.—TR.]

II. *Jonathan's faithful friendship proved by his last vain attempt at a reconciliation of Saul and David.*
Chapter XX. 1—XXI. 1 [Eng. A. V., XX. 42].

1. Conference between David and Jonathan as to the discovery of Saul's disposition towards the former and the mode of informing him thereof.

CHAPTER XX. 1-23.

1 AND David fled from Naioth in Ramah, and came and said before Jonathan,¹
What have I done? what is my iniquity and what is my sin before thy father that
2 he seeketh my life? And he said unto him, God forbid [Far be it!]² Thou shalt
not die; behold, my father will do³ nothing either great or small but that he will
3 show it me, and why should my father hide this thing from me? it is not so. And
David sware⁴ moreover,⁵ and said, Thy father certainly knoweth [knoweth well]⁶
that I have found grace in thine eyes, and he saith, Let not Jonathan know this,⁷
lest he be grieved. But truly, as the Lord [Jehovah] liveth, and as thy soul
4 liveth, there is but a step between me and death.⁸ Then said Jonathan [And Jo-
nathan said] unto David, Whatsoever thy soul desireth [saith],⁹ I will even [om.
5 even] do it for thee. And David said unto Jonathan, Behold, to-morrow is the
new moon, and I should not fail to sit¹⁰ with the king at meat; but let me go, that
6 I may hide myself in the field unto the third¹¹ day at even. If thy father at all
[decidedly]¹² miss me, then say, David earnestly asked¹³ leave of me that he might
run to Bethlehem, his city, for there is a yearly sacrifice¹⁴ there for all the family.
7 If he say thus, It is well, [in a then] thy servant shall have peace; but if he be
8 very wroth,¹⁵ then be sure that evil is determined by him. Therefore [And] thou
shalt deal kindly with¹⁶ thy servant, for thou hast brought thy servant into a cove-
nant of the Lord [Jehovah] with thee; notwithstanding [but], if there be in me
iniquity, slay me thyself, for why shouldest thou bring me to thy father? And Jo-
9 nathan said, Far be it¹⁷ from thee; for, if I knew certainly that evil were deter-
10 mined by my father to come upon thee, then would I not tell it thee?¹⁸ Then said
David [And David said] to Jonathan, Who shall tell me? or what if thy father

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 1. Sept. "came before Jonathan and said," not so well. Wellhausen refers for a similar order to 2Sam. xviii. 18.—Tx.]

² [Ver. 2. The divine name is not in the Heb.—Tx.]

³ [Ver. 2. On the Qeri and Keth. see Exposition.—Tx.]

⁴ [Ver. 3. So Chald., Syr., Vulg., Arab.; Sept. "answered." Wellh.: "The Sept. is right for David never swears," but see latter part of this verse and 1 Kings ii. 8.—Tx.]

⁵ [Ver. 3. See Erdmann's Expos. against Thenius.—Tx.]

⁶ [Ver. 3. The Inf. Absol. is throughout the chapter variously translated.—Tx.]

⁷ [Ver. 3. Anonymous Greek version adds: "lest he tell David," which is probably a gloss and not a translation.—Tx.]

⁸ [Ver. 3. The Sept. here gives substantially the sense of the Heb.—Tx.]

⁹ [Ver. 4. Margin of Eng. A. V.: "Say what is thy mind," which is a free rendering.—Tx.]

¹⁰ [Ver. 5. Literally: "I should certainly sit," and so Chald. and Vulg., Syr., Arab., Rashi ("I am accustomed to sit") and the Greek *ves.* except Sept., which has "I will not sit," clearly from the succeeding narrative; on a special occasion like this (there seems to have occurred between ch. xix. and ch. xx. a reconciliation of Saul and David) he would be looked for.—Tx.]

¹¹ [Ver. 5. The fem. form is difficult. We may suppose עַרְבָּ here fem., or render (Rashi) "evening of the third day," against which is the Art. with עַרְבָּ, or (with Sept. and Wellh.) omit the numeral.—Tx.]

¹² [Ver. 6. Inf. Absol. "pressingly inquire after me."—Tx.]

¹³ [Ver. 6. Niph. reflexive.—Tx.]

¹⁴ [Ver. 6. Margin of Eng. A. V. "feast," which gives the sense.—Tx.]

¹⁵ [Ver. 7. Sept., "if he answer thee roughly," probably from ver. 10.—Tx.]

¹⁶ [Ver. 8. Heb. לַיָּד. Sept., Chald., Syr. (perh. Vulg., Arab.) בְּיָד which is the Heb. usage (לַיָּד seems to be found nowhere else, לַיָּד. בְּיָד in a few instances after בְּיָד).—Tx.]

¹⁷ [Ver. 9. This is the same Heb. phrase as is found in ver. 2.—Tx.]

¹⁸ [Ver. 9. Or, we may render: "If I knew, etc., and did not tell thee—" and supply "Jehovah do so," etc. Syr.: "If I knew, etc., I would come and tell thee," an impossible rendering, but perhaps from a different text.—Sept. adds after "come upon thee," μὴ ἴδῃς τίς τὰς τέλει σου, which is probably a duplet (so Wellh.).—Tx.]

answer thee roughly?¹⁹ And Jonathan said unto David, Come and let us go out
 11 into the field. And they went out both of them into the field.
 12 And Jonathan said unto David, O [By]²⁰ Lord [Jehovah], God of Israel,
 when I have sounded my father about to-morrow any time [this time to-morrow]
 or the third day,²¹ and behold, if there be good towards David, and I then send not
 13 unto thee and shew it thee, the Lord [Jehovah] do so and much more to Jona-
 [13] than.²² But if it please my father to do thee evil, then I will shew it thee, and
 send thee away that thou mayest go in peace, and the Lord [Jehovah] be with thee
 14 as he hath been with my father. And thou shalt not only [And O that thou
 wouldest]²³ while yet I live show me the kindness of the Lord [Jehovah] that I
 15 die not [And O,²⁴ if I die]. But also thou shalt [that thou wouldest] not cut off
 thy kindness from my house forever, no, not [ins. even] when the Lord [Jehovah]
 16 hath cut off the enemies of David every one from the face of the earth. So [And]
 Jonathan made a covenant with the house of David, saying,²⁵ Let the Lord
 even require [David, and Jehovah required] it at the hand of David's enemies.
 17 And Jonathan caused David to swear²⁶ again, because he loved him, for he loved
 him as he loved his own soul.
 18 Then [And] Jonathan said to David [him], To-morrow is the new moon, and
 19 thou shalt [wilt] be missed, because thy seat will be empty. And when thou hast
 stayed three days, then [om. then] thou shalt go down quickly²⁷ and come to the
 place where thou didst hide thyself when the business was in hand, and thou shalt
 20 remain by the stone Ezel.²⁸ And I will shoot three arrows on the side thereof, as
 21 though I shot at a mark.²⁹ And, behold, I will send a lad, saying, Go, find out
 [om. out] the arrows. If I expressly say unto the lad, Behold, the arrows are on
 this side of thee, take them, then come thou, for there is peace to thee and no hurt,
 22 as the Lord [Jehovah] liveth. But if I say thus unto the young man, Behold the
 arrows are beyond thee, [ins. then] go thy way, for the Lord [Jehovah] hath sent
 23 thee away. And, as touching [as to] the matter which thou and I [I and thou]
 have spoken of, behold the Lord [Jehovah] be between thee and me [me and thee]
 forever.³⁰

¹⁹ [Ver. 10. See Erdmann in the Expos. No satisfactory rendering is offered by vss. or expositors. Eng. A. V. is substantially supported by Chald.; the other vss. render: "who will tell me whether thy father, etc." and this seems best if the present text is retained. But, while there is no good external authority for changing the text, the meaning "whether perchance" for כִּי אִם is not established.—Abarbanel quotes the explanation: "who will tell me if thy father answers peace, or who will tell me what thy father answers rough?" (which is nearly the form adopted by Erdmann), and then gives his own view that David says two things: 1) he asks who will tell him Saul's decision, whether good or bad? 2) he exclaims "or what will thy father, etc."—Ewald and others follow the vss. as above.—Ta.]

²⁰ [Ver. 12. On the whole passage, vers. 12-17, see Erdmann's discussion.—The Vocative here (as in Eng. A. V.) is hardly possible. The vss. supply different words, Syr., Arab., "witness," Sept., "knows." Two MSS. insert וְ "by the life of Jehovah" and Rashi calls it an oath. We must either so take it (which is simpler), or suppose the phrase interrupted and resumed below in the beginning of ver. 13.—Ta.]

²¹ [Ver. 12. The same difficulty as in ver. 5; וְ אִם occurs a few times (perhaps only in Ezek. vii. 10) as fem. We have also to supply "or" between מָחָר וְשִׁשִּׁית. Yet we cannot throw out the latter (Wellh.) which is sustained by all the vss., and does not in its content contradict the narrative. Jonathan may easily have seen reason for putting off his inquiry till the third day.—Ta.]

²² [Ver. 12. This clause clearly belongs to ver. 13.—Ta.]

²³ [Vers. 14, 15. Instead of אִם לֹא read אִם לֹא, לֹא, לֹא.—Ta.]

²⁴ [Ver. 16. There is no reason for the insertion of "saying" here. Chald., Vulg., render by the Aor. "required," Syr. has Fut. It is properly a remark of the author, not of Jonathan, but it sounds like a marginal gloss which has crept into the text, though the Sept. had it before them. See the Exposition. On the opinion that "David's enemies" here stands for "David" himself, and that this was fulfilled when his kingdom was divided because he deprived Mephibosheth of half of his possessions (2 Sam. xix.), see Poole's Synopsis in loco.—Ta.]

²⁵ [Ver. 17. Sept., "swore to David." The difficulty is in the reason assigned, namely, Jonathan's love for David, which seems to support the Greek reading, on which see Erdmann in loco.—Ta.]

²⁶ [Ver. 19. Literally "very." Sept. and apparently Chald. (וְהָיָה) and Syr. read פָּקֵד instead of יָרַר. The נָאֵךְ seems to be maintained by the vss., Chald. and Syr., "well, greatly," Vulg. "quickly" (so Eng. A. V.); some explain it of a deep descent into the valley. The Denom. שָׁלַשְׁתָּ "thou shalt thrice do" (So Erdmann), hardly "thou shalt wait three days" (but contra Philippson, Wellh., and apparently some vss.). Perhaps the best rendering would be: "and the third day thou shalt watch thy opportunity and come to the place."—Ta.]

²⁷ [Ver. 19. Syr., "that stone," Chald., "stone of a sign," whence Rashi "lapis victorius" to point travellers on the way.—Ta.]

²⁸ [Ver. 20. Literally "to shoot (me) at a mark." Sept. "I will shoot three times with arrows," afterwards one arrow only is mentioned, as in ver. 21, where the Heb. has the plu. And in ver. 36 we have the Sing. in the Heb. Yet this does not establish the Sept. reading, since the Plu. in the Heb. may be used in a general sense, while the Greek may have changed the number to make it agree with ver. 36.—Ta.]

²⁹ [Ver. 23. Chald. and Sept. have "a witness for ever," which may be simply an explanation, or they may have read עַד עַד.—Ta.]

2 Jonathan learns Saul's disposition towards David, and gives information to the latter, who flees.

VERS. 24—XXI. 1 [XX. 42].

24 So [And] David hid himself in the field. And when the new moon was
25 come, the king sat him down to eat meat. And the king sat upon his seat as at
other times, *even* [*om.* even] upon a [the] seat by the wall, and Jonathan arose²⁴
26 and Abner sat by Saul's side, and David's place was empty. Nevertheless [And]
Saul spake not any thing that day, for he thought, Something hath befallen him, he
27 is not clean, surely he is not clean.²⁵ And it came to pass on the morrow, *which*
was the second *day* of the month [the morrow of the new moon, the second *day*],²⁶
that David's place was empty; and Saul said unto Jonathan his son, Wherefore
28 cometh not the son of Jesse to meat, neither yesterday nor to-day? And Jonathan
29 answered Saul, David earnestly asked leave of me to go to Bethlehem; And he
said, Let me go, I pray thee, for our family hath a sacrifice in the city, and my
brother, he²⁷ hath commanded me to be there; and now, if I have found favor in
thine eyes, let me get away,²⁸ I pray thee, and see my brother. Therefore he cometh
not unto the king's table.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, Thou
son of the perverse rebellious *woman*,²⁹ do I not know that thou hast chosen³⁰ the
son of Jesse to thy own confusion [shame] and unto the confusion [shame] of thy
31 mother's nakedness? For as long as the son of Jesse liveth upon the ground, thou
shalt not be established, nor thy kingdom. Wherefore [And] now, send and fetch
32 him unto me, for he shall surely die. And Jonathan answered Saul his father and
33 said unto him, Wherefore shall he be slain? what hath he done? And Saul cast³¹
a [his] javelin at him to smite him, whereby [and] Jonathan knew that it was de-
34 termined³² of his father to slay David. So [And] Jonathan arose from the table
in fierce anger, and did eat no meat the second day of the month, for he was grieved
for David, because his father had done him shame.

35 And it came to pass in the morning that Jonathan went out into the field at the
36 time appointed with David, and a little lad with him. And he said unto his lad,
Run, find out [*om.* out] now the arrows which I shoot. And as [*om.* and as] the
37 lad ran [*ins.* and] he shot an [the] arrow beyond him. And when the lad was
come to the place of the arrow which Jonathan had shot, Jonathan cried after the
38 lad and said, Is not the arrow beyond thee? And Jonathan cried after the lad,
Make speed, haste, stay not. And Jonathan's lad gathered up the arrows³³ and
39 came³⁴ to his master. But [And] the lad knew not any thing; only Jonathan and
40 David knew the matter. And Jonathan gave his artillery³⁵ unto his lad, and said
41 unto him, Go, carry them to the city. As soon as the lad was gone [The lad went.]
[*ins.* And] David arose out of a place toward the south [arose from beside the
stone],³⁶ and fell on his face to the ground, and bowed himself three times; and they
kissed one another and wept with one another until David exceeded [wept greatly].³⁷

²⁴ [Ver. 25. On this reading see the Exposition.—Ta.]

²⁵ [Ver. 27. Better, after the Sept., "he has not cleansed himself."—Ta.]

²⁶ [Ver. 27. The Heb. is difficult. Wellh., combining Heb. and Sept., reads simply "on the second day." Chald.: "on the day after, which was the intercalation of the second month" (translated in Walton's Polyg., "the day after that day which was, etc.") that is the day after the "second new-moon," or the second day of the month. The rendering given above is altogether the easiest.—Ta.]

²⁷ [Ver. 29. The Heb. does not admit this rendering. Wellh. suggests וְהָיָה "and lo"—Ta.]

²⁸ [Ver. 29. Some MSS. and add. have "send me away."—Ta.]

²⁹ [Ver. 30. Sept., son of "a faithless damsel," as if they read נְעִירָה instead of נְעִירָה, which is against the *var.* and the rule *proclivis scriptio præstat ardua*.—Ta.]

³⁰ [Ver. 30. Sept., "art associated with" (וְהָיָה). The ל before בִּן is unusual. Yet if we substitute בִּן for ל there seems to be no good reason for changing the text.—Ta.]

³¹ [Ver. 33. Or, brandished (*Bib. Com.*).—Ta.]

³² [Ver. 33. Instead of וְהָיָה בִּלְתִּי read בִּלְתִּי (Wellh.).—Ta.]

³³ [Ver. 38. So in Qerl; the text has Sing. "arrow." See on ver. 20.—Ta.]

³⁴ [Ver. 38. Sept., brought them, "וְהָיָה." Between the two readings it is hard to decide.—Ta.]

³⁵ [Ver. 40. Literally his "implements." The distinctive word "artillery," though now rarely used in this sense, is needed and should be retained.—Ta.]

³⁶ [Ver. 41. A difficult passage. The Heb. (as given in Eng. A. V.) does not yield a good sense, and the *var.* deal variously with the sentence. Chald.: "from beside the s. one of the sign (or the stone Aitha) which is on the

42 And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord [Jehovah] saying, The Lord [Jehovah] be between me and thee and between my seed and thy seed forever.

CHAP. XXI. 1 And he arose and departed; and Jonathan went into the city.

south" (from ver. 10). Syr.: "from beside the stone," Sept., Vat., "from the Argab," Alex., "from sleep" (see *Orig. Hec. ad Montf.*), Vulg., and others as the Heb. It seems probable that the readings here and in ver. 19 are the same, and that we should render in both cases either "beside the stone" or "beside the stone East (or, the sign-stone)." —Ta.]

[Ver. 41. Or, with Sept. and Wellh. omitting "David," "wept with one another greatly." —Ta.]

EXEGETICAL AND CRITICAL.

1. Vers. 1-23. *Conversation and agreement between David and Jonathan on the mode of discovering Saul's real attitude toward David, and informing him of it.*

Ver. 1 is connected immediately with the foregoing, the narrative of *David's flight from Naioth in Ramah* standing in pragmatic connection with the account (close of ch. xix.) of the proceedings of Saul and his messengers. They came to seize David; instead of which the irresistible Spirit of God had overpowered them and defeated their design. David must herein have seen the protecting hand of his God, which thus gave him opportunity to flee from Naioth, where he could no longer find asylum.—Having by flight escaped the machinations of Saul and his followers, he seeks and finds a way to an interview with Jonathan.—*David's three-fold question* as to his fault is a *three-fold denial* of it, since it involves as many assertions of his innocence. An echo of this assertion is found in the declaration, so frequent in the Davidic Psalms, of his innocence and purity in respect to the persecutions of his enemies.—*That he seeks my soul*, that is, my life, comp. Ex. iv. 19. S. Schmid: "The questions in this verse are an appeal to Jonathan's own knowledge."—

Ver. 2. *Jonathan's answer to David's complaint* is (1) the distinct assurance: *far be it, thou shalt not die*, and (2) the ground of this affirmation. Though this assurance has immediate reference to what David says of Saul's attack on him (as Jonathan's following words are intended to show that he knew nothing of such a murderous plan on Saul's part), yet at the same time Jonathan, looking to David's high divine mission for the people, prophetically declares what was determined in the Divine counsel concerning the maintenance and preservation of his friend's life.—For לָּ ("to him") read כֵּן ("not.") The marginal Impl. (כֵּן) is to be preferred to the Perf. of the text, expressing customary action ("does nothing" [Eng. A. V. "will do nothing"]); so Sept., Vulg., Chald. We may indeed read the word as Prticip. with Bunsen, who therefore regards the "masoretic change" as unnecessary. Jonathan means to say: "My father as a rule does nothing without telling me, nothing great or small" that is, *absolutely nothing*, comp. xxii. 15, xxv. 36, Nu. xxii. 18. The appended remark: "Why should my father hide this thing from me? It is not so!" supposes that the intimate relation between Jonathan and David had been concealed as far as possible from Saul. They were secret friends, as far as he was con-

cerned. Otherwise Saul would certainly not have spoken to his son Jonathan (xix. 1) of his purpose to kill David. This confirms what Jonathan here says to David. Saul's lack of self-control* showed itself in his taking counsel about his scheme of murder with those about him, his violent passion mastering him that he could not at all conceal the fury of his heart. His communication of his plan (xix. 1) was the occasion of Jonathan's hindering it; Saul even swore to Jonathan that he would not kill David, and this Jonathan told David (xix. 6, 7). To this Jonathan's word here refers: "thou shalt not die," &c. Since that time there had been another war with the Philistines (ib. ver. 8), and shortly before this conversation of David and Jonathan the incident narrated in vers. 9-24 occurred. David's words in ver. 3: "he (Saul) thought Jonathan must not know this," confirm Jonathan's assurance that his father had told him nothing of a plan of murder. But, it may properly be asked, did Jonathan know nothing of the events just described, on which David's declaration is based? It is certainly possible that he [Jonathan] was at that time absent from court; but the connection does not favor this view. But, if he were present, Saul's attempt against David could not possibly have remained concealed from him. Accepting this supposition as the more probable, we must, in order to understand Jonathan's words, look at the whole situation. The account of all the occurrences from xix. 9 on exhibits Saul in a relatively unsound state of mind, produced by a new attack of rage and madness. As now Saul had before, after recovering from such an attack, sworn to Jonathan in consequence of his representations, that he would not kill David, Jonathan might regard this late attempt on David as the result of a new but temporary access of rage, and, remembering his distinct oath in his lucid period, might suppose that he would not in a quiet state of mind resolve on and execute such a murder. Thus his decided "it is not so" may be psychologically explained. Nägelsbach: "Between xix. 2 and xx. 2 there is no contradiction, since in the latter passage Jonathan merely denies that there is now a new attempt against David's life" (Herz. R.-E. xiii. 403). But while Jonathan had in mind merely the symptom in his father's condition, David knew how deeply rooted in envy and jealousy Saul's hate toward him was. He assures him with an oath, what was perfectly clear to him, that Saul sought his destruction. כֵּן refers to what is said in ver. 1, and so—"therefore, moreover," not "the second time,

*This seems to be the meaning of Erdmann's *taure kalliothekeit* here.—Ta.]

again," since nothing is said of a previous oath. David's reply contains two things: (1) the *explanation* (connected with the indirect affirmation that Saul had resolved to murder him) of Jonathan's statement that Saul had said nothing to him of the murder, by referring to Saul's undoubted knowledge of the friendship between them, and (2) the *assertion* (with a double oath) that he saw nothing but death before him. (3) is here intensive, =*imo*, so especially in oaths, xiv. 44, 1 K. i. 29 sq., ii. 23 f., 2 K. iii. 14.—3 expresses comparison or similarity). "Yea, as a step, like a step." The picture is of a precipice, from which he is only a step removed, over which he may any moment be plunged.

Ver. 4. Jonathan's answer *supposes* that he gives credence to David's assertion, and proves his friendship by offering his help, with the declaration that he wished to fulfill every wish of his soul. The reply of David (ver. 5) shows how far he had cause to fear that there was only a step between him and death. The recollection of the obligation on him to take part in the *new moon* feast at court as a member of Saul's family (not merely as one (Then.) who had a standing formal invitation), brings him face to face with the danger in which his life stood; for the feast fell on the following day. On the *religious* celebration of the day of new moon with burnt-offering and sin-offering and sound of trumpet see Nu. x. 10, xxviii. 11–15. As a *joyful* festival it was connected with a *cheerful* meal. To this refers Saul's conjecture (ver. 26) that David was absent on account of levitical uncleanness. **And I must sit at table with the King.** That is, as a matter of course, according to custom, he would be expected by Saul to take part in the meal. The Vulg. rightly renders *ex more sedere solo*, but the Sept., proceeding from the fact that David was not present, wrongly inserts a negative: "I shall not sit at meat." Ew. § 338 b.: "*I am to sit*," where the meaning is, "I will certainly sit." As in xvi. 2, it is here supposed that the custom was to *sit*, not to *recline* at table.—**Let me go, that I may hide myself.** This is not a mere formula of courtesy, but a request that Jonathan would not press him to appear at table, but permit him to depart, that he might escape the danger threatening him. **Till the evening of the third day,** that is, from the present day. This supposes that the festival was prolonged by a meal the day after new moon.—Comp. vers. 12, 27, 34, where Saul looks for David also the day after new moon.—From the fact that both David and Saul here look to the former's appearance at the royal table, it has been held (Then., Ew.) that this whole narrative contradicts ch. xix., and is taken from another source. But there is no contradiction if we remember that Saul acted (according to xix. 9 sq.) under an attack of rage or madness, and, on the return of a quiet frame of mind, would expect everything to go on as usual, and the whole *personnel* of his family to be present at table. After his previous experiences, David must now know certainly whether Saul in his times of quiet and lucidity, maintained against him that hostile disposition which showed itself in his intermittent attacks of rage.—Ver. 6. David wishes through Jonathan

to determine Saul's attitude toward him, and find out certainly whether in his hate the latter has really conceived a plan for his destruction. As David, according to ver. 5, is to hide in the *field* till the evening of the third day, his excuse for absence can be regarded only as a pretext, or a "lie of necessity," and the explanation that, by reason of the proximity of Bethlehem to Gibeah, he might, meantime, easily go home, must be rejected as out of keeping with the sense of the whole narrative. In this statement, which Jonathan was to make in case Saul missed David, namely, that the latter had gone to attend a family feast, the fact (easily explained from the absence of a central sanctuary) is supposed "that individual families in Israel were accustomed to celebrate yearly festivals" (Keil); this would be the case more naturally in those places where, as in Bethlehem (comp. xvi. 2 sq.), there were altars dedicated to the Lord as centres of sacrifice. O. v. Gerlach: "In the then disorganized condition of public worship, to which David first gave regular form, family usages of this sort, after the manner of other nations, had established themselves, which were contrary to the prescriptions concerning the unity of divine worship." On the yearly sacrifice see on ch. i. 1,—(עֶדְוָה) from the connection not Pass. but Reflex.,—"sought for himself.") David could ask leave of absence from Jonathan as competent representative of the royal family, if he did not wish to go to Saul.—Ver. 7. Saul's conduct in these two contrasted forms, was for Jonathan as for David the sign of his permanent attitude towards David in the condition of quiet in which he now was; for such a sign was necessary not only for Jonathan (S. Schmid) but also for David, since, as appears from the tenor of the whole narration, he did not yet certainly know how Saul in the depths of his heart was disposed towards him. If he says "*well*," it means peace for thy servant, that is, from the connection, "he has laid no plot of murder against me." In the other event, if his "*anger burn*," know that *evil* on his part is a settled thing. מִלֵּךְ—"to be finished, settled," "*firmiter decretum est*" (S. Schmid). The "*evil*" is not "malice," and its development to the highest point (Vulg.), but the danger to David, Saul's murder scheme, as appears from the phrase "by him."—Ver. 8. **And show mercy to thy servant**—this refers not merely to the request of ver. 6 (S. Schmid, Keil), nor to what Jonathan should do in case Saul's answer was unfavorable, but to the general help expected from him, that David might escape the threatened danger. That it includes what David looks for from Jonathan in case Saul answers angrily, appears from *Jonathan's reply* in ver. 9. David grounds his request on the *covenant of the Lord* which Jonathan had made with him. So he calls their covenant of friendship, because it was not only made with invocation of the Lord's name, but also had its deepest ground and origin in God, and its consecration in their life-like communion with God. **Thou hast brought me**,—this indicates the initiative which, in the concluding of the covenant, was on the side of Jonathan (xviii. 1–3).—In the words: "If there is iniquity in me, slay thou me," David adds a special request, which is

closely connected with what precedes. He would rather atone for any sin which might rest on him by death at his *friend's* hand; Jonathan shall do him the kindness in this case not to deliver him up to Saul, that he may not be slain by him. This supposes that Jonathan had the right to inflict capital punishment for crimes against his father as king.—Ver. 9. Jonathan's answer first decidedly sets aside the case last put by David. The "far be it from thee" is not to be connected with what follows, as if it were here said what was to be far (Ges., Del., Maur.), but is to be taken absolutely, and to be referred (as ver. 2) to what David had just said. The "from thee" is therefore not expletive (Cleric.) The Vulg. rightly: *absit hoc a te*. This involves Jonathan's firm conviction of David's innocence.—Then follows Jonathan's solemn assurance that he will inform David if Saul exhibits a hostile disposition towards him. This was the service of love which he had first to do for his friend, that the latter might then take further measures for saving his life. (א is particle of asseveration=yea, truly.)

If I know certainly that * * * that is, if, from your statement (ver. 7), I know beyond doubt that evil on my father's part is a thing determined. From the connection, and on account of the vigor and emphasis of the interrogation, which is in keeping with Jonathan's excited feeling, it is better to construe the "if" etc., as first member (protasis), and the "and not," &c., as second interrogative member (apodosis) of a conditional sentence* [as in Eng. A. V.]—Ver. 10, Tremell, Ges., Ew. (§ 352 a), Then. and Bunsen take this as one sentence: "who will show me what rough thing perchance thy father will answer thee" (אֲנִי אֶשְׁאֵל=whatever thing); against which we must insist with Keil that this signification of אֲנִי occurs only where another case is mentioned, where the ground-meaning is "or."

As אֲנִי ["what"] indicates a new question, we must here suppose *two questions*. The first: **Who will show me?** is connected immediately with the last words of Jonathan in ver. 9: "I will come to thee and tell thee," namely, the evil determined on by my father. David is thinking in this first question of the danger which Jonathan would thus incur, and, for that very reason, putting him out of the question, asks: "Who will show me (the evil)," that is, what thy father decrees against me (Maur.) "He asks what he would be willing to tell a servant" (S. Schmid). The *Berl. Bib.* explains excellently: "The matter cannot be entrusted to a servant, and thou must have care for thyself, lest thou also come under thy father's displeasure." The sense is therefore: "No one will tell me," namely, the evil determined by Saul. This question, with its negative sense, is the answer, spoken with excited feeling, to Jonathan's word: "I will tell thee the evil determined on," and the tender, thoughtful form in which he clothes the decided: "Thou canst not tell me." The second question: **Or what harsh thing will thy father answer thee?** refers to Saul's anger (ver. 7), whence Jonathan purposed learning that Saul's evil plan against David was completed. Schmid's explanation: "and if thou choose

a messenger, how shall I understand what evil thy father answers?" rests on the false distinction between a person bringing the information (to whom only the first question is to refer), and the nature of the information (to which the second question is to refer), and requires us to supply a sentence which could by no means have been omitted. Maur., De Wette, Keil regard the question as referring to the evil consequences to Jonathan, if he himself brought the information to David: What would thy father answer thee hard (Maur.: "what thinkest thou he would decree against thee," contrary to the meaning of אֲנִי), if thou thyself didst it? Against this is the word "answer," since Jonathan would not say to Saul that he intended to tell David—and we cannot appropriately supply the idea that, if Saul afterwards heard of Jonathan's going to David, he would answer him harshly. Rather the second question reads fully: "Or who will tell what thy father," etc. Saul's evil word, by which his fixed evil purpose is to be discovered, is distinguished from this latter. But the evil answer is not to be understood of threats against David (Böttcher), but of harsh language towards Jonathan (vers. 6, 7). In this double question David denies or doubts that in this unfortunate case information can be given him. The two-fold question, with its negative meaning, corresponds to David's excited state of mind, and makes a full and candid conversation necessary, for which purpose Jonathan invites David to go with him to the field. [Erdmann's translation is hardly satisfactory; the second clause does not suit the question: "who will tell?" The rendering: "who will tell me if perchance thy father" &c., is the smoother, and suits the context better, but it is doubtful whether אֲנִי can mean simply "if"—Ta.] Ver. 11. **Let us go into the field,** namely, out of the city of Gibeah, or the royal residence therein, where this conversation was held. It certainly accords with David's words to suppose that they wished to escape from observation (Then.), in order to speak further undisturbedly of the matter, and to think over ways and means (*Berl. Bib.*); but at the same time the context suggests as another aim, that Jonathan wished to point out what he thought a fit place wherein to give his friend by a trustworthy sign the desired information, comp. vers. 19-24. This obviously supposes Jonathan's fixed determination, in spite of David's protest, to bring the message himself. That Jonathan went out for the sake of the oath which he afterwards [see ver. 42] renewed with David (Grot.: "they used to swear in the open air") is less probable.

Vers. 12-23 is essentially the full positive answer to David's question, which was meant in a negative sense. Vers. 12, 13. Jonathan's solemn oath that he will inform him of the mind of his father. The solemnity and loftiness of the vow, heightened by the oath, answers to the epoch-making importance and decisive significance of this moment in David's life; for from this moment David's way must coincide with that of Saul, or for ever diverge from it and be for him a way of uninterrupted suffering.—That Jonathan begins his address with a solemn invocation of God, "Jehovah, God of Israel" (De Wette, Keil) [so

* [See "Text. and Gram."—Ta.]

Eng. A. V., see "Text. and Gram."] is untenable, because there is no analogy for such a mode of address, and because of the introduction "Jonathan said to David" (Thenius). Nor can we suppose an interrupted discourse, resumed in ver. 13, for against this is the beginning of ver. 13: "The Lord do so."* As an oath follows, it is simplest to regard this as the formula of an oath by God, not supplying (with Maurer): "may God destroy me," or (Syr., Arab.): "God is my witness," but (with Thenius supplying וְ "after Cod. Kenn. 560 and 224 margin," which might easily fall out before וְלֹא reading: "as God lives," unless with Bunsen we take the "Jehovah, God of Israel," as a lively ejaculation in the sense of an oath—"by God."—The *protasis* begins: "when I sound my father," and goes to the end of ver. 12. וְכִּי מָחָר = "to-morrow about this time," as in 1 Kings xix. 2; xx. 6; 2 Kings vii. 1, 18, and the full phrase in Josh. xi. 6 (Gesen.). The following word "on the third day" is without a conjunction (which with Sept. and Vulg. is to be supplied from the sense) and similarly depends on וְכִּי מָחָר = "the third day about this time." This expression "to-morrow or next day" refers to the statement of time in ver. 5, and supposes that the festival was continued by a meal the day after new moon. **And behold, there is good for David, etc.**—In circumstantial phrase, which befits the solemn and serious character of the situation, Jonathan distinguishes the two cases, the favorable and the unfavorable, in order to make each the object of a solemn oath. Jonathan swears that in the first case he will send to David to uncover his ear, that is, to reveal to him, inform him that Saul is favorably disposed towards him, comp. xxii. 8.—Ver. 13 the *apodosis*: "so do the Lord to Jonathan," etc. The same formula in oaths in xiv. 44; 1 Kings xix. 2.—The opposite case is introduced with וְ without adversative particle: "(But) if it please my father to do thee evil," etc.†

* [Yet it is quite possible to read: "Jehovah, God of Israel—when I have sounded, etc.—if there be good and I show it not, so do Jehovah to Jonathan," which is instead of "Jehovah do so to me if there be good and I show it not." The difficulty is only in the post-position of the adjuration.—Ta.]

† Instead of Hiphil וְכִי מָחָר read with Böttch. and Then. Qal. וְכִי מָחָר, "which may be construed, as with וְכִי מָחָר" (Pa. lxiv. 32), so also with וְכִי מָחָר (Böttch.). The Accus. particle before the subject וְכִי מָחָר — "as respects," quoad, "if it please my father in respect of evil." "But this word (וְכִי) can never denote the Nominative; yet often only the general sense of the discourse calls forth the Acc., since the active form of connection everywhere presses in as the most natural" (Ew., § 277 d). So stands the Accus. particle after the opposite of וְכִי מָחָר, that is, וְכִי מָחָר, 2 Sam. xi. 25. Bunsen remarks that after "my father" לְהָבִיא "to bring," has probably fallen out. But "it is not necessary, in order to maintain וְכִי מָחָר as Accus. particle, to insert a supposed לְהָבִיא from the Sept. What the latter renders *etiam* is clearly not לְהָבִיא, but אֲבִי

The *apodosis*: "I will show it thee and send thee away that thou mayest go in peace," asserts, in distinction from the preceding *apodosis*, that Jonathan in this case will bring David the information himself without the intervention of a messenger. With this promise, confirmed by an oath, Jonathan connects the wish: "The Lord be with thee as he hath been with my father." This indicates that Jonathan has at least a presentiment of David's high destiny and his future calling, which he is some time to fulfil as King of Israel in Saul's place.—This comes out still more clearly in what follows. For in vers. 14-16 with such a presentiment he begs David in the future to maintain faithfully his mercy and love towards him even in misfortune. On the ground of what is now happening to Saul and David under the divine providence, he foresees how Saul and his house will be hurled from the royal power, and David thereto elevated. In Jonathan's pious soul, which felt and perceived God's righteous working, there lay hid a divinatorial and prophetic element, as here appears. Jonathan, having before expressed his wish for David, here declares what he desires from David as counter-proof of faithful friendship. With reference to the oriental custom of killing the children and relations of the former king on ascending the throne, Jonathan begs David hereafter to show mercy to his house. "The syntactical construction is a somewhat violent one, as accords with the emotion of the speaker" (Bunsen). Of the various explanations of this difficult passage only the two following are worthy of consideration. The one understands a *question* to the end of ver. 14: "And wilt thou not, if I yet live, wilt thou not show me the kindness of the Lord, that I die not?" Ver. 15 cannot then be a part of the question, but must be taken as the subjoined expression of confident expectation: "And thou wilt not cut off thy kindness from my house for ever, not even when," etc. But this sudden, abrupt transition to a question and then again to direct discourse is strange, even if these vacillations and diversities of discourse are referred to Jonathan's excited feeling. The second explanation, which is the preferable one, introduces a wish by a slight change in the pointing of the Hebrew.* Jonathan, having invoked a blessing on David, thus expresses his wish for himself: "And wouldst thou, if I still live, wouldst thou show me the kindness of God, and not, if I die, not cut off thy love from my house for ever?" So Syr., Arab., Maur., Then., Ew., Keil. The correspondence and parallelism of the clauses is thus evident: to "if I yet live" answers "if I die."†

itself read as אֲבִי אֲנִי (as in 1 Kings xxi. 29; comp. 1 Samuel xvii. 54; xviii. 27), because וְכִי מָחָר was wanting in its text" (Böttch.).

* In ver. 14, instead of the double וְכִי מָחָר is read וְכִי מָחָר, or וְכִי מָחָר — וְכִי מָחָר, particle of wish, so in xiv. 30; Isa. lxiii. 19: "O that," *utinam*, usually with the Impf., Ew. § 320 b, § 358 b.

† For אֲבִי אֲנִי, which, put thus absolutely, accords with the feeling of the speaker, we are not with Thenius after Sept. and Vulg. to read אֲבִי אֲנִי אֲנִי; the conditional particle is often wanting, and is here naturally supplied from the preceding "if I still live."

To the "show kindness to me" answers the similar negative request, "cut not off thy kindness from my house,—not even when," &c. "Kindness of the Lord;" that is, love, goodness, such as the Lord, as covenant-God, shows His people according to His promise, and, therefore, one member of the people ought to show to another, especially in such a covenant of love made in the presence of the Lord. By this request for the "kindness of the Lord" Jonathan indicates David's duty to show him this love. "Not even when the Lord shall cut off the enemies of David, every one from the face of the earth." The *תְּכַרִּית לֹא*

forms an assonance to *תְּכַרִּית לֹא*: "do not cut off . . . even when the Lord shall cut off." Jonathan clearly understands that enmity against David is enmity against the Lord's purpose and act, and that God's destroying judgment must fall on his father's house because of its opposition to the will of the Lord. His request that his house may be excepted from this judgment, as executor of which he regards David, is founded on and justified by his position outside of the circle of "enemies" (since he recognises God's will concerning David, and bends to it as David's friend), so that, though a member of Saul's house, he does not belong to it so far as concerns the judgment of extermination.—See the fulfilment of Jonathan's request, 2 Sam. ix.—Ver. 16 is a remark of the narrator 1) on this covenant between Jonathan and David, and 2) on the actual fulfilment of Jonathan's word respecting the overthrow of David's enemies. "And Jonathan made a covenant with the house of David." After *וַיַּכֵּר* supply *וַיִּכְרֵת* comp. xxii. 8; Josh. vi. 1; Judg. xix. 30; 2 Chr. vii. 18 [1 Kings viii. 9. The examples from Josh. and Judges present omissions of other words.—Tr.]—The second part of the verse (*וַיִּכְרֵת*) is by many put into Jonathan's mouth as part of his oath, "and the Lord take vengeance on the enemies of David" (Then., Maur., De Wette, Buns.). But the objection to this is, that then (unless with Then. we adopt the corrupt Sept. and Vulg. text: "and may Jonathan's name not be cut off from the house of David") we must supply "saying" (*אָמַר* between *וַיִּכְרֵת* and *וַיִּכְרֵת* which is hard, and is not found elsewhere. And Keil rightly remarks that after the insertion between conjunction and verb the Perf. could not have an Optative sense. Finally against this view is the fact that it is psychologically and ethically not quite conceivable how Jonathan should have expressed such a wish, especially as this judgment as a future fact had already been distinctly looked at by him, and was the condition and basis of his wish. "Require at the hand" (*וַיִּכְרֵת*) = "take vengeance, punish," with the word "blood," 2 Sam. iv. 11, *without* it here and Josh. xxii. 23.—Ver. 17. And Jonathan caused David to swear again. According to the connection this does not refer to what follows from ver. 18 on (Maur.), but concludes naturally the transaction between Jonathan and David,—but not as an oath by which Jonathan assures David anew that he will keep his promise (Then.), according to the incorrect rendering of Sept. and Vulg. "he swore to David" (from which Then. would read "to David," in-

stead of Acc. "David")—rather it is an oath by which Jonathan adjures David to fulfil his last request (vers. 14, 15). The "again" refers to ver. 12. He adjured him "by his love to him," that is, he made his love to David the ground of his request, so that David might in turn show his love. [Or, his love to David made him anxious to maintain friendly relations between their houses; he could not bear to think of his children shut out from the love of this his much-loved friend, whom he loved as himself.—Tr.]. The words: "for he loved him as his own soul" confirm and define the preceding "by his love to him," and indicate the cordialness of his friendly love, which is like his love for himself; that is, he loves his friend as himself. The "soul" is the centre of the inner life and of the whole personality. Comp. xviii. 1-3.

Ver. 18 sq. Further conversation on the carrying out of Jonathan's promise.—As to ver. 18 comp. ver. 5.—(The Perf. with Waw consec. has a future signification when preceded not only by an express Fut. but also by any indication of futurity, as here the words: "to-morrow is new moon.") The presupposed situation is resumed as basis for the following agreement.—Ver. 19. And on the third day come down quickly. If we point the Heb. form as a verb = "to do a thing the third day" (*וַיֵּרָד*), Ges., Ew., Maur., it is to be taken *asyndetically* with the following word in an adverbial sense (Ges., § 142, 3 c) = "do it on the third day that thou come down." But this sense of the word occurs nowhere else; Gesenius' reference to the Arab. "to come every fourth day" does not suit here, because nothing is said of coming every fourth day. We might more easily assume the meaning "to do a thing the third time" (1 Kings xviii. 34), and render "a third time come down." The first time of his going down was in xix. 2, our present narrative gives the second time, and ver. 35 would be the third time. But besides the forced character of this explanation, we have against this vocalization of the Heb. text (the Sept. *ῥῑσῑσῑσῑσῑσ* favors it) the Chald., Syr., Arab., and Vulg., which render "And on the third day," and we must therefore read *וַיֵּרָד*, which agrees with ver. 5. The words "Come down very" [so literally the Heb.] are also somewhat strange; not on account of the Adv. "down" (Then.), for this is explained by the nature of the ground, the field of meeting being lower than the surrounding highlands (Cler.: "Jonathan seems to wish David to go down into a very deep valley as near as possible to Gibeah, where Jonathan himself would tell him what was to be done"—but on account of the word "very" (*וְהָיָה*). The Vulg. has "descend quickly." From the difficulty of the reading some substitute "thou wilt be missed" (*וְהָיָה*, Chald., Syr., Ar.) for the "come down;" but, apart from the difficulty of explaining how the Heb. text came from this reading, the expression "On the third day thou wilt be much missed" is very strange, and the "very" with "come down" is less surprising if we take it = "quickly," and suppose it necessary to insist on a quick descent to the place of meeting on account of the danger of being observed. Perhaps, however, the text is

corrupt, and instead of **וְהָיָה** ("very") we should read **וְהָיָה**, "appointed place of meeting," comp. Job. viii. 14. It would be an Acc. of place as in ver. 11; see the similar expression in verse 35, which refers to this passage. [Eng. A. V. gives a very doubtful translation of the Heb. text; see "Text. and Gram."—Tr.]—**And come to the place where thou didst hide on the day of the business.** These words are usually rightly referred to the narrative in xix. 2. But what does "the day of the business" mean? Against the reference to the *wicked deed* of Saul, which forced David to fly (Maur., Ew., De Wette), Thenius rightly says that the word never means "wicked deed" in itself, but only when the connection points to it (Job xxxiii. 17). But in xix. 2. there is mention not of a deed, but only of a *purpose* of Saul; the explanation "on the day of the purposed evil" (Ew.) adds something not contained in the word. Against the rendering "on the *work day*" as opposed to "feast-day" (Chald., Sept., Vulg., Ges., Luther) is the fact that, as Then. remarks, to obtain a fitting sense, we must then read: "Thou wilt come *from* the place where thou (on the work-day) shalt have hidden thyself." Bunsen's explanation "on the day when that happened" (xix. 2, 3) attenuates the meaning of the Heb. word (**וְהָיָה**), yes, directly contradicts it. [The word means "something done."—Tr.] The rendering "on the day of the business (known to thee)" (Tanchum, Then., Keil) is unsatisfactory, because it is then wholly uncertain what business occurred on that day. Holding fast to the view that that day (xix. 2 sq.) was the one here referred to, the "business," regarded by Jonathan as specially memorable, could only be Jonathan's deed, when near that spot he turned aside his father's murderous thoughts from David, having brought him to the spot where David was hidden and could hear the conversation. This was the business which Jonathan's brief allusion would suggest to David. A reference to this explanation is found as early as Clericus: "rather the allusion seems to be to the day when Jonathan occupied himself with this very business of David's safety."—**And remain by the stone**

Ezel. (Sept. *παρὰ τὸ ἐργάβ ἐκεῖνο, ἡλίανθρον*, "by that stone-heap." So Then. and Ew., except that the latter reads **וְהָיָה**, "the lonely waste.") There is, however, no need for change of text; **וְהָיָה** is a hollow rock as a hiding-place, and Ezel is a proper name.) [On the reading see "Text. and Gram."—Tr.]—Ver. 20. *He will shoot three arrows on the side of the stone;* the Art. "the three arrows" is explained by supposing that Jonathan, who had no doubt come armed, showed David three arrows by which the latter might from his hiding-place recognise his presence. Jonathan would act as if he were practicing at a mark (Vulg. "as if exercising at a mark"), it being understood that the arrows thus shot were to be gathered up* from the place where they fell, whether in front of or behind the mark. (Böttcher: In **וְהָיָה** the *Raphe*, as the accent shows, denotes

that **וְהָיָה** loses its aspiration by reason of the neighboring hard consonants (**ש** and then **נ**), or remains as suffix **וְהָיָה**, not as toneless local **וְהָיָה**; this **וְהָיָה** refers to the preceding fem. **וְהָיָה**, so that **וְהָיָה** = *juxta eam, at its (the stone's) side* (so render Vulg., De Wette, and even Luther), expresses a definite mark.)—Ver. 21. *The agreement as to the sign, whereby David was to know whether there was danger for him or not.* Before "go, find the arrows" the word "saying" has not fallen out, but is to be supplied (with Sept. and Vulg.) from the sense. Comp. xi. 7; Isa. x. 3, 4. The procedure is as follows: The servant, taking position by order on the side of the mark, is first, after the shooting, to go to the mark in order to find the arrows; if then Jonathan calls to him: "The arrows are from thee," that is from the place where thou art "*hitherward*," bring them,—that is a sign for David that it is well, he is to come; for there is peace to thee, and it is nothing, as the Lord liveth. But if (ver. 22) he says: "The arrows are from thee," that is "*yonside*," that is a sign that David is to go away, to flee. For the Lord sendeth thee away, that is, commands thee to go away.—Ver. 23. **And the word that we have spoken,** that is, not merely the sign agreed on, but (as is indicated by the "we" and the "I and thou") what they had said to one another in the whole affair, and promised one another before the Lord. **Behold, the Lord is between me and thee for ever,** comp. Gen. xxxi. 49. We need not with Sept. supply the word "witness," since without it the thought is clearly expressed that it is the Lord in whom they have here anew concluded their covenant of friendship, and in whose fear they feel themselves bound to maintain it and fulfil their promises to one another.

Vers. 24–34. *The execution of the agreement, and the open exhibition of Saul's deadly hate against David.*—Ver. 24. Instead of "sat," the Sept. has "came to the table," but the Heb. text is to be retained as in keeping with the rapid and minute portraiture of the narrative. The text "on" (above) the food [**וְהָיָה**, Eng. A. V. omits the prep.] is to be retained against the marginal reading (Qeri) "to;" "he who sits at table is elevated," comp. Prov. xxiii. 30" (Maur.).—"David hid himself—Saul sat at table on new-moon-day,"—this lapidary double remark admirably and vividly introduces the following narration, which is marked precisely by this two-fold fact. Saul sat in his "*seat by the wall*," as the highest, most honorable place, opposite the door. See Harmar, *Beob. über d. Orient*, II. 86 sq. "As time on time," that is, as formerly, as usually, comp. iii. 4; Num. xxiv. 1. Vulg. *secundum consuetudinem*. The word "*arose*" presents serious difficulties. It is proposed to adopt the Sept. *καὶ πρὸ ἐφθασε* *τὸν Ἰωνάθαν* (**וְהָיָה** for **וְהָיָה**), and render "Jonathan sat in front" (Then., Ew., Buns.). But this meaning of the Heb. word is not proved, while the rendering of the Sept. "he (Saul) went before Jonathan" would certainly accord with it, since the verb means "to go before." But that would be understood of itself, apart from the fact that the context and the syntax do not allow us to take "Saul" as subject; therefore, too, Clericus'

* [This Verb is supplied conjecturally, being omitted in the German text.—Tr.]

explanation falls to the ground; "Saul alone preceded Jonathan," that is, Jonathan sat down next after him. The rendering of the Sept. clearly springs from the difficulty of the expression "And Jonathan arose." We must try to hold to the text. The Syr. renders: "And Jonathan arose and seated himself and Abner (seated himself) at Saul's side" (connecting אָבְנֵר with אָרָץ, and putting before אָרָץ). But the insertion of "and" is arbitrary, the "sat" must be connected with "Abner," and the circumstantial introduction of the simple matter-of-course act "sat" by the phrase "arose," which always emphatically indicates a transition from rest to a new act or activity, is somewhat farcical. The explanation "and Jonathan came" (De Wette, Maurer: Jonathan sat down next after Saul) does not agree with the meaning of the Heb. word (אָרָץ), which is used instead of "coming" in the elevated, solemn sense = "appearing," but never of simple "coming." If we keep the text and render "and Jonathan arose, and Abner sat" (Vulg.), the only possible explanation is: Jonathan rose from his place when Abner came, whether to show him honor as his uncle, or to give him his proper place at Saul's side, which he had taken perhaps in Abner's absence under the impression that the latter would not come to the meal.—Another rendering, however, naturally suggests itself; pointing the verb (אָרָץ) as causative (Hiph. אָרָץ, written defectively) as in 2 Chr. x. 2 (Ges. § 69, 3 R. 7), and understanding that Jonathan had already seated himself after Saul, and that David's absence was observed, we translate "he arose, and seated Abner at Saul's side," that is, in the place left vacant by David's absence,* in order that the seat next to Saul might not be empty, he himself having taken the seat on the other side of Saul.—Maurer conjectures that the words "and Jonathan arose" have been inserted here by the mistake of a transcriber from the beginning of ver. 34.—Ver. 26. The first day Saul explained David's absence by supposing that he was ceremonially unclean and unable to take part in the religious festival. See Lev. vii. 20 sq.; xv. 16; Deut. xxiii. 4. [Kitto suggests as the explanation of Saul's expecting David, that he supposed David would infer from the occurrence at Naioth xix. 24, that Saul's mood was changed, and there was no longer danger.—Ta.].—Ver. 27. The statement of time here is with Keil to be literally rendered: "it was on the morrow after the new moon, the second day" (נֶחְמָדָה is Nom. with יָדָה, not Gen. after הַיּוֹם) and David's place was missed," so De Wette: "it came to pass on the following day of the new moon, the second." In reply to Saul's question about him Jonathan gave the answer agreed on in ver. 6, only adding that David was called to Bethlehem by his brother.—Ver. 28. David earnestly asked leave of me to Bethlehem, an elliptical expression, in which "to go" (ver. 6) is to be supplied.—Ver. 29. And he hath commanded me, my brother, and now, etc. Stumbling at the Sing. "brother," the Sept. has "brothers," we are to understand the eldest brother (Ew.) as head of the family, who

had the care of the domestic arrangements for the feast. Vulg. wrongly: "one of my brothers." Syr. and Arab. wrongly translate: "and he (David) exhorted me and said to me, my brother, if, etc." Jonathan's quotation of David's words is somewhat loose and incompact, agreeing with the cordial, light tone in which one friend makes such statements to another in confidential intercourse. This is the explanation also of the somewhat rough and jocular phrase "let me get away, take myself off" (אֶפְלֹטָה). Comp. the "run" in ver. 6 (Bunsen).

Ver. 30 sq. Saul's outbreak of wrath in consequence of these words of Jonathan. Against the rendering "thou son of a woman perverse and rebellious" (literally, "perverse one of rebellion," נֶעְרָה as Ni. partcp., Maurer: "son of a perverse and contumacious mother—O perverse and obstinate son") is partly the hardness of the phrase "perverse one of rebellion," partly the monstrosity of the insult thus offered to Jonathan's mother, which contradicts the Heb. family-spirit.* The last objection lies also against the rendering of Sept. and Vulg. "thou son of a rebellious woman" (נֶעְרָה for נֶעְרָה, Then.), or, as Vulg., "thou son of a woman who voluntarily seizes on a man" (obviously reading נֶעְרָהָן Isa. xiv. 6) or נֶעְרָהָן for נֶעְרָהָן). So Ew., who puts Plu. instead of Sing.: "thou son of wenches who run after (men)." The most tolerable rendering is that of Köster, unjustly made light of by Then., found also in Clericus: "Thou son of perversity of rebellion" (taking נֶעְרָה as abstract noun, Ni. partcip. of נֶעַר), full of perverse rebellion. Cleric.: "It is much better to say that Jonathan is called a son of perversity of rebellion, a common Hebraism for a man of perverse and refractory nature."† Saul observes that Jonathan is on the side of David, whom he wishes to destroy as an aspirant after the throne and therefore a rebel. And so he looks on Jonathan also as a rebel.—In the words "Do I not know?" Saul intimates that he is well aware of the secret friendship between Jonathan and David, and regards this excuse as confirmatory of his opinion. (נֶחְמָדָה denotes choice out of love, commonly construed with 3, here only with 7. [On the unnecessary Sept. reading see "Text. and Gram."—Ta.]). To thy shame and to the shame of thy mother's nakedness, who will be ashamed of having borne thee. So we must translate, and not with De Wette, "to the shame and nakedness of thy mother," nor with Bunsen, "to the shame of thy unchaste mother." Such an expression from Saul would be in con-

* [The most grievous insult to an Arab is one directed against his mother, but such a phrase is not probable here; in the general uncertainty and obscurity of the language, Erdmann's explanation seems the least objectionable.—Ta.]

† [Wellhausen reads after Sept. נֶעְרָהָן and renders from Judg. xvi. 12 (וַיִּשְׁתָּהוּ עַל מַלְאָכָיו, comp. Lagarde's Syr. vs.) "runaway slave." On our passage Frankel (Vorstudien zur LXX. 187) says: "The Hagada relates that Jonathan's mother was one of the maidens carried off at Shiloh (Judg. xxi.), and willingly offered herself to Saul (comp. Rashi in loco). This Hagada is expressed in the Greek (LXX.), and still more clearly in the Vulgate. So also in Joseph. Ant. VI. 11, 9, probably from the Sept., as is frequent with Josephus."—Ta.]

* [Similar is Abarbanel's view, and also Rashi's.—Ta.]

tradition to his previous reference to Jonathan's mother according to the translation which we have rejected. In ver. 31 we see clearly why Saul called Jonathan a "son of perverse rebellion." David is making a rebellious attempt on the royal throne, and Jonathan, bound to him in intimate friendship, is therefore a rebel. He calls this rebellion "perversity," because "as long as the son of Jesse lives on the earth, he (Jonathan) and his kingdom will not be established." It is therefore Saul's determined and permanent purpose to slay David as a rebel. And so he says: **Now send and fetch him to me, for he is a son of death.** These words fully reveal his disposition towards David.—Ver. 32. In spite of this outbreak of rage on his father's part Jonathan tries with mild and quiet words to set forth David's innocence and the injustice of putting him to death, as in xix. 4, 5. At that time Saul's better feeling got the upper hand. Here, completely enslaved by his passion, he is an impotent instrument of his own blind hate.—Ver. 33. As David before, so now Jonathan is the mark of his spear hurled [or, brandished.—Tr.], in blind rage (comp. xviii. 11). Jonathan saw that it was a settled thing with his father to kill David (comp. ver. 9).—Ver. 34. A vivid and psychologically true description of Jonathan's consequent conduct; he rises in fierce anger from the table, eats nothing this second day of the new moon (in contrast with the first, when he took part in the meal), and, what is the reason of his not eating, is grieved for David, * because his father had done him shame [that is, done David, not Jonathan shame.—Tr.]. That there is nothing of this in the text (Then.) cannot be maintained, for the way in which Saul spoke of the relation of Jonathan to David, and his indirect declaration that David was a rebel against him, the king, and therefore deserved death, was shame and insult enough. And that Jonathan thought this insult offered to his friend as a completely innocent man is clear from his question: **Why shall he die? What has he done?**

Vers. 35–42. [Heb. xxi. 1]. According to the agreement David is informed of Saul's attitude towards him, and, after a sorrowful parting with his friend, betakes himself to flight.

Ver. 35. The following morning Jonathan went to the field to meet David at the appointed place (לִפְנֵי הַמָּקוֹם), not "at the time agreed on," which translation requires too much to be supplied; and with him a *small servant* "who would not so easily suspect anything; this trifling notice is of great value as testimony to the historical realness of the occurrence"—(Then.).—Ver. 36. The narration is evidently abridged. Jonathan says to the servant: **Bring the arrows.** This plural answers to the agreement in ver. 20 sq., which seems to be contradicted by the following statement that Jonathan shot only *one* arrow (יֶזֶעַךְ is ancient unshortened Sing. for later יָזַעַךְ, as in vera 37, 38; 2 Ki. ix. 24; see Ew., § 186, 2 e). "To send it beyond him," so that the arrow went further than the servant had run.—Ver. 37. **To the place** (or, the region, Thenius) **of the arrow which**

Jonathan had shot, according to the agreement with David, which referred to three arrows to be shot, Jonathan calls to the boy: "Is not the arrow beyond thee?" Jonathan uses a question instead of direct discourse (as in vera. 20–22) in order more certainly to make the boy believe that he was merely practicing at a mark. He heaps up words of command "hasten, hurry, stay not," to keep the boy's attention fixed on the arrow, that he might not chance to see David, who was hid near by. "The boy took up the arrow." The text (Sing.) is to be retained against the Qeri (Plu.), since the purpose is to tell of *one* arrow only. "He came (not as Sept. 'brought') to his master," that is, bringing the arrow. While in vera. 20–22 this procedure is summarily described of *three* arrows, the account here is of *one*. The difference is not to be explained by the supposition that Jonathan shortened the affair and shot only once, because there was danger in delay (Then.), for the shooting of three arrows was a principal point in the agreement, and if there had been such need of haste, the following parting-scene could not have taken place. Rather we must suppose that Jonathan did so with *each* of the three arrows. Either, as Bunsen remarks, Jonathan shot the arrows one right after another, or he thrice repeated it. In the first case we must hold with Keil that the Sing. here "stands in an indefinite general way, the author not thinking it necessary, after what he has before said, to state that Jonathan shot three arrows one after another."

Ver. 40. Jonathan, having given his artillery to the lad—we need not with Sept. read לַיָּד for לַיָּמִין (Then.)—sent him to the city, that he might be alone with David.—Ver. 41. David rose from the south side of the rock, where he had been concealed, the preceding affair having occurred on the north side, whence the boy returned to the city which lay north of David's hiding-place, so that the latter was completely hid from him. It accords very well with this statement of the points of the compass that David afterward fled southward to Nob.* The affecting description of the sorrowful parting is in keeping with the deep emotion of these two hearts (one loving the other as himself) not merely on account of the separation, which was final, but on account of the great dangers and grievous sufferings which the one saw that the other must inevitably endure from Saul. "David fell on his face to the ground and bowed himself thrice." Clericus: "To do Jonathan honor, that he might implore his help or gratefully acknowledge his kindness." Josephus: "he did obeisance and called him the saviour of his life."—There is no need to render with Vulgate and Syriac (יָזַעַךְ for יָזַעַךְ): "*But David wept still more,*" that is, than Jonathan. No sense can be extracted from the reading of the Septuagint "unto a great consummation" (εως συντελειας μεγάλης, according to Thenius from substitution of ΔΑ for ΤΙ), which provokes from Capell the

* [Bib. Comm.: The generosity of Jonathan's character is seen in that he resented the wrong done to his friend, not that done to himself.—Tr.]

* [A point can hardly be made of this. David might just as well have fled in any other direction, and chose the south because he was naturally more familiar with the region where he was brought up.—See "Text and Gram." for the difficulties of the text.—Tr.]

merry remark that, according to this, the two friends are still weeping, and will continue to weep till the last day.* We must render literally: "David did greatly,"—namely, wept violently, aloud. For the construction comp. Joel ii. 20, 21; Ps. cxxvi. 2, 3.—Ver. 42. Jonathan must quickly part from his weeping friend to spare him further danger. From the connection and the circumstances it is not probable that another conversation [of which Jonathan's words are merely the conclusion] had before taken place (Keil). Jonathan's parting word is: 1) a wish for peace or blessing, and 2) conjuring him that the covenant of friendship be forever maintained. The apodosis is not uttered; the aposiopesis accords with Jonathan's deep emotion.—Chap. xx. 1 [in Eng. A. V. xx. 42]. The concluding scene. David goes his way in flight; Jonathan returns in the opposite direction to the city.

HISTORICAL AND THEOLOGICAL.

1. David designates the covenant of friendship which Jonathan had made with him (xviii. 1 sq.) as one which he made with him in the Lord (comp. xxiii. 18). It was therefore not a friendship which rested merely on mutual good feeling, but was based on a recognized common union of heart with the living God. Jonathan's heart clung in firm faith and trust to the Lord; this was the root of his heroic courage and his victorious prowess (comp. xiv. 6); this fresh power of faith, which elevated and sanctified his whole being, won him David's regard and love. David's whole life-course showed Jonathan the direct wonderful gracious leading of the Lord, to which he humbly submitted himself. The two hearts were one in looking to and hoping in the living God, in humble obedience to His holy will. This was the foundation of their communion of love and life in the Lord. "God works such unions through and in Himself, so that such souls become wholly one" (*Berl. Bib.*).

2. On the light of this noble friendship concluded in the Lord falls the shadow of the "lie of necessity" to which David resorts in order to save himself from Saul's murderous designs, and into which Jonathan allows himself to be enticed by David, having given the unconditional promise: "What thy soul says, I will do for thee." Yet the duty of absolute truthfulness could not be known so clearly from the stand-point of the Old Testament as from that of the New; of the same David who expressly said "Keep thy lips from speaking guile" (Ps. xxxiv. 14 [13]) precisely the opposite is here and elsewhere related. But though there is in the narrative no condemnation of the lie, the course of events brings a judgment on it; for Saul sees through it immediately. On Jonathan falls his father's rage (thereby roused), and Saul's anger burns the more violently against David. Instead of having recourse to a lie as a supposed necessary self-help, they ought to have united in unconditional trust in the Lord's help, and have committed their affairs to Him. Compare how the Lord formerly exposed and brought to naught the lies of Abraham and Isaac (Gen.

xii. 11 sq.; xvi. 7 sq.), and punished the lie of Rebecca and Jacob (Gen. xxvii. 6 sq.).

HOMILETICAL AND PRACTICAL.

Ver. 1 sq. SCHLIER: The old saying is right:

Silently suffer, forbear and endure,
Thy troubles to no one lament;
Despair not of God, for His promise is sure,
And daily thy help will be sent.

But it is another thing when we are indeed silent to the world, but tell our troubles and conflicts to a faithful friend, when we communicate to others all that oppresses us, when we do not complain and lament, but do seek counsel and consolation.—STARKE: Even great-hearted men sometimes grow faint-hearted; let us therefore not build too much on ourselves, but on God, whose power is mighty in the weak (2 Cor. xii. 9; Ps. xxx. 8).—[Ver. 2. SCOTT: Pious children will veil the faults of their parents as far as consists with other duties, and speak as favorably of them as truth permits.—TR.]—Ver. 3. STARKE: Even in the midst of life we are in death.* O man, do think of it, and never feel secure (Ps. xxxix. 6).—[Ver. 4. Here friendship goes too far. It is wrong to promise unconditional compliance with the wishes of another. He may err in judgment and ask what is unwise, or may be misled by interest and ask what is wrong. And, besides, every man is solemnly bound to exercise his own judgment and conscience in the direction of his conduct. Jonathan was led by this promise to tell a falsehood, which his father detected, and was thereby the more enraged (vers. 23–33).—Ver. 6. TAYLOR: From brooding morbidly over Saul's treatment of him, to the entire exclusion from his mind of God's constant care over him, David fell into despair, and ran into a course of reckless deceit which brought the most fearful consequences in its train (chaps. xx.—xxii.).—TR.]—Ver. 8. STARKE: So long as one sees before him ordinary ways and means of escaping from danger, he should make use of them, and not look for extraordinary help from God, that he may not tempt God.—Ver. 10. S. SCHMID: A wise man not only proposes to himself to do good, but he looks around him for suitable means of accomplishing his good designs (Prov. xxi. 25–6).—Ver. 11. Conversations between friends united in the Lord upon the highest and holiest matters of the inner or the outer life are to be preserved from the disturbing influences of the unquiet world; the thoughts interchanged in stillness before the Lord and in the Lord unite their hearts in all the closer inward ties for time and eternity.—Ver. 13. All

* [STARKE quotes this saying in substantially the form given it by LUTHER in a metrical version. We have substituted the form familiar to the English-speaking world from the *Book of Common Prayer*. LUTHER's hymn (KNAPP 2284, SCHAFÉ 446) derives its first stanza, with alterations, from an older German version. The original Latin is found in Daniel, *Thesaurus Hymnologicus* li. 322, is certainly quite old, and believed by some to have been written by a monk who died A. D. 912. It was once a favorite battle-song. The first line is so famous that it may be well to insert the whole:

*Medita vita in morte sumus:
Quem querimus adiutorem nisi te, domine,
Qui pro peccatis nostris iuste irascoris:
Sancte Deus, sancte fortis, sancte ac misericors salvator:
Amaro morti ne tradas nos.—TR.]*

* [The phrase *συγγεσία* is used in New Test. of the end of the world, as in Matt. xiii. 39 et.—TR.]

the highest and most blessed things that souls united in the Lord can wish for each other are included in the one word: The Lord be with thee; for what is greater and more blessed than the Lord's guidance and gracious presence?—Ver. 14. The kindness of the Lord itself exercises and employs the child of God as its instrument for his fellow-children and brethren; children of God love one another with and in the love of God which dwells in their hearts.—Ver. 15. BERLEB. BIBLE: A truly tranquil soul seeks neither honor nor advantage for itself. It is just as joyful when God is glorified in others as in itself. It only asks such a faithful friend, whom with joy it sees preferred before itself, that he will give it any help it may need in the spiritual life.—Ver. 17. DISSELHOFF: Unselfish love bears especially two noble fruits—to rejoice with them that rejoice, and to weep with them that weep. How heart-refreshingly do both of these beckon to us from the history of our two friends. Through David's glorious victory, Jonathan, who had before been highly praised by the people as a conqueror, fell wholly into the shade. He lost through David even his hope of the crown. Yet he looked with joyful eye upon the deeds of David and his growing fame.—[True love delights in receiving and giving repeated and strong assurances. This is very different from the renewed assurance which distrust demands.—Tr.]—Ver. 23. S. SCHMID: What has been once promised and is not opposed to God must be held fast.—SCHLIER: A faithful friend is a gift of God, and God gives such a blessing to him that fears Him. The God-fearing David received from the Lord such a noble blessing of friendship as few others ever enjoyed.

Ver. 30sq. SCHLIER: We take up so easily with anger, and yet how fearful is the power of anger! How blind does anger make a man—how it carries him out of himself, so that he does not even know what he is doing; how it makes a man like a beast, so that he ceases to be himself, and falls under the power of darkness.—Vers. 35–40. STARKE [from HALL]: In vain are those professions of love which are not answered with action (1 John iii. 18).—Ver. 32. BERL. BIBLE: A friend in grace cannot possibly let himself be moved by self-advantage. When he has once let self-seeking go, in order to give himself to God, then nothing disturbs him of all that may be said or done against him. He well knows the essential deep ground of unity, which is in God alone.—Unity with favored souls draws after it also a like condition and like sorrow. So long as David is thy friend, thou must also have part in his cross.—[Ver. 34. SCOTT: Under great provocations the meekest cannot always refrain from anger; but when its emotions are felt, it is our wisdom to withdraw in silence; and it is generous to

be more grieved for our insulted friends than for ourselves.—Tr.]—Ver. 41. S. SCHMID: In misfortune the love of true friends must much rather increase than fall off.—OSLANDER: The pious experience such weakness when they stand in fear of death or other trials, in order that they may know, when they have overcome misfortune, that they have done so not by their own strength, but that it is God's gift. Ver. 42. S. SCHMID: When we are separated from our dearest friends in the world, it is our consolation if we are not separated from God, but have Him for a friend (Ps. lxxiii. 25sq.).—BERL. BIBLE: The unions that are made in God are for that reason the strongest of all. Nothing human forms their bond. Presence does not increase them, just as absence diminishes them. Thence comes it that such persons separate without pain if God so wills. They desire only one thing, namely, to maintain peace even amid the greatest antagonisms, since this peace is a sure sign that one has not withdrawn from submission to the will of God.

J. DISSELHOFF to chap. xx.: *Friendship among the servants of God.* Three questions: 1) Wherein is friendship among the servants of God grounded?—It is a covenant in the Lord. 2) What perils threaten even friendship among the servants of God?—That one friend, overlooking another's sin, may do for his sake what is not right in the sight of God. 3) What blessing rests upon friendship among the servants of God?—It teaches unenvying joy with them that rejoice, and faithful mourning and forbearing with them that mourn.

F. W. KRUMMACHER (1 Sam. xx. 16, 17): *Sanctified friendship:* The love of Jonathan for David is put to a severe test by a three-fold discovery which he makes: he gets a glimpse of the real disposition cherished by his royal father towards his friend, the heroic youth—of the high destiny which God designs for his beloved friend—and of the danger which threatens himself through his connection with David.

[Ver. 3 (end). A good funeral text in case of sudden death, especially when from accident.

Vers. 14, 15. *The friend's plea for kindness.* 1) Kindness notwithstanding separation and outward antagonism. 2) Kindness not merely on grounds of personal regard, but "kindness of Jehovah." 3) Kindness not only to himself, but also to his posterity.

Ver. 41. *Strong men weeping.* 1) Great occasion for it here. a) Personal separation. b) Mad injustice of their father (comp. xxiv. 16). c) Prospect of a bitter conflict. 2) Not unbecoming when on sufficient occasion. Compatible a) With manly courage and spirit. David and Jonathan were certainly brave. b) With great self-control (xvii. 29; xviii. 14; xx. 32). c) With living trust in Providence (v. 42).—Tr.]

III. David's flight to Nob to the high-priest Ahimelech and to Gath to king Achish.

CHAP. XXI. 1-15 (2-16).

- 1 THEN came David [And D. came] to Nob to Ahimelech the priest. And Ahimelech was afraid at the meeting of David [Ahimelech went frightened to meet David]¹ and said unto him, Why art thou alone and no man with thee? And David said unto Ahimelech the priest, The king hath commanded me a business and hath said unto me, Let no man know any thing of the business² whereabout I send thee and what [which] I have commanded thee; and I have appointed³ my servants
- 3 [the young men] to such and such⁴ a place. Now, therefore, what is under thy
- 4 hand? give me five loaves of bread in mine hand, or what there is present. And the priest answered David and said, There is no common bread under mine hand, but there is hallowed [holy] bread; if the young men have kept themselves at least⁵
- 5 from women. And David answered the priest and said unto him, Of a truth⁶ women have been kept from us about these three days since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though
- 6 it were sanctified this day in the vessel.⁷ So [And] the priest gave him hallowed [holy] bread, for there was no bread there but the show-bread, that was taken from before the Lord [Jehovah], to put hot bread in the day when it was taken away.
- 7 Now [And] a certain man of the servants of Saul was there that day detained before the Lord [Jehovah], and his name was Doeg an [the] Edomite, the chiefest
- 8 of the herdsmen⁸ that belonged to Saul [of Saul]. And David said to Ahimelech, And is there not⁹ here under thy hand spear or sword? for I have neither brought

TEXTUAL AND GRAMMATICAL.

- ¹ [Ver. 1. לִקְרֹאת] supposes a verb of "going" before it.—T_a.]
- ² [Ver. 2. Literally "In respect to the business."—T_a.]
- ³ [Ver. 2. יָרַעְתִּי Poel of יָדַע "to know"—"taught, instructed." Some take it as error for יָרַעְתִּי (Buxtorf) not so well. Sept. διαμαρτυρήμας—יָרַעְתִּי, Poel of יָדַע, which is a better reading. The Syr. supports the Heb. text—other versions not decisive.—T_a.]
- ⁴ [Ver. 2. Heb. "Peloni almoni." This is translated by Syr. and Chald. "secret and hidden." Sept. (Vat.) has a duplet; it translates by θεοῦ νηρις, "faith of God," and transfers by "Phellani macmoni." On the derivation of the Heb. words see Ges. Lex. s. v. Fürst suggests that peloni may be from palmoti, and in the Annot. to Dan. viii. 13 in the ed. princeps of Codex Chis. the latter is held to be the original form, and is derived from the Egyptian Ammon (with prefix ל and Egypt. article—pa. l. ammon—palmoti), which is wholly improbable. Buxtorf (after Kimchi) says that the words here after "place" indicate a person: "to the place of such a one."—T_a.]
- ⁵ [Ver. 4. Or: "have only kept themselves."—T_a.]
- ⁶ [Ver. 5. More exactly "(nay) but women."—T_a.]
- ⁷ [Ver. 5. On this sentence see Erdmann's *Exposition* and a long list of translations in Poole's *Synopsis*. The principal renderings are as follows: 1) "And though it is a profane (i. e., military) way, yet it is sanctified to-day in the vessel" (i. e., David or Ahimelech or the young men's body). Ewald: "how much more will they (the young men, changing the Numb. of the verb) be holy in the vessel" (i. e., their bodies, since, namely, they were clean at starting, how much more now the third day! 2) "Though it is a profane (i. e., ceremonially illegal) procedure (to take the show-bread), yet it is sanctified by the vessel (David or Ahimelech)"—so Thenius and Erdmann. 3) "If this is our way with profane things (i. e., we have not defiled ourselves on the road), how much more will the bread now given us be kept holy in our vessels" (Philippson); 4) "And though this is the manner of common bread (i. e., to give it to us), yet surely to-day the bread in the vessel (i. e., the fresh show-bread) is holy" (Bib. Comm.). 5) "If (the show-bread) is in a manner profane, even though it were to-day sanctified" (Rashi, Eng. A. V.).—There is no good ground for changing the text, and the word "vessels" cannot be taken (according to O. T. usage) in the N. T. sense (2 Cor. iv. 7). It is a hurried, excited sentence, almost utterly obscure. The second rendering above given (that of Thenius, adopted by Erdmann) seems the least open to objection.—T_a.]
- ⁸ [Ver. 7. Sept.: "the Syrian" (רַגִּיזָר)—T_a.]
- ⁹ [Ver. 7. Sept. "keeper of the mules," רִעֵה הַפָּרִי, perhaps by inversion and misreading of the text; comp. the designation of Doeg in xxii. 9.—T_a.]
- ¹⁰ [Ver. 8. הֲיֵשׁ אֵינֶנּוּ is somewhat strange. Sept. ἵσθι ἐν τῷ τόπῳ—רִיבָה הֵיכָל (Wellh.), Chald. "if there is here!" Syr. "is there not (הֲיֵשׁ)?" Vulg. si habes hic. Gesen. supposes that the Interrog. הֲ has fallen out. We may perhaps take אֵינֶנּוּ as Interrog.—T_a.]

- my sword nor my weapons with me, because the king's business required haste.
- 9 And the priest said, The sword of Goliath the Philistine whom thou slewest in the valley of Elah, behold it is *here* [*om.* here] wrapped in a cloth [the garment] behind the ephod; if thou wilt take that, take it, for there is no other save that here. And David said, There is none like that; give it me.¹¹
- 10 And David arose and fled that day for fear of¹² Saul, and went to Achish the king of Gath. And the servants of Achish said unto him, Is not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands and David his ten thousands? And David laid up these words in his heart, and was sore afraid of Achish the king of Gath. And he changed¹³ his behaviour [understanding] before them [in their eyes] and feigned himself mad [acted like a madman] in their hands, and scrawbled [scrawled]¹⁴ on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish [And Achish said] unto his servants, Lo, ye see the man is mad; wherefore then [*om.* then] have ye brought [do ye bring] him to me? Have I need of mad men, that ye have brought this *fellow* to play the madman in my presence? shall this *fellow* come into¹⁵ my house?

¹¹ [Ver. 9. Sept. adds "and he gave it to him" a natural completion of the transaction, but the omission of a self-understood act like that is also natural.—*Ta.*]

¹² [Ver. 10. Literally: "from the face of."—*Ta.*]

¹³ [Ver. 13. On these words see Erdmann. For the first Wellh. proposes to read *וַיִּשְׁכַּח*.—*Ta.*]

¹⁴ [Ver. 15. Literally: "unto."—*Ta.*]

EXEGETICAL AND CRITICAL.

Vers. 2-10 [Eng. A. V. 1-9]. *David flees to Nob to the high-priest Ahimelech.*

Ver. 2 (1). According to 1 Sam. xxii. 11, 19, 32; 2 Sam. xxi. 16; Isa. x. 32; Neh. xi. 32, the name of this refuge of David is Nob. (The Heb. form here and xxii. 9 is with *ן* local (with short vowel) after a verb of coming, Gea. § 90, 2.) According to xxii. 19 Nob was at this time a priestly city. Here at this time was the tabernacle, which, as we under David and Solomon find it in Gibeon, was probably carried thither in consequence of the destruction of Nob by Saul (ch. xxii.). The position of Nob is no longer determinable—only from Isa. x. 23-33 we know that it was near Jerusalem on the road northward between Anathoth (Anata) and Jerusalem in the tribe of Benjamin (Neh. xi. 32). According to Jerome (on Isa. l. c.), in whose time nothing remained of the place, Jerusalem was visible from it. Whether it stood on the site of the present village El Isawieh, between Anata and Jerusalem, about two and a half miles from the latter, and as far south-east of Gibeah of Saul (Tuleil el Ful), which Tobler (*Topog. von Jerus.* II. 719 sq.) describes, as Kiepert (Map to Rob.'s *Researches*) and Raumer (*Paläst.* p. 215, 4 ed.) [and Grove] suppose, cannot be decided; the objection is that Jerusalem is not visible from this place.*—See Herz. *R.-E.* and Winer *s. v.*—Thither David betook himself, as the nearest place of refuge from Gibeah, where he might for the present find shelter and concealment with the priests. From xxii. 10-14 [15] it appears, though it is not mentioned here, that he wished in this holy place to inquire God's will concern-

ing his further way. He wished besides to provide himself with arms and food for his continued flight. His stay there was therefore intended to be temporary, as his whole conduct shows. We may assume that he stood in intimate relations with the priests there, and especially with their head, from whom therefore he expected not only the announcement of the divine will, but also consolatory and strengthening words.—*Ahimelech* is the same person with Ahiah (xiv. 3), son of Ahitub (xxii. 9, 20), the elder brother of Ichabod, son of Phinehas, son of Eli, therefore great-grandson of Eli. His son was the high-priest Abiathar (xxx. 7), with whom he is confounded in Mark ii. 26.* The designation "priest" here = high-priest, as in xiv. 3.—He is frightened at David's appearing alone, without retinue or arms; therefore he went to meet him *fearfully*, supposing such an appearance to be a sign of impending misfortune. We must presume that he knew of Saul's hatred to David, but not of the most recent occurrences. David must have feared that if he told the high-priest of these, the latter, for fear of bringing Saul's wrath on himself, would refuse him refuge. Therefore he has recourse here again to a lie; he pretends that the king has given him a secret commission, of which no one is to know, and represents to the high-priest that he has appointed his men some place at which to meet him. Maurer: "I ordered my servants to go to a certain place." *וְיָדְעוּ* is Po. of *יָדַע*, "to know" = "appoint." "At such and such a place" comp. Ruth iv. 1. Clericus remarks that he really took some faithful followers with him, at least to the Philistine border, and during his stay in Nob assigned them to some place, where he would meet them, and Keil supposes that he left his few attendants (ver. 3 [2]) near by, in

* [So Hackett in Smith's *Bib. Dict.*, Art. "Nob." Porter (*Hand-book* II. 37, ed. of 1868) identifies Nob with a conical tell opposite Shafat, where are remains of a small, but apparently ancient town, with cisterns and a tower, whence Mount Zion is visible.—*Ta.*]

* [On possible explanations of this, see Comms. of Lange and Alexander *in loco*, and Hackett in Note to Art. "Abiathar" in Smith's *Bib. Dict.*, and on the general chronological difficulties see Comms. on 2 Sam. viii. 17 and 1 Chron. xviii. 16; xxiv. 3, 6, 31.—*Ta.*]

order to speak privately with the high-priest; but against this is the fact that in his flight, after his interview without witness with Jonathan (ch. xx.), there is no mention of any attendant, nor afterwards in his flight to Gath. He seeks to quiet Ahimelech's apprehension by the double statement that his commission is secret, and that he has appointed his people a place to stay. Clericus' remark: "all these things are inventions," is to be accepted of everything, not merely of his commission from the king.—[But in Mark ii. 25, 26, it is asserted that there were men with David, and it is in itself natural and probable that a man of his high official position and popularity should find some willing to share his flight. —Tr.]—Ver. 4 (3). **Now, what thou hast in hand, the five loaves, give me, a request in keeping with David's hurry and eagerness.** (שֵׁן-כֶּה is not a question, which would require something like אֲכַל? (Then.) to follow.) He asks for *five loaves* with apparent reference to his retinue, but really for his own needs, since his way would lead him into the wilderness, and he must avoid meeting men.—Vers. 5 (4). **No common bread—but holy bread have I here,** answers Ahimelech. The five loaves which Ahimelech then had were a part of the twelve loaves which were laid up in the tabernacle, as the offering of the Twelve Tribes to the Lord, before his face, and thence called "Bread of presence, show-bread" (Ex. xxv. 30; xxxv. 13; xxxix. 36; xl. 23). They had just been taken away (ver. 7 [6]) to be replaced by fresh ones (Lev. xxiv. 8). The legal precept was that this bread, as something most holy, could be eaten only by the priests in the holy place (Lev. xxiv. 9). Ahimelech's answer to David therefore means that if he is here to make an exception to this rule, he must at least insist on ceremonial purity as a condition.—**If the men have only kept themselves from women.** See Lev. xv. 18. Thereby the principle of the legal prescription of levitical purity was satisfied, inasmuch as the circumstances—namely, the lack of ordinary bread, the haste which the alleged important commission of the king required, the duty of aiding in its execution as much as possible, and the pious behaviour of David in inquiring the Lord's will at the holy place—seemed to justify a deviation from the rule concerning the eating of the show-bread. But it is inferring too much from this isolated case when Clericus remarks: "It is clear from Ahimelech's demand as to women that the eating of the consecrated bread was not absolutely forbidden to the laity in case of urgent necessity." See Matt. xii. 3, where the Lord uses this example to justify divergence from the letter of the Law when its outward observance would violate the inner spirit of the Law and hinder the fulfilment of sacred duties to one's self and one's neighbor.—Ver. 6 (5). In David's answer the introductory "*but*" (כִּי) relates to the negative in Ahimelech's last words: "they are not unclean, *but*," we may therefore render "*rather*" [Eng. A. V. "of a truth."] David affirms the purity of his men and of himself in this regard: "Women have been kept from us." The follow-

ing words from "since I came out" to "in the vessel" present many difficulties. The "*came out*" may be connected with the preceding or the following context. In favor of the former it may be said that it naturally connects itself with the phrase "yesterday and the day before" [= about these three days] as an exacter statement of time; David says: "this abstinence has existed from the day of my departure till now." In fact this connection is necessary in order to establish the assertion that the men had refrained from women since "yesterday and the day before," for from the day of departure it could not be otherwise. S. Schmid: "in the words 'yesterday and the day before' David seems to refer to his three days' hiding in the field or in Bethlehem." Further we have to consider the meaning of the words "vessel" (כֵּל) and "way" (דֶּרֶךְ). As to the former, the reference here to purity of body does not justify us in understanding it figuratively of the body, as σκεῖος in 2 Cor. iv. 7; 1 Thess. iv. 4 (Ewald), for the word never has this sense in Hebrew literature. Bunsen: "that is certainly not Hebrew usage." Keil, expressly departing from the usual meaning "vessels," takes the word (from Deut. xxii. 5) in the sense of "clothing," and with reference to Lev. xv. 18 (on the defilement of "garments" by seminal discharge) makes David say: "The garments of my men were clean." But the word cannot mean "garment" in Deut. xxii. 5 (where it is in the Sing.); it never means garment as such, as we should here have to take it in the supposed reference to defilement by seminal flow. But what would be the bearing of such a remark after David had already affirmed that, in consequence of their removal from women, no such defilement could be found in them?—We must do what we can with the usual meaning of the word "*implement, vessel*." The "vessels of the men" = apart from their arms, everything that pertained to personal preparation for the journey; see Jer. xli. 19, כֵּל נִלְוָה, "exile-gear." [Eng. A. V. "furnish thyself to go into captivity."] So S. Schmid: "the reference is to packs and sacks for food for the journey." Such leathern and other articles might as well as persons become unclean, according to the Law, Lev. xi. 32 sq.; xiii. 47 sq. Comp. Sommer, *bibl. Abhandlung, "Rein und Unrein"* [Clean and Unclean], p. 204, 211, 223. The gear or baggage of the men, as well as their persons, might be unclean. But the holy bread, which even exceptionally could be eaten only by levitically clean persons, could not be carried in vessels which were legally unclean. David therefore says that the vessels of his men were holy at starting, in order to assure Ahimelech that there was not the slightest legal objection to their taking the bread, nothing unclean either in their persons or in their baggage. So the Vulg.: "and the vessels (*vasa*) of the young men were holy." S. Schmid: "David means to say: since we have just left home, whence people usually take clean things, you may readily suppose that no impurity has been contracted; it would be different if we were returning home from a journey, where on the way, especially in war, uncleanness might be contracted by the blood of enemies, or otherwise."—The rendering of the

Sept. "all the young men" (לְכָל הַנְּעָרִים), adopted by Thenius as a necessary emendation, is suspicious from its easiness, and must be rejected, since we can derive a good sense from the text.—We have next to examine the meaning of the word "way."* In the first place, no explanation is allowable which does not maintain the reference to the subject in hand, namely, the showbread. We reject therefore those explanations in which this word is made to mean the way in which David was going, and the last word (לְכָל) = "gear." Vulg.: "and this way is unclean, but itself also will be sanctified to-day in the vessels." So the Sept.—Maurer: "I am sure that it (the way) is sanctified to-day," etc. De Wette: "and if the way is unholy, it is to-day sanctified by the vessels." Dathe and Schulz: "though the journey is undertaken on profane business." O. v. Gerlach and Keil: "though it is an unholy way that we go, namely, in performing the king's commission." From the connection one does not at all see how the way, or the undertaking is unholy, profane. To supply: "the way has no religious object" (O. v. Gerl.), "ordinary business, not ecclesiastical" (Ew.), is to insert a new idea into the words. Nor does the connection warrant O. v. Gerl. and Keil (taking לְכָל as Sing. in the sense of "instrument, organ") in making David say: "The way was holy before God, since it was through necessity trodden by him, God's chosen servant, the upholder of God's true kingdom in Israel, the way was sanctified through him as instrument, as ambassador of the Lord's Anointed." Thenius rightly says that the words must contain a remark by which the priest is to be induced to give the bread, and that it is important to keep in mind the Sing. "vessel," which has not always been regarded. Clericus is quite correct in saying: "way is everywhere used for the manner of doing a thing." But he is wrong in taking "way" = "somehow" (*aliquo modo*), supplying "bread" [as Eng. A. V.], and, with the remark that otherwise there is no sense in the passage, explaining: "This holy bread, removed from the presence of the Lord, had become in some sort (*aliquo modo*) profane, because other (bread) was to be substituted for it that day, and this was now sanctified in the vessels in which it was to be placed, that it might be carried into the holy place, and set on the table;" this is an arbitrary and violent treatment of the words, and moreover, gives no clear sense—apart from the fact that it is not true that the bread, when taken from the table, thereby becomes profane, since, even when so removed, it remains the consecrated bread, for the eating of which levitical purity is a necessary condition. So the translation of S. Schmid "but itself (the bread) is of the nature of profane (bread), yet it will be holily carried in the vessel," is neither in accordance with the words nor at all intelligible. The word "way" = conduct, mode of procedure, here refers to the procedure demanded by David, by which the high-priest was, contrary to the legal prescription, to give the showbread to persons who were not priests; "though it is an unholy

procedure, yet to-day it becomes holy through the instrument." The Heb. word (לְכָל "instrument, organ") is so used of men also, Gen. xlv. 5; Isa. xlii. 5; xxxii. 7; Jer. l. 25; comp. *οργανος*, Acts ix. 15. The instrument is here the sacred person of the priest, Ahimelech himself, as bearer of the high-priestly dignity. So also Thenius. The "to-day" points with emphasis to the special circumstances of that day, which induced Ahimelech to grant David's request. The "yea, verily" (כִּי אֵין שָׁק , so xiv. 30) is in keeping with the excitement with which David speaks, in order to persuade the high-priest.—Ver. 7 (6). The priest yields to David's representation, and gives him the "holy." Lack of other bread is expressly said to be the reason of his compliance, he departed from the legal prescription through sheer necessity only. It seems to be mentioned as an alleviating fact, that the bread had already been taken away from before the Lord, having remained on the table in the holy place seven days according to the Law (Lev. xxiv. 6-9); "to-day" was the "day of removal" that is, when it was exchanged for fresh bread. It is probable that in the "to-day" of ver. 6 (5) there is a reference to this "day of removal."

Ver. 8 (7). Mention of a servant of Saul, Doeg the Edomite, which brings the narrative into pragmatic connection with xxii. 9 sq., and at the same time exhibits the divine providence, by which David's lie, intended to conceal his real position and flight from Saul, proved useless, rather led to the destruction of Nob and its inhabitants. **A man of the servants of Saul.**—These words stand significantly first, in order to show that, in spite of David's trouble to conceal his way from Saul, the latter received information of his visit to this very place. "Detained, shut in (לְכָל), before the Lord," not *continens se*, "lingering, remaining" (S. Schmid); that is, detained for some religious or ceremonial purpose, housed at the holy place, whether as a proselyte received by circumcision, or in fulfilment of a vow, or received for a purification-offering, or on account of a temporary Nazarite-vow, or for suspected leprosy (Lev. xiii. 4); in any case, as one "who was committed to the custody of the priests ministering in the tabernacle" (Cler.). Vulg.: "Within the tabernacle." **His name was Doeg, the Edomite,** "he had probably come over to Saul in his war with Edom," (Ew.).*—His official position was "Ruler over the herdsmen of Saul." Vulgate: "Most powerful of Saul's herdsmen," and so all ancient versions except Sept., which has wrongly *ἐπισκοπὴν τὰς ἑλμύων* "tending the mules of Saul." (לְכָל הַמִּלְכָּה). On account of the importance which still attached in Saul's time to the possession of herds as a family-power, Doeg's position as Overseer of Herds and Herdsmen must have been a prominent one.—Ver. 9 (8). Besides food, David needed arms. That in such pressing danger he fled without arms is to be explained on the ground that he "feared that he would be recognized, or, as an armed man concealing himself,

* [Rendered incorrectly in Eng. A. V. (and by others) "in a manner."—Ta.]

* [On rabbinical opinions about Doeg see Philippien in "Die Israel. Bibel" in loco.—Ta.]

be suspected" (Cler.)—or that he fled in great haste. This last is the reason he gives to Ahimelech, carrying out his pretence about the royal commission: "I did not bring my sword and weapons, because the king's business was hasty," literally "pressed" (רָחַץ), stronger than "pressing." Vulg.: "the king's word was urgent;" Sept.: "in haste" (κατὰ σπουδήν).—"Hast thou not here spear or sword?" a question which, like the demand for bread above, clearly reveals in part David's haste, in part his anxiety to conceal by a light tone the pressing danger of his situation.—Ver. 10 (9). The priest answers by referring to the sword of Goliath, with which David had slain him in the Terebinth-valley (xvii. 2). To preserve it from dust, moisture and rust it was carefully wrapped in a garment or cloth, and kept in the holy place behind the priestly ephod (not hung on a nail (Ew.), but in a safe and visible place). How it came hither, David having carried Goliath's armor to his tent, that is, taken possession of it (xvii. 54), is nowhere said. There is no contradiction of the earlier statement; the apparent difference is removed "by the perfectly natural supposition that David carried home Goliath's armor *except his sword*, or that this sword was afterwards deposited for safe keeping in the national sanctuary" (Then.) See on xvii. 54. (רָחַץ for רָחַץ, here only.)—David here declared the particular value of this sword for him, thinking, undoubtedly, of its importance for his whole life in connection with that deed of heroism. He thus received not merely a weapon, but, by the divine arrangement, "a holy weapon, promising victory" (O. v. Gerl.).

Vers. 11–16 [10–15]. *Provided with arms and bread David flees to Gath to the Philistine king Achish.*—Ver. 11 (10). The *that day* shows that David stayed in Nob only long enough to consult the oracle and procure arms and food; the same day that he arrived he continued his flight. We do not know whether he had already determined to go to Philistia, or now first suddenly resolved on it, possibly in consequence of Doeg's unexpected appearance. The words *he fled before Saul* do not mean that this flight began with his departure from Nob (Keil), for in the narrative of his parting from Jonathan (and indeed before that) we see him in flight. The expression "*from before Saul*" indicates the significance of his further flight in respect to Saul as his king and lord, in that he now entirely abandons actual subjection to him, appearing as a deserter to king Achish and into a foreign country. This expression does not require us to regard this section (vers. 11–16 [10–15]) as coming from another source and here *arbitrarily* interpolated (Thénius). Even supposing (as is possible) that the section is from another source than the preceding, in which not the account of Saul's schemes and David's flight from the beginning is given, but only this flight to Philistia, it does not appear that the words "David fled that day from Saul" are an arbitrary interpolation. However, this opinion rests on the view that the flight here is the same as that in chap. xxvii., only in the form of a popular story, and here inappositely inserted, while the correct recension is given in ch. xxvii., where it is suitably put in David's time of extremest

need towards the end of his fugitive wandering (Then.). But the difference of the circumstances is an objection to identifying this flight with that in chap. xxvii.—especially that *here* David goes to the Philistines *alone* and tries for some time to gain a safe residence by feigning madness, while *there* [ch. xxvii.] he goes with his family and a numerous retinue, and gains the favor of the Philistine king by numerous military undertakings and expeditions. Nor can it be admitted that the narrative in vers. 11–16 [10–15] is historically improbable, and therefore has no *historical* value. It is said that David would not in the beginning of his flight have taken the step of going over to the Philistines, which was possible only in extremest necessity; but, we answer, the expression "*extremest necessity*" is a very indefinite one, and further, as appears from the connection, David's inner excitement, consequent on Saul's enduring murderous hate and present intense rage, from which he could never feel safe in his own land, made his need and danger seem to him so great and pressing, that a flight over the border cannot appear in the least historically untrustworthy. He thought that appearing as a deserter he would be safest with Saul's enemy. That is psychologically easily intelligible. But, as he could not even thus mollify the hatred and suspicion of the Philistines, he was obliged to play the madman; nor does this bring him security, his stay is a very short one,—this is all truly historical, these are traits of real life, which oppose the supposition that we here have an improbable unhistorical narration. As to the objection from Goliath's sword, that, as well-known to the Philistines, it would certainly have betrayed David, Nägelsbach justly remarks (*Herz*. XIII. 403), that it is said in xxi. 9 only that David took it from Nob, not that he carried it to Gath.* He needed a weapon immediately for the long and possibly dangerous road to the Philistine border; on the way he might provide himself with other arms, so that, if he needed weapons on the other side, he might not betray himself by the sword of Goliath.—In the title to Ps. xxxiv. the Philistine king is called *Ahimelech*, which along with Achish was the standing official name of the Philistine princes of Gath (comp. Gen. xxvi. 1).—Ver. 12 [11]. The courtiers soon recognize the fugitive, though some time had elapsed since his victorious combat with Goliath. Let the situation be considered: David must have been an object of astonishment, and his appearance as fugitive and deserter an object of wonder to the Philistines, who knew what he had done for his country by that heroic exploit. Hence first, such talk, as is here narrated, *about him* (רָחַץ [Eng. A. V. "unto him"]), which phrase from the connection (his thoughts and talk naturally turning on David) refers to David, not to Achish.†—*Is this not David, the king of the land?*—This question exhibits the great impression which David's exploit had made on the Philistines in their ideas concerning his position in his nation and country. They call him king of the land

* [To which it may be added that, even if he carried the sword to Gath, he might have kept it concealed during his stay there.—Ta.]

† [So Maurer: *De eo*, but other Comma. and ancient *vas*, as Eng. A. V.—Ta.]

"because David had appeared as such in taking up Goliath's challenge, and had thrown Saul entirely into the shade" (Then.).* This impression was favored by their recollection of the song of triumph, in which David was honored *above* Saul, and which was still well known to them. **Sang they not of him in dances?**—See xviii. 7. With this astounding recollection is connected the apprehension that this dangerous enemy of the Philistine people comes with evil intent. The supposition that with these words of ver. 12 (11) the courtiers introduced David into Achish's presence (Thenius) is nowhere supported, is improbable from the form of the words, which rather indicate the immediate impression made on them by David's appearance, and is untenable from David's consequent behaviour, (ver. 13 (12)). Then, *for the first time*, David lays them to heart and reflects on them, and then *fear of Achish* comes over him. He sees that he is recognized, and fears that, if the courtiers remind the king of the past, they will take vengeance on him and kill him. Therefore, when brought to the king as a dangerous enemy, he suddenly resorts to the device of *acting as a madman*. This would have been an absurd procedure, if he had already been presented to Achish by the courtiers, and so was already acquainted with them. Rather it must be supposed that, at the moment when David heard those words, the above reflection occurred to him, and he straightway determined on and carried out this simulation, before the servants of Achish could suspect that he was only pretending. **He changed his sense** [ver. 14 (13)], he perverted his understanding (Luther wrongly, after Sept. and Vulg., "his features"),† feigned madness; the same words are found in the title of Ps. xxxiv. (The apparently superfluous suffix in מְדַמְּתִי is either to be taken as *reflexive*, and the following word *explicative* or objective, "he changed himself, his spiritual being, in respect to his understanding" (Then.), or with Keil we must explain it "from the circumstantial character of common popular speech, as in 2 Sam. xiv. 6, and in the not quite analogous cases Ex. ii. 6; Prov. v. 22; Ezek. x. 3, (comp. Ges. *Gr.*, § 121, 6 Rem. 3").—The following words show that David played the part of an *insane* person. The view of some older expositors (and recently Schlier) that by God's permission, under the excitement produced by fear and anguish of soul, David really fell into temporary insanity, is in direct contradiction to the words of the narrative. **He moved hither and thither like a madman** [Heb., "played the madman."—Tr.]. Thenius refers to Jer. xxv. 16; li. 7; Neh. ii. 5, **under their hands**, they seeking to hold the madman. **He smote (drummed on) the gate-doors**, so we must read with Sept. and Vulg. instead of "scribbled" (רָחַץ from רָחַץ instead of רָחַץ from רָחַץ), the latter not being the gesture of a madman, and not agreeing with the last word: † **And he let his spittle fall on**

his beard. This is to be understood of the foam which comes from the mouth of madmen.—Vers. 15, 16 [14, 15]. By his pretended madness David was safe from the servants of Achish, since in ancient times the persons of madmen were looked on as inviolable, in a certain sense as sacred. Danger from Achish he likewise avoided by so cleverly counterfeiting insanity when brought before the king, that the latter declared he should not come to his court, he had already mad folks enough.* **Behold, ye see.**—This expression shows the impression that David's gestures made on the king, so that he did not doubt that he had a madman before him. **A man who acts insanely**, that is, not "who so represents himself," but who objectively exhibits himself as a madman. For the question of reproach: **Why do ye bring him to me?** the reason is first given in the question, ver. 16 [15]: **Have I need, etc. . . to play the madman against me?**—The

Prep. (וְעַתָּה) = not in my presence (De Wette), but against me. Achish fears personal harm from him. With the third question: **Shall this fellow come into my house?** he thrusts him away. David's plan, to remain unknown and concealed among the Philistines, did not succeed; but he succeeded in so simulating madness as to escape the dangerous situation into which he had gotten so soon as he was recognized as the victorious enemy of the Philistines. [From this narrative it appears that David and the Philistines understood one another's language, as on other grounds it is probable that the Hebrew and Philistine dialects were nearly identical.—Tr.]

HISTORICAL AND THEOLOGICAL.

1. The more the history of David's providential guidance in this troublous time unfolds itself, the more gloriously does his God-devoted, humbly-obedient spirit shine forth out of this gloomiest period of his life. But the prophetic-historical narrative is so little concerned to make prominent this light in David's life, that it contents itself with a simple presentation of facts, and with equal freedom from tendentiousness† and prepossession, brings out sharp and unsoftened the dark spots in David's moral conduct. On the one hand David shows, in this time of hard trial and waiting, passive resignation to God's will and complete abnegation of his own will, and though he is sure of his calling to be king of Israel, he takes no steps at all to realize his calling by his own efforts against Saul. But, on the other hand, we see him falling into great fear in Nob and Gath (as formerly in his interview with Jonathan), his strong faith tottering, himself resorting to lies and pretence, and putting self-help, unbecoming an obedient servant of God, in the place of the Lord's help. In his deviation from truth for a good end he follows the principle often expressed by the Greek poets, *e. g.*, Eurip.: "δὲν δ' ὀλεσθρον

* [It is noticeable that Goliath's name is not mentioned by the Philistines, perhaps from natural indisposition to recall a grievous calamity, and out of regard for Goliath's family and friends.—Tr.]

† [Luther has *geberde* — *mien*, gestures, the Sept. has *epithymon* and the Vulg. *os*.—Tr.]

‡ [On this reading see "Text. and Gram." David might have learned the signs of madness from his association with Saul.—Tr.]

* [According to Jewish tradition or fancy the wife and daughter of Achish were insane (Philippson).—Tr.]

† [We have no word in English to express the German *tendenz-schrift*, "a writing which has a special aim or object" (in politics or religion), and the adjective *tendenzios*, *tendentious*, "having a tendency or aim, written in the interest of some idea." Here it would set forth that the Book of Samuel was written for the purpose of glorifying David.—Tr.]

δεινὸν ἢ ἀλγέθει' ἀγχι συγγνωστὸν εἶπεν ἔστι καὶ τὸ μὴ καλόν ["when truth brings ruin it is pardonable to speak untruth."] Hamann: "The Holy Spirit is become the chronicler of men's foolish, yea, sinful actions. He has narrated the lies of an Abraham, the incest of Lot, the simulation of a man after God's heart. O God, Thy wisdom, by counsel which no reason can sufficiently wonder at and honor, has made the foolishness of men our instructor unto Christ, our glory in Christ."—Grotius: "Something must be forgiven those times, when eternal life was scarcely known."

2. Though the national sanctuary could not be re-established in Nob for the whole people, yet the high-priest and the other priests resided there, the will of God was inquired by Urim and Thummim, the legal prescriptions relating to worship were carried out as far as possible; and though the ark was wanting in the tabernacle, the latter was still regarded as the visible symbol of God's gracious presence. And so, though there were several centres of worship (see on ch. vii. 5), Nob was the most prominent of them, and with its incomplete arrangements was a substitute for the sanctuary for whose legal completeness for the whole people the presence of the ark was necessary. This more general significance for the whole people Nob had not merely by the presence of the ark, but also by the sacred vessels and arrangements connected with it. Among these were the twelve loaves of *showbread* according to the number of the twelve tribes on the sacred table appointed for them; for these were a covenant-sign to set forth Israel's permanent consecration in obedience and in producing the fruit of good works, which were offered to the Lord as His well-pleasing food.

3. The precepts of the Old Testament law were the outer shell of eternally valid demands of God's holy will on the will of His people. That the bread, consecrated by its holy meaning and use, could be eaten only by clean males of the priestly order in the holy place, was only the clothing of the [real] requirement, which read: only when you keep yourselves pure from the stain of sin and disobedience, and sanctify yourselves to me in heart, life, and walk, are ye in My sight a truly priestly people, and have part in the enjoyment of the gifts and goods of My house, and are members of My kingdom. The outer form and shell, the letter of the legal precept *might* be broken, if only the content, the essence was maintained; yea, this outer form, inadequate to the eternal ethical spiritual content of the Law, *must* be broken through, when its external preservation involved the violation or destruction of the essence and inner kernel. The duty of self-preservation justified David in eating the showbread, to which, according to the letter of the law, he was not entitled; neighborly love required Ahimelech to deviate from the outer prescription in order to help the needy fugitive.* Both acted in the higher sense as priests. On this Christ grounded the application of this instance to Himself and His disciples, who broke the sabbath-law by plucking corn (Matt. xii. 3; Mark ii. 26; Luke vi. 3).

* [But the priest did not know that David was a fugitive; he helped him as an official of the king in momentary need. Whether David, as an official person, could not have gotten food elsewhere, does not appear.—Ta.]

"The Son of man is Lord even of the sabbath-day,"—in Him, and by communion with Him, in the power of His Spirit, is the true fulfilment of the eternal will of God hidden in Old Testament precepts, so that redeemed and sanctified man stands no longer under the disciplinary form of the law, but stands above and controls the form of the requirement. Even the Old Testament ritual law itself pointed involuntarily beyond itself to the fulfilment of its hidden truths and ideas by regulations and injunctions which of necessity violated the legal ordination [Matt. xii. 5]. The rabbis themselves well say: "In the sanctuary is no sabbath; sacrifice abolishes the sabbath."

4. The history of David's flight to the Philistines, and his escape thence by simulating madness, is, in the first place, the basis of Ps. xxxiv., which bears the title: "*By David, when he changed his understanding before Abimelech, and he drove him away and he departed.*" This title agrees precisely with the principal points of the narrative in 1 Sam. xxi. 11–16, and is, as it were, a brief compendium of it. The Abimelech of the title is identical with the Achish of the history, for the former name was the *nomen dignitatis* of all the Philistine kings, like Pharaoh among the Egyptians and Agag among the Amalekites. So Basilus in *Euthym. Zigab.* in the Introduction to this Ps. Comp. Hengst. *Beiträge* [Contributions] III., 306 sq., and Introduction to this Ps. That the private name should appear in the history, and the official name in the title of the Ps., is perfectly natural.—The Psalm, however, contains no express reference to the history, but is rather didactic and reflective; it contains: vers. 2–4 (1–3) a vow to praise God continually, and an exhortation to the pious to unite in this praise, vers. 5–11 (4–10), the reason for this vow and exhortation, namely, personal deliverance from great *fear* and *danger*, then vers. 12–23 (11–22), the teaching that only through the fear of God is one saved in time of need. This didactic poem, with its reflective, gnomic character and its alphabetic arrangement, cannot have been produced contemporaneously with the events of the history; but we cannot on this account, and from the absence of direct references to the history, reject the Davidic authorship, if we keep in view its genuine Davidic features and the concurrence of some of its thoughts and expressions with undoubtedly Davidic Psalms (see Moll on the *Psalter* [in Lange's *Biblework*]). The content is a reflection of that experience of David of divine help (set forth in this history), which sunk so deep into his soul, and an application of it to the instruction, consolation, and edification of the pious. The difference in the Philistine king's name shows indeed that the writer of the title did not have our history before him, and must have had other authority for referring the Ps. to this occurrence; this authority we may with Delitzsch and Moll hold to be the written tradition in the Annals of David, this Psalm, like others (as 2 Sam. xxii. 1 compared with Ps. xviii. shows) being found in the historical account, which is given in the title in the words of that authority.*—To the same

* [As, however, the name Abimelech may be otherwise accounted for (see Smith's *Bib. Dict.*, s. v. Abimelech), and the opinion of Basil is of doubtful authority,

dangerous situation of David refers *Psalm lvi*, the words of the title "when the Philistines took him in Gath" being confirmed by the expression in our history "in their hands," ver. 14 (13). Compare also ver. 9 (8) of the *Psalm*: "Thou countest my flight," or "hast counted my fugitive life" (Moll). From the recollection of these dangers David colors the portraiture of his dangers from his enemies, but at the same time exhibits throughout the *Psalm* confidence in God's help and faith in God's support, closing with a vow of thanksgiving for the divine aid, which he with assurance expects, through which he will walk before God in the light of life.—"When David sang these two songs, God's grace had already dried his tears. Their fundamental tone is thanksgiving for favor and deliverance. But he who has an eye therefor will observe that they are still wet with tears, and cannot fail to see in the singer's outpourings of heart the sorrowfullest recollections of former sins and errors" (F. W. Krummacher).

HOMILETICAL AND PRACTICAL.

Ver. 1. SCHLIER: When David finds no more help in the world, he goes to the Lord and His sanctuary. There he hopes certainly to find counsel and consolation. The Lord's word has counsel and consolation for all the necessities and perplexities of our life—and he who heartily seeks and longs for the Lord's word finds what he wants.—Ver. 2. [From HALL]: God lets us see some blemishes in His holiest servants, that we may neither be too highly conceited of flesh and blood, nor too much dejected when we have been mis-carried into sin.—SCHLIER: How good it would be if we should never indeed imitate David's "lie of necessity," but should always lay to heart the fact that in his need he betook himself to the sanctuary in Nob.—J. DISSELHOFF: It is one thing to show faith when a single wave of trouble rolls in upon us, and another to continue in faith when wave after wave bursts upon us, and the terrified eye sees spreading out before it an endless sea. This latter temptation David did not yet encounter.—Two lies in one breath!—[HENRY: Here David did not behave like himself; he told Ahimelech a gross untruth. What shall we say to this? The Scripture does not conceal it, and we dare not justify it: it was ill done and proved of bad consequence (xxii. 22). It was needless for him thus to dissemble with the priest—for we may suppose that if he had told him the truth, he would have sheltered and relieved him as readily as Samuel did.—Tr.]—Ver. 4 sq. SCHLIER: What right and custom required under the Old Covenant is all well, but love goes beyond this; love is the royal law, to which all other ordinances must yield, and any fulfilling of the law which forgets love commits a wrong.—Love is the royal law—all God's commandments call for nothing else than love. That which is love is worth something; but the apparently best and noblest things have no value if love is not manifested in them.—CRAMER: The love of our neighbor surpasses ceremonies (Mark ii. 27; Matt. xii. 5). [Ver. 6. Our Lord simply justifies this

and the content of this Ps. agrees as much with the *Hokmah*-period as with David, it is to say the least, very doubtful whether David is its author.—Tr.]

giving and eating the show-bread in a case of necessity as His hearers would do. If He had stopped to explain about David's falsehood, it would have interrupted His argument and thus diminished its force; and no one had a right to imagine that He approved the falsehood. We cannot be always pausing to guard against the possibility of mistake or misrepresentation, or we shall never say any thing with vigor and effect.—Tr.]—Ver. 8. SCHLIER: It is not wrong if in time of need we seek weapons too, if we do not neglect human means and precautions; that too we may and ought to keep in view. But we should never place our confidence therein. Our confidence should be in the Lord alone.—Ver. 9. CRAMER: God has wonderful and manifold means of consoling a troubled man and strengthening him in the faith.—Ver. 10. S. SCHMID: If one must flee, let him so flee as to have recourse to God rather than to men.—WUERTEMBERG BIBLE: Through God's government our enemies are often compelled to do us more good than our friends. Prov. xvi. 7; Matt. ii. 13.—[Vers. 10, 11. TAYLOR: Nothing more salutary could have happened to David than such a reception as that which was given to him at Gath. When a youth is going on a wrong course, the best thing that can befall him is failure and disgrace, and the worst thing that can come to him is what the world calls success. If he succeed, the probability is that he will go farther astray than ever; but if he fail, there is hope that he will return to the right path, and seek alliance with Jehovah.—Tr.]—Vers. 14, 15. STARKE: God always holds His hand over His people to protect them, and rescues them from the power of the ungodly. Ps. xxxiv. 5, 7.

J. DISSELHOFF to chapters *xxi.*, *xxii.*, *xxvii.* *Lies in the mouth of the Anointed one.* 1) Whence are lies in such a mouth? (From shaken faith in the living God and the unrest of unbelief, from seeking refuge in one's own wisdom and in the suggestions of his own heart.) 2) What delivers from such lies? (God's great mercy and His holy chastisement in the consequences of lies as being the chastenings of His righteousness, and a return to genuine repentance and to living faith.)—F. W. KRUMMACHER: *David's mad wanderings.* 1) His behaviour at Nob, 2) His flight to Gath and experiences there.

The opposite ways in which one may seek refuge in want and opposition: 1) The way of humble, believing obedience, in which one takes refuge in the living God, searches to know His will, and unreservedly commits himself to His guidance. 2) The way of little faith and unbelief, in which one takes refuge in flesh and blood, and in which self-will and self-wisdom are to lead to a self-determined aim.

[Chap. XXI. *Mingling of good and evil in David's behaviour.* 1) Though a brave and devout man, he falls into grievous falsehood and degrading deception, through cowardly fear and lack of trust in God.—A warning to us. Comp. Neh. xiii. 26; 1 Cor. x. 12. 2) Though so weak and erring, he remembers God's help in the past (ver. 9), cries to Him now (Ps. xxxiv. 6), rejoices in Him anew (*ib.* ver. 1), and resolves henceforth to speak truth and do good (*ib.* vers. 13, 14; comp. Ps. lvi. 13).—An encouragement to us. Comp. 1 John ii. 1.—Tr.]

IV. *David's fugitive life in Judah and Moab. Saul's murder of the priests at Nob.*

CHAPTER XXII. 1-28.

- 1 DAVID therefore [And David] departed thence, and escaped to the cave¹ Adul-lam; and when his brethren and all his father's house heard it, they went down
2 thither to him. And every one that was in distress, and every one that was in debt, and every one that was discontented [embittered in soul] gathered themselves unto him, and he became a [om. a] captain over them; and there were with him
3 about four hundred men. And² David went thence to Mizpeh³ of Moab, and he [om. he] said unto the king of Moab, Let my father and my mother, I pray thee,
4 come forth⁴ and be with you, till I know what God will do for [to] me. And he brought⁵ them before the king of Moab, and they dwelt with him all the while that
5 David was in the hold. And the prophet Gad said unto David, Abide not in the hold, depart and get thee into the land of Judah. Then [And] David departed and came into the forest⁶ of Hareth [Hereth].
6 When [And] Saul heard that David was discovered, and the men that were with him; [om. parenthesis] now [and] Saul abode in Gibeah under a tree in Ramah [the tamarisk-tree⁷ on the height], having [and] his spear [ins. was] in his
7 hand, and all his servants were standing about him. Then [And] Saul said unto his servants that stood about him, Hear now, ye Benjaminites, will the son of Jesse give every one [all] of you fields and vineyards, and⁸ make you all captains of
8 thousands and captains of hundreds, That all of you have conspired against me, and there is none that sheweth⁹ me that my son hath made a league¹⁰ with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up [set up] my servant against me to lie in wait [as a waylayer],

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 1. Wellhausen proposes to read מְצֻלָה, "hold," on the ground of the identity of the locality with the מְצֻלָה of ver. 4. But, in addition to the uniform support which the VSS. give to the Heb. text, the same locality might be called from one feature of it a "cave," and from another a "mountain-hold."—Tx.]

² [Ver. 3. It has been questioned whether vers. 3, 4, belonged to the original narrative, because they carry David to Moab, and say nothing of his return. But this omission is not against the habit of these ancient narratives. However, supposing this paragraph to be an insertion from another source by the editor, this does not affect the genuineness of the narrative as a whole. That David's parents are mentioned here, and not in ver. 1, or in xx. 23, accords with the circumstances; there is occasion here to mention them, there was none before.—Tx.]

³ [Ver. 3. Sept., Syr., Arab., Vulg., write this with a in the first syllable, which is perhaps an old pronunciation. Some Greek VSS. render εκωσιαν.—Tx.]

⁴ [Ver. 3. One MS. has שָׁכַח, "dwell" (with you), and so Sept., Syr., Arab., Vulg.; this is probably the correct reading, the שָׁחַ, "go out," not suiting the following preposition "with," and a construct. pregn. being improbable here.—Tx.]

⁵ [Ver. 4. Sept. takes this from stem מְצַח, and renders: "he persuaded [or appealed to] the king," which is contrary to the meaning of this verb, and against the other VSS. Wellhausen prefers the pointing מְצַחֵם (from מְצַח), "he settled or left them with the king," as better agreeing with the following מְצַחֵם-לָהֶם, and so read Chald., Syr., Arab., Vulg. This seems the better rendering, though after מְצַחֵם the usage would lead us to expect either simple מְצַח, "with," or מְצַחֵם, "before." Possibly we have here a blending of the two prepositions.—Tx.]

⁶ [Ver. 5. So the VSS. except Sept., which has πόλις, "city" (ἡ πόλις instead of ἡ πόλις), and this is approved by Lieut. Conder, of the Palestine Exploration Fund on topographical grounds. As to this we must await further explorations.—Tx.]

⁷ [Ver. 6. On the various and apparently arbitrary treatment of this word in the VSS. see Ges., *Thes. s. v.* The מְצַח of 1 Sam. xxxi. 3 is מְצַח in 1 Chron. x. 12, and Gesen. suggests that the word may have come to have the general signification "tree." See Stanley's "*Sinai and Pal.*," App., § 79. There is no ground for doubting the correctness of the Heb. text here.—Tx.]

⁸ [Ver. 7. The ל is strange, perhaps an Aramaism after מְצַחֵם (the Chald. and Syr. have it), perhaps by error for ו, "and."—Tx.]

⁹ [Ver. 8. Literally "that uncovereth my ear."—Tx.]

- 9 as at this day? Then answered Doeg the Edomite, which [who] was set over the servants¹¹ of Saul, and said, I saw the son of Jesse coming [come] to Nob to Ahimelech the son of Ahitub. And he inquired of the Lord [Jehovah]¹² for him, and gave him victuals, and gave him the sword of Goliath the Philistine.
- 11 Then [And] the king sent to call Ahimelech the priest the son of Ahitub, and all his father's house, the priests that were in Nob; and they came all of them to the king. And Saul said, Hear now, thou son of Ahitub. And he answered
- 13 [said], Here I am, my lord. And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread and a sword, and hast inquired of God for him, that he should rise against me to lie in wait [as a waylayer] as at this day? Then [And] Ahimelech answered the king and said, And who is so faithful among all thy servants as David [And who among all thy servants is as David trusty], which is [om. which is, ins. and] the king's son-in-law, and goeth at thy bidding [and hath thy private ear],¹³ and is honorable in thine house? Did I then begin to inquire¹⁴ of God for him? be [Be] it far from me; let not the king impute anything unto his servant, nor¹⁵ to all the house of my father, for thy servant knew nothing of all this, less or more [little or much]. And the king said, Thou shalt surely die, Ahimelech, thou and all thy father's house. And the king said unto the footmen [runners] that stood about him, Turn and slay the priests of the Lord [Jehovah]; because their hand also is with David, and because they knew when [that] he fled, and did not show it to me. But the servants of the king would not put forth their hand to fall upon the priests of the Lord [Jehovah]. And the king said to Doeg, Turn thou, and fall upon the priests, and Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five¹⁶ persons that did wear a linen ephod. And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen and asses and sheep with the edge of the sword.
- 20 And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David. And Abiathar showed David that Saul had slain the Lord's
- 22 [Jehovah's] priests. And David said unto Abiathar, I knew it [om. it] that day, when Doeg the Edomite was there that he would surely tell Saul; I have occasioned the death¹⁷ of all the persons of thy father's house. Abide thou with me, fear not; for he that seeketh my life seeketh thy life;¹⁸ but [for] with me thou shalt be [art] in safeguard.

¹¹ [Ver. 8. Omission of *בְּיָדָם* as in xx. 16.—Ta.]

¹² [Ver. 9. Sept. "mules," as in xxi. 8 (7). Or: "was standing with the servants of Saul."—Ta.]

¹³ [Ver. 10. One Heb. MS. and Grk., Syr., Arab., have "Elohim."—Ta.]

¹⁴ [Ver. 14. On this difficult phrase see Erdmann's exposition.—Ta.]

¹⁵ [Ver. 15. The Kethib has the full form *לֹאֵךְ*, which before Maqqeph the Qeri reduces to the slenderer *לֹאֵךְ*.—Ta.]

¹⁶ [Ver. 16. Heb. simply *ל*, "in," before which a *ל* has probably fallen out.—Ta.]

¹⁷ [Ver. 18. Heb. 85, Sept. 305. Josephus 385. Thenius suggests that Sept. 300 is for 400 represented in Heb. by *ל*, which was mistakenly read for *ל* (80), to which Weilh. objects that the final *ל* is not 80, but 800.—The Kethib *לֹאֵךְ* has ' where Qeri *לֹאֵךְ* has *ל*, a not unfrequent interchange in Heb. The Syriac usage is according to the Kethib.—Ta.]

¹⁸ [Ver. 22. Literally: "I am cause as to all the souls." On this use of *כִּכְכָּב* in the sense of "cause, occasion," see Ges., *Thes. s. v.* But Then. after Sept. *ἐν αἰτίαις αἰτίαις τῶν ψυχῶν*, reads *לֹאֵךְ*, "I am guilty;" this stem *לֹאֵךְ* occurs only once in Old Test. in Dan. i. 19 in Piel as causative; it is frequent in later Heb.—Ta.]

¹⁹ [Ver. 23. On this reading see Erdmann's Expor.—Ta.]

EXEGETICAL AND CRITICAL.

Vers. 1-5. *David a fugitive in Judah and in Moab.**—Ver. 1. His flight to the cave of *Adullam* in Judah. In the uncertainty as to this locality our best plan is to look to the city of the same name. Adullam, an ancient place (Gen. xxxviii. 1), according to Josh. xii. 16 a Canaan-

ish royal city, was situated (Josh. xv. 35) near Jarmuth and Socho, now Shuweikeh, under the mountains of Judah (different from the Shuweikeh [Socho] in these mountains. Josh. xv. 48) in the lowland of Judah, about sixteen miles [English] south-west of Jerusalem, and twelve miles south-east of Gath. As the present Jarmuth lies on the eastern border of the Wady Sumt, that is, on the declivity of the Judah-mountain towards Philistia, and

* [Comp. 2 Sam. xxiii. 13-17; 1 Chron. xii. 8-19.—Ta.]

as there are many caves in the neighborhood, it is a probable conjecture that one of these caves took the name Adullam from the neighboring city. Perhaps we may regard the great cave Deir Dubban near Jarmuth (Rob., *Amer. ed.*, II, 23, 51-53; Ritter, XVI, 136), as David's retreat (so *v. d. Velde, Reise*, II., p. 163 sq.). However, there are other caves near in the western declivity of the mountain. Tobler locates Adullam in the present village Bat-Dula, about fifteen miles southwest of Bethlehem. The great caves on the western declivity of the mountain are dry and roomy enough to hold a larger number of men than is here mentioned. Since it is expressly said that the place was in the *lowland of Judah*, the statement of Euseb. and Jerome that it was ten (twelve) miles east from Eleutheropolis, is decidedly wrong, as the cave would in that case be in the mountains (see Winer, *R.-W.*, s. v.). The supposition (from 2 Sam. xxiii. 13, 14) that it was near Bethlehem (Thenius) is opposed by the fact that David would then have cast himself into Saul's hands unprotected. Similarly the traditional site near the village Khureitun, five miles southeast of Bethlehem, is incompatible with the geographical and historical situation of the narrative (Rob., I., 481, 482). As the combat between David and Goliath occurred in the Terebith-vale (in Wady Sumt) between Socho and Azekah, David, in there seeking a fit refuge from Saul and the Philistines, might see in this experience a pledge of the further protection and deliverance of the Lord's hand.*—*"Thence,"* not from Nob (Then.), but from Gath, whence the place of refuge was not far.—That David's family must already have had proofs of enmity from Saul is clear from the statement that his brethren and all his father's house went to him in his retreat at Adullam. For Saul looked on them as sharers in David's presumed conspiracy against him, and they had therefore every reason to fear for themselves a repetition of the tragedy of Nob. See the statement in Clericus from Marcell. 23, 6, as to the procedure of oriental princes, according to which "the whole family perished for the fault of one person."—Ver. 2. But along with his family a constantly increasing number of other persons gathered around David. They are described as partly those who were *externally* in distress, especially through *debt*, and therefore seeking to escape their creditors, partly those who were *internally* discontented, embittered in soul. He became their captain, leader, so that they were not a wild and lawless rabble, but a community controlled by and obedient to one will. The number at present was about four hundred, but afterwards rose to six hundred (xxiii. 13).—The comparison of this body with Catiline's followers (Cler., Then.) supposes that David's retinue was of similar character with Catiline's, a riotous, adventure-seeking rabble. But there is nothing in the narrative to support such a supposition, and David's position as to them and to Saul is decidedly against it. He is far from making insurrection against Saul. His past history and his after-life up to Saul's death

absolutely excludes such a view. With such a position towards Saul he could not be the "head" or "captain" of a seditious band, and with such a head these people could not be rebels and seditious. Hengstenberg (on Ps. vii. 10) rightly remarks: "David's war with Saul was one not of individuals, but of parties; the wicked espoused Saul's side, the righteous David's; comp. the much-misunderstood passage, 1 Sam. xxii. 2." The "distressed" persons were those who were persecuted by Saul's government on account of their love for David. The *debtors* were such as, under Saul's arbitrary misrule, were oppressed by their creditors, and received from the government no protection against the violation of the law of loan and interest (Ex. xxii. 25; Lev. xxv. 36; Deut. xxiii. 19). They were "bitter of soul,"* not as "desirous of new things," not as merely "dissatisfied with their present condition" (Cler.), but as those "whose anxiety of soul over the ever-worsening condition of the kingdom under Saul drove them to a leader, from whom for the future they might hope for better things" (Ew.).—Comp. Jephthah's fugitive life and retinue of "poor, empty persons," Judg. xi. 3.

Ver. 3. Without further statement concerning David's life here with his family and his band, it is next related that he went "*thence*" (answering to the "*thence*" of ver. 1) to Mizpeh of Moab. David betook himself to the king of Moab, and asked him: *Let my father and my mother come [out] to thee and abide with thee till I know what God will do to me.* It is remarkable, in the first place, that he here mentions only "father and mother;" the reason obviously is that in his present dangerous condition he could not afford these aged, helpless persons secure protection. For in this continuation of the narrative it is clearly supposed that the caves at Adullam had become an uncertain and dangerous residence through Saul's hostile attempts against David's family. His choice of Moab as refuge for his parents was probably based on the relations of his great-grandmother, the Moabitess *Ruth*, to this country. Whether the "come forth" refers to Bethlehem or Adullam as point of departure is uncertain; in any case the road to Mizpeh of Moab passed through Bethlehem, because this was the shortest way; for this "*Mizpeh of Moab*," which is to be taken as a proper name, undoubtedly lay not in the Moabitish territory proper south of the Arnon, but far north of it, "probably a city above the *araboth of Moab*" (Num. xxii. 1; Deut. xxxiv. 1, 8; Josh. xiii. 32) opposite Jericho, whither by way of Bethlehem, and the Dead Sea one might come in little time" (Then.), perhaps on the mount Abarim or Pisgah (Deut. xxxiv. 1). Saul had also to wage war with the Moabites (xiv. 47); at this time, therefore, the latter had possession of the southern portion of the transjordanic territory of the Israelites. From David's taking his parents to the king of Moab, it is probable that there was now no war between the latter and Saul. The pregnant construction

* [On Adullam see Smith's *Bib.-Dict.*; Stanley's *Lectures*, II., 69; Thomson, *Land and Book*, II., 424-427. The latter decides for Khureitun, and gives a vivid description of its labyrinthine intricacies and its strength.—*Tr.*]

* ["The same phrase is used of Hannah, I. 10; of David and his companions, 2 Sam. xvii. 8; and of David's followers, 1 Sam. xxx. 8. Hence the phrase here denotes those who are exasperated by Saul's tyranny" (*Bib.-Comm.*). It is not necessary to suppose in all these men a theocratic feeling or love for David.—*Tr.*]

of the verb "come forth," followed by the Prep. "with," is not to be rejected as unsuitable, but to be retained as example of the frequent connection of a verb of motion with a predicate of rest. The renderings of the Sept. "let them be with thee," and the Vulg. "let them remain," are explanations, not signs of a different original text.*—Ver. 4. Bunsen, after Jerome, renders: "left them in the presence of the king" (פניו), against which Thenius remarks that "no change in the vocalization to avoid harshness is required," and refers to Ew., § 217, 1.—In regard to the length of his parents' stay with the king of Moab, David says (ver. 3): "till I know what God will do to me," appropriately using to the king the divine name *Elohim*.† According to this David did not remain with his parents, but went back to his life of motion and danger. Whither? The narrator says afterwards (ver. 4) that the parents remained in Moab "all the while that David was in the mountain-fastness or hold." But this fastness "on which David intrenched himself" (Bunsen) is not a height near the cave of Adullam (Bunsen); still less is it the *retreat* in the cave (Stähelin, Then.), or elsewhere in the wilderness; but, as David had to carry his parents to Moab for safety, we shall be justified in supposing that he had to find temporary shelter also for himself and his band in Moab. The refuge which he here found was no other than that Mizpeh‡ of Moab; Mizpeh signifies "watch-place, mountain-height;" here David made himself a strong position, which became a mountain-fastness (מִצְפֵּה). For this meaning see Job xxxix. 38. Here he would await what the Lord would further do to him. The danger threatening his parents was the Lord's factual hint to him to go where it would be safer not only for them, but also for him. To these humble, trustful words corresponds the further statement that God gave him directions concerning his further way through the prophet Gad. Through this prophet he is commanded (ver. 5) to go into the land of Judah; whence it clearly appears that he was now not in that land, in which, however, Adullam lay, and therefore he could be only in the land of Moab. "The prophet Gad" is undoubtedly the same who is called "David's seer" in 1 Chron. xxi. 9, announces to him God's punishment for his sin in numbering the people, 2 Sam. xxiv. 11 sq., and according to 1 Chron. xix. 29, wrote down David's acts. How Gad came into connection with David, is never said. Probably David's intimate relation and here pre-supposed acquaintance with him date from the former's close connection with Samuel's prophetic communities. It is not clear whether Gad had gone to him at the cave of Adullam, or now came for the first time to him in Moab. It is equally uncertain whether he remained with him permanently from now on. In short, Gad's sudden entrance on the scene in Moab suggests many unanswered questions, which Stähelin excellently states: "How came he among such people? Was

he always with David? Was he consulted by David as Samuel by Saul, 1 Sam. ix. ? Was Gad connected with Samuel, or not?" We cannot suppose that the expression "*and Gad said*" refers to a message which he sent to David (Then.). The answer to the question "why David was not to stay in the hold, but go to Judah," is not that "he ought not to have fled anew to a foreign nation, as before to the Philistines, to the displeasure of God" (Brenz, S. Schmid, Keil); for it does not appear that his stay in Philistia was in itself displeasing to God; and if his journey to Moab had been displeasing to God, he might have been restrained therefrom beforehand by divine direction. The reason for this prophetic direction is rather to be found in the circumstances; according to xxiii. 1 the Philistines were now making plundering incursions into the south of Judah, help and protection against them was needed, and this David with his valiant band could give. He was commanded to go into Judah and free it from its enemies, and thus fulfil part of the theocratic calling, in respect to which the distracted, arbitrary rule of Saul was now impotent. Of this new divine direction in David's life Grotius well remarks: "God shows great care for David, instructing him now by prophets, now by Urim and Thummim." Proceeding on the supposition that David goes from the king of Moab to the cave of Adullam, Thenius, in order to account for the prophetic direction to go into the land of Judah, where also the city Adullam was situated, is obliged to say that probably the cave of Adullam was in Benjamin on the border, and, as his retreat might thus, being near Gibeath, easily be betrayed to Saul, Gad advised him to go to Judah. This explanation stands and falls with its unfounded geographical basis, which also O. v. Gerlach adopts.—By this direction to go to Judah for the above end, the prophet Gad gave David, in divine commission, instructions as to his further course; in this interval of suffering and trial between his call to be king and his actual entrance on the duties of the office, he was to be not only passive but also active, serving his people and his God against the enemies of the theocracy.—**He went into the forest of Hereth**—an unknown region, probably according to xxiii. 1 in the western part of Judah. [Sept. and Josephus have "city of Hereth (Sarik)."] Lieut. Conder, of the Palestine Exploration Fund, says (Dec., 1874) that there are now no trees in this district, and argues from the geological conditions that there never could have been. He is disposed to adopt the Sept. reading "city," and to identify Hereth with a site called Kharas (near Keilah), which name is substantially identical with Hereth.—**Th.**]

Vers. 6-23. *Saul's savage vengeance on Nob*. While David goes the way shown him by God's prophet the terrible consequences of his self-willed conduct at Nob, which did not accord with the Lord's will, are accomplished.

Vers. 6-10. In a formal council, in which Saul expresses his suspicion in relation to a conspiracy made against him by David and his son, Doeg betrays the proceeding of Ahimelech towards David.—Ver. 6. It is first stated that the abode of David and his men was known at Saul's court, and that Saul received information of his servants'

* [On this reading see "Text and Gramm."—Ta.]

† [As distinguished from Jehovah. Yet that the name Jehovah was not unknown in Moab is made probable by its occurrence on the Inscription of Mesha, dating about one hundred and fifty years after this time.—Ta.]

‡ [Byr. here has Mizpeh. Wordsworth (on ver. 4) strangely derives מִצְפֵּה from מִצֵּה, "rock."—Ta.]

acquaintance with this circumstance. It is this fact, that Saul heard, received information of their knowledge of David's position, that is the ground of his charging them (ver. 7) with complicity in the supposed conspiracy of David and Jonathan. In ver. 6 the words: "And Saul heard . . . with him" belong syntactically and logically to ver. 7, and the rest of ver. 6 forms a parenthesis [so Eng. A. V., but it is better to preserve in the translation the simple, direct form of the Hebrew.—Tr.]. And Saul abode in Gibeah (not, as Sept., "on the hill") under the tamarisk,—the Article indicates that this place was the appointed and usual one for such councils. On the height (not with Luther [and Eng. A. V.] "in Ramah") points out the elevated situation, in keeping with the solemnity of the occasion, as it is hereafter described.—His spear in his hand,—the spear, as well as the sceptre, was the symbol of royal power. All his servants stood about him, it was, therefore, a full assembly of the whole personnel of the Court. Bunsen: "He held a formal court, surrounded by all the magnates (chiefly Benjaminites) of his kingdom."—Ver. 7. The address: **Hear, ye Benjaminites**, is in keeping with the importance of the solemn scene (so vividly sketched in a few strokes) as a sort of judicial assembly [*Bib. Com. Parliament*.—Tr.], and at the same time has a particularistic-partisan tone, as Saul was himself of the tribe of Benjamin. Saul's question: **Will the son of Jesse give you all fields and vineyards? make you all captains of hundreds and captains of thousands?** is noteworthy and characteristically prefixed to the words which express his complaint and suspicion of the courtiers, on which only a question so spiteful and so tinged with venomous savagery could be based. In thus putting things hindmost first and upside down, Saul again exhibits himself as a man, who, through burning hatred to David and blind suspicion, has lost his mental control.—Also to you [Heb. literally: "also to you all will the son of Jesse give?" etc.—Tr.]; the Heb. text is to be maintained against the groundless change proposed by Thenius "in truth will the son," etc. (דבדב) after the merely elucidatory Sept. and Vulg.). This phrase does not mean "to you all also, besides the others to whom he has already given," since it is nowhere said of David that he provided for his adherents, nor was he in condition to do so. According to the rule that the Heb. particle [ו] expresses reciprocal relation, the thought here is: "will David also by gifts show himself so grateful to you all for your making common cause with him against me?" The word (as here) is toneless [with maqeph.—Tr.] in questions, to indicate reciprocity.* Saul imagines that his courtiers all secretly hold with David, hence his question: "will he also give you all?"—"will he then give?" etc. In Saul's words there is the latent sense: Will he, of

another tribe, reward you, as I have done to you, my fellow-tribesmen? Will he not rather favor his tribesmen, the men of Judah? Will it not be to your interest to stand on my side? Seb. Schmid: "Ye have received the greatest benefits from me, such as ye could not expect from him, and yet ye are more attached to him than to me." These words give us an insight into Saul's partisan and particularistic mode of governing, in which he preferably filled court-offices with persons of his own tribe. From landed possessions (fields and vineyards), Saul goes on to refer to places of honor in the now organized army.

The ו before the second "all of you" is not to be exchanged for "and" (so Then. [and Eng. A. V.] after Sept. and Vulg., which indeed give the sense correctly), but is to be taken either in the sense of "as regards"—"will he (also) as regards you all make captains?" etc., that is, take account of you all in filling these offices (Ew., § 310 a), or, in the distributive sense, which it sometimes has (Ew., § 217 a, § 277 c)—"will he make all and each of you" (Ewald)? The sense is given correctly by Maurer: "Will he make as many tribunes and centurions as may be necessary in order that each of you may have such an office?"—Ver. 8. In his mental derangement and passionate excitement Saul takes it as certain that they have all conspired against him: because, as he says, they told him nothing of the covenant which his son had made with David against him. These words pre-suppose that he had learned something of the occurrence related in xx. 12-17 [the covenant between David and Jonathan], for they are too definite [made (Heb. cut) a covenant] to refer merely to the friendship of Jonathan and David. He assumes that his court-officials knew of this covenant, and then concludes that they had conspired against him with these two men. The words: "there is none that is sorry for me," express the opinion that they had abandoned him in their hearts. His charge passes to the factually false assertion that his son had set his servant (David) as a liar in wait against him. (Sept. "enemy"—יָדוֹן, without ground, Vulg. appropriately *insidiantem mihi*.) There is herein a two-fold false accusation: 1) as to David, that he was lying in wait to take his throne and life; and 2) as to Jonathan, that he was the cause of this insurrectionary and invidious conduct of David. Saul fancies himself in the meshes of a conspiracy against his person and kingdom organized by his own son, and accuses his courtiers of knowledge thereof and active participation therein. To such a pitch had the darkening and wasting of his inner life grown through hate and suspicion.—As is now evident [=as it is this day], comp. Deut. viii. 18. In proof Saul points to David's concealment and retinue. He was, therefore, not without information concerning this fact. S. Schmid: "as is proved by this day, in which David gathers an army, and from the forest lays snares for me."—Ver. 9. Here we must especially note in the psychological point of view, how Doeg's information about David's visit to Ahimelech and the latter's inquiring of the Lord for him and providing him with food and the sword of Goliath (comp. xxi. 8), turns Saul's dark thoughts away from the

* [This rule (Ew., § 352) hardly applies here; ו]—"together" (Ps. cxxxiii. 1), and can express reciprocity only when the connection affirms something to be true of two or more persons; here it would apply to the courtiers only, excluding David. It is better to take it as qualifying the whole sentence,—yet" (Ew., § 354 a), or as qualifying "son of Jesse," as it may do, though it stands at the beginning of the sentence.—Tr.]

courtiers, and directs all his energy to the person of the high-priest, so that he now thinks only of taking vengeance on him. Doeg is said to be "set over (or, standing with) Saul's servants;" why the version of the Sept.: "set over the mules" (מִלְכָּה), should be the "only appropriate one" [Then.], it is hard to see. The rendering of the Heb.: **set over the servants of Saul** (Chald., Kimchi, Vulg., Syr.)—"highest court-official, court-marshal, minister of the household," does not agree with the description in xxi. 7: "overseer of the herdsmen" (as was natural in this first stage of the development of the kingdom, and in accordance with the position of his family, Saul's possessions consisted chiefly in herds). Rather the words answer to the statement (ver. 7): "all his servants stood by (around) him," and are to be rendered: **And** (or, also) **he stood with the servants of Saul** (Arab., De Wette, Buns. [Philippe.]). "As chief overseer of the herds Doeg was in a sort one of the dignitaries of the kingdom" (Bunsen). There is no superfluous statement here; the narrator declares that he was *now here* present, having in xxi. 8 (7) described him as being in the sanctuary at Nob. From the connection it is clear that Doeg gave his information with evil purpose, in order to turn the king's suspicion from the courtiers to the high-priest. In Saul's frame of mind the mere statement of actual fact, of which he was ear and eye-witness, had all the more powerful effect on him. S. Schmid: "Far better, therefore, did Saul's other servants, who kept silence." Hengstenberg (*Introd. to Ps. lii.*), absolves Doeg from enmity to David, observing that he merely stated the fact, to which the malicious interpretation was given by Saul alone; but this does not agree with what Saul had just before said against David and his courtiers, nor with Doeg's bloody proceeding against the priests at Nob, nor with what is said in Ps. lii. 3-5 of the tongue like a sharp razor, of the wickedness, falsehood, calumny and deceit of the enemy, all of which applies to Doeg, but not to Saul. Rightly Grotius: "see the description of Doeg in Ps. lii." That Ahimelech inquired of the Lord for David is here by Doeg's assertion added to the account in xxi. 7-10 [6-9], and confirmed by Ahimelech himself, ver. 15.*—Ver. 11. On this treacherous and slanderous statement of Doeg, Saul straightway sends for **Ahimelech and all his father's house**, that is, **all the priests in Nob**, "because these all belonged to the one family of Aaron" (Then.). In Nob, therefore, dwelt the whole priestly family with the high-priest.—Ver. 12 sq. The council now becomes a solemn tribunal with pleading and verdict.—Saul assumes that Ahimelech is guilty, adducing the three facts mentioned as in themselves proofs of guilt.—Ver. 14 sq. The high-priest's answer has the stamp of quiet, clearness and a good conscience. First, he affirms that he was justified in unsuspiciously trusting to David. "And who among all thy servants is as David trusted?" (De Wette)? that is object of confidence; in proof of which he refers to three things: David's position at court as the king's son-in-law, as his trusted privy-councillor and as an honored

man in his house. The word מִשְׁמָר [Eng. A. V. "bidding"]—"audience," so in Isa. xi. 14, as Böttcher has shown, "they are *their* (Israel's) audience," that is, "they are of those who seek audience of Israel, pay court to Israel, come with homage," not "who obey them" [as in Eng. A. V., and so J. A. Alexander.—Tr.]—The word has the same signification also in 2 Sam. xxiii. 23 and 1 Chron. xi. 25, where it is said: "And David set Benaiah for his audience" [Eng. A. V.: "over his guard"], appointed him privy councillor.—[In 1 Chronicles xi. 25 the Preposition is עַל, "over," in 2 Samuel it is לְ, "to."—Tr.]—וּמִן—"to withdraw, turn aside," for a definite purpose, for example, to see (Ex. iii. 3; Ruth iv. 1), here "withdrawing to thy audience" [Eng. A. V. "goeth"], as "having interior admission" (Böttch.); so Maurer: "who turns aside (from the other courtiers) that he may hear thee, that is, who has access to the interior of thy palace, and there takes part in thy more weighty counsels." Schultz: "Leaving all else, listening to thee and doing thy will." This explanation is here confirmed by the phrase "among all thy servants" (Böttch.). Thenius takes the word as = "obedience" in the special sense, as meaning the devotedly obedient *body-guard* (so also Ewald and Bertheau on 1 Chron. xi. 25) and renders "captain over the body-guard" (reading עַל for לְ and, after Sept. and Chald., שָׂר for שָׂר). Against this Böttcher rightly remarks that the traces [of a different reading] in the versions are altogether uncertain, that Thenius' reading is not Heb. (עַל is found with שָׂר, instead of the Gen., only where it is dependent on a verb), that according to 1 Sam. xviii. 6, 13, David had command not of the body-guard, but of other more distant troops, that, as the other designation of David in the verse (even "son-in-law") are moral marks of confidence, the mention of a military position would be strange, and the very question "Who is among thy servants captain over thy body-guard as David?" would sound somewhat queerly.*—Ahimelech says, therefore, that he could have done nothing less than in good conscience trust a man so trusted and honored by the king, "as a faithful subject of the king" (Keil) giving David bread and arms on his assertion that he had a secret commission from the king.—Further, in the question: **Did I that day begin to inquire of God for him?** he insists on the fact that David had often before received from him in the sanctuary divine direction in important undertakings. [This interpretation is denied by some (so Bñb.-Com.), on the ground that nothing is said in ch. xxi. of such an inquiry by Ahimelech for David. The Midrash also says that counsel was given by Urim and Thummim only to the king or his public ambassador (Philippe.); but Rashi agrees with the common interpretation, and Abarbanel gives both that and the direct form "that was the first day that I inquired of God

* [The passage 1 Chr. xi. 25, nevertheless, makes a difficulty and the differences of the vsa. suggest a corruption of the text. Here the rendering of Böttcher and Erdmann (and Philippon and Bñb. Com.) seems the best, though we can hardly sever this passage from 1 Chr. xi. 25.—Tr.]

* [This is not certain. See on ver. 15.—Tr.]

for him, and I did not know that it was displeasing to thee." Some, taking the phrase **הִתְחַלֵּף לִּי לְשׂוֹאֵל** to mean simply "to inquire," find a negative sense in the question: "did I inquire? Nay, I did not." But this weakening of **הִתְחַלֵּף** is not justified by usage; the idea of "beginning" must be expressed here. This being so, the choice is between the two interpretations above given, the interrogatory and the direct, and of these the former (that of Erdmann) seems more in keeping with Ahimelech's dignity of character. The omission of the fact in chap. xxi. must then be attributed to the curtness of the narrative. Yet this omission is surprising, and, while Ahimelech's somewhat obscure words here scarcely admit of any other satisfactory translation than that given by Erdmann, there is room for doubt as to his meaning.—**Tr.**—On this statement of facts Ahimelech founds his affirmation: **Far be it from me, that is, such a crime as he is accused of, that he was party to a conspiracy against the king.**—In respect to this accusation, his defence culminates in the request: **Let not the king impute anything to his servant, to the whole house of my father, wherein the absence of the copula ["nor," supplied in Eng. A. V.] is to be referred with Keil to the excitement of the speaker.** Finally he adds as reason: **For thy servant knows nothing of all this, little or great, that is, nothing at all.** The "all this" refers not to what David had told him, as if he intended to say that he knew nothing of David's false assertion, but to what Saul had charged him with.—This answer of the high-priest supposes certainly that he knew nothing of the unhappy condition of things in respect to David, or of his flight with its causes and circumstances.—Ver. 16. Saul's arbitrary, precipitate judgment as contrasted with the innocence of the high-priest and of the whole body of priests.—Ver. 17. *The order for its immediate execution is given to the "runners," who were either servants for running on messages, or guards who ran before or beside the king in his public appearance, [Eng. A. V., "footmen"].* Comp. ix. 11; 2 Ki. x. 25. As court-officials they stood also in this solemn assembly by the king. For the expression "stood by or about," see vers. 6, 9 [on ver. 9 see the Exposition.—**Tr.**]. According to Saul's decision not only the high-priest, but also the whole priesthood should die for alleged participation in David's conspiracy. **For their hand also is with David, they make common cause with him against me.** This assertion he bases on the unproved fact: **they knew that he fled, and did not show it me.** (Instead of Kethib "his ear" read with Qeri "my ear," for such a sudden transition to indirect discourse "and (as he said) did not show him," is impossible).—The guards refuse to obey Saul's order, a proof of the disorder which his blind rage produced. This refusal reminds us of the scene in xiv. 45, where Saul's sentence of death against Jonathan is opposed. Saul's servants will not lay their hands on the sacred persons of the priests; this is indicated in the expression "the priests of the Lord." [Wordsworth: Thus they were more faithful to Saul than if they had obeyed his order, which was against

the commandment of the Lord. Theodoret (in Wordsw.): The heinousness of Saul's sin is made more conspicuous by his servants' refusal.—**Tr.**].—Ver. 18. Saul's choice of Doeg as the executor of his order is a proof of the savageness which was combined with wickedness and guile in this Edomite. On the form of his name "Doyeg" (as in ver. 22) see Ew. § 45 d. The pron. "he" ["he fell"] emphasizes Doeg's willingness in contrast with the refusal of the guards. As above by the expression "priests of the Lord," so here the wickedness of this act is brought prominently out by the significant reference to the official dress of the priests, "who wore a linen ephod," the sign of the holiness of their persons. On the wearing of the ephod see ch. ii. 18. **Linen;** the common priests, therefore, wore a linen over-garment similar in form to the high-priestly cape or ephod (Bun*.)—Ver. 19. Nob is here expressly called the "city of the priests." The whole city, as such, with all living things therein, is devoted to destruction by Saul in his fury. It is treated by him as a city under the ban (Cherem), which is polluted by idolatry and therefore devoted to destruction. The wrong alleged to be done to him by the priests is laid on the whole city as an idolatrous wrong against the Lord Himself, which is therefore thus to be avenged. Comp. Deut. xiii. 13 sq. [Saul does not seem to have had the theocratic cherem or ban in mind, but in an access of rage did what was not uncommon among ancient oriental princes.—**Tr.**].—Ver. 20. Only one son of Ahimelech, Abiathar, escaped the slaughter. *How that happened is not said.* Perhaps he was not present at this trial, and hastened away from Nob while it was being destroyed. "After David," that is, to the retreat of the fugitive David. This is another proof of the intimate relations between David and the high-priestly family.—Vers. 21-23. *Through Abiathar David received information of Saul's bloody vengeance on Nob.* David said to Abiathar: "I knew that day (comp. chap. xxi. 7, 8) that, because Doeg the Edomite was there, he would certainly tell Saul." So Vulg. and Then.; not (Keil): "I knew that day that Doeg . . . that he," etc., nor (De Wette): "I knew . . . that Doeg . . . and that." David confesses himself guilty of the blood shed in Nob, because his flight thither and conduct there, while he knew of Doeg's presence, gave occasion to it. Vulg.: "I am guilty of all the souls." This confession of David shows the strictness of his self-judgment. (**וְעַתָּה הֵנִי חַיִּים** here = "to be guilty of a thing," see Ges. *Lex.* s. v. In the Talmud **וְעַתָּה** = "cause").—Ver. 23. The consequence of David's invitation to Abiathar to abide with him is that the high-priesthood goes over to David and to the new future kingdom, though David entered into no rebellion against Saul for this end. Fear not,—namely, Saul's snares and power. For he that seeketh my life, etc.—Certainly the converse assertion would be natural here: "He that seeks thy life seeks mine;" but we are not therefore with Then. (after the Sept., whose translation seeks to get rid of this difficulty) to change the text, so that it would read: "for whatever place I seek for myself, that will I (also) seek for thee," but we must explain it from the reference that David therein has to Saul. As against Saul De-

vid binds the fate of the fugitive high-priest to his own in an indissoluble covenant under the protection of God. The sense is: "The persecution which I suffer, touches thee also. But I stand under God's protection as one that suffers injustice; so art thou, because thy life like mine is threatened, *safely kept* in company with me." The second "for" [Eng. A. V. "but" ?] is also dependent on the "fear not." This consolatory assurance is based first, on the reference to their common enemy, and on the reference to the protection which Abiathar will enjoy with him, who knew that, as regarded Saul, he was under God's special protection, *קִשְׁרָת* "preservation" (Ex. xii. 6; xvi. 33 sq.), abstract for concrete, "a precious deposit or trust" (Ewald).

[During this first period of David's life as outlaw several incidents occurred which are not mentioned in this narrative. We learn from 2 Sam. xxiii. 13 that three of his chief heroes came to him in the cave of Adullam, one of whom was his nephew Abishai, afterwards a famous general. A little after (1 Chr. xi. 15-19) occurred that noble act of loving daring, when the "three mightiest" broke through the Philistine army and brought their leader water from the well of Bethlehem, for which he longed. This was while he was in the "hold;" and at this time apparently came to him the stout band of lion-faced, gazelle-footed Gadites, who swam the Jordan when its banks were overflowed, and scattered all enemies before them (1 Chr. xii. 8-15), and an enthusiastic body of men of Judah and Benjamin, for whose friendship Amasai answered in his passionate speech (1 Chr. xii. 16-18). As to whether David was at Keilah when Abiathar came to him, see Erdmann on 1 Sam. xxiii. 6. For fuller accounts of this period see Chandler (ch. vii.) and Stanley's Lectures, xxii.—Tr.]

HISTORICAL AND THEOLOGICAL.

1. Whether *Psalm lvi.*, whose title is: "By David, when he fled from Saul in the cave," refers to the case of Adullam or to Engedi (1 Sam. xxiv.) is uncertain. Certainly, however, the situation here, the condition of his inner life as fugitive, and his experience of divine help, form the basis of the thought of the *Psalm*, in which first "believing hope (founded on experience) of speedy and sure divine help out of great peril of life from violent men, shows itself in the prayer for a new manifestation of divine grace, whereby God's truth and trustworthiness will be shown by deeds," and then, "after a short description of the snarers, which resulted in the destruction of the enemies themselves, the certain assurance of victory is expressed in the invocation of the author's own soul to praise God in all the world on the ground of His self-revelation in His glory" (Moll).—*Psalm li.* certainly in its essential content agrees with David's position as indicated by the reference in the title to Doeg's treachery. But, from the general nature of the didactic content of the *Psalm*, we must also suppose a reference to the hate and persecution of Saul, whose tool Doeg was.

2. David is the representative of the theocratic principle, for which he suffers and endures. The uninterrupted tribulation which he experiences

from now till he enters into the theocratic kingly office, he bears for the sake of the Lord, who has chosen him for this office and the calling therewith conjoined for all Israel; it serves to humble and purify him, and its precious fruit is that he yields himself more absolutely into God's hands, and treads solely the path which the divine providence points out; he will know only what God will do for him; he listens only to what God says, and obeys unconditionally God's command announced by the mouth of the prophet. So, in the development of his inner and outer life under the many testing and purifying sufferings sent by God, David becomes more and more a shining type of the humble faith, which bows un murmuringly under the Lord's afflicting hand, accepts unconditionally God's hidden providences, is attentive to the Lord's word, and yields joyful obedience to His commands.—Saul has become the representative of the antitheocratic principle; conscious that the kingdom is justly taken from him for his self-willed apostasy from God, he suffers pain and anguish in the fear of losing the throne through David, and, his look distorted by this inner unrest, sees everywhere only conspiracy and treachery against his throne and life; the more he shuts his eyes to the divine leadings in David's life, and obstinately withstands God's known will concerning David, the more does he harden his heart against God's word and instructions, the deeper does he sink into the abyss of wretched fear of man, and the farther from his heart recedes true fear of God, the more irretardably rushes on his inner life, pursued by the terrors of the angry God, and of a conscience pressed down by the burden of unforgiven sin, which yet leads him not to pure self-knowledge and humble subjection to God's almighty hand, towards the abyss of doubt and the judgment of inner hardening of heart.

3. While apparently under Saul's sharply-sketched despotic and cruel rule (a horrible caricature of the theocratic government) the three pillars of God's kingdom in Israel break down—the theocratic kingdom in David hunted to the death, prophets oppressed and silenced, the priesthood exterminated—yet just here this *threefold office* appears in most significant facts under the protection of the almighty, faithful God, who will not let His covenant fail, as *factual divine promise* or prediction: about David, as the Lord's chosen king, is grouped His family as representatives of Israel's hope of salvation, and is gathered the root of the theocratic congregation, in Gad appears prophecy in God's name, and with the light of His word pointing the way out of the gloom, and in Abiathar the high-priesthood is rescued from Saul's purposed destruction into the safe-keeping of the future king.

[4. It is hardly necessary now to discuss the question, whether David was a rebel against Saul. As he never lifted his hand against his king, as he always cherished love for him, as his military enterprises were all against the enemies of Israel, as his efforts were confined to the saving of his life from Saul's attempts, it is clear that he was not a traitor and a rebel. He was an outlaw, but a patriotic, God-fearing, loyal outlaw. See Chandler's elaborate defence of David against Bayle in chs. vii. and viii. of his "Life of David."—Tr.]

HOMILETICAL AND PRACTICAL.

Ver. 1. S. SCHMID: When God has rescued us from danger, we should make such a use of it as to grow wiser thereby.—OSLANDER: It makes our cross much heavier to see that evil comes upon our dearest friends and kindred for our sake.—Ver. 2. BERL. BIBLE: Though thou findest thyself without refuge, yet thou becomest a refuge for all the distressed.—All who find themselves in distress are even in the midst of their pains filled with joy, when they meet with other men who have to bear the same oppressions. This at once forms a very close union among them.—[Ver. 4. Descendants of Ruth compelled by civil strife to leave Jehovah's country, and seek shelter in Moab.—Tr.]

Vers. 6-10. SCHLIER (Saul): Saul is filled with fear of men, because he lacks true fear of God.—O how much fear and anxiety there is, and so often it has no other ground than in an evil conscience; how much fear of man there is, and the fountain is in sins unforgiven; how much despondency there is, and yet all might be so far otherwise if people would only humble themselves and confess their sins.—Ver. 8. STARKE: That is the way with the ungodly, that with their evil behaviour they yet want to have their rights.—BERL. BIBLE: Perturbation and distrust are constantly the companions of malevolence and sin, while tranquillity stands by the side of persecuted innocence.—[Ver. 9. A ruler who wants informers can always find them.—Tr.]

Vers. 11-15. SCHLIER (Saul): O how unkingly stands King Saul before us, how dignified, how truly kingly stands Ahimelech! So true is it that he that ruleth his spirit is better than he that taketh a city!—It is manliness to place the truth above everything, and go security for the truth, and defend the truth, even unto death. Let us learn from this royal manliness of an Ahimelech, who also confessed the truth even unto death.—[Ver. 13. It is so easy for the passionate to cheat themselves with hasty inferences.—Tr.]—Ver. 16 sq. Doeg and Saul were also men like ourselves, both had also a conscience, both were also yielding and receptive, and Saul was once even in good ways, he had learned to fear and love God, and yet both were now so deep-sunken, both were now hardened, and to human eyes irrecoverably lost. The reason is, they trifled with God's word, they were not willing to obey the truth, they wilfully lived on in their sins.—No man is sure that he will not fall into sin, nor is any man sure that he will remain in a good way; it holds good for all that they must always work out their salvation with fear and trembling.—[Ver. 17. The best friends of an angry man are those who refuse to aid him in doing wrong.—Vers. 16-19. HENRY: See the desperate wickedness of Saul, when the Spirit of the Lord was departed from him. Nothing so vile but they may be hurried to it, who have provoked God to give them up to their heart's lusts. He that was so compassionate as to spare Agag and the cattle of the Amalekites, in disobedience to the command of God, could now, with unrelenting bowels, see the priests of the Lord murdered, and nothing spared of all that belonged

to them. For that sin, God left him to this.—There are many historical cases in which sentimental humanity has become transformed into savage cruelty.—Ver. 18. So often in what calls itself the administration of justice, many innocent men are punished because the one man who did the wrong has escaped.—God makes the wrath of man to praise Him (Ps. lxxvi. 10). The punishment foretold against the house of Eli (ch. ii. 31) is executed through the madness of Saul and the baseness of Doeg.—HALL: It was just in God, which in Doeg was most unjust. Saul's cruelty, and the treachery of Doeg, do not lose one dram of their guilt by the counsel of God, neither doth the holy counsel of God gather any blemish by their wickedness. . . . If Saul and Doeg be instead of a pestilence or fever, who can cavil?—Ver. 19. A madly passionate man in authority (despot, parent, teacher) often seeks to justify his cruel conduct by still greater cruelty.—Tr.]

[Ver. 22. TAYLOR: Behold how impossible it is to arrest the consequences of our evil actions. . . . I have no doubt that when David heard of all this, he would willingly have given all that he had, ay, even his hopes of one day sitting on the throne of Israel, if he could have recalled the evil which he had spoken, and undone its dismal consequences. But it was impossible. The lie had gone forth from him; and having done so, it was no longer under his control, but would go on producing its diabolical fruits. And so it is yet. . . . We may, indeed, repent of our sin; we may even, through the grace of God for Christ's sake, have the assurance that we are forgiven for it; but the sin itself will go on working its deadly results.—Tr.]

[Ch. xxii. David struggling upward, Saul sinking downward. (Comp. Hist. and Theol., No. 2.)

[Ver. 3. *Our Future*. 1) Our future will be determined by God. Comp. Ps. xxxi. 15. 2) Our future cannot be clearly foreseen by us, and this is well. Comp. Prov. xxvii. 1. 3) We must provide as wisely as we can for our future, and then wait. 4) Whatever God may do to us in the future, we must try to receive it as from Him.

[Ver. 5. *Danger and Duty*. 1) Where no duty calls, let us keep away from danger. Comp. Gen. xiii. 12, 13; Ex. ii. 15; 1 Sam. xxiii. 13; John iv. 1; xi. 53, 54. 2) But often, to keep away from danger is to be out of the reach of success. If David had remained in Moab, he would never have become king of Israel. "Nothing venture, nothing have." Comp. Matt. xvi. 25; Acts xxi. 13; John xii. 23. 3) How can we tell when duty calls us into danger? Not now by special revelation, but by keeping our minds familiar with the written word, watching the leadings of Providence, seeking counsel from the wise and good, striving to judge calmly even amid perturbations, and praying all the while for the guidance of God's Spirit. Comp. 1 Chron. xxviii. 9; Prov. iii. 6.

[Ver. 17. Three scenes in the life of Saul, xi. 13; xv. 22, 23; xxii. 16-19.

[Vers. 6-23. *Pictures of Human Nature*. 1) A man in authority, whose misfortunes, though due to his own fault, make him suspicious (ver.

- 8) and cruelly unjust (ver. 16). 2) A basely ambitious man who seeks to build himself up by ruining others (vers. 9, 10, 13, comp. Ps. lii.). 3) An innocent man accused, who defends himself both with forcible argument (ver. 14) and with dignified denial (ver. 15). 4) A good, but erring man who mournfully sees that his sin has brought destruction on his friends (ver. 22).—Ta.]

V. 1. *David's expedition against the Philistines for the rescue of Keilah. 2. His abode in the wilderness of Ziph, and the treachery of the Ziphites against him. 3. His deliverance from Saul in the wilderness of Maon.*

CHAP. XXIII. [Eng. A. V. XXIII. 1-23].

- 1 THEN [And] they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshing-floors. Therefore [And] David enquired of the Lord [Jehovah], saying, Shall I go and smite these Philistines? And the Lord [Jehovah] said unto David, Go and smite the Philistines, and save Keilah. And David's men said unto him, Behold, we be [are] afraid here in Judah; how much more, then, if we come [go] to Keilah against the armies [ranks]¹ of the Philistines? Then [And] David enquired of the Lord [Jehovah] yet again. And the Lord [Jehovah] answered him and said, Arise, go down to Keilah, for I will deliver [give] the Philistines into thine hand. So [And] David, and [with]² his men, went to Keilah and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter; so [and] David saved the inhabitants of Keilah. And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, that he came down with an ephod in his hand [an ephod came down in his hand].³
- 7 And it was told Saul that David was come to Keilah. And Saul said, God hath delivered⁴ him into mine hand, for he is shut in by⁵ entering into a town [city] that hath gates and bars. And Saul called all the people together [summoned all the people] to war, to go down⁶ to Keilah to besiege David and his men. And David knew that Saul secretly [i.e. secretly] practised⁷ mischief against him, and he said to Abiathar the priest, Bring hither the ephod. Then said David [And David said], O Lord [Jehovah] God of Israel, thy servant hath certainly heard that⁸ Saul seeketh to come to Keilah to destroy the city for my sake. Will the men [citizens]

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 3. Erdmann: "and we are really to go, etc.?" Syr.: "how shall we go?" Sept.: "how will it be if we go?" all of which give the general sense; Eng. A. V. has the more exact rendering, and so Chald. and Vulg.—Then.: "how much less shall we go?"—Ta.]

² [Ver. 3. Sept. σὺλα "spoils," which Then. prefers, supposing it to represent מַשְׁלָלוֹת "booty," whence the Heb. text מַעֲרִיכוֹת might easily come. Against this Wellhausen justly points out the unsuitableness of the resulting thought, and suggests that σὺλα (variants σκῦλα, σκῦλας) is another form of Κεῖλα, and that the Greek omits the מַעֲרִיכוֹת—as to the improbability of battle-lines in Philistine raiding-parties, they might well exist, or David's men may naturally exaggerate the danger.]

³ [Ver. 4. Heb.: "David and his men," but the following verbs are in the singular, making David the subject.—Ta.]

⁴ [Ver. 6. Erdmann: "The ephod came down to him," which, however, the Heb. does not mean from the connection. Erdmann suggests the right sense in the Exposition.—Ta.]

⁵ [Ver. 7. כָּבַר is rendered by the VSS. "delivered," but Sept. "sold" מָכַר, adopted by Then.; Wellh. says the text seems made up of מָכַר and נָתַן. The word is literally "ignored," and so perhaps — "abandoned."—Ta.]

⁶ [Ver. 7. Literally. "at entering" (לְכִבּוֹל), not "shut in (forced) to enter."—Ta.]

⁷ [Ver. 8. Sept. in inverse order; "to go down to war," perhaps a mere softening. The Heb. order is better; Saul summons the people generally to war, and then the special purpose is added of going down to Keilah.—Instead of נָתַן some MSS. have נָתַן.]

⁸ [Ver. 9. עָשָׂה — "cut, work on the forge" — "practice." Eng. A. V. gets its "secretly" from Vulg. clam, and this is perhaps from the meaning "to be deaf, dumb," also found in this verb, but not applicable here; so Sept. rendered ἡσυχάζω before which, however, it naturally found itself obliged to insert the negative.—Ta.]

⁹ [Ver. 10. Thenius reads: "Saul seeks . . . to destroy the city in order that the citizens of Keilah may deliver me into his hand," on which see Erdmann. To this the objections are 1) that it supposes a construction

- 11 of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O Lord [Jehovah] God of Israel, I beseech thee, tell thy servant. And
- 12 the Lord [Jehovah] said, He will come down. Then said David [And David said], Will the men [citizens] of Keilah deliver me and my men into the hand of Saul? And the Lord [Jehovah] said, They will deliver thee up.
- 13 Then [And] David and his men, which were about six¹⁰ hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth. And David abode in the wilderness in [ins. the] strongholds, and remained [abode] in a [the] mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.
- 15 And David saw¹¹ that Saul was come out to seek his life. And David was in the wilderness of Ziph in a [the] wood. And Jonathan, Saul's son arose, and went to David into the wood, and strengthened his hand in God, And he [om. he] said to him, Fear not, for the hand of Saul my father shall not find thee, and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth [and that knoweth Saul my father also]. And they two made a covenant before the Lord [Jehovah]. And David abode in the wood, and Jonathan went to his house.¹²
- 19 Then came up the Ziphites¹³ to Saul to Gibeah, saying, Doth not David hide himself with us in [ins. the] strongholds in the wood, in the hill of Hachilah,¹⁴ which is on the south of Jeshimon [the desert]? Now, therefore, O king, come down according to all the desire of thy soul to come down, and our part shall be to deliver him into the king's hand. And Saul said, Blessed be ye of the Lord [Jehovah],
- 22 for ye have compassion on me. Go, I pray you, prepare yet [be yet heedful],¹⁵ and know and see his place where his haunt [foot] is, and [om. and] who hath seen¹⁶ him there; for it is told me that he dealeth very subtilly. See therefore, [And see], and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you; and it shall come to pass, if he be in the land, that I will search him out throughout [among] all the thousands of Judah. And they arose and went to Ziph before Saul; but [and] David and his men were in the wilderness of Maon, in the plain on the south of Jeshimon
- 25 [the desert]. Saul also [And Saul] and his men went to seek him.¹⁷ And they told [it was told] David, wherefore [and] he came down into a [to the] rock [cliff] and abode in the wilderness of Maon. And Saul¹⁸ went on the side of the mountain; and David made haste to get away for fear of Saul, for [and] Saul and his men compassed David and his men round about to take them, But [And] there came a messenger unto Saul, saying, Haste thee and come, for the Philistines have
- 28 invaded the land. Wherefore [And] Saul returned from pursuing after David, and went against [to meet] the Philistines. Therefore they called that place Sela hammahlekoth.¹⁹

(Inf. with suffix followed by Accus.-subject) doubtful in Heb. (Wellh.), and 2) Saul's purpose in destroying the city, namely, that the citizens may deliver David up, seems a strange one. On the other hand the omission of the first clause of ver. 11 (Wellh.) is a violent procedure, like that of Syr., which omits the whole of this verse. The procedure of the vers. shows the difficulty they had with the text, but also seems to vouch for its integrity. It is perhaps better to attribute the repetition to excitement, or to regard the first question as a general one, which is afterwards for the sake of clearness, divided into two.—Ta.]

¹⁰ [Ver. 13. Sept. four hundred by error from xxii. 2.—Ta.]

¹¹ [Ver. 15. Ewald and Wellhausen emend to יָרָא "feared" on the ground that this is required in order to connect with the preceding context and to explain the words of Jonathan in ver. 17. Yet the connection is so general a one that such a change seems unnecessary.—Ta.]

¹² [Ver. 18. Some MSS. have דָּרָכָו "his way," but the text is best supported.—Ta.]

¹³ [Ver. 19. The Heb. has not the Art., but the connection seems to involve it.—Wellhausen thinks the minute description of place here interpolated from xxvi. 1, because otherwise Saul's minute directions in vers. 22, 23, would be out of place; but the statement of the Ziphites is not so minute as to supersede the necessity of search for the fugitive, who might be in any one of a hundred places "in the wood on the hill."—Ta.]

¹⁴ [Ver. 19. Some MSS. have (probably wrongly) Hachilah and Havilah.—Ta.]

¹⁵ [Ver. 21. Instead of וְהָיָה "set your mind," some MSS. have וְהָיָה "understand, learn."—Ta.]

¹⁶ [Ver. 22. Theinlus reads רָגְלוֹ הַמְּהֵרָה "where his quick or fleet foot is," Sept. ἐν τάχει, an ingenious and smooth reading; yet the rugged Heb. text suits the hurry of the command better.—Ta.]

¹⁷ [Ver. 25. The suffix, omitted in the Heb., is added in the Sept.—Erdmann renders "went down the cliff."—Ta.]

¹⁸ [Ver. 26. Sept. "Saul and his men." a natural (and therefore suspicious) supplement.—Ta.]

¹⁹ [Ver. 28. On the meaning of this name see Erdmann in Exposition.—Ta.]

EXEGETICAL AND CRITICAL.

Vers. 1-14. *David's march against the Philistines to rescue Keilah.*

Ver. 1. David's recall to Judah by Gad, and the distress of a part of Judah in consequence of a Philistine inroad stood probably in pragmatical connection. In this, his people's time of need, David the fugitive was to do them a service by a successful feat of arms against the hereditary enemy; and this was to be of service to him by gaining for him higher consideration as God's chosen one for the throne and the helper of his people. The Philistines were warring against *Keilah*, a fortified city (ver. 7) in the lowland of Judah (Josh. xv. 44), according to the Onomasticon eight miles from Eleutheropolis towards Hebron, with an evil-disposed population, who acted ungratefully and treacherously toward David (verse 12), though he had saved them from imminent danger. Inhabitants of this city took part (Neh. iii. 17, 18) in the building of the wall of Jerusalem. According to Kiepert's map (from the Onom. *Keilá*, *Ceila*, or *Byelá*), it lay somewhat south-west of Tarkumieh, and is, according to Tobler (3 Wand. 151), the present Kila, near the Philistine border.*—The Philistine inroad was also a *predatory incursion*, in which they had an eye to the grain which was threshed and stored in the threshing-floors. Ver. 2. The news of the Philistines' incursion determined David to attack them. It is probable, as we have already intimated, that he was brought to Judah by Gad for this purpose. But here, in David's inquiry of the Lord, the agent is not the prophet Gad (Ew.), of whom it is not said, that he remained with David after ch. xxii. 20, but the *high-priest Abiathar*† by Urim and Thummim, the expression "to inquire of Jehovah" being never used when the divine will was sought through a prophet, but undoubtedly of the high-priest's inquiry by the sacred lot (as in xxii. 10, 13, 15).—By this inquiry David learns God's will; to attack the Philistines and rescue Keilah is now a divine command with the promise of victory in the order: "Rescue Keilah."—Ver. 3. Against this David's men protest from the point of view of their present situation, which on merely human grounds was certainly not of a nature to inspire them with courage.—We are afraid here in Judah, namely, as persecuted fugitives, who have abandoned a comparatively safe abode for the present more dangerous one, and are now further to rush into this danger by open war against the Philistines; we are always in danger from Saul, and now shall we march against the Philistine ranks at Keilah? Being not safe in Judah,† ought we forsooth to go to Keilah against the Philistines? (פ' מ' comp. Hab. ii. 5; 1

Sam. xiv. 30; xxi. 6; Ew., § 354 c ["yea, is it that?" or: "how much more when?"—Tr.]).—Ver. 4. David holds to his resolution against these objections; to confirm it and to encourage his men he *again inquires of the Lord* and receives the same *affirmative answer* with the assurance that the Lord has given his enemies into his hand.—Though treated by the king as an outlaw, he yet maintains true love to his people, which impels him to help them in their need, and to show that, in spite of his undeserved sufferings, he will not sin against them by refusing to perform a deed of deliverance which is well-pleasing to God.—The "go down" indicates that David was still in the mountains of Judah whence he must descend in order to reach Keilah.—Ver. 5. In accordance with the divine declaration the attack on the Philistines was successful; David inflicted a severe defeat on them, and gained large booty, driving off their flocks. Thus he rescued the people of Keilah.—Ver. 6 is a supplementary historical explanation relative to the possibility of the inquiry of the Lord in vers. 2, 3, which was not possible without the high-priestly cape or ephod to which was attached the Urim and Thummim. The main point is that, when Abiathar fled from Saul to David, he brought with him the high-priestly dress from Nob. But it was before this time that Abiathar came to David; he came as fugitive (xxii. 20) before David went to Keilah, for before this David inquired of the Lord through the high-priestly oracle. Accordingly, the remark: "when Abiathar fled to David to Keilah" is an indefinite statement, in which Keilah is by anticipation put as the first goal of his flight. The Sept. correctly explains: "When Abiathar, the son of Ahitub, fled to David, the ephod was in his hand, and he had gone down with David to Keilah, the ephod in his hand." [Dr. Erdmann here gives not the reading of the Sept., but the Hebrew text as amended by The-nius after the Sept.; the Greek text, however does imply that Abiathar had come to Keilah with David, having fled to him before. Thenius' amended Heb. text would indicate the back reference of this statement in ver. 6; but the present Heb. text naturally means that it was at Keilah that Abiathar first came to David, and so it is understood by Ewald, Stanley and the *Bible Commentary*. In xxii. 20-23 it is not said *where* or *when* the priest reached David, and the statement may be an anticipatory conclusion of the narrative of the massacre, the intermediate fact xxiii. 1-5 being then taken up with its consequent procedures. Ewald also remarks that the account of the inquiry in xxiii. 2, 3 is differently worded from that in vers. 9-12; the former may have been by the prophet Gad, against which, however, as Erdmann remarks, is the use of the phrase "inquire of the Lord," which regularly refers to the sacred oracle.—On the whole, if we retain the Heb. text of ver. 6, we must hold that Abiathar joined David after the rescue of Keilah; but a slight change in the text* (which seems to be corrupt) will permit us to adopt the view of The-nius, Keil, Philipsson, and Erdmann, which is in other respects more satisfactory. This latter is also the view of Wordsworth, while Bp. Patrick

* (Mr. Grove (in Smith's *Bib. Dict.*, Art. Keilah) referring to Tobler's identification of Keilah with Kila says "thus another is added to the list of places which, though specified as in the 'lowland' are yet actually found in the mountains: a puzzling fact." In connection with the signification "fortress" given to Keilah by Gesenius and others, Mr. Grove also points to the expression "marvellous kindness in a strong city" in Ps. xxxi. 21 and to ver. 8 and the general tenor of the Psalm.—Tr.)

† (See on ver. 6.—Tr.)
† (Bib. Com.: "Implying that Keilah was not in Judah." Yet it may mean simply that the Philistines now had control of the region of Keilah.—Tr.)

* [Read: "When Abiathar, etc. fled to David, the ephod was in his hand, and he came down to Keilah."—Tr.]

adopts the other (referring to the employment of Urim and Thummim by Saul xxviii. 6, on which see Erdmann), but neither of these writers mentions the difficulties of the question.—Tr.]—Ver. 7. On hearing of David's march to Keilah, Saul imagines that God has given him into his hands. He thinks that he will act as an instrument of the Lord against David. His reason therefor is indeed external and superficial enough: "for he is there shut in in a city with gates and bars." (רָצוּ) in pregnant sense = "look at, ignore, Deut. xxxii. 27, *despise, reject*," Jer. xix. 4); **into my hands** [Heb. hand], that is, he hath given him, by abandoning and rejecting him. By blinding and self-deception Saul has fallen into the dreadful illusion that it is David, instead of himself, that is rejected by God.—The difficulty of the pregnant expression [God has rejected him into my hands] no doubt occasioned the change in the Sept. to "sold."—**For he is shut in** in entering.* The fact that David has entered or been drawn into this city with gates and bars, Saul thinks equivalent to his being shut in.—Ver. 8. **And Saul caused the whole people to hear, summoned them to war** (comp. xv. 4). Such summons to war was a royal right. The reason assigned to the people for the summons was to drive out the Philistines. Saul's real purpose, which he could the more easily conceal under this pretext of war on the Philistines, was: **to besiege David and his men, who were already in Keilah, the city with gates and bars.**—Ver. 9. David, however, had information of these evil plans, which Saul was forging against him; the Heb. (חָרַשׁ) is literally "to work in metals," and so "vigorously to work evil," as in Prov. iii. 29; xiv. 22; comp. Hos. x. 13. [The "secretly" of Eng. A. V. is to be omitted.—Tr.] This gives David occasion again to consult the divine oracle. **Bring hither the ephod, said he to Abiathar** (comp. xiv. 13; xxx. 7). The high-priestly dress had to be brought, because it was the sacred dress for official duties.—Ver. 10. This inquiry of the Lord by the ephod was connected with outspoken prayer, whereby is indicated the innermost kernel and most essential significance of this questioning of the divine oracle. In the invocation of God there is here to be noted 1) the designation of the covenant-God as the God of Israel, and 2) David's avowal that he is the servant of this God, in whose service he knew himself to be. The reason for his questions is given in the words: **I, thy servant, have heard that Saul seeks to come, etc.**—Ver. 11. The two questions. The first is: **Will the citizens of Keilah deliver me into his hand?**—"Citizens" (בְּנֵי קַיִל) comp. Josh. xxiv. 11, "citizens" of Jericho, 2 Sam. xxi. 12; Judg. ix. 6. That this question stands first is certainly surprising, since logically this position belongs to the second question: **Will Saul come down?** We cannot regard this as a mere inconcinnity in the narrative. We may see in it the expression

of David's excited state of mind. Thenius' proposed reading in order to secure logical arrangement in the two questions, namely: "Saul comes . . . to destroy the city, in order that the citizens of Keilah may deliver me into his hand" (he omits the suffix in בְּנֵי קַיִל in ver. 10 and for בְּנֵי קַיִל reads הַקַּיִלִּים) is all the more hazardous and untenable, as no version gives any hint for such a reading.—The divine answer, which is affirmative, refers only to the second question. Therefore the first question is repeated in ver. 12, and is then answered in the affirmative. There is thus a sort of chiasm or crossing in the order of the questions and answers. Ver. 13. The certainty that Saul will come with an army, and that the men of Keilah will treacherously deliver him up,* determines David to depart with his band (about six hundred men) before Saul can carry out his plan. **They went about whither they went, "whither their way led them"** (Maurer), as chance circumstances required, without fixed plan or aim. A mode of warfare by means of scouts and spies now arose between the two men. They have precise information of each other's plans and enterprises. Saul soon learns that David has escaped from Keilah, and accordingly abandons his intended march thither.

Vers. 14. *David in the wilderness of Ziph and the treachery of the Ziphites towards him.* Ver. 14. *David's next place of abode* is in general the wilderness, that is, of Judah, and its sheltering heights; but "the mountain in the wilderness of Ziph" is specially mentioned as a more permanent dwelling-place. Ziph (different from the place named in Josh. xv. 24, which lay southwest of Arad), perhaps the present Kuseifeh (Rob. III., 184, 188 [Am. ed., II., 200]) Josh. xv. 55, lay farther north on the highland, about eight miles southeast of Hebron; see Robins., II., 47 [Am. ed., I., 492] who found there a hill, Tell Zif, and near by considerable ruins of old fortifications. [Mr. Grove, who formerly objected to Robinson's conjecture, now accepts it, but puts Zif (= Ziph) three miles south of Hebron. See his Art. in Smith's Bib. Dict., and Dr. Hackett's note in Am. ed.—Tr.] Individual parts of the great wilderness of Judah, which extended from the north of Judah to the Amorite mountain in the south between the mountains of Judah and the Dead Sea, were named from the various cities on the border of the mountains and the wilderness; so, besides the wilderness of Ziph, the wilderness of Maon, whither David afterwards went from Ziph (ver. 25). *The mountain in the wilderness of Ziph* is probably the mount Hachilah of ver. 19. The general remark is here proleptically made that all Saul's attempts against David were vain. **Saul sought him every day, not: throughout his life (Keil), but = continually; but God gave him not into his (Saul's) hands.**—David was under the special protection of God. These words form the contrast to Saul's word, ver. 7: "God has rejected [delivered] him into my hand." After the general remark on the failure of Saul's continued attempts follows (ver. 15) the mention of special cases, and the description of David's persecution. Thus connected with the preceding this verse (15)

* אָמַדוּ omdo—comp. לֵאמַר dicendo, "saying." The Inf. with ל is often used to introduce a subordinate circumstance. Eng. § 280 d. Comp. 1 KI. xvi. 7; Pa. Ixxviii. 18; Izaii 5; 1 Chr. xii. 8; Prov. xxvi. 2; Joel ii. 28.

* [They act, perhaps, partly from attachment to Saul, partly from policy.—Tr.]

is not a "useless repetition" (Then.); for, after the statement that Saul pursued David, it is here first declared that David *received information* of this pursuit, and then David's retreat in the wilderness is more exactly described by the word "wood," or thick wood (עֵדֶן, from עָדָה, with הַ parag.). Here, too, the forest is David's chief means of concealment. Perhaps the word is also a proper name [Horesh], so called from the forests, of which there is now no trace in that region.—Vers. 16-18. Here is related how Jonathan comforted and strengthened David, when the latter, having heard of Saul's attempts against him, greatly needed consolation. There is no ground for regarding this (Then.) as merely the essential content of the traditional narration of Jonathan's secret interview with David in ch. xx. It is another interview of Jonathan with his friend, whose distress and danger led him to hasten to him in order by consoling and encouraging words to give him the most precious proof of his faithful friendship.* The fact is especially emphasized that Jonathan went to David *into the wood*; there they could be safest from Saul. **He strengthened his hand in God**; that is, he revived his sunken courage (comp. Neh. xii. 18), by pointing to the divine promises, the divine protection, and the great things that God had in store for him. Not wholly correct and exhaustive is Clericus' remark: "he drew consolation from his innocence and God's promises"—Ver. 17. *The words* of Jonathan, explaining what was just before said. **Fear not**, is the key-note of Jonathan's address. As ground of which he points 1) to *God's almighty help*: **Saul's hand will not find thee**,—he is firmly convinced that he (David) is under God's protection, and that therefore Saul can gain no advantage over him,—and 2) to the *fixed divine decree*: **Thou wilt be king over Israel**; Jonathan was certain through divine illumination that David was called by the Lord to be king of Israel, and could therefore console and encourage him; for Saul could not make void God's counsel and will (comp. xx. 13 sq.). **I shall be next to thee**,—herein Jonathan shows 1) his absolute willingness to resign all claim to the throne, and 2) his hope that David will confer on him as a subject the place nearest in association to himself. **And so also Saul knows**, my father is sure that thou wilt be king. Saul must therefore have already learned this through the voice of God and of the people.—Ver. 18. A new covenant is made by the two men, comp. ch. xx. 16 sq., 42. Here, as there, the parting is briefly and vividly described: **David remained in the thicket—Jonathan went his way home**. [The two friends meet no more in life. How it would have been if Jonathan had lived we cannot tell; but all possible complications were avoided by his death. His life thus presents an untarnished picture of pure, self-denying friendship. This parting is one of the many dramatic situations that occur in this Book.—Tr.]

Vers. 19-24 a. The Ziphites betray to Saul David's abode among them; Saul forms with the betrayers his crafty scheme against David. Ver. 19 is connected with ver. 15, not with ver. 14

* [It is suggested in *Bib.-Com.* that Jonathan had informed David of his father's designs (ver. 15), but this is nowhere intimated.—Tr.]

(Thenius). "*Ziphites*," people of Ziph [without the Art.—Tr.] Some Ziphites went up to Saul to Gibeah to betray to him David's abode. *The mountain Hachilah*, with its wood and its rocks, lay "on the right of the desert;" that is, south of the waste region which stretched out on the west of the Dead Sea within the steppe of Judah. The Article indicates the desert to be that well-known desert in this region, the designation being almost a proper name [written as nom. pr. "Jeshimon" in Eng. A. V.—Tr.] So in Num. xxi. 20; xxiii. 28, a desert is called "*the desert*" [Eng. A. V. Jeshimon]. This is the desert northeastern border of the Dead Sea.—Ver. 20. The lively tone of the address of the Ziphites shows that they were somewhat passionate adherents of Saul, and acquainted with his most secret desires. *Two things they say to him*: 1) Come down to us, for all thy desire to get David in thy power may now be fulfilled; 2) it is our affair to deliver him up to thee. [*Bib.-Com.* less well renders: "it is in our power," etc.—Tr.].—Ver. 21. The feeling expressed in Saul's answer agrees with the Ziphites' word as to his keen desire to come down to them. He invokes God's blessing on them for their offer and promise. He remains true to his illusion that David is attempting his throne and life, and so committing a crime against God. He imagines that he is in a dangerous situation, and that the Ziphites had compassion on him or sympathy with him in making him this offer.—Ver. 22. He directs them how to act in order to gain information of every retreat of David in his constant shifting of place. "**Fix your mind, observe**" (supply עַל, as in Judg. xii. 6; 2 Chr. xxix. 36). The heaping up of synonyms is no argument against this rendering; the conception "*see*" is not thrice expressed (Then.), but there is a gradation, Saul describing in an animated manner how they are to get information of David's abode: "Keep a good look-out still, that ye may learn, and that ye may see in *what place his foot will be*," that is, where he fixes himself in his wandering. "*Who has seen him*" refers to the last: "And see his place," etc. The words, in keeping with Saul's animated manner, are loosely put together, he having in mind the moment when the man who discovers David's abode comes to inform him. Saul affirms the necessity for this espionage in the remark: "for it is told me that he is very subtle." This trait of character in David agrees with what we otherwise know of him in this respect.—Ver. 23. Saul continues his directions, and cannot say enough (to satisfy himself) to exhort them to search in every nook and cranny. "Return to me *unto what is certain*," that is, when you have gotten certain information. Not till then will he go down with them. He confidently declares that he will then seize him **among all the thousands of Judah**. The Alaphim, thousands are, according to Num. i. 16; x. 4, the larger divisions of the twelve Tribes.—Ver. 24 a. The Ziphites went back to their region before Saul, who, according to the agreement, was to follow later.

Vers. 24 b-28. *David retires to the wilderness of Maon, and is delivered from Saul*.—Ver. 24 b. The wilderness of *Maon* lay farther south. The name still exists, = Main, eight miles southeast

of Hebron; the distance from Ziph is therefore only six miles. Main lies on a conical hill, which commands a wide view, so that Rob. (II., 433 [Am. Ed., I., 493-495]) thence saw nine cities of the hill-country of Judah, Maon, Carmel, Ziph, Juttah, Jattir, Socho, Anab, Eshtemoa, and Hebron (Josh. xv. 48-55). On the character of the ground see Van de Velde II. 107 sq. [Mr. Grove in Smith's *Bible Dict.* thinks that the wilderness of Maon formed part of the larger region called the Arabah, rendered in Eng. A. V. I Sam. xxiii. 24, "the plain."—Tr. J.—David, doubtless in consequence of information received as to the designs of Saul and the Ziphites, betook himself to the wilderness of Maon.

Ver. 25. **And Saul . . . went**, namely, after he had gotten information from the Ziphites. The "rock" on which it is here presupposed that David was staying, and which was in the wilderness of Maon, is perhaps the conical hill of the present Main, whose summit is surrounded with ruins. He went down not (as Sept.) "into the rock," nor "to the rock" (Buns.), but "*descended the rock*," in order to conceal himself in the lowland or in the caves at its base. It is the same mountain that is mentioned in ver. 26, on opposite sides of which Saul and David found themselves. Here (ver. 26) David was sore troubled (סָרַח) to escape Saul, while, on his part, Saul attempted to surround and seize him.—Ver. 27. But suddenly, when David is in the greatest danger of being surrounded, Saul receives information of a new Philistine incursion. He must desist from farther pursuit. This was God's plan to save David. The Philistines had seized on the moment when Saul had withdrawn his men to the south in pursuit of David, to invade the upper part of the land.—Ver. 28. The place was called Sela ham-

mahlekoth (סֵלַע הַמַּחֲלָקוֹת). There are two explanations of the name: 1) rock of smoothness, that is, of escape, and 2) rock of dividings or divisions. The first (Ges., De Wette, Keil), takes the notion of "escape" from the signification of the verb (סָרַח) "to be smooth," for which application, however, only Jer. xxxvii. 12, and that very doubtfully, can be adduced. Further the substantive here used never means "escape," but always "distribution" (Josh. xi. 23; xii. 7; xviii. 10; Ezek. xlvi. 29) and "division" (1 Chr. xxvi. 1; xxvii. 1; 2 Chr. xxxi. 17) and it must so be taken here. This explanation is favored also by the word "therefore," which clearly refers to the circumstantially related fact that the armies of Saul and David were separated, divided by the rock. Ewald's explanation: "lot of fate" (= סֵלַע) is unfounded. It accordingly means:

"Rock of division." Cler.: "rock of divisions, where Saul and David were separated." The rock divided the two armies, held them asunder. Böttcher conjectures that the rock might originally from its nature have been called "rock of smoothness," and this name might afterwards from historical recollection have been made to refer to the movements of Saul and David, who according to ver. 26 had divided the rock-ground between them. Certainly this explanation of the name "Rock of dividings, partings," would be possible as re-

spects the ground. But, by reason of the "therefore," the reference to Saul and David's relation to one another suits the connection better.

HISTORICAL AND THEOLOGICAL.

1. David did not seek, but received from the Lord's hand the opportunity by the march to Keilah to perform a heroic deed, and thus to win further consideration in the eyes of the people as a warrior blessed by God and crowned with glorious success. The king left the city open to the attacks of the Philistines. He neglected his duty as protector of his people against the hereditary foe, thinking only of revenging himself on David. Here also David was under God's protection, to which he humbly resigned himself. After he had at the Lord's command returned from Moab to Judah, he must, in the fact that the Philistines undisturbed besieged Keilah and carried off the grain, while Saul took no steps to oppose them, have recognized God's command to draw the sword for his people, especially as he was the king's general, though he had received no order from the king. But for his conscience and his assurance of faith, as well as for the certainty and success of the whole undertaking, he needed the divine authorization; if he had not the sanction of the theocratic king, he must have that of God Himself, since the question was of a matter important for the people of God and for the affairs of God's kingdom in Israel,—war against Israel's hereditary foe. He received the divine authorization and the promise of success through a twice affirmed divine oracle. By the divine promise he is inwardly certain of success. Even in straits and danger, he now with the Lord's support becomes the saviour of his people out of straits and danger. But in the deed of deliverance itself lies the seed of new suffering. The rescue of Keilah by David occasioned Saul's march to Keilah against David. The inhabitants of Keilah exhibit base ingratitude towards him. By God's word he learns what dangers here threaten him. By God's direction he again takes to flight to save himself from Saul—but the incursion of the Philistines, occasioned by Saul's march to the south, compels him to desist from following David, who thus escapes his persecutor. Thus this section exhibits David anew in the clearest light of divine guidance as the Chosen and Anointed of God: 1) submitting himself unconditionally to God's determining word and guiding will, and 2) guided directly by God's hand and determined in all his affairs by God's will and word.

2. Whatever may have been the form of the inquiry of God through the Urim and Thummim (which was attached to the ephod of the high-priest), yet in this section it is clearly and distinctly indicated that it was an embodied prayer to God for the revelation of His will, and only to such prayer was God's counsel and will thus revealed. One's own natural objection and other men's opposition to God's will must by this repeated questioning of the Lord and decision and confirmation of His will be most completely refuted and set aside. Flesh-and-blood's deliberations concerning what pertains to God's kingdom lead to indecision, doubt, timidity; taking counsel with God in direct access to His grace and truth makes the

heart firm and the look clear, and gives true courage and victorious prowess, as is shown by the example of David, who repeatedly *inquired of the Lord*.

3. The teaching of the Ziphites forms the *historical background* of Pa. liv., the title of which refers its origin to David's thence resulting sorrowful experiences, 1 Sam. xxiii. 19 sq. In full accordance with his then dangerous situation and with a backward glance at God's wonderful help, he first utters a *prayer* for deliverance from wicked and ungodly enemies, vers. 3-5 (1-3), and then expresses his *assurance* of divine help, together with the promise of thanksgiving for deliverance, vers. 6-9 (4-7).

4. Out of these *great experiences*, in David's sorrowful life, of the grace and power, wisdom and justice, mercy and goodness of God, was developed in him and through him in his people that intelligence of faith and theological knowledge which we see in the Psalms and the prophetic writings.

HOMILETICAL AND PRACTICAL.

Ver. 2. **STARKE**: God forsakes not those who seek Him (Pa. ix. 11 [10]). When we wish to begin any thing, we should first ask counsel of God.—Ver. 3. **CRAMER**: Flesh and blood trembles when at God's command we have to encounter danger. **SCHMID**: Corrupt human reason always has something which it opposes to the word of God.—Ver. 4. **STARKE**: When we have God's will on our side, we should not let ourselves be led astray by men (Acts xxi. 13, 14). The shield of the pious is with God, who helps pious hearts (Pa. vii. 11 [10]).—Ver. 5. **CRAMER**: In trouble God yet sometimes gives a joyous day, and after the troublous storm He shows a glimpse of His grace (Eccl. vii. 14).—Ver. 7. **OSIANDER**: Hypocrites have God's name in the mouth, but the devil always in the heart. And although they speak of God, yet they have always a bloody mind against God's people (Pa. i. 16, 17).—Vers. 11, 12. God foresees not only what will really happen, but also what would follow if this and that should happen. His omniscience and foreknowledge is a boundless and bottomless sea (Acts xxvii. 24-31).—The greatest benefits are often requited with the greatest ingratitude, and this is a shameful evil among men, which then most betrays itself when they should be thankful.—**SCHLIER**: True thankfulness which fears God knows well how to find out the right. Let us be thankful in all things! We need not for that reason do wrong when the point is to be thankful, but when true thankfulness fills the heart there open up ways enough to show it.—Ver. 16 sq. **OSIANDER**: It is a work acceptable to God to comfort the afflicted (Isa. xl. 1; 1 Thess. v. 14).—God is wont always to refresh again His people who are in danger, that they may not utterly sink under the cross (2 Cor. vii. 6).—**STARKE**: True friendship must be grounded in communion with God. Real love does not diminish, but increases.—**SCHLIER**: God lets a David be persecuted—lets him be driven about like a hunted animal; but at His own time He also sends him a Jonathan with friendly words. And so God the Lord still always does to all His servants.—F. W. KRUM-

MACHER: The picture of this pair of friends—a picture nobler and more exalting than that of the heathen Dioscuri, beams inextinguishably in the heaven of the church, as a kindling and inspiring ideal of unfeigned manly friendship, sanctified in God.—Vers. 25 sq. **STARKE**: God never leaves one that loves Him without a cross, and when one cross has ceased, another is at once ready (Pa. lxxiii. 14).—**OSIANDER**: God often lets His people fall into extreme need, so that they can neither counsel nor help themselves, in order that the divine help may be so much the more recognized and honored (Matt. viii. 25).—**CRAMER**: God lets nothing so bad happen, but that He knows how to make out of it something good (Gen. l. 20).—**WUERT. BIB.**: Even enemies must serve our God in reserving His believing children from peril or need (2 Pet. ii. 9).—Ver. 28. **OSIANDER**: The benefits of God we should with thankful mind keep in lively remembrance (Pa. ciii. 2).—**SCHLIER**: Why is it that the Lord very often helps only when the need has reached its height! It is in order that we may give the honor to the Lord alone.—F. W. KRUMMACHER: David was delivered "at the last hour," it is true; but this never strikes too late for the Lord still to furnish in it the proof to those that trust in Him, that His word is Yea and Amen when it says, "I will never leave thee nor forsake thee."

J. DISSELHOFF: *How trying days should be borne after God's heart*: 1) By despairing of all self-help and believingly fleeing to God's heart, there to learn supplication and thanksgiving. 2) By opening heart and hand amid our own need for others' need. 3) By contending with the weapons of gentleness and humility against the supposed or real authors of the trials.

[Vers. 7-13. *David at Keilah*. 1) Saul eagerly arranges to seize him: a) Rejoicing beforehand in a success taken for granted. "Counting the chickens," etc.; b) Inferring that God was on his side from the mere prospect of a single success; *misinterpreting Providence*, comp. xxiv. 4. 2) The citizens of Keilah ready to betray him—doubtless remembering Nob; *Ingratitude*—which always finds itself some excuse. 3) David sees reason to fear them, and seeks divine direction: a) He speaks humbly as God's servant; b) He earnestly implores direction. *Prayer*. In answer to humble and earnest prayer, God often delivers from ungrateful friends and scheming foes.

[Vers. 16-18. *The last meeting of Jonathan and David*: 1) David feeble and fearful ("strengthened," "fear not"). Naturally discouraged by cowardly ingratitude, malignant hostility, weary wandering, uncertainty of life. 2) Jonathan encourages him: a) By the mere fact of coming to meet him through difficulties and dangers; b) By piously pointing him to God; c) By confident assurances of preservation and triumph; d) By declaring that his great enemy himself knows this, comp. xxiv. 20; e) By avowing his own willingness to be second to David. 3) They renew their league of friendship before the Lord (comp. xviii. 3; xx. 16, 42). They part to meet no more on earth. Jonathan is next mentioned in David's pathetic lament (2 Sam. i. 17-27).

[Vers. 25-27. *David's narrow escape*: 1) He is betrayed by men of his own tribe (ver. 19), and

skilful plans are laid to apprehend him (vers. 22-3). 2) Hard pressed, fleeing in haste, surrounded (ver. 26). 3) Prays to God for help and deliverance (Psalm liv.). 4) Strangely delivered at the last moment by overruling Providence (ver. 27). —*Ta.*]

VI. *David in the Wilderness of Engedi. He spares Saul in the cave. His conversation with Saul.*

CHAP. XXIV. [Eng. A. V. XXIII. 29—XXIV. 22].

- 29 (1) AND David went up from thence and dwelt in [*ins. the*] strongholds at [of] Engedi.¹ And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of Engedi. Then [And] Saul took three thousand chosen men [men chosen] out of all Israel, and went to seek David and his men upon the rocks of the wild goats.² And he came to the sheep-cotes by [on] the way, where [and there] was a cave, and Saul went in to cover his feet;³ and David and his men remained [were abiding] in the sides of the cave. And the men of David said unto him, Behold the day of which the Lord [Jehovah] said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then [And] David arose, and cut off the skirt of Saul's robe privily. And it came to pass afterward that David's heart smote him because he had cut off Saul's skirt.⁴ And he said unto his men, The Lord [Jehovah] forbid⁵ that I should do this thing unto my master [lord], the Lord's [Jehovah's] anointed, to stretch forth mine hand against him, seeing [for] he is the anointed of the Lord [Jehovah]. So [And] David stayed⁶ his servants [men] with these [*om. these*] words, and suffered them not to rise against Saul. But [And] Saul rose up out of the cave, and went on *his* way.
- 8 (9) David also [And David] arose afterward and went out of the cave and cried after Saul, saying, My lord the king. And when [*om. when*] Saul looked behind him, [*ins. and*] David stooped with his face to the earth and bowed himself. And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt? Behold, this day thine eyes have seen how that the Lord [Jehovah] had [*om. had*] delivered thee to-day into my hand in the cave, and *some* bade⁷ me kill thee; but [and] *mine eye* spared thee, and I said, I will not put forth my hand against my lord, for he

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 29 (1). See the various VSS. in this verse as an illustration of the uncertainty in proper names.—*Ta.*]

² [Ver. 2 (3). "On the face of the rocks." Possibly we have here a proper name, the Jeelim or Ibez-rocks.—*Ta.*]

³ [Ver. 3 (4). Explained in all the VSS. as — τὰς φουκάδας ἐκπίπτουσιν τοῖς ποσὶν αὐτοῦ (so Erdmann), except Syr., which has "to sleep."—*Ta.*]

⁴ [Ver. 5 (6). All ancient VSS., except Chald., read: "the skirt of Saul's robe," and so some MSS. In the present Heb. text we should expect the Art. before רִיבֵן, and, apparently, we should either supply the Art., or adopt the reading of the VSS.—*Ta.*]

⁵ [Ver. 6 (7). Literally: "a profane thing be it to me from Jehovah."—*Ta.*]

⁶ [Ver. 7 (8). This word שָׁמַע is variously rendered by the VSS.: συνέλαβεν, παρίστραφεν, ἠκούσεν, ἠνέγνω, Chald. "quieted" (ܫܡܥ), Syr. "caused to repent, turned aside" (so Eng. A. V.), Arab. "threateningly admonished," Vulg. "confregit." Levy suggests שָׁמַע as the reading of the Vat. Sept. (ἠκούσεν). The Heb. word contains a strong figure (so Gesen. and Erdmann) "out up"—"hindered, restrained."—*Ta.*]

⁷ [Ver. 9 (10). Or: "hearkenest thou to."—*Ta.*]

⁸ [Ver. 10 (11). Indefinite as in xxiii. 22 (Maurer), so Syr., Arab., Chald. The phrase, however, presents some difficulties. It is objected (*Bib. Com.*) that the subject of שָׁמַע in the present Heb. text is naturally "Jehovah," so that it would read: "and Jehovah said (commanded) to kill thee;" but this is not necessarily required by the grammar, and is in David's mouth impossible (*Bib. Com.*). Thenius rejects the sense of "command" here as belonging to later Heb. (but it is found in 2 Sam. I. 18; xvi. 11), and adopts the reading שָׁמַעְתָּ, "hearkenest thou to?"—*Ta.*]

- 11 (12) is the Lord's [Jehovah's] anointed. Moreover [And] my father,⁹ see, yea see the skirt of thy robe in my hand; for, in that I cut off the skirt of thy robe and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest¹⁰
- 12 (13) my soul to take it. The Lord [Jehovah] judge between me and thee, and the Lord [Jehovah] avenge me of thee; but my hand shall not be upon thee.
- 13 (14) As¹¹ saith the proverb of the ancients, Wickedness proceedeth from the wicked.
- 14 (15) But my hand shall not be upon thee. After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a [one]¹² flea.
- 15 (16) The Lord therefore [And Jehovah] be judge, and judge between me and thee, and see, and plead my cause, and deliver [judge]¹³ me out of thine hand.
- 16 (17) And it came to pass, when David had made an end of speaking these words
- 17 (18) unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice and wept. And he said to David, Thou art more righteous than I, for thou hast rewarded [done]¹⁴ me good, whereas [and] I have rewarded
- 18 (19) [done] thee evil. And thou hast showed this day how that thou hast dealt well with me,¹⁵ forasmuch as when the Lord [Jehovah] had [om. had] delivered me into thine hand, thou killedst me not. For, if a man find his enemy, will he let him go well away? wherefore the Lord [Jehovah] reward
- 20 (21) thee good for that [what] thou hast done unto me this day.¹⁶ And now, behold I know well [om. well] that thou shalt surely be king,¹⁷ and that the kingdom of Israel shall be established in thine hand. Swear now therefore unto me by the Lord [Jehovah] that thou wilt not cut off my seed after me,
- 22 (23) and that thou wilt not destroy my name out of my father's house. And David swore unto Saul. And Saul went home [to his house], but [and] David and his men gat them up into¹⁸ the hold.

"I did not wish," after the Sept. *οὐκ ἠβουλήθη*, adding that the Heb. text is most readily explained from the Vulg.: "*et cogitavi ut occiderem te*," whence Heb. *וְאֵלֶיךָ* (so *Bib. Com.*). Both these readings (and *וְאֵלֶיךָ* with Impf.)

Wellhausen rejects, and reads after Sept. *וְאֵלֶיךָ* (as in 1 Sam. viii. 19), which is more probable from the form (the present Heb. might easily come from it), and gives a good sense. We cannot infer anything as to the text from Josephus' omission of this clause.—Ta.]

⁹ [Ver. 11 (12). The mutilation of the Sept. here loses the expression of excitement which is so natural to the occasion.—Ta.]

¹⁰ Ver. 11 (12). Sept. *ἀποκτείνῃς*—"bindest in toils"—"huntest."—Ta.]

¹¹ [Ver. 13 (14). Wellhausen holds this verse to be an interpolation because its last clause is identical with the last clause of the preceding verse; but would not this repetition here be very natural?—Ta.]

¹² [Ver. 14 (15). The rendering "one" for *אֶחָד* is more lively, yet not linguistically necessary; the numeral is sometimes used as Indef. Art., as in 1 Sam. i. 1.—Ta.]

¹³ [Ver. 15 (16). Of the three words here rendered "judge" the second and third are the same in the Heb. *שָׁפֵט*, indicating the act of a governor-judge) and the first different from these (*שָׁפַט*—a judicial officer).—Ta.]

¹⁴ [Ver. 17 (18). The sense of retribution is sometimes, but not always found in this word (*שָׁפַט*).—Ta.]

¹⁵ [Ver. 18 (19). This clause seems awkward. We would expect: "thou hast showed thy willingness to deal well," or simply: "thou hast dealt well," for the "showing" and the "dealing" are identical in content; nor does the Sept. *ἀφάρμογας* help. Perhaps we should render: "Thou hast showed this day that thou dealest well," that is, that such is thy purpose and policy.—Ta.]

¹⁶ [Ver. 19 (20). On this text see Erdmann in the Exposition.—Ta.]

¹⁷ [Ver. 20 (22). Here one MS. and Arab. add *אַחֲרַי*, "after me," an obvious supplement.—Ta.]

¹⁸ [Ver. 22 (23). Heb. *עָלָה*, "upon," but thirty MSS. read *לָהּ*, "to."—Ta.]

EXEGETICAL AND CRITICAL.

Vers. 1-8 [29-7]. *David's abode in Engedi* and his meeting there with Saul in a cave.—Ver. 1 [29]. *Engedi* the present Ain Jidy (Jeddi), "Fountain of the kid" ('Eyyadi, 'Eyyadai, Ptol. 5, 16, 8), about the middle of the west shore of the Dead Sea, about thirteen miles north-east of Maon on the border of the wilderness of Judah, in a mountainous region with limestone-soil, with precipitous rocks and deep gorges which run towards the Dead Sea, and with many caves in the limestone-hills. It belonged to the then

few very fruitful regions of the wilderness of Judah.—[For a good account of Engedi with its magnificent scenery, its frightful and dangerous rock-passes and its many roomy caverns, see *Bib. Com. in loco*. Thomson, in "*The Land and the Book*," speaks of the wild goats still to be found there.—Ta.]—Ver. 2 [1] sq. The obstinacy of Saul's adherence to his bloody plan against David appears in the fact that immediately after his campaign against the Philistines, perhaps even before they were completely overthrown, he again sends out spies against David, and sets out with a large body of warriors (3000) in order to seize him.

He sees in him a rival king, against whom he must march fully equipped, and whom he must destroy by a superior force of disciplined troops. The *ibex-rocks*, so called by the people perhaps, because from their steepness and wildness the *ibexes* or wild-goats could subsist there. See *Rob. II.* 432 [Am. Ed. I. 500]. Mountain-goats still abound there. In the hardly accessible gorges and caves Saul with his men sought David and his followers, rightly supposing that the latter, being few in number, would seek to hide in this region so full of hiding-places. There were and are caves there wherein thousands might hide. —The words: **The sheepcotes on the way** indicate (like the “*ibex-rocks*”) a well-known locality, which from its fruitfulness in this otherwise waste region served for the abode of flocks. [Thomson saw many sheepfolds at the mouths of caves; they were made by piling stones up in a circle and covering them with thorns.—Tr.]. Saul looks out a cave in the vicinity to over his feet, that is, to obey a call of nature, when the Orientals usually cover their feet (the ancient Vss. [except Syr., Keil, Then.], not: “to sleep” (Mich., Ew. [Syr.]). **David and his men abode within or in the back of the cave** [ver. 4 (3)], while Saul was in front not far from the entrance. The description supposes a very large cave, of such as are numerous there. But whether this cave is to be identified (as Van de Velde supposes) with the one near the village *Chareitun* in the Wady of the same name southwest of the Frank Mountain and north-east of Tekoa (it is a limestone arch with many side-passages and wide dark rear-spaces) is uncertain, inasmuch as the latter on account of its proximity to Tekoa would be reckoned to the wilderness of Tekoa rather than to the wilderness of Engedi, and besides is from fourteen to nineteen miles from Engedi, which does not seem to have been the case with the one here described. [De Sauley (*B. Com.*) suggests Bir-el-Mauquouchieh near Wady Hasasa as the place.—Tr.].—Ver. 5 [4]. David’s men advise him to seize this opportunity, given him, as they think, by God, to rid himself of his deadly foe. **See, this is the day of which the Lord said to thee.**—The Lord’s “*saying*” can here be understood only in the general sense of the divine ordering of this favorable opportunity. This day, with its fortunate meeting, seemed to them a hint and direction from God. A reference to a definite divine declaration,* given to David through a prophet (Clericus: “There would come a time when, his enemies all conquered and prostrate, he would peacefully govern Israel”) is not in the words themselves.—Saul had laid aside his *upper garment* [robe] for his present purpose [or, remaining on him, it may have been spread out.—Tr.]. The situation was such that David could, without being observed, cut off a *corner* of the upper garment. David wished to have in hand this sign that Saul had been *defenceless* in his power, and that he could have killed him, in order to use it with Saul at the proper time. **His heart smote him**, not with fright at the bold undertaking (Then., Ew.), for the deed was already

done, but in the *ethical* sense: his conscience smote him. From what follows it is clear that David regarded Saul’s person as sacred; he reproached himself with having secretly cut off a piece of his garment, and thus failed in reverence for his person. Cler.: “David was afraid that Saul would take this, though a clear sign of (David’s) magnanimity, in bad part, and regard it as a violation of his royal majesty.”—Ver. 7 [6]. The decisive and solemn rejection of the advice of the warriors to assail Saul. **Be it far from me from the Lord**, that is, on the Lord’s account; it is a religious ground which restrains him from following the advice of his men. For *God’s sake* he will not do it, because Saul is the anointed of the Lord, a person made sacred by the Lord. And therefore also David could not have received command from the Lord to deal with Saul according to his good pleasure.—Ver. 8 [7]. “*David cut down his men with words*” (עָרַף “to rend, cut to pieces,” then figuratively “cut down with words” *verbis dilaceravit*), Luther “beat back” (*abweisen*), too weak [so Eng. A. V. “stayed.”—Tr.]; Berl. Bib. better: “pulled away” (*abreissen*). David was obliged to hold back his men with reproving words from taking bloody vengeance on Saul. We must suppose that Saul went alone into the cave at a distance from his people, and did not suspect that such a body of men lay immediately behind his back.

Vers. 9–23 [8–22]. *The conversation of David and Saul at a distance.*—Ver. 9 [8]. David uses this God-given opportunity to assure his persecutor of his innocence, and to lodge a sting in his conscience. His words are a declaration (wrung out by suffering) from heart to heart, from conscience to conscience. The address: **My Lord, O king!** indicates the double point of view whence David in what follows declares by *deed* and by *word* his relation and attitude to Saul. He recognizes and honors Saul as *his lord* to whom he feels himself bound to be subject; in calling him *his lord* he declares himself guiltless of insurrection against him. In the *king* he sees the *anointed* of the Lord, the bearer of the holy theocratic office, in which character he was inviolable. In calling him *king* he affirms that he is far from attacking his person and working him harm. To this *address* corresponds David’s behaviour, his gesture of deepest reverence: **he bent his face to the earth and bowed himself.**—Ver. 10 [9]. David refers first to the *calumnies* by which he had been blackened to Saul as his enemy seeking his destruction. Compare the title of Ps. vii., which refers to the present situation; there were calumniating go-betweens, one of whom was the otherwise unknown Benjamite Cush, who stood, therefore, in the same category with the Ziphtes and Doeg. Saul *hearkened* to these slanders and believed them, because his heart was full of mistrust and hate against David.—Ver. 11 [10]. David expressly represents it as a divinely ordered circumstance that Saul was put into his power. He also expressly affirms that the temptation to kill him was presented to him (עָרַף “one said” as in xxiii. 22), but at the same time declares that he spared him; to the “spared” of the Heb. supply “my eye” [so Eng. A. V.—Tr.], as in Gen. xlv. 20; Deut. vii. 16 (so most expositors) or

* [Some cite 1 Sam. xv. 28; xvi. 1, 12, and also xx. 15; xxiii. 17, but it is not probable that David’s men would know these. Of any other promise we have no mention.—Tr.]

"my hand" or "my soul" (Cler.). He further gives the reason which deterred him from laying hand on Saul, his lord: for he is the Lord's anointed.—By the royal anointing, as a divine act, Saul's person was for him sacred, inviolable.—Ver. 12 [11]. And my father; with this address David passes from his relation to Saul as king to the divinely ordered relation which he occupied towards him as father. To this "my father" answers Saul's "my son." David calls Saul father not (as Grotius thinks) because he was his father-in-law, but to indicate the pious* feeling which so fills his heart as he speaks, that he involuntarily breaks out into this address. See ver. 17 [16] and xxvi. 17.—See, yea see.—A lively introduction of the *factual proof of what he had just said* that Saul had been given into his hand so that he could have done to him what he would. The "yea" (Q2) is here intensive, not merely copulative (Ges. § 155, 2 a). The skirt of the upper garment in David's hand is to be at the same time ocular proof that David is innocent of the wicked accusations brought against him by the calumniators. With his innocence, set forth in heaped up words: "in my hand is no evil nor transgression, and I have not sinned against thee," he next contrasts (with the adversative phrase "and thou" and in curt, incisive words) Saul's criminal conduct towards him: Thou workest after my soul, properly "huntest my soul;" Cler.: "A very suitable phrase concerning a man whom his enemy was pursuing like a beast over mountains and forests;" Sept.: "bindest," with allusion to the nets of the hunter, and so, in accordance with this figure, it is added: to take it, Vulg. *ut auferas eam*.—Ver. 13 [12] is similarly to be taken from the point of view that he has no evil design against Saul.—The Lord will judge between me and thee, that is, though the Lord gave thee into my hand, I attempted, and shall attempt nothing against thee, because I leave the decision wholly to the Lord. Here speaks submission to God's will, leaving to him the decision concerning right and wrong, innocence and guilt. And the Lord will avenge me of thee,—the expression of David's confidence that for his guilty conduct towards his (David's) innocence Saul will not go unpunished, that against him will be manifested the weight of the divine punitive justice.—But my hand shall not be against thee, as I have hitherto been, so I will continue to be pure from crime against thee; God's hand will punish thy injustice towards me, my hand shall not touch thee.—Ver. 14 [13]. David grounds this declaration of innocence on the reference to its inner foundation and root by means of an "old proverb:" from the evil comes evil, evil doing springs from an evil heart. Cler. well explains: "David means to say that if he had been guilty of conspiracy against the king, he would not have neglected this favorable opportunity to kill him, since men usually indulge their feelings, and from a mind guilty of conspiracy nothing but corresponding deeds could come forth." Compare the Greek proverb: κακὸν κόρακος κακὸν ᾠόν [“from a bad raven a bad egg,” see Matt. vii. 15-20.—Tr.]—Grotius: "Actions usually

correspond to the quality of the mind." The repetition of the words: "but my hand shall not be against thee," after the proverb is the declaration of innocence: "I am not wicked and criminal, and, therefore, according to the old proverb, I shall undertake and do nothing evil against thee, wreak no vengeance on thee."—Ver. 15 [14] David points out how foolish, superfluous and unroyal is Saul's persecuting campaign against a mean, undangerous man like him. Grot.: "A very pathetic appeal and a proof of David's very great modesty." Comp. Ps. cxxxi. The king of Israel is with special emphasis made to follow the "after whom?" in contrast with the position and significance of the person persecuted by him. With the king of Israel adorned with honor and power David contrasts himself under the figure of a dead dog: 1) as a despised, lowly, qualitatively insignificant man, comp. xvii. 43; 2 Sam. iii. 8, where the figure of a dog represents a man despicable in the eyes of one who is, or is supposed to be of high standing; 2) as a harmless, or in no wise dangerous man, comp. the figure of the dead dog, 2 Sam. ix. 8; xvi. 9.—The comparison with the flea adds the idea of the quantitatively petty, mean, comp. xxvi. 20. "Wherefore," would David say, "O thou mighty king of Israel, dost thou summon thy army against so little and insignificant a man?" Berl. Bib.: "against a single flea, which is not easily caught, and easily escapes, and if it is caught, is poor game for a royal hunter." No more than a dead dog can harm, and a flea endanger thee, am I, apart from the fact that I have no wish thereto, in position to work thee destruction.—Ver. 16 [15]. Therefore—because Saul persecutes him unjustly as an innocent man, and foolishly as an undangerous man, because he, David, is unjustly slandered and persecuted as a malicious enemy of Saul—he appeals to the Judge who alone is just and gives success to a righteous cause. Two things David here says: 1) he repeats his appeal to the judicial decision of the Lord (ver. 13 [12]), and 2) declares his firm conviction that the Lord will by such decision help him to his rights against Saul: He will conduct my cause, that is, the just God, before whom I am not only consciously, but really innocent, will be my advocate, undertake my cause; and do me justice from thy hand, I shall be delivered out of thy hand, freed from the sufferings which thou preparest me. A zeugmatic construction.—[Rather a pregnant construction: "will judge me (and thus deliver me) from thy hand."—Tr.]*

Ver. 17 [16]. Saul's answer to these words of David shows that they deeply and powerfully

* [Phillipson: "This address of David has so much natural eloquence, so much glow, and such a tone of conviction, that no one who has any sense for the simple beauties of the Bible can read it without being moved. The whole situation, too, is noble: David, standing on the rocky height in the desert, holding on high the trophy of his magnanimity, looking at and addressing the melancholy Saul, whom he loved as a father, honored as king, revered as the Lord's Anointed, who yet without ground hated him and persecuted him with relentless and deadly zeal—using the opportunity with rapid words, which expressed his deepest feelings, to touch the heart of his enemy—he himself full of humility, oppressed by indescribable suffering and weighed down by the feeling of powerlessness, yet inspired by the consciousness of a noble deed."—Tr.]

* [That is the reverence, the pietas of the Romans.—Tr.]

impressed his mind and sharply pricked his conscience. The address: **Is that thy voice, my son David?** indicates by its soft, mild tone that David's words, issuing from a deeply-moved heart, and in the "my father" and "thou king of Israel, my lord," expressing profound piety and reverence, had struck a chord in Saul's inner life on the side of *feeling and disposition*, which he could not help letting sound forth in this address counter to the fierceness and hate that otherwise possessed him. The sign of this sudden awakening of nobler feeling is *Saul's weeping aloud*. There is no hypocrisy or pretence here. Saul, tossed powerless hither and thither by fierce passions without self-control and without harmony of soul-life, is here laid hold of in a hidden corner of his heart, where he was still accessible to the power of truth, and involuntarily yields to this nobler arousing of his soul, though it is not destined to be permanent.—Ver. 18 [17]. On this *psychologically* so significant address follows the *ethically* so important confession: **Thou art more righteous than I, for thou hast done me good, and I have done thee evil.**—This proves that his conscience was touched by David's word, which had so sharply contrasted innocence and baseless persecution, righteousness and unrighteousness. Saul must do honor to the truth; the overwhelming force of David's words, founded in truth, forces this confession from him; though a thorough and permanent change for the better is not thereby effected in his heart. Grotius: "The confession is unwillingly extorted, the mind being nothing bettered." But we see from this of how high a degree of good Saul was capable, if he had been willing to deny himself. The *mode* in which David's word so struck his conscience that he was compelled involuntarily to acknowledge his *innocence* and the *justice* of his cause is indicated by his own words; it was his perception of the glaring contrast between his evil, destructive operations against David, and the wholly opposite conduct of the latter, who did only good to the hostile king: *The requital of evil with good*. Saul thinks of all the good that David had done him by his faithful service. By right moral conduct, absolutely accordant with God's holy will, and simple avowal springing from truth and from the heart, a deep impression for the better may under certain circumstances be made on the corruptest and most hardened nature.—Ver. 19 [18]. In proof of this affirmation Saul adduces David's *present behaviour*, which is distinguished from the preceding: "thou hast done me good."—**And thou hast to-day showed, hast given a proof of what good thou hast done to me, namely therein, that the Lord had delivered me into thy hand;*** Saul also here recognizes the fact that it was *God's hand* that had to-day delivered him into David's hand, in contrast with his previous declarations that God had given David into his hand, *xxiii. 7.*—But thou didst not kill me, thou didst not use the opportunity given thee by God's providence, because thou wishest not to avenge thyself on me, and thinkest only good towards me. All this is a splendid justification

of David and confirmation of the assertions that he made to Saul.—Ver. 20 [19]. Thenius, from the Sept., Syr. and Arab., undertakes to restore the supposed original text of this verse as follows: 1) after "his enemy," we are to hold, stood originally "in straits" (לְצָרָה). Thenius thinks this reading "necessary," since one might find his enemy without having opportunity to hurt him; but this opportunity is especially afforded when he finds him in *angustia*, "in straits." But this is a hair-splitting and far-fetched argument, since the connection does not leave it doubtful what is meant by *finding* the enemy. "*Find*" here as in *xxiii. 17*; *Ps. xxi. 9* [8]; *Isa. x. 10*, means so to come upon as to affect with suffering or punishment,—"get into one's power." 2) After טֹרָה [Eng. A. V. after "well away."—Tr.] Then. supposes "the Lord will reward him good" to have fallen away, and 3) instead of the last words of the verse, to have originally stood: "the Lord reward thee good for what thou hast to-day done to me." But the authority of the versions is the less decisive here, because their purpose is obvious, to avoid a harshness and produce conformity. They included the whole sentence in the protasis: "if one find his enemy and send him away," and there was no apodosis. To supply this apodosis and correspondingly to express the good which Saul afterwards wishes David, they added: "the Lord will reward him good."—The words, as they stand in the text, give even according to Thenius a "tolerable sense;" yea more, they give a satisfactory sense if we translate: **If one find his enemy, will he let him go on a good way** (a peaceful, unimperilled way)? that is, it is usual, when one has his enemy in his power, not to let him go in peace untouched. In the lively feeling with which Saul speaks, the omission of the intermediate thought, the expression of which might be expected, namely, "so hast thou not acted towards me," is quite natural. The negative answer to this question is omitted (an omission psychologically easily understood), and immediately follows the *wish*: **The Lord reward thee good for what thou hast this day done to me.** (So Maur., De Wette, Buns., Keil.) That Saul at this moment truly and honestly meant these words, is beyond doubt; it is the witness not only of a *bright*, but also of a *good* moment in his inner life, though indeed no deep and permanent improvement followed. Under the influence of David's presence and words the evil spirit had for a moment yielded to the good.—Ver. 21 [20] sq. Following the *better* impulse of his heart Saul sees clearly that the theocratic kingship will pass from him and his house to David, and only through him as its future bearer be permanently established. How did Saul come to this *knowledge* which he here expresses, and which Jonathan had already affirmed that his father had (*xxiii. 17*)? Not through direct divine revelation, but by the observation that all his undertakings against David were unsuccessful, and that David in respect to his persecutions was under special divine protection, coupled with the recollection of what Samuel had once said to him in the name of God respecting his rejection for disobedience. The declaration of his conscience: "Thou art re-

* [On this verse and its translation see "Text. and Gram."—Tr.]

jected by God" was confirmed by the manifest signs of divine guidance and protection in David's life, and by the imposing moral power of David's conduct. Cler.: "From this great magnanimity of David he concluded that a man who was much superior in soul to kings could not but reign." Two things he says: 1) "*Thou wilt become king*," and 2) "*in thy hand the kingdom will be permanently established*," not "*will be raised up, grow, increase*" (Gramb.). So far has the dark cloud of envy and hate passed away from Saul's soul, that he not only recognizes and affirms David's future kingship, but to him as future king prefers a request in the form of an *adjuration*, that he would show royal kindness and mercy to his house and name. David gave him the promise in an oath that he would not after his death exterminate his posterity, as was often the case in changes of dynasty in the East, and, as Keil well points out, repeatedly occurred also in the kingdom of the Ten Tribes. 1 Kings xv. 23 sq.; xvi. 11 sq.; 2 Kings x. Similar request by Jonathan xx. 15. [Bib.-Com.: "The deep genealogical feeling of the Israelites breaks out here as so often elsewhere." Saul's declaration as to David's future kingship is not divine prophecy, but human foresight.—Tr.]—Ver. 23 [22]. The description of the interview, so significant for both parties to it, concludes with the statement that Saul went to his residence, while David with his men went up into the strong and secure mountain-heights. The latter did not return home, because he could not expect that Saul would retain this disposition and essentially change his bearing towards him.—Cler.: "He knew Saul's changeable and perfidious nature, and was afraid of his snares." [Nor, apparently, did Saul invite or expect him to go home. His presence at court would have been embarrassing; his training in the fields is to continue yet some time.—Tr.]

HISTORICAL AND THEOLOGICAL.

1. This incident of David's life in ch. xxiv. (not xxvi.) forms the basis of Ps. vii. (of which he is the author), which is rich in references to this event and whose title: "Shiggaion of David which he sang to the Lord concerning the words of Cush the Benjaminite," giving the slanderous accusations of this man as the occasion of the Psalm, presents a situation identical with that of ver. 10 [9] of ch. xxiv. There were men who, by all sorts of slanders, blackened David with Saul, and inflamed his hate against him. Among these, according to the title, was the Benjaminite Cush. The Benjaminites, on account of the tribal relationship, were pronounced adherents of Saul, and he had bound them to him by all sorts of favors (comp. xxii. 7). *Cush* is not a symbolical name for a man of black wickedness, namely here for *Saul* (to whose father's name Kish, Hengstenberg and Kimchi see an allusion), but the proper name of a Benjaminite man, one of those slanderers and go-betweens, whose mention in the title of this Psalm (the situation in which accords throughout with that in ch. xxiv.) is a supplement to the allusion in ver. 10. How the content of the Psalm is based on David's assertion of innocence and confident appeal to God which is given here in ch. xxiv. is clear from the train of thought:

After the singer's introductory cry for help, vers. 2, 3 [1, 2] follows the *affirmation of freedom from revenge and of innocence* as to the accusations made against him (pointing to xxiv. 5-8, 18, 19 [4-7, 17, 18]), vers. 4-6 [3-5]. On this is based (see xxiv. 13-16 [12-15]) the *appeal to the Lord for execution of His judgment*, to which he submits in firm confidence and good conscience, vers. 7-10 [6-9]. To this is added (see xxiv. 16 [15]) *avowal of trust* in the help of the righteous God, and in the self-prepared destruction of the unrighteous, vers. 11-17 [10-16]. In conclusion the vow of *thanksgiving* [ver. 17].—What Delitzsch excellently says of the character of the Psalm: "It is the most solemn pathos of lofty self-consciousness, that here speaks,—anxious unrest, defiant self-trust, triumphant upsoaring, confident trust, prophetic certainty, all these tones find expression in the irregular strophe-sequence of this Davidic dihyramb," all this is found substantially in David's words to Saul.—Hengstenberg's statement of the *didactic content* of the Psalm: "There is a twofold didactic element in the Psalm: 1) it is a necessary condition of divine help that one lift up pure hands to God, and 2) this condition being fulfilled, the divine righteousness vouches for the absolute certainty of the deliverance," answers precisely in both points to the two fundamental thoughts of David's address (ch. xxiv.) to Saul: 1) I am innocent, and therefore sure of divine help, and 2) God's justice will bring my innocence to light, and punish my unrighteous persecutors.

2. As *fundamental traits* in the religious-moral character of David appear in this section the following: *magnanimous forbearance* towards his enemy providentially given into his hand, decided *repulse of the temptation to revenge* on him, *tenderness of conscience* whereby his heart smote him for appropriating a piece of Saul's garment, frank and bold *affirmation of his innocence* against slanders and persecutions, *reverent piety* towards the sacred person of the Lord's chosen and the *de facto* theocratic king, the *confidence of a good conscience*, and the *patient waiting* of a mind resigned to God's dispensations in respect to the severe sufferings appointed him, and the expected decision of the divine justice, *love of enemies* which not only puts far away revenge, but repays evil with good, firm *confidence in God's justice* (having its root in humility), with which in the consciousness of innocence he appeals to the highest tribunal, clear *knowledge of the ways of the divine justice*, whose aim is the *maintenance of the divinely-appointed holy order of his kingdom* (namely, that the unrighteously introduced evil be punished), and *hope in the saving help of God* founded on faith in God's justice. "That David was magnanimous towards enemies, that, when his foe was through chance in his hands, instead of satiating his vengeance, he sent him reverently away, is wholly in keeping with his nature, and in the song Ps. vii. 5 [4] is referred to by him briefly and incidentally, but clearly enough; that to Saul himself, even when there would have been the most favorable opportunity to inflict grievous injury on him, he could do no bodily harm, follows immediately from the idea itself of the 'Anointed of God' which filled his soul" (Ew., III., 130).

3. The old proverb: "*From the evil comes evil*" (ver. 14 [13]) expresses the truth that the moral

character of the man necessarily determines his conduct; the ethical *actus* is always the expression of the ethical *habitus*; the precise nature of the *inner* life, whether in good or in evil, the ethical character of the personality shows itself in the man's *outward* doing. It is the same truth which is expressed in the New Test. declaration: "As the tree so the fruit" (Matt. vii. 17).

4. The simple self-presentation and self-witness of moral purity and truth (as here in David in word and deed) has a great missionary power, and often makes a mighty impression on spiritually darkened and morally perverted natures (as Saul's here) in such wise that the divine in them is freed from the binding power of the evil, and the religious-moral element of the conscience, which is concealed deep under religious-moral corruption, breaks freely forth, at least in some bright and good moments, in order to point to the way of salvation and show the possibility of deliverance, provided the man is *willing* to be saved and renewed.

HOMILETICAL AND PRACTICAL.

Ver. 3 [2]. S. SCHMID: How much it were to be wished that the pious would apply as much diligence to the practice of good as the ungodly do to the practice of evil (Rom. vi. 19).—Ver. 5 [4]. WUBERT. BIB.: It happens quite often that men seek to mislead us by an apparent application of the Word of God; let us therefore prove all things and hold fast that which is good (Matt. iv. 6). [HALL: Those temptations are most powerful which fetch their force from the pretence of a religious obedience.—TR.]—Vers. 6, 7 [5, 6]. CRAMER: It is a praiseworthy virtue to be able to conquer one's self, and he that ruleth his spirit is better than he that taketh a city (Prov. xvi. 32).—SCHLIER: David really gained a greater victory at this moment than formerly in the fight against Goliath.—Let us be master over ourselves, let us fight against our anger and overcome the enemy in our own heart. It is a wonderful, every way instructive and shame-inspiring sight, the fugitive David protecting his deadly foe against the hand of his friends. [CHRYSOSTOM remarks that David had reason to fear lest his men should rebel and do violence to him if he spared their common enemy; also that they were very cunning in not suggesting revenge—to which they knew David would not incline—but the pious recognition of God's hand.—TAYLOR: No doubt it might be said that God had rejected Saul, and had caused David to be anointed in his room; but that had not given to David the right to deal summarily with Saul; it had only indicated that when, in the course of Providence, Saul should be removed, David would be set upon his throne. For this, therefore, David would wait. He would not take Providence into his own hands. He would bide God's time, and it should not be said for him that he had come into the kingdom by the assassination of his predecessor. Even his cutting off a portion of Saul's robe caused him some misgivings of heart, the rather as perhaps after he had done it, his men, emboldened by his example, might have felt themselves at liberty to go farther, and lay hands on the king himself. If any such disposition was manifested by them, it

was immediately repressed by their leader.—TR.] —HALL: Tender consciences are moved to regret at those actions, which strong hearts pass over with a careless ease.—Ver. 8 [7]. SCHMID: What one cannot himself do with a good conscience, he must also not permit those to do whom he has to command. [This holds good only within certain limits.—TR.]—STARKE: We must not yield even to our dearest and best friends when they desire from us something wrong.—Ver. 9 [8]. SCHLIER: How instructive is this union of reverence with genuine manly spirit! It is a servant of the Lord who speaks—a servant of the Lord filled with fear of God.—Modesty and respect are becoming to a Christian in all cases. But that does not exclude us from also telling the truth, with all modesty, to be sure, but yet with all candor.—Ver. 10 [9]. OSIANDER: One must not lay his hand on even an ungodly ruler.—Ver. 12 [11]. S. SCHMID: That is the highest love towards God and one's neighbor, when any one restrains himself from revenge in such a manner that he returns his enemy good for the highest wrong (Rom. xii. 21).—BERL. BIB.: As men are, so are their actions. As the tree, so is the fruit. What the heart is full of, the mouth runs over with and the hands work at and accomplish. Ver. 16 [15]. OSIANDER: God is advocate, judge, avenger and protector for those who suffer for righteousness' sake.—Ver. 17 [16]. STARKE: A good word finds a good reception often even with the most corrupt men.—Ver. 18 [17]. BERLEBURG. BIBLE: See how David's patience works upon Saul, and how one may heap coals of fire upon the heads of his enemies (Prov. xxv. 22). Try this means on thy unfriendly and perverse neighbor or relative (Rom. xii. 20).—Ver. 20 [19]. CRAMER: A mighty thing is the truth. Therefore, if thy brother sins against thee, go and rebuke him between thee and him alone (Matt. xviii. 15).—S. SCHMID: The ungodly, too, must at last confess that it is right for God to requite the righteous according to their righteousness.—Ver. 21–23 [20–22]. CRAMER: To be able to constrain and win an enemy with good words, gentleness and modesty, is the noblest victory (Prov. xv. 1).—OSIANDER: Enemies are often overcome much sooner by good deeds than by force.—S. SCHMID: What God has according to His wise counsel designed for His pious and upright servants, must become theirs, although the ungodly with all their powers set themselves against it and begrudge it to them; yes, at last the ungodly must themselves confess that their efforts against it are in vain.—SCHLIER: How often we think, too, as soon as good thoughts and feelings stir in us, that already it is all done; how often we think with a couple of good purposes and resolutions to get to the end! O believe it though: before all things there must be a change towards the living God, before all things must we bow before God, before all things confess our sins to Him; the first thing and the most necessary of all is repentance! That is the only way there can be a real and thorough change. (See above "Hist. and Theolog.")

[Ver. 4. *Providential purpose, apparent and real.* 1) What was here the apparent purpose of God? To give an injured man opportunity for delivering and avenging himself. He was strongly tempted: a) It was indeed a "special providence"

of an extraordinary and very striking kind (comp. v. 10). *b*) He had been cruelly wronged, by friend (xxiii. 12) and foe, and there seemed no other hope of deliverance from this perpetual persecution. *c*) His followers insisted on his embracing the tempting opportunity, and might rebel if he refused. 2) How did he know that such could not be the purpose of Providence? Because it would involve his doing what was *wrong in itself* (vers. 5, 6, 10). An enlightened and tender conscience must check our interpretations of Providence. 3) What was the real Providential purpose? As usual, it was manifold: we can see the following points: *a*) To make him more conscientious by obeying conscience under sore temptation (vers. 5, 6). *b*) To present a noble example to his rude followers and the people at large (vers. 6, 10). *c*) To furnish a most convincing proof that he was wrongly accused (vers. 9-11). *d*) To give him ground for a confident appeal to Providence in future (ver. 12 sq.; comp. xxvi. 23-4). *e*) To heighten his reputation for loyalty and magnanimity, and smooth the way to his finally becoming king (comp. ver. 20).

[Vers. 1-15. *David's magnanimity.* (Group homiletically the materials indicated in "Hist. and Theol.," No. 2.)

[Ver. 13. *A Bible proverb before Solomon:* 1) Habitual bad conduct proves bad character. 2) Habitual good conduct, notwithstanding tempting

occasions for wickedness, proves that the character is not bad. 3) It is well when one can appeal to his actions as supporting his words and proving the purity of his motives.

[Vers. 9-15. *A good man defending himself against suspicion and slander:* 1) He remonstrates against listening to slanderous accusers (ver. 9). 2) He sets forth his actions as showing that the charges are false (vers. 10, 11, 13). 3) He declares the persecution of him to be utterly unbecoming in a person of high position (ver. 14). 4) He solemnly appeals to God: *a*) to plead his cause, *b*) to deliver him, *c*) to punish his persecutor, which he will not himself do (vers. 12, 15; comp. Psa. vii.).

Vers. 16-22. *Temporary amendment in a fallen man:* 1) Its occasion—an exhibition of magnanimous kindness touches his better feelings. 2) Its signs. *a*) Bitter weeping. *b*) Frank confession (ver. 17). *c*) Prayer that a man he has been wronging may be blessed of God (ver. 19). *d*) Acknowledgment that this man is not only better than himself, but has a righteous cause (ver. 20). *e*) Abandonment of his attempts to wrong the other. 3) Why the amendment proves only temporary: *a*) It is only matter of feeling, not of principle (ver. 16). *b*) He is thinking more of his own interests than of justice to another (ver. 21). *c*) He does not really return to God, but only softens towards a man. *d*) Sooner or later comes a fresh temptation (xxvi. 1 sq.).—TR.]

VII. Samuel's death. David's march into the wilderness of Paran. The history of the foolish Nabal and the wise Abigail.

CHAPTER XXV. 1-44.

- 1 AND Samuel died; and all the Israelites [Israel] were gathered together, and lamented him and buried him in his house at Ramah. And David arose and went down¹ to the wilderness of Paran.²
- 2 And there was a man in Maon, whose possessions were in Carmel. And the man was very great, and he had three thousand sheep, and a thousand goats; and he
- 3 was shearing³ his sheep in Carmel. Now [And] the name of the man was Nabal, and the name of his wife Abigail; and she was a woman [the woman was] of good

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 1. Some MSS. have simply "went," *וָיָסַד* instead of *וָיָסַד*.—TR.]

² [Ver. 1. This reading is well defended by Erdmann against the Sept. "Maon" which is preferred by Wellh. and Bib. Comm.—TR.]

³ [Ver. 2. Eng. A. V. here follows the Vulg., *factum est ut tonderetur grex eius*. But the exacter rendering seems to be: "and he was, when he was shearing his sheep, in Carmel" (so Cahen, Philippon, and apparently Sept.). On the other hand the Syr. takes *וָיָסַד* in the sense: "and it came to pass," the rest of the clause being the Relative protasis, vers. 3, 4 parenthesis, and ver. 5 the apodosis: "and it came to pass, when he was shearing, etc., (and the name . . . his sheep), that David sent, etc." This construction is adopted by Then., Erdmann, and in part (ver. 3) by Cahen. To this Wellh. properly objects that ver. 2 is closely connected with ver. 3, and ver. 4 with ver. 5, and that the proposed construction would require the suffix *ו* to *וָיָסַד*. The Heb. text (simple Inf.) is confirmed by Sept. and Chald. and perhaps by Syr. (Partep. without following Pron.), and it is to be noticed that the Greek has *ἐν τῷ τόπῳ* (as in ver. 20) and not *ἐν τῷ τόπῳ*, which is the usual rendering of the pleonastic or anticipatory *וָיָסַד* (as in vers. 37, 38). Statements, more naturally conceived by us as parenthetical, are frequently put in Heb. in the form of continuous narration.—TR.]

- understanding and of a beautiful countenance; but the man was churlish and evil
 4 in his doings; and he was of the house of Caleb.⁴ And David heard in the wilder-
 5 ness that Nabal did shear his sheep. And David sent out [*om.* out] ten young men,
 and David said unto the young men, Get you up to Carmel and go to Nabal and
 6 greet⁵ him in my name. And thus shall ye say to him that liveth⁶ in prosperity
 [*om.* that liveth in prosperity], Peace be both [*om.* both⁷] to thee, and peace be to
 7 thy house, and peace be unto all that thou hast. And now I have heard that thou
 hast shearers.⁸ Now thy shepherds which [*om.* which] were with us; we hurt⁹ them
 not, neither was there aught missing unto them all the while they were in Carmel.
 8 Ask thy young men and they will show [tell] thee. Wherefore let the young men
 find favor in thine eyes, for we come in a good day; give, I pray thee, whatsoever
 9 [what] cometh to thine hand unto thy servants¹⁰ and to thy son David. And when
 [*om.* when] David's young men¹¹ came they [and] spake to Nabal according to all
 10 those words in the name of David, and ceased.¹² And Nabal answered David's ser-
 vants and said, Who is David? and who is the son of Jesse? there be [are] many
 11 servants¹³ nowadays that break away every man from his master. Shall I then
 take my bread and my water and my flesh [meat] that I have killed for my shear-
 12 ers, and give it unto men whom I know not whence they be? So [And] David's
 young men turned [*ins.* to] their way, and went again [returned] and came and told
 13 him [*ins.* according to¹⁴] all those sayings. And David said unto his men, Gird ye
 on every man his sword. And they girded on every man his sword, and David
 also girded on his sword. And there went up after David about four hundred men,
 and two hundred abode by the stuff.
 14 But [And] one of the young men told Abigail, Nabal's wife, saying, Behold, Da-
 vid sent messengers out of [from] the wilderness to salute our master; and he railed¹⁵
 15 on them. But [And] the men were very good unto us, and we were not hurt, nei-
 ther missed we anything, as long as we were conversant with them, when we were
 16 in the fields [field]. They were a wall unto us both by night and day all the while
 17 we were with them keeping sheep. Now therefore [And now] know and consider
 what thou wilt do, for evil is determined against our master and against all his
 household, for he is such a son of Belial [bad man] that a man [one] cannot speak
 to him.¹⁶
 18 Then [And] Abigail made haste, and took two hundred loaves and two bottles
 [skins] of wine and five sheep ready dressed and five measures [seahs] of parched

⁴ [Ver. 3. So the Qeri. The Kethib or text is discussed by Erdmann in Expos.—Ta.]

⁵ [Ver. 5. Literally: "ask him as to peace." On the pointing of דַּבֵּר לְפָנָיו see Ges. Gr., § 44, 2 Rem. 2.—Ta.]

⁶ [Ver. 6. יָשָׁב. In the impossibility of determining the form and sense of this word it seems better to omit the certainly wrong rendering of Eng. A. V. (though it is adopted by Philppson), especially as the word, whatever its meaning, cannot affect the general sense of the clause. See Erdm. in Expos.—Ta.]

⁷ [Ver. 6. This "both" is intended as translation of וְשָׁלוֹם, but this letter must be stricken out, or, possibly, attached to preceding word (*Bib. Com.*)—Ta.]

⁸ [Ver. 7. So the Heb. and the VSS., except Sept. which reads: "that thy shepherds are now shearing for thee," connecting the following וְרָעָה with the Partep., which the connection does not allow. Yet the Heb. phrase sounds curt and strange. We should expect "thou art shearing," or, "they are shearing for thee."—Ta.]

⁹ [Ver. 7. The Seghol of the וְרָעָה is a neighboring form to Chireq, both being degradations (the latter more advanced) of the original Pattach.—Ta.]

¹⁰ [Ver. 8. Sing. in some MSS. and Edd., "thy servant, namely, thy son, David," perhaps from failure to see the application to David's young men. Sept. omits the word.—Ta.]

¹¹ [Ver. 9. Some MSS. read עֲבָדָיו "servants," indicating a certain vacillation in the use of these synonyms.—Ta.]

¹² [Ver. 9. Erdmann: "sat down." Chald., Vulg., Philppson, Cahen, Wellhausen as Eng. A. V., Bib. Comm.: "rested." Syr. eludes the difficulty (as it often does) by omitting the word. For various text-words which Sept. (*ἀνεστῆκε*) may have had before it see Schleusner s. v. If we retain the Heb., the rendering of Eng. A. V. is as good as any other; for the impression made on us is that Nabal's answer followed immediately on the delivery of the message (so that there was no occasion to rest), and, if a considerable time (as a night) had intervened between message and answer, it would probably have been mentioned. Yet the passage is not satisfactory; we do not expect to be informed here that David's messengers ceased when they had said their say, or sat down to rest; we should rather look for some intimation of churlish bearing on Nabal's part, which, however, cannot well be found (even by changing our word) in the present form of the Heb. text.—Ta.]

¹³ [Ver. 10. Wellh. inserts the Art. before וְ, yet Heb. (perhaps the conversational language particularly) allowed latitude in this respect.—Ta.]

¹⁴ [Ver. 12. So Heb., Chald., Sept. and Erdmann (*gleich*); the וְ is omitted by Syr., Arab. and Vulg. which last Eng. A. V. probably follows.—Ta.]

¹⁵ [Ver. 14. Or, "flew on them." See the Exposition. Chald. and Syr. "was disgusted with them" (from וַיִּפְּחַק)—Ta.]

¹⁶ [Ver. 17. The rendering of the Syr. is strange: "he was with the shepherds." Is this a copyist's erroneous repetition of the end of the preceding verse?

- corn and an hundred clusters of raisins and two hundred cakes of figs and laid them
 19 on [ins. the] asses, And she [om. she] said unto her servants [young men], Go on
 before me; behold, I come after you. But [And] she told not her husband Nabal.
 20 And it was so, as she rode [And she was riding] on the ass that she came down by
 [and descending into] the covert of the hill [mountain], and behold, David and his
 21 men came down [were coming down] against her, and she met them. Now [And]
 David had said, Surely in vain have I kept all that this fellow hath in the wilder-
 ness, so that nothing was missed¹⁷ of all that pertained unto him, and he hath re-
 22 quited me evil for good. So and more also do God unto the enemies of [om. the
 enemies of¹⁸] David if I leave of all that pertain to him by the morning light¹⁹ any
 that pisseth against the wall [any male].
 23 And when Abigail saw David, she hasted, and lighted off the ass, and fell before
 24 David on her face, and bowed herself to the ground,²⁰ And fell at his feet,²¹ and
 said, Upon me, my lord, upon me let this iniquity be [On me, even me, my lord, be
 the sin], and let thine handmaid, I pray thee, speak in thine audience, and hear the
 25 words of thine handmaid. Let not my lord, I pray thee [om. thee], regard this
 man of Belial [this bad man], even [om. even] Nabal. For, as his name is, so is he;
 Nabal is his name and folly²² is with him. But I, thine handmaid, saw not the
 26 young men of my lord whom thou didst send. Now, therefore [And now], my lord,
 as the Lord [Jehovah] liveth and as thy soul liveth, seeing [om. seeing] the Lord
 [Jehovah] hath withholden thee from coming to shed blood [into blood-guiltiness]
 and from²³ avenging [saving] thyself with thine own hand. [ins. And] now, let
 27 thine enemies and they that seek evil to my lord be as Nabal. And now, this bless-
 ing which thine handmaid hath brought²⁴ unto my lord, let it even [om. even] be
 28 given unto the young men that follow my lord. I pray thee, forgive [Forgive, I
 pray thee] the trespass of thine handmaid; for the Lord [Jehovah] will certainly
 make my lord a sure house, because my lord fighteth the battles of the Lord [Je-
 29 hovah], and evil hath not been [shall not be] found in thee all thy days. Yet
 [And] a man is risen²⁵ to pursue thee, and to seek thy soul [life]; but [and] the
 soul [life] of my lord shall be bound in the bundle of life with the Lord [Jehovah]
 thy God, and the souls [life] of thine enemies, them [it] shall he sling out as out of
 30 the middle [sling out in the pan²⁶] of a [the] sling. And it shall come to pass,
 when the Lord [Jehovah] shall have done [shall do] to my lord according to all the
 good that he hath spoken concerning thee, and shall have appointed [shall appoint]
 31 thee ruler over Israel, That this shall be no grief²⁷ unto thee nor offence of heart
 unto my lord, either [om. either²⁸] that thou hast shed blood causeless [causelessly]

¹⁷ [Ver. 21. Sept. ("we prescribed not") and Theodotion ("we demanded not") take this wrongly as 1 plu. Impf. (in the Coislin. it is Sing.), where Symmachus has διαφώνησαν in the sense of "perished" (see Schleusner), Vulg. perit.—Ta.]

¹⁸ [Ver. 22. The sense of the common formula requires the omission of this phrase, for the insertion of which there is no good reason here. It is not improbable, as Wellhausen suggests, that it was added by a copyist who saw that in fact David had not carried out his scheme of destruction, and would thus avert the imprecation from his head to that of his enemies. But such an imprecation is always to be considered as resting on two conditions: 1) if it be wrong, it must be withdrawn, and 2) if its occasion be removed, it is null and void.—Ta.]

¹⁹ [Ver. 22. The word "light" (אור) is omitted in Sept., Syr., Vulg., and in many MSS. and Edd.; it was perhaps introduced by a copyist from ver. 34.—Ta.]

²⁰ [Ver. 23. We should here expect אָרָצָה as one MS. has it.—Ta.]

²¹ [Ver. 24. In this description of Abigail's demeanor (vers. 23, 24) the על "on" before אָרָצָה and the two prostrations are somewhat difficult. The difficulty is removed by the Sept. which omits the second "fell" (ver. 24). But here we should probably maintain the harder reading, and it is likely that Abigail's anxiety and trepidation made her movement somewhat elaborate and complicated.—Ta.]

²² [Ver. 25. Aquila: ἀφρόνους (see Ges., Thes. on אָרָצָה), on which says Schol. (in Schleusner): 'Ακύλας ἡμῶν νεκρὸν ἀφρόνους μετ' αὐτοῦ τοῦ γὰρ λογισμοῦ ὑποβλήντος τε καὶ σβεννυμένου, τὸ τῆς ἀφροσύνης γίνεται πάθος.—Ta.]

²³ [Ver. 26. We here expect the ו to be repeated before the Inf.—Ta.]

²⁴ [Ver. 27. The fem. form (see ver. 35) is found in some MSS. and Edd., and in some is given as Qeri.—Ta.]

²⁵ [Ver. 29. Erdmann: "should a man arise." Sept. has the Fut. The rendering of Eng. A. V. seems to suit the connection better.—Erdmann: "the bundle of the living," which is the same in general meaning with Eng. A. V.—Ta.]

²⁶ [Ver. 29. So the Heb., Sept. and Syr. The general meaning is clear, but the VSS. vary in the rendering. Chald.: "As those who sling stones in a sling." Vulg.: *inimicorum tuorum anima rotabitur quasi in impetu et circulo funde*. The Heb. is difficult, but perhaps for that reason better retained.—Ta.]

²⁷ [Ver. 31. Commonly now rendered "stumbling-block."—Wellh. would regard אָרָצָה as clerical repetition of אָרָצָה and אָרָצָה as courtly correction of the latter, and would omit these two words. This would give the simple rendering: "This will not be to thee an offence and a stumbling-block" (Sept. σκάδαλον), and get rid of the apparently cumbrous "to my lord." Yet here again simplifying corrections are suspicious.—Ta.]

or [and] that my lord hath avenged himself [hath saved himself with his own hand]. But [And] when the Lord [Jehovah] shall have dealt [shall deal] well with my lord, then remember thine handmaid.³²

32 And David said to Abigail, Blessed be the Lord [Jehovah] God of Israel, which
33 [who] sent thee this day to meet me; And blessed be thy advice [understanding³³], and blessed be thou, which [who] hast kept me this day from coming to shed blood
34 [into blood-guiltiness] and from avenging [saving] myself with my own hand. For [And] in very deed, as the Lord [Jehovah], God of Israel liveth, which [who] hath kept me back from hurting thee, except thou hadst hastened and come to meet me, surely [*om.* surely] there had not been left unto Nabal by the morning-light any that pisseth against the wall [any male]. So [And] David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

36 And Abigail came to Nabal. And behold, he held a feast in his house like the feast of a king; and Nabal's heart was merry within him, for [and] he was very
37 drunken, wherefore she told him nothing, less or more, until the morning light. But [And] it came to pass in the morning, when the wine was gone out of Nabal, and [that] his wife had [*om.* had] told him³⁷ these things, that [and] his heart died
38 within him and he became as a stone. And it came to pass about ten days³⁸ after, that the Lord [Jehovah] smote Nabal that [and] he died. And when [*om.* when] David heard that Nabal was dead [*ins.* and] he said, Blessed be the Lord [Jehovah] that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil, for [and] the Lord [Jehovah] hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail
40 to take her to him to wife. And when [*om.* when] the servants of David were come [came] to Abigail to Carmel they [and] spake unto her saying, David sent us unto
41 thee to take thee to him to wife. And she arose and bowed herself on her face to the earth, and said, Behold, let thy handmaid be [thy handmaid is] a servant to
42 wash the feet of the servants of my lord. And Abigail hastened and arose and rode upon an [the] ass with five damsels of hers that⁴² went after her, and she went after the messengers of David and became his wife.

43 David also [And David] took Ahinoam of Jezreel; and they were also both of
44 them his wives. But Saul had given [And Saul gave] Michal his daughter, David's wife to Phalti the son of Laish, which [who] was of Gallim.

³² [Ver. 31. The "either" is translation of $\text{וְ$, which is better stricken out.—The construction seems to require us to supply "his hand" (יָדוֹ) as in vers. 26, 33.—Ta.]

³³ [Ver. 31. The Sept. adds flatly and indelicately "to do good to her."—Ta.]

³⁷ [Ver. 33. Thy "good sense, discretion."—Ta.]

³⁸ [Ver. 37. The Arab. VS. and some MSS. insert "all" (כָּל).—Ta.]

⁴² [Ver. 38. Wellh. rejects the Art. as the time is not defined, but the Heb. allows in such cases definiteness of statement.—Ta.]

⁴² [Ver. 42. The Partic. has the Art., and so we render better: "the five, etc., that went." Sept. omits the Art., which may be a repetition from the preceding $\text{וְ$; but the Heb. gives a good sense. The Partic. is not necessarily predicate, but may be subject along with "Abigail."—Ta.]

EXEGETICAL AND CRITICAL.

Ver. 1. *Brief account of Samuel's death.*—And Samuel died.—The narrator supposed Samuel's death to fall in the time of the events here related. —All Israel mourned him, not merely because his career as judge and leader up to the time of the establishment of the kingdom was fresh in the memory of the people, but because his political work as prophet and watcher over the kingdom had remained to the end of profound importance for the whole people, as is clear from his relation to Saul and David on the one hand, and his position as head of the prophetic community, on the other. At his burial the people were no doubt represented by their elders. As to such mourning for the dead see

Gen. 1. 10.—And buried him in his house at Ramah.—Not literally: "in his house,"—this "would not have accorded (Lev. xix. 16) with the Jewish purification laws" (Then.),—but in some space, court or garden (Matt. xxvii. 60) belonging to the house. Grot.: "Sepulchres were then usually private, see Gen. xxiii. 9; 1. 5." On such interments "in the house," comp. 1 Kings ii. 34; 2 Kings xxi. 18; 2 Chron. xxxiii. 20. Tradition puts the burial-place of Samuel on the height of Mizpah, where it is yet shown. The harmonization of this statement with our passage by regarding Ramah as a region (Pressel, s. v. "Ramah" in Herzog) is untrustworthy by reason of the untenableness of this geographical and topographical supposition and the distance of Mizpah from the city Ramah (comp. Nögelsbach in Herz. XIII. 399). In Ramah—"for the

prophets seem, though we infer it only from this passage and xxviii. 3, to have shared with the kings the right of burial within the city" (Thenius).*

Ver. 2 sq. *David's affair with the rich landholder and herd-owner Nabal of Maon*, after he had gone down from his hitherto abode in the highland of Engedi farther south and into the wilderness of Paran. The Sept. (Vat.) has *Maon* instead of *Paran*, and this is taken as the original reading by Then., Ew., Bunsen, because the wilderness of *Paran* would be too far off (at least fifteen geographical miles) from Nabal's residence (Thenius). But this supposition is "certainly unnecessary" (Win. s. v. 193, Rem. 1); for David, descending southward, withdrew into the northernmost part of this somewhat undefined wilderness, "which extended widely between the wilderness of Shur on the west, the present Jebel et-Tih on the south, the Edomite territory on the east, and the land of Canaan on the north" (Winer).† Cler.: "the boundaries of this desert are not clearly defined." Comp. Keil on Num. x. 12. Probably the wilderness of Judah no longer afforded sustenance to David and his large body of six hundred men (Keil). *Nabal* is called a *man of Maon* because he dwelt in this city in the hill-country of Judah (Josh. xv. 55). His business (see Ex. xxiii. 6) on the contrary was in *Carmel*, where Saul had raised his monument of victory over the Amalekites, whence also came his wife Abigail, "the Carmelitess" (xxvii. 3). It is the present *Kurmul* on the elevated plain of the highland of Judah, about a mile north of Maon [and ten miles south-east of Hebron.—Tr.]. It is thence easily understood how Nabal, living in the mountain-city Maon, had his herds on the high plain in Carmel. Thenius understands *mount Carmel* [in the north], because a mountain is spoken of in vers. 5, 7, 8, 13, 20, 35, and because it is said that Nabal had his *possessions*, his herds, on Carmel, and the mountain-meadow would be specially wholesome for the sheep and goats. But, as to height, the place Carmel lay on a mountain-plain, which afforded the best pasture for the herds. Moreover, the distance of Mount Carmel from the scene of this history [nearly one hundred miles north-west.—Tr.] would exclude it. Maon, Carmel, Ziph, are named together in Josh. xv. 55. Nabal's claim to the title of "very great," that is, rich man, is proved by the size of his herds ("three thousand sheep and one thousand goats").—Sheep-shearing was usually accompanied by festivities, as now also on great estates. While the rich man was shearing at Carmel, David sent to him; the protasis begins with "and it came to pass, in the shearing" (וַיְהִי בַּחֲרֹם, vers. 3, 4, is explanatory parenthesis, and the apodosis begins with ver. 5 (Then.).‡ The statements of the names, Nabal, Abigail, and the descriptions of the persons are arranged chiasmically: The *woman* good of understanding (sensible, wise) and beauti-

ful of form—the *man*, on the contrary, hard, churlish of disposition and wicked in conduct. As to the last word of the verse, the Kethib or

text (לְבָבָא) "according to his heart" would mean "following only the desire of his mind" (Maur.), that is, self-willed—which is, however, "linguistically impossible" (Buns.). The Qeri

or marginal reading (לְבָבָא), "found also in some manuscripts and printed editions in the text" (Then.), is, with Targum and Vulgate, certainly preferable: "he was of the family of Caleb." The two former statements sufficiently characterize his disposition; a third would be out of keeping with the simplicity of the description. On the other hand, the statement of his origin accords with his importance as a man "great" by his riches, and it is introduced as something new by the words "and he" (וְהוּא), which would not suit the continuation of the moral portraiture. Caleb had received for a possession the region of Hebron, near which Maon and Carmel lay (Josh. xv. 13 sq.). Comp. ch. xxx. 14: the southland of Caleb, a region in the south of Judah. The translation of the Sept., "a doggish, cynical man" (so Arab. and Syr.) and of Jose-

phus leading a cynical life" (from לְבָבָא a dog") must be rejected. [So Boothroyd: "irritable as a dog" (Phillips).—Tr.].—Ver. 4. As Nabal was a man rich in herds, it was worth while to send an embassy to him from some distance for the purpose indicated in the context. The distance would indeed be great and improbable, if with Thenius we took Carmel to be the mountain of that name. The stately number *ten* of the messengers shows the importance and solemnity of the embassy; such a solemn sending would not suit the proximity of "Maon," David's abode according to the reading of the Sept. In Carmel Nabal had a house (vers. 35, 36). The Sept. adds to Nabal: "the Carmelite," taking the designation from xxx. 5, where it belongs to Abigail. Ask in my name after his peace, give him friendly greeting. Comp. Ex. xviii. 7.—Ver. 6. Here the content and form of the greeting is exactly prescribed. First, the general wish: וְיָשָׁרָא [Eng. A. V.: "to him that liveth (in prosperity)"]].

The translation "to my brothers" (אֶלְאֵלָי, Vulg.), is impossible by reason of the following "thou;" it could only be "my brother" = "friend," but it is an arbitrary conjecture. Some take the word (אֶלְאֵלָי) as adjective ["living," so Eng. A. V.—Tr.]. Clericus joins it to the preceding "say" and renders: "to the living (say), if ye find him alive," S. Schmid: "and thus shall ye say: to the living (that is, the living God) I commend thee." But the first (Clericus) is superfluous, since in sending the messengers, David assumed that Nabal still lived; the latter (Schmid) is untenable because of the arbitrariness of the reference to God. Böttcher connects it with the "say," and takes the Sing. (אֶלְאֵלָי) in the sense of "man" (as one possessing vigorous life), adducing the use of the Plu. (אֶלְאֵלָי) and the Collective-form (אֶלְאֵלָי) in the sense of "people," as in xviii. 18; Num. xxxv. 8; 2 Sam. xxiii. 13. The meaning would then

* [Bib. Com. compares the death and burial of Moses, Deut. xxxiv. 5, 6, 8.—Tr.]

† [So Mr. Hayman in Smith's Bib. Dict., Art. "Paran," who suggests that the skirts of the great wilderness may have passed (without well-fixed dividing lines) under different names, Zin, Maon, etc.—Tr.]

‡ [On this construction see "Text. and Gram.," where a different view is taken.—Tr.]

be: "Say to the living one," that is, to the man. But the Sing. is never used in this sense. Against De Wette's earlier rendering: "say to the well-living" [so Philippon and Eng. A. V.—Tr.] is the fact that the simple word will not bear this meaning [the addition of "well" or "in prosperity" is unwarranted.—Tr.]. The Sept. has "for this year" (*εἰς ὥρας* as in Gen. xviii. 10, 14), that is, mayest thou with thy house be in peace till the return of this happy day—a "tolerably far-fetched idea," impossible as a translation of the text, and a mere makeshift to avoid the difficulty.—It is better (considering the difficulties) to take the word as Subst. = "life." It is objected that only the Plu. is so used; but the Sing. is found not only in the formula of swearing "by the life of thy soul, of Jehovah," but also in Lev. xxv. 36 in the signification "life." The phrase (*חַיִּי*), however, can then mean neither "for a long time, for many years" (Vulg. according to another reading, and Jos.), nor "for the life, the whole lifetime, forever" (Chald., D. Kimchi, Dathe); the expression does not allow these renderings, which introduce a foreign idea (long), unless we change the following letter (*י*) into the suffix (*י*) and read "for thy life." But, instead of this bold and unsupported conjecture, it is better to take *life* (De Wette: *zum leben* "unto life") as = "fortune, prosperity," and to regard the expression as a popular form of *congratulation*, not found in the literary language; Luther: "succes" (*glück auf*)! Maurer: "to life, that is, may it turn out well; may thy affairs be fortunate" [so Rashi, and apparently Talmud Bab., Berakoth fol. 55, 2.—Tr.]. We cannot admit such a congratulation is superfluous by reason of what follows (Then.), for the threefold *special* "peace" on Nabal, his house and his possessions is the unfolding of the general wish, the latter is the prelude, the former the triple chord. It may be freely rendered "thou shalt live" or "live thou long!" [Bib. Com. prefers to attach the following letter (*י*) as suffix and render: "and ye shall say thus about his life," which seems forced and unsatisfactory, though it accounts for the *י*, which in its present position is disturbing. Calhen: *ainsi pour la vie!* "thus for life" which is obscure. Wellhausen sees nothing better than "to my brother." In support of the rendering which Erdmann adopts Gesenius cites the Arabic formula: "may God grant thee life!" The phrase cannot be said to have received a satisfactory explanation.—Tr.]

Ver. 17 sq. After the instruction to greet comes the direction how to present his earnest request to Nabal. Now I have heard that thou hast shearers.—These words correspond precisely to the real life, and can only be rightly understood when we recollect that the regularly recurring sheepshearing was one of the greatest events in the housekeeping of such an establishment. In accordance with the urgency of his request, which is due to his pressing need of sustenance for his men, David's introduction is very circumstantial and is based on a captatio benevolentiae; he reminds Nabal of the peaceful association of his men with Nabal's herdsmen during his stay in the wilderness ("thy herdsmen were with us"), of the forbearance exercised by his warriors towards the

unarmed herdsmen ("we did not injure them"—*אֵין חָלַלְנוּ* as in Judg. xviii. 7; on the form see Ges. § 53, 3 Rem. 6), and of the honorable disinterestedness with which his people had refrained from appropriating the property of others ("nothing was missing to them"). The last words may refer, however, to the protection afforded the herdsmen by David's people against the predatory incursions of the neighboring desert-tribes; for such protection against thieving attacks (which came especially from the south) is expressly affirmed in vers. 16, 21. "Thus, even in his outlawry, David showed himself the protector of his people" (Keil). Apart, therefore, from eastern custom, according to which such a request would seem no ways strange, David had a certain right to ask a gift from Nabal's superfluity; he had indirectly no small share in the festal joy of Nabal and his house; "without some part of the superfluity of the inhabitants whom he protected, he could not have maintained himself with his army" (Ewald). And this must modify Sählin's remark (p. 19), that "this narrative shows that David blackmailed even his own countrymen, regarding himself, like an Arab sheikh, as lord of the desert where he lived." For the rest Robinson remarks II. 429 [Am. ed. I., 498—Tr.] in reference to the permanence of customs in the East: "On such a festive occasion near a town or village, even in our own day an Arab Sheikh of the neighboring desert would hardly fail to put in a word, either in person or by message; and his message, both in form and substance, would be only the transcript of that of David."—In a "good day," that is, a festive, happy day; sheepshearing was conducted like a festival (comp. Gen. xxxviii. 12; 2 Sam. xiii. 23), when feasts were held, strangers entertained, and portions given to the poor. Give what thy hand finds, that is, as much as thou canst, to thy servants and thy son David, an expression of deepest reverence and devotion, and of the piety of the younger man towards the older, in order that he might share in his paternal goodwill.—Ver. 9. The messengers executed their commission, making the request in David's name. And they sat down, so we must translate the Heb. word (*וַיֵּשְׁבוּ*), not "they waited modestly for an answer" (Buns.), not "they were silent" (Vulg., Grot., De Wette). That they sat down is not a superfluous remark, but serves to complete the description, which is true to the reality in the smallest details. Formal sitting down is part of oriental custom in such visits; it is not necessary, therefore, to refer to their need of rest, though, after so long a journey, they need not have been weakly persons (Then.), to require rest. Thenius' change of text so that this shall read "and he arose" (*וַיָּקָם* after Sept. *ἀνέστη* "he sprang up") is improbable.

Ver. 10 sq. The insulting answer with which Nabal contemptuously rebuffed David's ambassadors. Who is David? Who is the son of Jesse?—He knew him well; all the more insulting is this answer, whose meaning is: what do I care for David? what have I to do with him? There are many servants nowadays that break away every one from his master.—(The Art. stands here with Partic., not with

Subst., עָנָן, because the former alone is to be distinctly defined (Maurer).—To his *impertinent question* Nabal adds a *rude insult* to David's servants, whom he characterizes as good-for-nothing runaways, and also to David himself, to whose relation to Saul he maliciously alludes.—Ver. 11. Nabal speaks out his mean, niggardly mind (וְלִקְרָאָהּ, Perf. with 1 consec., here expressing future time, Ges. § 126, 6, Rem. 1). The whole sentence is to be taken as a question: **Shall I take?** The *bread and water* represents the necessary sustenance of life. The *flesh* stands for luxuries beyond mere necessities. Instead of "water" the Sept. has "wine" in accordance with its arbitrary way of getting rid of difficulties. In the excitement of his avaricious soul, Nabal declares that he will give David and his men neither necessities of life nor what he had killed for the feasting of his shearers.—[*Bib. Com.*: The mention of water indicates a country where water was scarce, Josh. xv. 19. Or, "bread and water" may="meat and drink."—Tr.]—Ver. 12. The report of this contemptuous and insulting rebuff.—Ver. 13. David determines to take bloody revenge for the insult and hostile reception. Nabal's wicked response to his friendly and modest overture excites his anger. The following narrative shows that he herein sinned before God, but also how God's wonderful providence saved him from the factual completion of his sin.

Vers. 14-22. *Abigail, Nabal's wife, goes to David.*—Vers. 14-17. One of Nabal's servants informs Abigail of what has occurred; he relates Nabal's bearing towards David's greeting (ver. 14), describes the friendly protection they had had from David's people (vers. 15, 16), asks Abigail's counsel and help in respect to the danger that threatened her husband and his whole household, and excuses himself for applying to her by referring to Nabal's bad character and inaccessibility to well-meant representations and requests.

Ver. 14. **A lad of the lads.**—The word "lad" (עָלִי), which is wanting in Sept. and Vulg. [which render, as Eng. A. V., "one of the lads."—Tr.], is indeed a rounding of the phrase, but is not, for this reason, and because these translations have properly declined to transfer the phrase literally, to be regarded as the error of a copyist (Then.). עָלִי [lit. "to bless."—Tr.]—"to congratulate, greet," comp. xiii. 10.—**And he drove over them**, that is, as above described, with insulting, angry words.—[Eng. A. V. "railed on them," better "flew on them."—Tr.] See on xiv. 32, xv. 19.*—Ver. 15 is the confirmation of the words of ver. 8: "ask thy young

men, and they will tell thee." The testimony of these youths to the friendly and helpful conduct of David's men agrees exactly with what David told his messengers to say, ver. 7. On the phrase: "all the days of our walking with them"

(וְכָל יְמֵי הַלֶּכֶת, Eng. A. V.: "conversant with them"), it is to be remarked, that sometimes, as here, substantives of time, place or manner stand in construct relation to a *whole sentence* (Ew., § 286, 3, 1).—The words: "while we were in the field" (Vulg., Syr., Arab.: "in the wilderness"), are not to be connected with the following (Sept., Syr., Then.), making "they were a wall to us" [ver. 16] the apodosis, because then in the words: "as long as we were with them keeping the flocks," there would be a second indication of time in the same sentence (comp. Zech. ii. 5).—Ver. 16. **A wall**, that is, a powerful protection against the wild beasts and the attacks of robbers from the Arabian desert.—

Ver. 17. "Is determined" (כָּלֹה), "is a thing settled," as in xx. 9. It is not *necessary* on account of the "and he" (וְהוּא), which refers not to David, but to Nabal, to insert with the Sept. "thou" (אַתָּה) after "consider" (חַשְׁבָּה), as Thenius insists, for such a contrast is not demanded. Nabal is described as a "bad man" [so should Eng. A. V. read instead of "son of Belial."—Tr.], see on i. 16; xxx. 22; 2 Sam. ii. 12; 1 Kings xxi. 10. "So that one cannot speak" (כִּי־לֹא־יִשְׁכַּח, "from speaking"), or "he is too wicked for one to be able to speak to him." This is the confidential expression of the estimation in which Nabal was held by his household and servants, comp. ver. 3.

Ver. 18 sq. To avert the impending danger, Abigail, on the representation and at the request of the faithful servant, sets out to go to David without her husband's knowledge, with a rich present of various articles of food. They carried two hundred loaves of bread, two skins, not jars (De Wette), five prepared sheep, of parched corn (עֲלִי, xvii. 17=by-meat) five seahs—one and two-thirds ephahs (Then.). Sept. has five ephahs instead of five seahs, thinking the latter too little for so many people [the seah about one and a half pecks, ephah=about four and a half pecks.—Tr.]; but it would not be too little as entremets. We need not, therefore, with Ewald read five hundred seahs.—[Abigail's present was intended not to supply David's army, but to show her good-will.—Tr.]; one hundred cakes of dried grapes (עֲלִי), two hundred cakes of pressed figs (עֲלִי).—Ver. 19. Her journey is described in the minutest particulars; she sends the servants on before with the present, herself following, riding on an ass, in order the better to superintend the movement.—Ver. 20. Her meeting with David! **In the covert**, a hidden place in the mountain. It was "probably a depression between two peaks of a mountain" (Keil), so that David's march, in the main upward, was here downward, and he encountered Abigail's train, which was also moving downward.—[Wellhausen's objection to this explanation as topographically taking too much for granted, seems unfounded, and there is

* Instead of עָלִי Thenius proposes to read עָלִי because several VSS. so render, Sept. ἐξέλαυνεν αὐτὸν, Sym. ἀνερπάγει, Vulg. aueracius est eos; but this is unsafe, for 1) to the phrase: "he was disgusted with them," we must then give the sense: "he treated them with contempt" (Then.), which the substituted verb does not permit, and 2) it is tolerably clear that these VSS. read wrongly עָלִי from עָלִי in the transitive sense: "to turn one's self"—"thrust out of the way," Job xxiv. 4; comp. Am. ii. 7, "lead aside," 2 Sam. iii. 27, "repulse," Psalm xxvii. 2.

no need for taking the verb (יָרַד) in the general sense of "pursuing one's way"—Tr.]—Vers. 21, 22. A parenthetical explanation of David's feeling and motive in making this movement. אָמַר = "had said."—Only to deception [Eng. A. V. "surely in vain"], that is, only to be deceived in my just expectations, have I kept, etc. (comp. ver. 16), so that nothing was missed, he is indebted to me for the undiminished possession of his herds. David had a right to expect grateful requital from Nabal, instead of which Nabal returned him evil for good.—Ver. 22. Oath of vengeance. In this formula ["God do so to me and more also," etc.], the divine punishment is commonly invoked on the swearer: "God punish me if," etc. (comp. xiv. 44; xx. 13). In some cases it is invoked on the person addressed, as in iii. 17.—[But there it is for failure in the person addressed, and, in general, the curse is invoked on the person failing to do something mentioned.—Tr.]—But here the curse is directed against persons not present; the sense is: God shall punish David's enemies, if I take not this vengeance on them; so surely as God will not let this evil go unpunished, will I, etc. Instead of "enemies" (לְאֹיְבֵי) Then, reads, after Syr. and

Arab.: "his servant" (לְעַבְדִּי); but these versions have evidently substituted this reading to avoid the difficulty of the text.—[In spite of the support of Vulg. and Chald. (and indirectly of Syr. and Arab.), the word "enemies" must be omitted with Sept., being here meaningless and disturbing, and the curse must be considered as invoked on David's own head. Erdmann's defence of the text is far-fetched and unavailing. See "Text and Gram."—Tr.]—*Mingentem ad parietem*, that is, "every male." Bähr on 1 Kings xiv. 10: "The expression may have been taken originally from dogs, and it is certainly not an honorable designation of the male sex, being used everywhere (1 Kings xvi. 11; xxi. 21; 2 Kings ix. 8) of those who are cast out and exterminated."—[See Ges., *Thes. s. v.* יָצַו, where the authorities are quoted, and decision given for the meaning "male person," and not "mean, insignificant male."—Tr.]—David swears to root out Nabal and all the males of his house in revenge for the insult to his person, which he regards as a sin against the Lord in whose service he is.—[There is not the least evidence that David so regarded, or had a right so to regard Nabal's fault; he acted under a weak, human impulse of unworthy revenge, from which he was estopped by God's mercy.—Tr.]

Vers. 23-31. *Abigail's address to David.*—Ver. 23 sq. In the most circumstantial manner five things are first mentioned as to Abigail's conduct on meeting David, before the narrative comes to her words, which in their form and content confirm what is said in ver. 3 of her understanding. Her mode of doing reverence to David is based on her conviction that he is the divinely chosen future king of Israel, comp. ver. 30. This conviction had spread not only in the king's house (Saul included), but also among the people.—On me, me, my lord, be the blame (אֵלַי הָאָשָׁם, see Ges., § 121, 3). At the outset she gives the

matter such a turn that David has to deal with her only, and is obliged to put Nabal out of sight. At the outset she assuredly opposes to David's vengeance the contradictory statement, that, on the one hand (ver. 25), she did not see David's servants and knew nothing of Nabal's contemptuous behaviour, and, on the other hand, she takes all the blame on herself. "Think not," she says, "of the bad man, Nabal; for he is what his name signifies: foolishness is his companion (חֵבֶר with him)." Here, as often happens, foolishness appears connected with wickedness and ungodliness. "Consider me alone as the guilty person with whom thou hast to do." She does not, however, ask for pardon and forbearance; this she does not do till ver. 23; till then she urges what may turn David away from his revenge; from there on she points out to him the blessing he will receive from the Lord if he grants her request. Vers. 26, 27. She begins with "and now" each of the three sentences with which she introduces the petition, and seeks to secure David's favor for it. First, indicating the highest point of view in which, as a God-fearing woman, she regards this meeting with the vengeful David, she affirms that God has thus restrained him from committing a grievous sin. (אֲשֶׁר is not here the superfluous *br.* of indirect discourse, but is (Then.) dependent on the double וְהָיָה.) So true as—so true is it—the Lord hath kept thee from coming into blood-guiltiness and saving thyself. David would have brought the crime of blood on himself, and with his own hand against God's will and command have procured help for himself.—Then she says: May all thy enemies be as Nabal, such fools as he; that is, thou standest under God's protection and guidance, so that all who as thine enemies will, like Nabal, do thee evil, shall like him become fools, and fall under God's punishment. Seb. Schmid: "whosoever does good to his enemies, and takes not vengeance on them, him will God Himself avenge, as it is said, Vengeance is mine, I will repay." Thirdly, she says, ver. 27: And now, this present . . . blessing (כֶּרֶם) = gift of blessing, xxx. 26; Gen. xxxiii. 11. It is a delicate feature of her wise and skilful procedure that she offers the present, with which she designs to make good her husband's neglect by dispensing what he ought to have offered, not to David himself, but to his men. On the: in the retinue of my lord comp. Ex. xi. 8; Judg. iv. 10 (Keil).—Ver. 28. Forgive the trespass of thy handmaid.—With this brief word, which rests on that other: "on me be the blame," she now makes her request for forgiveness and sparing. The following words to ver. 31 inclusive contain the promise of the divine blessing which, by fulfilling this request, David will receive instead of the curse that would follow revenge. Her personal affair serves her as occasion to speak to David of the future of his house and his life, and, indeed, she belongs to the prophetic women who, like Hannah, filled with the Spirit of the Lord, share in the theocratic inspiration and in the prophetic outlook into the future development of the theocracy. She says to David that the Lord would not leave the fulfilment of her request unrequited: 1) For the Lord will make my lord a sure house. Since she is

sure of David's call to the kingship of Israel, she means by "sure house" permanent *kingly rule* in his house. Comp. the divine promise, 2 Sam. vii. 8 sq. [*Bib.-Com.* compares Rahab's faith and foresight, Josh. xi. 9-13, and cites Abigail as an illustration of how faith and reason may concur now in leading men to Christ. "In connecting her prayer for forgiveness with the reference to David's future reign, she is asking for complete pardon to be in force then."—Ta.] 2) **For my lord will fight the battles (wars) of the Lord.** On the expression "wars of the Lord," comp. xviii. 17. In the celebrated warrior, who has fought and conquered in the name and power of the Lord, she sees the future *royal hero*, who, in the wars which the covenant-God as King of His people will wage against their enemies, will prove himself *God's champion*. 3) **And no evil will be found in thee all thy days.** "Evil" (עוֹלָה) is here misfortune," not "wickedness" (Mich., Dathe). She does not mean to say: "Thy hand will not be stained with wickedness, as would be the case if thou tookest revenge for this insult;" she says that in ver. 31. Here she predicts for him safety and good fortune as the gift of the Lord.—Ver. 29 attaches itself in its content to this third affirmation. The text reads "*hath arisen*" or "*arises*" (קָם), instead of which we must, with Then. and Böttch., after Tanchum, read it as Impf. (קָם): **And should a man arise . . .** Though she knows that Saul is persecuting David, she yet with delicate reserve expresses herself hypothetically. In relation to what precedes the sense is: "Though such a misfortune should come upon thee that some one should rise against thee . . . yet it will not continue." [The text, however, as rendered in Eng. A. V., gives a good sense, and, as the fact was so notorious, the more open reference to Saul's persecution could not be considered as an offence against delicacy. *Bib.-Com.*, interpreting the sense properly, renders: "Though a man is risen . . . yet," etc.—Ta.] What is bound in a bundle is safely kept. The bundle of the living [Eng. A. V. life] with the Lord is thus the figurative expression for those whose life is under the protection of God's love. In contrast with the wicked human power, which might seek after his life, she points him to the safe preservation of his life which is involved in the inclusion of his person in the community of the godly, whose life—that is, their temporal-earthly life, since she is not speaking here of the eternal life beyond, to which Keil finds here an indirect reference*—is preserved inviolable in God's hand. Then the contrast: **But the life of thy enemies will he sling out in the pan of the sling**—an energetic expression for the divine rejection in contrast with gracious preservation. The "pan" of the sling is the hollow for the reception of the missile. See Gen. xxxii. 26 [hollow of the thigh].—Ver. 30 is the protasis, ver. 31 the apodosis. In the words: **And when the Lord shall appoint thee ruler over Israel**, Abigail shows that she is acquainted with God's choice and calling of David to be king of Israel. This she

had probably learned through personal acquaintance with those prophetic circles, her spiritual affinity with which is shown by her words. Here she looks out beyond the attacks of his enemies to the goal of his divine calling which David has reached. Then (ver. 31) "this will not be a stumbling-block and vexation of heart to thee that thou didst shed blood without cause, and also that my lord with his own hand helped himself." The word "this" (זֶה) does not refer to the request for forgiveness in ver. 28 (Keil), but to the two following facts, namely, bloodshed and self-help. The sense is: After obtaining the kingdom, thou wilt not have a bad conscience in the recollection of having shed innocent (innocent, that is, in respect to such revenge) blood, and depended on thyself for help. In the words: **And when the Lord shall do good to my lord**, she briefly includes all her wishes and hopes for David, that to her so deeply-grounded request for forgiveness (ver. 28) she may in conclusion attach the thought of future prosperity. (עֲשֵׂה לְיָדָיו is to be taken as condition or hypothetical indication of the desired result).

Vers. 32-35. *David's answer and conduct to Abigail.*—Ver. 32. Thankful acknowledgment that the Lord had sent her to him. So, in his whole life even in errors and faults David knows himself to be under the oversight and guidance of the divine providence.—Ver. 33. Having given due honor to the Lord, he praises Abigail's wisdom and her opposition to his purpose so displeasing to the Lord. He acknowledges that she has restrained him from bloody revenge and ungodly self-help, and confesses his sin and guilt in forming such a plan.—Ver. 34. His discourse advances rapidly to the declaration (which strengthens that thankful acknowledgment) that, but for her interposition, he would have exterminated Nabal's house. "For otherwise"

(אֲלֵלֶם), Vulg. *alioquin*, "otherwise" [Eng. A. V. "in very deed"].—**By the life of the Lord, the God of Israel, who, etc., I swear that if thou, etc., that nothing would have remained.**—The thought that the Lord had brought her to meet him is here completed by the parenthetic declaration: God the Lord has here Himself interfered with my purpose, and through thee prevented the execution of the wicked deed.*—Ver. 35. David accepts the present, and dismisses Abigail with the assurance that her request is granted. "To accept the person" (קָבַל פָּנָיו) = "to have regard to," Gen. xix. 21.

Vers. 36-38. *Nabal's death.*—Ver. 36. Abigail

* קָבַל—Inf. Const. Hiph. from קָבַל is dependent on a verb of affirmation which is to be supplied from the connection. The repetition of the קָבַל is occasioned by the parenthesis "unless thou." The strange form קָבַלְתִּי, Impf. with termination of Perf., is either a clerical error for קָבַלְתִּי, perhaps arisen from the following word, in which the final קָבַל is preceded by נָ (Then.); comp. Olsh. *Gr.*, pp. 452, 525; or, according to Ew. § 191 c, a strengthened form of 2 fem. Impf. as קָבַלְתִּי, Deut. xxxiii. 16 (Keil).

* [So Abarbanel, Targ., Talmud Shab. 152, 2; Chag. 12, 2; Pir. E. L. 34 (Philippson).—Ta.]

finds Nabal in the revel of a feast.—**Like a king's feast**, as rich and luxurious. Compare the description of the rich man, Luke xix. "*Merry on account of it*," that is, the feast. The

reference (in *וְלֵבָי*) to the feast (Maur., De W., Keil), as in Prov. xxiii. 30, answers better to Nabal's thorough self-abandonment to pleasure than the reference to his person: "within him" [so Eng. A. V.]; and this view is confirmed by the following words: **he was very drunken**. Ver. 37. Not till next morning, when the wine was gone out of him, that is, not by vomiting, but by the gradual passing off of the debauch, can Abigail tell him what has happened. The choleric man is so affected by it that he has an *apoplectic stroke*. The cause of this is neither horror at his loss (Then.), for Abigail's gift to David was insignificant, nor at the danger, hitherto unsuspected, which threatened him (Cler., Mich.), for this could not surprise him, he must have contemplated its possibility when he dismissed David's messengers,*—but the violent anger and vexation of the passionate man (always hard and inflexible), because his right had been usurped, his authority as master ignored, and the whole business transacted by his wife against his will with the hated David.—**His heart . . . stone**; here we must retain the text ["he became a stone"], and not render with the VSS.: "as a stone" (Then.), the strong hyperbole of the text corresponding to the preceding expression: "his heart died," and the reading of these VSS. being obviously an explanatory change [so Eng. A. V.].—Ver. 38. It is expressly said, that Nabal's death, which did not occur till ten days after the stroke, was a *dispensation of the Lord*. As an execution by God's hand, this death is here, though not expressly in words (as in ver. 39), yet in the connection represented as a punishment for his ungodliness.

Vers. 39–42. *Abigail David's wife*.—Ver. 39. In Nabal's sudden death David recognizes God's judgment for the insult offered him, over against the revenge which he himself would have taken, from which the Lord estopped him in order Himself to exercise vengeance. This rests on the thought that the insult offered David was also offered to the Lord, since David was the Lord's Anointed, and represented the Lord's cause. The figure is of a case in law, which is settled by the judicial decision. The "law-cause of my reproach," that is, the reproach offered me, on account of which the Lord had to appear against Nabal as Judge and Avenger. Connect the "from the hand" with "pleaded" [*רָבַעַ*], not with "my reproach," and render pregnantly [Germ. zeugmatically].—Ta.: "he has conducted my cause to a conclusion out of the hand," that is, he has collected the costs from the condemned person, and has settled the matter by the infliction of the proper punishment.—**And the wickedness of Nabal**. The connection shows that these are the words of David, not of the narrator (Then.).—Ver. 40. David's formal application for the hand of Abigail.—Ver. 41. With the expression of the deepest devotion in *gesture* and

word, according to oriental custom, she declares herself ready to become David's wife.—Ver. 42. She sets out with a small train, "five damsels," her *ordinary retinue* (*וְהַלִּכּוֹת*), to follow David's servants and become his wife.

Vers. 43, 44. *Appendix* concerning David's matrimonial and domestic relations, occasioned by the account of his marriage with Abigail.—**And Ahinoam David had taken from Jezreel**, that is, before his marriage with Abigail (Then.); *Jezreel* is not the city in Issachar (Josh. xix. 18), but in the hill-country of Judah (Josh. xv. 55, 56), near Maon, Carmel and Ziph. "And these two also," where "also" (*וְגַם*) refers to *Michal*, xviii. 28.—Ver. 44. Saul "had given" (*וְגַם*), as the "had taken" above, in Pluperf. sense) *Michal* to *Palti* (2 Sam. iii. 18) to wife. *Gallim*, in Benjamin, between *Gibeath* of Saul and Jerusalem, Isa. x. 30.

HISTORICAL AND THEOLOGICAL.

1. The universal mourning among the whole people at Samuel's death is a sign that they had preserved the deepest impressions and influences of his reformatory work, and honored in him, even after his withdrawal from public labors, the great restorer of the genuine theocracy. Their sorrow at his decease was the deeper, the more heavily the yoke of Saul's misgovernment pressed on them. "It was as if from the noble star, as long as it shone in the heaven of the holy land, though veiled by clouds, there streamed a mild, beneficent light over all Israel. Now this star was extinguished in Israel" (F. W. Krummacher).

2. Self-help by one's own might through *revenge* is as sinful and ungodly when one knows or supposes that he has suffered insult for the Lord's sake, or in His service, as when one feels his own honor violated. There is always thus a headstrong and impatient anticipating of God's counsel and work in the interest of passion, opposition to the fundamental law, according to which God's justice, not man's revenge, is the guardian of moral order, and every man receives what is his in the right time and way, according to the attitude of his heart to God. By his excitable temperament, which tends to overflow in passion, David is in great danger of setting himself against the supreme tribunal of divine justice, and taking vengeance into his own hands instead of leaving it to God. "For the first time we find him not master of his spirit, overborne by the passion, which is indeed a natural trait of his character.—He purposes to break the peace, to seize the property of others, and to stain his hands with the blood of peaceful, yea, kindred citizens. This time surely he had not prayed, nor inquired of the Lord through the 'Light and Right' [*Urim and Thummim*]. If he had executed what his wrath suggested—and it was not his doing if it went no farther than suggestion—he would have given the death-blow to his honor and his cause" (F. W. Krummacher).

3. God rules and watches with such paternal special providence and care over those that humbly look to His guidance that, when they are in danger through their own flesh and blood of fall-

* [Not necessarily. It seems not unlikely that fright had something to do with his seizure.—Ta.]

ing into sin, He raises up persons to guide them by exhortation, warning, and instruction into the right way, He enlightens and strengthens them by His word, so that they see in good time their moral danger and how to avoid it, and go firmly on, and at last praise the Lord for such gracious preservation. "David praised God that He had kept him from sin, and yet saved his honor.—So well does everything at last turn out with those who give heed to God and their own heart. God receives them when they fall, and raises them up when they are cast down; but the ungodly, who listen to nothing and hate instruction, cool their wrath and perish" (Roos).—"That David, like every human being, was not free from desire of revenge, to which he was especially exposed from his liveliness of feeling, is shown in 1 Sam. xxv. But there is needed only a slight rousing of his conscience, and he says to Abigail (vers. 31, 32): 'The Lord be praised who hath sent thee to meet me to-day. And blessed be thy discourse, and blessed be thou,' etc. And what Abigail could do, could not the presence of the Holy One have done, before whom he stood when he sang his Psalm?" (Hengst., Ps. iv., 302.)

4. *Abigail* belongs to the prophetic personages of this time, and takes a prominent place among the pious women of the Old Covenant. In contrast with her ungodly, doltish, hard-hearted, thankless, avaricious, purse-proud, rough, and riotous husband, she is deeply pious, clever and intelligent, thankful, generous, humble, of noble disposition and fine tact, intellectual, and gifted with pleasing and winning speech.—Solomon says: "By wise women the house is builded, but a foolish woman destroys it." This word finds a noble confirmation in Abigail as housewife in respect to this perverse man sunk in sordid avarice and gross materialism.—"Where do we find in all the heathen world a woman comparable with Abigail, the daughter of the wilderness? Unfortunate, indeed, she is. Ah, her house, however blessed with earthly goods, is no Bethanycottage. With deep sorrow she must call her rude, Mammon-serving husband a 'fool.' But she bears with him in patient, hopeful love and faithfulness, and doubtless often lifts holy hands to God for him. So for him she goes to David, like a sacrificial lamb taking her husband's misdeed on herself. She holds up also to David the grievous sin with which he would have laden himself if he had carried out his purpose against the man.—Indeed the truth and sincerity, the dovelike simplicity united to sanctified wisdom, which appears in the childlike-pious address of the noble woman, is worthy of our liveliest admiration. Who can fail to see that here already the Spirit from above was working mightily? Is it not almost as if in her we heard an advanced disciple of the Gospel speak? Has not her word: 'Thou shalt be bound in the bundle of the living of the Lord' been long naturalized in the language of the whole Christian congregation as a favorite expression, and as the designation of the most precious thing that man can desire on earth?" (F. W. Krummacher).—"What wisdom, what humility, what free-heartedness, what order we find in her words! How well she knew how to speak to David's heart! How well her whole discourse was suited to her position as woman! I

know no example of eloquence that excels this. Doubtless she had not studied eloquence in the schools, but the Spirit of God alone made her such an orator. God put wisdom into her heart, and it flowed out in wise discourse" (Roos).—Abigail appears as an organ of the Spirit of God, the prophetic spirit breathes through her words, and she speaks to David in the manner of the prophets. She sees clearly and declares to David with vigorous, heart-searching, and conscience-piercing words, that his high-handed, revengeful purpose is against God's law and order; she convinces him of his deep guilt, and brings him to acknowledge that she is God's instrument to save him from a wicked deed which would have cast a dark shadow over his future life; she announces his future royal calling and his lofty mission therein as hero to wage the wars of the Lord against the enemies of God's people, earnestly exhorts him to walk conformably to the glory and holiness of this calling, predicts under this condition the continuance of the royal dignity in his house (comp. 2 Sam. vii.), and promises him the rich blessings of the favor of God. Thus in her is presented the type of the guardian watch-office of prophecy in relation to the royal office. Abigail could so speak only as moved or filled by the prophetic Spirit; and the means thereto was her personal relation to the prophetic circles, whose centre Samuel was till his death and to which all truly God-fearing persons attached themselves. As the prophetic community was at this time of great importance for awakening and cherishing a new religious-moral life in the people, it cannot be surprising if we meet with personages, like Abigail, among the people, filled and illuminated with the prophetic Spirit.

HOMILETICAL AND PRACTICAL.

Chap. xxv. J. DISSELHOFF: *Let the righteous smile me kindly and reprove me:* 1) Even the beloved of the Lord, when he watches not his heart, falls into wrath that deserves reproof; 2) The gracious God sends His beloved ones the deserved reproof through some human mouth; 3) The way in which any one receives reproof shows how far he is a man after God's own heart.

Ver. 1. Remember your teachers, etc. Hob. xiii. 7. [The aged man is laid aside, and sinks out of the popular view; and when at length he dies, people are startled as they recall how great a man he was in his prime, how great a work he did. It is something to live so that one's death will be truly mourned by a whole people. The old, who sadly think themselves forgotten, may find solace not only in reviewing the past, but also in the persuasion that yet once again they will be vividly remembered; while the younger should strive to anticipate the feelings of that coming time, and show respect and affection while it can be fully enjoyed.—TR.]—Ver. 2 sqq. CRAMER: Wealth, consideration, power, and good fortune, are nothing without wisdom (Prov. xvii. 16). Therefore we should prefer wisdom and virtue to all temporal things; for riches and rank do not help against folly.—SCHLIER: What does money help us, when we make Mammon our idol, and know only how to rake and scrape and get rich? How well it would be if we did but once believe

that money is not man's fortune, and that with all riches we may yet be unfortunate people.—[HALL: Even the line of faithful Caleb will afford an ill-conditioned Nabal. Virtue is not, like unto lands, inheritable.—TR.]—Ver. 10 sq. BERL. B.: The fountain of his speech is avarice, and the stream is malignity. So the rich of the world are often haughty and unfriendly, and thereby show themselves to be true Nabals or fools, as Christ also named that rich farmer.—SCHLIER: Let us not look at Nabal, we will rather think of ourselves.—There is nothing that releases us from the duty of thankfulness, let the other person be as he will. To whomsoever you owe thanks, to him you should also show your thanks. And such ingratitude is doubly a wrong, when the fault on the other's part, because of which you refuse the thanks, is only an imagined fault, when you have only a wicked grudge against him, as Nabal considered David a seditious person, although he was the most faithful subject of the king.—[SCOTT: When worldly men are determined not to relieve the necessitous, they often excuse themselves by railing; by charging the vices of some poor persons upon all; and by representing almsgiving as an encouragement to idleness, impertinence, and extravagance: nor are the most excellent characters any defence against such undistinguishing invectives.—TR.]—Ver. 13. STARKE: How subject are the best of God's saints to weak passions! Ye who are pious, recognise this fact, and diligently call on God for the government of His Spirit (Jer. x. 23). SCHLIER: If wrong is done us, we will commit vengeance to the Lord, and will be afraid of all self-revenge. He who suffers injuries and commits his revenge to the Lord, is a righteous man; but it is unmanly to give free course to one's revenge, and to do what flesh and blood prompts.—BERL. B.: David here felt something quite human, and fell into sudden heat at the affront offered him, and the contemptuous ingratitude of the rude arch-churl. His passions started up, and most of all because Nabal had treated him shamefully when he had done him no hurt. In such a case it may well be said: "The wrath of man worketh not the righteousness of God" (James i. 20).—[Ver. 13. HENRY: "Is this thy voice, O David?" Can this man after God's own heart speak thus unadvisedly with his lips? . . . Is this he who, but the other day, spared him who sought his life, and yet now will not spare anything that belongs to him who had only put an affront on his messengers? Lord, what is man! What need have we to pray, Lord, "lead us not into temptation!" Ver. 18: HENRY: The passion of fools often makes those breaches in a little time, which the wise, with all their wisdom, have much ado to make up again.—TR.]—Ver. 19. STARKE: Silence has its time, speech has also its time. Well for those who know how to suit themselves thereto (Eccl. iii. 7 sq.).

Ver. 22. BERL. B.: David here completely changes into a barbarous man, and forgets himself altogether. If this purpose had been carried into execution, Saul would for the first time have had a just cause for pursuing him as a disturber of the public peace.—Ver. 23 sq. SCHLIER: Men's wrath is a frightful enemy, and works not the righteousness of God, and yet there is a means of making this enemy no longer hurtful,

namely, a friendly, loving word.—Let us especially when one falls into wrath observe well whether we cannot perhaps quiet such wrath by a mild, gentle word. A word spoken in season, and with an eye to the Lord, is not in vain.—When we are on a bad way, the Lord comes not in miracles and signs to bring us to good ways, but He interposes through men. He warns us through parents and friends and other connections, and their word is the Lord's word.—Ver. 27. STARKE: Free and rich gifts bring blessing with them; therefore give, and it is given to you (2 Cor. ix. 5, 6).—OSIANDER: Ver. 29. Our life is not in the power of our enemies, except so far as God permits it them (Job ii. 6).—[Ver. 31. HENRY: When we are tempted to sin, we should consider how it will appear in the reflection. Let us never do anything for which our own conscience will afterward have occasion to upbraid us.—TAYLOR: Only a woman could have managed such a negotiation as this so smoothly and successfully; but only a God-fearing woman would have managed it so as to bring David to a sense of the sinfulness of the act which he had been about to commit.—Vers. 32–35. HALL: A good heart is easily stayed from sinning, and is glad when it finds occasion to be crossed in ill purposes.—Wicked vows are ill made, but worse kept. Our tongue cannot tie us to commit sin. Good men think themselves happy, that since they had not the grace to deny sin, yet they had not the opportunity to accomplish it.—TR.]—Vers. 36–38. SCHLIER: So true it is that sin is ruin to the people. What multitudes think that with avarice one can get rich, and yet avarice is a root of all evil; how many think by hard-heartedness and selfishness to get on, and yet thereby every one is only building up his own misfortune; what multitudes think that if they should give themselves up to excesses, they would get pleasure and enjoyment therefrom, and yet all good-living comes only of evil.—[HALL: It was no time to advise Nabal, while his reason was drowned in a deluge of wine. A beast, or a stone, is as capable of good counsel as a drunkard. O that the noblest creature should so far abase himself as for a little liquor to lose the use of those faculties whereby he is a man!—"O that men should put an enemy in their mouths to steal away their brains!"—TR.]—Ver. 39 sq. SCHLIER: It is a good thing to trust in the Lord and give up everything to Him. All self-revenge in every case comes of evil; but to contain one's self, to suppress one's wrath, to turn over vengeance to the Lord, brings good fortune and blessing.

[Vers. 2–11. *Nabal*: 1) His advantages: a) Of excellent family (ver. 3, comp. Josh. xiv. 6; xv. 13); b) Very wealthy; c) Having a wife most remarkable not only for personal beauty (ver. 3), but for thoughtfulness, energy, tact and grace. 2) His faults: a) Avaricious and stingy in the extreme; b) Yet ostentations of his wealth (ver. 36); c) A drunken sot; d) A fool; e) Rude and insulting habitually (ver. 17). What a son of Caleb! what a husband for Abigail! 3) His ignoble end. Remembered for his faults, and from his connection with the men he insulted.

[Vers. 23–31. *A specimen of the soft answer that turneth away wrath*: 1) She takes the blame on

herself, so as to divert attention from the offender (ver. 24). 2) She extenuates the offence, and makes amends for it, as far as the circumstances admit (vers. 25, 27). 3) She delicately assumes that the wrathful purpose will be abandoned through divine influence (ver. 26). 4) She turns the angry man's mind towards a future of great and sure prosperity, through Jehovah's blessing (vers. 23, 29). 5) She declares that in that happy time he will be glad he did not to-day incur blood-guiltiness (vers. 30, 31). The sum of the whole is that she makes him forget his wrath in thoughts of Jehovah and of the brilliant future which Jehovah has in reserve for him. The result appears in vers. 32, 33.

[Vers. 32, 33. SOUTH: "Prevention of sin is one of the greatest mercies that God can vouchsafe a man in this world." SOUTH a) shows the danger that sin unprevented may never be pardoned, and b) argues that prevention is better than pardon; and in the "Application," urges a) that a higher satisfaction is to be found from a conquered than from a conquering passion; b) that the temper with which we receive providential prevention of sin is a criterion of the gracious or ungracious disposition of our hearts; c) that we ought thankfully to acquiesce in any providential crosses, since these may be the instruments of preventing grace.—TR.]

VIII. *David, betrayed again by the Ziphites, spares Saul the second time.*

CHAPTER XXVI. 1-25.

- 1 AND the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah¹ which is² before Jeshimon. Then [And] Saul arose and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. And Saul pitched in the hill of Hachilah which is before Jeshimon in the way, but [and] David abode in the wilderness. And he saw that Saul came after him into the wilderness, David therefore [And David] sent out spies, and understood that Saul was come in very deed.³ And David arose and came to the place where Saul had pitched. And David beheld the place where Saul lay, and Abner, the son of Ner, the captain of the host; and Saul lay in the trench [wagon-rampart],⁴ and the people pitched round about him.
- 6 Then answered David [And David answered] and said to Ahimelech the Hittite and to Abishai, the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee. So [And] David and Abishai came to the people by night, and behold, Saul lay sleeping within the trench [in the wagon-rampart], and his spear stuck in the ground at his bolster [head],⁵ but [and] Abner and the people lay round about him.

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 1. Here, as in xxiii. 19, there is diversity of spelling, Syr. and Arab. having "Havilah," and some MSS. and Eid. "Habilah;" but the Heb. text seems preferable.—Ta.]

² [Ver. 1. The Rel. is supplied in ver. 3 and in xxiii. 19, and is involved in the connection. For הַיְשִׁימון Aq. has ῥῆς ἡμετέρας, as if from שָׁמַיִם, "the desolated," and Sym. ἡμετέρας, "the desert."—Ta.]

³ [Ver. 4. Instead of וַיֵּרָא אֶל-נָקִיר מְעָרָה, Ewald would read וַיֵּרָא אֶל-נָקִיר מְעָרָה, "into the fissure of a cave," partly after the Sept. Κεῖλα, or, as Thenius affirms, for the purpose of introducing here a trace of his alleged "original narrative," though the context shows that Saul was not in a cave, but in a wagon-rampart (ver. 5). The text-phrase occurs in xxiii. 23 in the sense "certainly," and is quite intelligible here, though, as Wellhausen remarks, its position is strange, we should expect it after וַיֵּרָא, while after וַיֵּרָא אֶל-נָקִיר we should look for the name of the place to which Saul goes. The Sept. gives not only ῥῆμος, but also the place from which Saul comes, ἡ Κεῖλα, which throws no light on the sense; Vulg. and Chald. support the Heb., and Syr. and Arab. render "after him," "to him." On the whole there does not seem sufficient reason for altering the text; the VSS. testify that there was something after וַיֵּרָא, and nothing better than this offers itself.—Ta.]

⁴ [Ver. 5. As in xvii. 20. Here the VSS. vary greatly, some laying hold of the idea of the Heb. verb (עָלָה) "round" (Aq., Sym., ἀπογυγνῶσιν, another reading of Aq. κάμψιν), others giving it as chariot (Sept. λαμῶν), Sym. (σενῶν) and Vulg. (tentorium) thence passing to the notion of "tent," while, Syr. and Vulg. take the ordinary meaning of the word "way." Bib. Com. proposes (without ground) to read כְּעֵלָה, and thus bring this passage

into accordance with xxiv. 5.—Ta.]

⁵ [Ver. 7. "The place at his head," see on xix. 12. Derive from מִקְרָאשָׁת.—Ta.]

- 8 Then said Abishai [And Abishai said] to David, God⁶ hath [*ins.* this day] delivered thine enemy⁷ into thine hand this day [*om.* this day]; now, therefore [and now,] let me smite him, I pray thee, with the spear even [*om.* even] to the earth⁸
- 9 at [*om.* at] once, and I will not *smite* him the second time. And David said to Abishai, Destroy⁹ him not; for who can stretch forth his hand against the Lord's
- 10 [Jehovah's] anointed, and be guiltless? David said furthermore [And David said], As the Lord [Jehovah] liveth, [*ins.* but] the Lord [Jehovah] shall smite him, or his day shall come to die [and he shall die], or he shall descend into battle
- 11 and perish. The Lord [Jehovah] forbid¹⁰ that I should stretch forth mine hand against the Lord's [Jehovah's] anointed; but, I pray thee, take thou now [and now, take] the spear that is at his bolster [head] and the cruse of water, and let
- 12 us go. And David took the spear and the cruse of water from Saul's bolster [head],¹¹ and they gat them away, and no man saw it, nor knew it, neither awaked, for they were all asleep, because [for] a deep sleep¹² from the Lord [Jehovah] was fallen upon them.
- 13 Then David went over to the other side, and stood on the top of an hill [the
- 14 mountain] afar off, a great space being between them, And David cried to the people and to Abner, the son of Ner, saying, Answerest thou not, Abner? Then
- 15 [And] Abner answered and said, Who art thou that criest to the king? And David said to Abner, Art not thou a *valiant* [*om.* valiant]¹³ man? and who is like to thee in Israel? wherefore, then, hast thou not kept thy lord the king? for these
- 16 came one of the people in to destroy the king thy lord. This thing is not good that thou hast done. As the Lord [Jehovah] liveth, ye are worthy to die, because ye have not kept [watched over] your master [lord] [*ins.* over] the Lord's [Jehovah's] anointed. And now, see where the king's spear is, and the cruse¹⁴ of water that was at his bolster [head].
- 17 And Saul knew [recognized] David's voice and said, Is this thy voice, my son
- 18 David? And David said, It is my voice, my lord, O king. And he said, Wherefore doth my lord thus [*om.* thus] pursue after his servant? for what have I done?
- 19 or [and] what evil is in mine hand? Now, therefore [And now], I pray thee, let my lord the king hear the words of his servant. If the Lord [Jehovah] have stirred thee up against me, let him accept an offering; but if *they be* [*it be*] the children of men, cursed be they before the Lord [Jehovah], for they have driven me out this day from abiding¹⁵ in the inheritance of the Lord [Jehovah], saying,
- 20 Go, serve other gods. Now, therefore, [And now,] let not my blood fall to the

⁶ [Ver. 8. Sept. *κύριος*, Jahveh. This variation in the divine names may be error in the Sept., or it may be from variation in manuscripts; there is no decisive internal reason for the use of one name rather than the other.—Ta.]

⁷ [Ver. 8. So the Qeri (Kethib is plural), which is found in the text of several MSS. and Edd.—Ta.]

⁸ [Ver. 8. The Heb. construction: "with the spear and in the ground," is unusual; from xvii. 11; xix. 10, we should expect: "with the spear in him and in the ground" (Wellh.).—Ta.]

⁹ [Ver. 9. Sept.: "humble (*שודר*) him not;" here inappropriate.—Ta.]

¹⁰ [Ver. 11. Literally: "be it a profane thing to me from Jehovah," Erdmann "on Jehovah's account," or, it may be "by, through Jehovah" (as in Eng. A. V.).—Ta.]

¹¹ [Ver. 12. The form is variously explained (*מִן* שֶׁלֹּא, some taking it for *מִן* שֶׁלֹּא, one Mem falling out (so Erdmann), others from a noun *שֶׁלֹּא* (so Fürst). In any case we have to suppose the presence of the Prep. *מִן*.—Ta.]

¹² [Ver. 12. This word (*הַחֲלָמָה*) is used only a few times in the Old Testament, and apparently of a supernatural sleep. In prose it occurs, besides here, only in Gen. ii. 21; xv. 12, in both which places the sleep is supernatural. So in Job, Eliphaz (iv. 13) and Elihu (xxxiii. 16) refer to revelations from God, and in Isa. xlix. 10 the word *הַחֲלָמָה* is a divine judicial infliction. Even in Prov. xix. 18 the "deep sleep," which is the result of slothfulness, is viewed, from the connection, as a part of God's moral government of men. A distinctly supernatural sleep would, therefore, seem to be here intended. This is the general feeling of the Greek renderings of the word (Sept. *θαμβος*, Aq. *καταβολή*, Sym. *κατος*, Theod. *καταστος*); Syr., Arab., Vulg., Chald., render "sleep;" Sam. Vers. gives *הַחֲלָמָה*, "sleep," in Gen. xv. 12, and in ii. 21 *הַחֲלָמָה*, compared by Uhlemann with Rabb. *הַחֲלָמָה* (hyperbole) in sense of "ecstasy," but comp. Talm. *פֶּלֶק*, "bind," hence, perhaps, "a binding sleep."—Ta.]

¹³ [Ver. 15. The Adj. is understood, though not expressed, in Heb. as in English.—Ta.]

¹⁴ [Ver. 16. On the construction see Erdmann. The *אֵת* might be regarded an emphatic sign introducing the second thing mentioned, which might then be in the Acc.: "and as to the cruse." The Vulg. inserts a second "where" the Sept. omits it where the Heb. has it—two ways of smoothing over the difficulty of the construction.—Ta.]

¹⁵ [Ver. 19. Literally: "from joining myself to" (Ges.). So Aq. *ἀπὸ συνθέσεως*, Sym. *συνθεσέμενος*, Sept. *ἀπὸ συνθέσεως*.—Ta.]

earth before the face of the Lord [Jehovah]; for the king of Israel is come out to seek a flea,¹⁶ as when [om. when] one doth hunt a [the] partridge in the mountains.

- 21 Then said Saul [And Saul said],¹⁷ I have sinned; return, my son David; for I will no more do thee harm, because my soul [life] was precious in thine eyes this day; behold, I have played the fool, and have erred exceedingly. And David answered and said, Behold the king's spear!¹⁸ and let one of the young men come over and fetch it. [Ins. And] the Lord [Jehovah] render to every man his righteousness and his faithfulness; for the Lord [Jehovah] delivered thee into my¹⁹ hand to-day, but [and] I would not stretch forth mine hand against the Lord's [Jehovah's] anointed. And behold, as thy life was much set by this day in my eyes, so let my life be much set by in the eyes of the Lord [Jehovah], and let him deliver me out of all tribulation. Then [And] Saul said to David, Blessed be thou, my son David; thou shalt both do great things, and also shalt surely prevail. So David went on his way, and Saul returned to his place.

¹⁶ [Ver. 20. Or, "a single flea," as in xxiv. 15. This repetition is somewhat surprising, and the Sept. reading "my soul" seems better. The repetition of the phrase would enter into the question whether we are to suppose two betrayals by the Ziphites, or only two accounts of the same betrayal.—Ta.]

¹⁷ [Ver. 21. Syr., Arab. and 2 MSS. have "Saul said to David."—Ta.]

¹⁸ [Ver. 22. The Art. with יָדָיו] (om. in Qeri) in stat. const. is strange, but not impossible, especially where the defining noun is comparatively insignificant, or the defined is to be brought out more prominently, as here. See Ew., § 280 d. Philippi, "Stat. Const. in Heb.," p. 36 sq.—Ta.]

¹⁹ [Ver. 23. The insertion of the suffix is supported by many VSS., MSS. and EDD.—Ta.]

EXEGETICAL AND CRITICAL.

The comparison of chap. xxvi. with the section xxiii. 19-24, xxiv., shows that the narratives agree in three principal points, in the treachery of the Ziphites towards David, in the persecution of David by Saul, and in the sparing of Saul by David. There is besides much concerning localities, connected circumstances, conversation, wherein an agreement cannot be denied. Ver. 1 = xxiii. 19, the coming of the Ziphites to Saul, and their information as to David's whereabouts. Ver. 2 = xxiv. 3 [2], Saul's march against David with three thousand men. Vers. 8-11 = xxiv. 5-7 [4-6.], David's protest against laying hands on Saul as the anointed of the Lord. Ver. 17 = xxiv. 17 [16], Saul's question about the voice of David. Ver. 18 = xxiv. 10-12 [9-11.], David's affirmation of his innocence. Ver. 20 = xxiv. 15 [14] concerning the flea. Ver. 21 = xxiv. 18 [17.], Saul's penitent confession of his guilt. Ver. 23 = xxiv. 13-16 [12-15], David's appeal to his innocence and to the divine justice. Ver. 25 = xxiv. 20, 21 [19, 20], Saul's invocation of blessing.

But it does not follow necessarily from these agreements that these narratives are two accounts of the same event, as Ew., Then., De Wette, Bleek (the last, however, "with some probability" only) and others suppose. The wilderness of Ziph, and especially the strong, protected position on the mountain Hachilah, might well seem to David on his return from the wilderness of Paran a suitable abiding-place for himself and his men. That the Ziphites, who held with Saul, consequently again showed him David's abode cannot, however, seem strange. The coincidence as to the three thousand men need not be regarded as showing that there was only one occurrence, since according to xiii. 2 Saul had found a body of "three thousand chosen men out of Israel" (as they are called here also xxvi. 2) as a standing army, with which guard

he might easily under similar circumstances have marched a second time against David. Thenius, indeed, affirms that "Saul must have been a moral monster, which he, however, evidently was not, if he had deliberately and under the persuasion of the same persons made a second attempt on David's life after the latter had so magnanimously spared his life." Against which Nägelsbach (*Herz*, XII., 402 sq.) rightly says: "That Saul marched a second time against David is psychologically only too easily explained, even though he was no moral monster. His hatred to David was so deeply rooted that it could be only temporarily suppressed by that magnanimous deed, not extinguished." Saul's inner life under the dominion of envy and hate towards David, on the one hand, and of the various influences of the better spirit, on the other hand, had hitherto been full of vacillations and contradictions. Why should it seem strange if, in the better impulses which, through David's presence, words, and noble conduct, got suddenly the upper hand and lasted for awhile, there followed in all the stronger reaction of the evil spirit, especially as the spur to violent procedure against David again came from the same quarter as before? How little David himself relied on the permanence of Saul's good inclinations (expressed in xxiii. 19-24, xxiv.) appears from the fact that he did not leave the wilderness, and foreseeing a repetition of Saul's persecution, determined to go to another land. Thenius' own remark on xxvii. 1 sq., that "David knew how quickly Saul could change his mind, and therefore preferred to leave the country," confirms the clear statement of the preceding history as to Saul's vacillation and moral ungodliness, which makes a new persecution, as narrated in chap. xxvi. psychologically and ethically easily explicable. According to this remark of Thenius, therefore, the account of this second march fits in psychologically between chaps. xxiv. and xxvii., which sections are referred by him to the same author. Thenius affirms that "this narrative

[chap. xxvi.] is shown by the *dramatic form of the action* (Night—Secret entry into the camp—Spear and water-cruze—Ironical address to Abner), by an *improbability* (ver. 24), *individual declarations* (vers. 19, 20), and in part also by the *language* (vers. 6, 11, 12) to be the later, resting on *popular tradition*; but these particulars pertain to those points of the narrative in which its difference from the former account (xxiii., xxiv.), and therefore its reference to another occurrence may be recognised, as will appear in the explanation of the special points and the comparison with the related passages. See Keil's excellent remarks.

Ver. 1. The information given by the Ziphites concerning David supposes that he had returned from the wilderness of Paran into the wilderness of Judah in consequence of his marriage with Abigail. "In the face of [over against] the desert," for which we have in xxiii. 19 more exactly "on the right;" that is, south of the desert. The agreement with the words of xxiii. 19 is the result of the narrator's desire to conform the account of this second occurrence to that of the first in the points in which there was essential agreement.* Ver. 2. The "three thousand chosen men of Israel" are the permanent guard whose formation is mentioned in xiii. 2.—Ver. 3 sq. Saul's camp was near the mountain Hachilah "on the way," that is, in a well-known highroad passing by. **And David abode in the wilderness;** that is, he had withdrawn from the hill Hachilah (where the Ziphites reported him as being, and Saul sought first to attack him) farther into the wilderness, and was then on the highland (comp. ver. 6: "who will go down with me?"), while Saul was encamped on the road in the plain. On hearing (מָנַן) = "he learned," not "he saw") that Saul had followed him into the wilderness, he assured himself of the fact by scouts. **Certainly** [Eng. A. V. "in very deed," Heb. "to certainty"—Ta.], undoubtedly, comp. xxiii. 23. [So in xxiii. 24, 25 David learns (probably by scouts) that Saul is come into the wilderness of Maon, south of the desert.—Ta.].—Ver. 5. David now himself goes by night to examine Saul's camp and position. The Sept. and Vulg. add: "*secretly*," an explanatory addition which we need not insert in the text (= מְסֵת, Thenius). He found Saul at the wagon-rampart (see on xvii. 29) with Abner, his general, and the army camped around him. David was accompanied by Ahimelech, the Hittite, who is nowhere else mentioned, and Abishai "the son of Zeruiah" David's sister (1 Chron. ii. 16), and brother of Joab, afterwards one of David's captains (2 Sam. xviii. 2; xx. 6;

xxiii. 19).—The difference in particulars between this narrative and that of xxiii. 19 sq. is as follows: There on Saul's approach David proceeds to the wilderness of Maon, where he is surrounded, and only escapes capture by the invasion of the Philistines, which compels Saul to withdraw, xxiii. 25–28. *Here*, on the contrary, nothing is said of such a Philistine invasion; Saul's camp is on another spot; the endangered person is not David, but Saul, whose camp David enters at night, and whom David might have killed. [However, this incident is parallel to xxiv. 3 [2] sq.—Ta.] There, after Saul's return from the Philistine campaign, the scene of the persecution is Engedi, where David is hidden in a cave into which Saul enters, xxiv. 2–4—completely different circumstances and situations.

Ver. 6 sq. **Ahimelech, the Hittite.** This Canaanitish people, already settled around Hebron in Abraham's time (Gen. xv. 23), dwelt, after the return of the Israelites from Egypt, in the hill-country of Judah along with the Amorites reaching as far north as toward Bethel (Judg. ii. 26), subdued but not exterminated by the Israelites. A portion of them had maintained a certain independence. Comp. 1 Kings ix. 20; x. 29; 2 Kings vii. 6. In the time of Saul's reign the internal contrast between the Israelites and the remnant of the Canaanites may have greatly diminished, so that a Hittite could occupy so prominent a position with David, and be employed by him in his service. For, according to this narrative, he must have held a preferred position with David, along with Abishai (2 Sam. ii. 18; xvi. 9), who is here named. **Uriah** also was a *Hittite* (2 Sam. xi. 3, 6; xxiii. 39).—They find Saul in his camp *asleep*, his "spear (the sign of royal authority, in place of the sceptre) stuck in the ground at his head."—Ver. 8. **Thy enemy**—the Sing. [Qeri] is preferable [Keth. has Plu.]. Abishai speaks merely according to the right of retaliation and the usage of war. The sense of his words is: I will pin him to the ground so thoroughly with one blow that it will not need another to kill him. Vulg.: "there will be no need of a second."—Ver. 9. David rejects not the first part of Abishai's word: "God has given thy enemy into thy hand," but the second: "I will transfix him." For certainly God had given Saul into his hand; but "the divine providence thus gives David opportunity not to slay his enemy, but rather to conquer him by a new kindness" (Berl. B.); David's reply to Abishai is a brief, strict prohibition: **Destroy him not**, and the reason for it, made more earnest and pressing by the interrogative form: **Who stretches out his hand against the Lord's anointed and goes unpunished?**—(מִי יִשְׁתָּחֲוֶה לַיהוָה) = Exod. xxi. 19; Num. v. 31). By the royal anointing Saul's person was consecrated and inviolable. As anointed he was the Lord's property. Therefore only *God's hand* could touch his life. And so David says, ver. 10, with an oath: "As God lives, his life is in God's hand only, and far be it from me to touch it." Translate not with De Wette: "No! but Jehovah will smite him, either his day will come, etc.," but with Then. and Keil: "Unless the Lord smite him, etc.", the apodosis being: "far be it from me, etc." [ver. 11]. David mentions three possible cases: 1) sudden death by a

* [We should, however, expect an indication of the repetition of the occurrence by some such phrase as "the Ziphites came again to Saul," and the absence of such indication is one of those delicate features which favor the supposition of a single occurrence, while, on the other hand, the argument for two occurrences, as given by Erdmann and others, cannot be considered a weak one.—Ta.]

† [The proposal of Bib. Com. to read מְסֵת, "garment," and represent Saul as sleeping in his garment, as in xxiv. 5 [4], is an unfounded conjecture, and the assimilation of the two accounts in this way can be effected only by a violent reconstruction of the narratives, the necessity for which is a serious objection to the supposition of one occurrence.—Ta.]

stroke (as in xxv. 38); 2) dying a natural death "in his day," the day of death, as Job xiv. 6; xv. 32; 3) falling in battle. "Far be it to me from Jehovah" (כִּי־יִהְיֶה), that is, as in xxiv. 7, on the part of the Lord, on the Lord's account I will not smite him.—Abishai is ordered to take the spear at his head, and the water pitcher (not basin, Ewald, comp. 1 Kings xvii. 12 sq.); then, says he, we will "go our way" (וָלָךְ).—Ver. 12. David took, it is said (though David had ordered Abishai to take), having reference to the fact that David was the controlling head.* Their unobserved taking of the spear and cruse and subsequent departure is vividly portrayed in three expressions: No one saw, no one observed, no one woke.—The narrative represents this as a *divine arrangement* by the words: for a deep sleep from the Lord was fallen on them, that is, God threw them into deep slumber, that David might so act. Comp. xiv. 15, "the terror of God," Ps. lxxvi. 7 (6) "at thy rebuke, God of Jacob, both chariot and horse are cast into a deep sleep."—A comparison of vers. 6-12 with xxiv. 6-8 [Eng. 4-7] shows the great difference between the two narratives in spite of the sameness of the speeches of David's men "God has delivered thy enemy into thy hand." There they say: "Do to him as seemeth thee good," and David cuts off the skirt of Saul's upper garment, whereupon he says, having in mind this deed of his and his thereby disquieted conscience: Far be it from me to lay hands on the Lord's Anointed (xxiv. 5-8 [4-7]). Here Abishai wishes to kill Saul, and David in connection with this wish says similar words. [The *Bib. Comm.* remarks that "the description in ver. 7 is quite compatible with David and his companion's being hid in the cave." This is true, and so far as this point is concerned we might hold the two narratives to refer to the same event. But the difficulty is the numerous important changes which must then be made in one narrative or both, and, it may be added, the great carelessness which must be ascribed to the editor. At the same time the supposition of a single incident in these two narratives does not impugn the inspiration of the Book, since we should therein have merely the error of an editor, or possibly of a transcriber.—Tr.]

Ver. 13. David went beyond to the top of the mountain, that is, the mountain whence he had previously reconnoitred Saul's camp, and whence he had descended, ver. 6.—The express mention of "the great distance and the wide interval between them" shows that David's conduct was here the reverse of that at the former meeting with Saul, when he followed him out of the cave and called after him (xxiv. 9 [8]). Here the danger seemed to David much greater than there.

—Ver. 14. (לָךְ = towards). David's call concerned Abner especially, because it was his duty to watch over the king's life. Vulg.: "who art thou that criest and disquietest the king?"—Ver. 15. David's ironical speech.—Art thou not a

man? that is, a valiant warrior,* who is to answer for the protection and security of his king, (לָךְ with מָלִי is unusual; עַל (Then.) is probably the original reading). Then he refers to the peril of life, in which Saul just before really was. Sons of death are ye, ye deserve death for your neglect of duty.—As sign thereof he shows him the spear and the water-cruse. See, where is the king's spear?—That was a clear proof that Saul might have been slain by him who took it away (Cler.). (אֶת־מָלִי pregnant construction—supply מָלִי, so Maurer, who refers to Judg. vi. 23). And (see after) the water cruse, namely, see where it is (Keil).—Ver. 17. In the darkness and at such a distance Saul could not recognize David's person, but could recognize him from his voice. My voice! answers David to Saul's question. As the Sept. reads simply "thy servant," Thenius combines the two and takes as original text "the voice of thy servant." But the brief "my voice," is perfectly intelligible, and the designation "servant" is involved in the added words: My lord king.—[It may also be said in general that the less courtly form is the more probable.—Tr.].—Ver. 18. Comp. xxiv. 10-13 [9-12]. This question as to the cause of the persecution is the affirmation of his innocence and of the groundlessness of Saul's continued hostility to him. Berl. B.: "The way in which David addresses Saul is so humble, so gentle, and so reverent, that we may sufficiently thence recognize the character of his heart."—Ver. 19. And now, let my lord the king hear the words of his servant; by this adjuration David will indicate to Saul how important he thinks his following words for their relation to one another and to God, and how serious a matter it is for him that Saul should weigh them. He supposes two causes of Saul's hostility as possible. First: If the Lord hath incited thee against me.—Wrongly Clericus: "If Jehovah incited thee, if thou deservedly attemptedst my destruction, acting in accordance with God's will, He would hear thy prayers and take care that thou shouldst never fall into my hands [which has not been the case]." For, according to this the divine causation would be denied, while the human would be in the next clause assumed as the factual one. [Clericus says only that the fact that Saul had been in David's power would show that God was not watching over him, and therefore his persecution was not with God's approval.—Tr.] David's word is based on the conception that God sometimes incites men to evil. Comp. 2 Sam. xvi. 10 sq., where God is said to have commanded Shimei to curse David, and 2 Sam. xxiv. 1, according to which God incited David to number the people. The idea that evil is, from one point of view, to be referred to God as its cause, is not a product of later times, but is early found in con-

* In מָלִי מָלִי remark 1) the double Plu. מָלִי and מָלִי, especially the stat. constr. form מָלִי, Ges. § 87, 5, Rem. 1; Ewald, § 180 b and Anm. 2, § 211 d; 2) מָלִי for מָלִי—one מָלִי having fallen out.

* [Bib. Com. "This incidental testimony to Abner's eminence as a warrior is borne out by his whole history. At the same time David's bantering tone, coupled with ver. 19, makes it probable that David considered Abner his enemy; the latter's great influence with Saul might have prevented the persecution of David. Abner may have feared David as a rival; his opposition to him is shown by his conduct after Saul's death." But all this may be explained also by Abner's devoted loyalty to his kinsman Saul.—Tr.]

nection with the idea of the divine ordering of the world, in which evil must serve God in order to bring about His saving help (Gen. i. 20 comp. with xiv. 7, 8) and reveal His judicial glory (Ex. ix. 16). David therefore supposes the case that Saul's hatred towards him rests on the divine causality,—comp. xviii. 10; xix. 9, where the "evil spirit from the Lord," which has come upon Saul, is said to be the cause of his hate to David. The "divine incitement" to evil consists, according to David's view, in the fact that Saul, sunk deep in sin by his own fault, is further given over by God to evil in that opportunity is given him to develop in deeds the evil of his heart. [Others suppose here, not so well, an immediate reference to the possession of Saul by the evil spirit, which drives him to these persecutions.—Tr.]. The words: **Let him accept** [literally, smell] **an offering**, indicate the way by which Saul, seeing whither he is come by this self-occasioned inclination to evil from God, may again come into right relation with God. "Let him smell an offering" (וַיִּשְׂמֹךְ); the Hiph. of וַיִּשְׂמֹךְ not = "cause to smell," but = "smell;" Sept. *ὁσφρανειν*, Vulg., *odoretur*, Luther, *man lasse riechen*). The odor of the offering, here to be smelled, comes from the incense which was connected with the meat-offering (of flour and groats) and was burned (Lev. ii. 15, 16; vi. 15) "for a sweet odor, a memorial to the Lord." The *smelling* of this odor represents God's acceptance of the offering and the offerer (Gen. viii. 21), the offering itself, the Minchah (מִנְחָה), meat-offering, signifying not *atonement*, but *sanctification of life* in devotion to the Lord, the effect of which is God's gracious acceptance. The sense is: "Instead of the anger, in which God drives thee to evil, mayest thou gain God's acceptance, by (as the outward offering with its sweet odor signifies) giving him thy heart and life, abstaining from evil and sanctifying thyself to Him." David thereby also indirectly affirms that the divine incitement to evil has its ground in Saul's evil nature and will. Bunsen, in general correctly: "The sense is: pray to God that He take the temptation from thee." Grotius is altogether wrong: "If this anger is just, I do not deprecate that it be appeased by my death as a victim." [Others: Let the evil spirit from God be driven away by an offering to God.—Tr.].—The other case: **But if men** (have stirred thee up), **be they accursed before the Lord**.—David here refers, as in xxiv. 10 [9], to the hostile party that calumniated him to Saul, and kindled Saul's hatred against him. He sees no other way of escaping these dangers than flight to a heathen land. **For they drive me away now**; the emphasis is on the "to-day," "now" (עַתָּה); "they have now brought it about that, to be safe, I must flee the country" (Then.). His present position is such that he must regard himself as one driven out of the country. **That I cannot join myself to** [Eng. A. V., abide in] **the inheritance of the Lord**, that is, I am excluded from association with the Lord's inheritance (Bunsen). The Lord's inheritance is the people of God, the covenant-people. **Saying, Go, serve other gods**, not that his enemies had actually given this order, "but David looked to deeds rather than words" (Calvin); their enmity drove

him out as effectually as a command. David's line of thought here is as follows: Only in the people Israel and in the land of promise has the covenant-God His dwelling, for there are all His revelations in respect to Israel; only there therefore, in the consecrated place of His dwelling can there be true worship of the Lord; outside this holy region of God's revelation and dwelling among His people is the domain of strange gods; thither driven he sees everywhere inducement and temptation to "serve other gods."—This is the ground of his wish and prayer in ver. 20: **And now, may my blood not fall to the ground far from the presence of the Lord**, that is, may I be preserved from such a fate, namely, driven from the place of the Lord's gracious presence and His people, to lose my life by violence afar off in the midst of an idolatrous people. The expression "*far from the presence of the Lord*," and the preceding words show indeed David's longing after the place of divine worship in the tabernacle, but contain nothing which necessarily points "to a later insertion of this section" (Then.), or, as Ewald affirms, echoes the "bitter lament of many who in the seventh century were banished by unrighteous kings like Manasseh." The words are sufficiently explained by the pain that David felt at his fugitive life, which must now lead him to a foreign land, where he must wander or perhaps die far from association in divine worship with the people of God and from the place of supplication to God. Grotius wrongly: "in the presence of the Lord, God being witness and hereafter Avenger" [so Eng. A. V., and this rendering is grammatically defensible, though here perhaps not so appropriate as the other.—Tr.].—**For the king of Israel is come out to seek a single flea**, comp. xxiv. 15 [14]. Here too the "flea" sets forth what is insignificant in contrast with the king of Israel. The sense is: Thou pursuest me, who am as weak in respect to thee as a flea in respect to him who kills it. It is herein involved not only that it is not worth Saul's while to pursue him (Then.), but also that it will be only too easy for the powerful king of Israel to conquer him, the powerless, as one crushes a flea. So understood, the words satisfactorily give the reason for the preceding "*Let not my blood fall*," which Then. wrongly calls in question. There is no reason for substituting for the text ("a flea") the Sept. reading "my soul" (Then.), which, however, expresses the same thought, "Thou seekest to kill me" as the reason for the preceding. **As one hunts a partridge in the mountains**; an unnecessary difficulty is here made (Then.) by supposing that the comparison (seeking a flea) is itself compared with something else (hunting a partridge), which would certainly be unnatural and unexampled. But there is here rather a second comparison *alongside* of the first, and with the same meaning: Thou strivest to destroy me, the insignificant and powerless in my isolation and abandonment. Thenius rejects the reading *partridge* (אֵיָּב), on the ground that the bird is found not in the mountains but in the plain, and accepts the Sept. "*horn-owl*" (הַנְּטִיל), and further, regarding the designation of David as an insignificant person as here out of place, proposes to render: "as the owl hunts on

the mountains;" but, to say nothing of this untenable supposition and of the unheard-of figure of the owl as a "hunter," we reply simply with Winer in reference to the "partridge on the mountains:" "Partridges are usually not hunted on the mountains, since they stay in the fields. . . . But the text is not so absurd; . . . a single straying partridge on the mountains is not thought worth hunting, since they can be found in flocks in the plain" (*Bib. R.-W.* II. s. v.). (Also the German "*Rebhuhn*" [partridge] is derived from "*rufen*" [to call]. Bunsen.*) But from the connection and the words of David, who has before lamented his enforced separation from association with the people of Israel, the following thought also is expressed in this comparison, as in the other: Me, isolated from God's people, far from all association, a fugitive from thy machinations on the mountain heights, thou sekest at all costs to destroy, as one hunts a single fugitive partridge on the mountains only to kill it at all costs, while otherwise from its insignificance it would not be hunted, since partridges are to be found in the field in flocks.—"This speech of David was thoroughly suited to sharpen Saul's conscience and lead him to give up his enmity, if he still had an ear for the voice of truth" (Keil). While these words are similar to those in xxiv. 10-16 [9-15] (as natural from the similarity of the circumstances), the following essential differences yet exist. There David, in order to prove to Saul how unfounded his illusion is (namely, that David is seeking his life), shows him that his life was in his (David's) hand, that he would not touch the Lord's anointed but spared him; here, on the contrary, he calls Saul to account for his ceaseless persecution, represents to him that he is determined to destroy him who, compared with the mighty king, is insignificant, and presses him to abandon this purpose.

Ver. 21. To these words of David corresponds with precision Saul's answer (ver. 21), which is essentially different from that in xxiv. 18 [17]. With the confession: **I have sinned**, he joins the request that David would return, and the promise that he would no more do him evil, and adds as reason; **because my life was precious in thy eyes this day**.—[Keil thinks that Saul is less penitent, more hardened here than in chap. xxiv., and this shows the difference of the events; but Thenius and Bib. Comm. are right in declaring that Saul's expression of sorrow and repentance is as decided here as in the former case. No good argument can be drawn from this for either view.—Tr.].—Ver. 22. David offers to return the spear and cruse, the sign that he had spared Saul's life.—Vers. 23, 24. These words attach themselves immediately to that silently eloquent proof of his guilelessness and pure disposition. He 1) declares himself to be a "**man of righteousness and faithfulness**," and assigns as proof his sparing Saul's life. (For **וְיָצַד** read with all the **vers. וְיָצַד**, the ' might easily fall out on account of the following 1). Thenius holds this self-praise of David as proof that the section xxiv.

18-20 [17-19], where Saul praises and blesses David, is the original. But what is this alleged "self-praise" but the positive affirmation of what David says in xxiv. 12 [11] (regarded by Then. as original): "there is no evil in my hand and no iniquity, and I have not sinned against thee," and in his confident appeal to God's righteous judgment, vers. 13, 16 [12, 15]? All that is the content of the idea "**righteousness**," which he here, in contrast with Saul's unrighteousness, applies to himself. And no more is it self-praise when he speaks of his **faithfulness**, but simply the expression of his reverence towards the Lord's Anointed, in spite of Saul's perfidious and injurious conduct.—The words "the Lord gave thee into my hand" include the thought: "Thereby did the Lord put me to the test." This test David had stood, exhibiting "righteousness and faithfulness." And therefore he can now 2) say in good conscience: **The Lord will requite the man** (namely, me) [Eng. A. V. better, "render to every man."—Tr.]. The explanation of this assertion is given in ver. 24: **And behold, as thy life was much set by this day in my eyes, so will my life, etc.**, that is, the Lord will requite my righteousness and faithfulness towards thee in sparing thy life as the Lord's Anointed, by so valuing my life as to save it from the dangers which thou preparest for it. It is difficult to see why (Thenius) such an expectation of the Lord's protection and help, founded on a good conscience, is not genuinely Davidic, and therefore to be esteemed not original. Yet David here says nothing essentially different from what he declares in xxiv. 13, 16 [12, 15] of the Lord as his judge, who will avenge him on Saul, give success to his cause, and save him from Saul's hand. Stähelin's remark (*Leben David's*, p. 25), that David liked to praise himself like the Arabian heroes, is thoroughly wrong; for David everywhere gives God the highest praise, even where, as here, he affirms what is true of himself.—"**All tribulation**" (**כָּל-צָרָה**), all the straits which Saul would hereafter, as he knew, prepare for him. For Saul confesses indeed that he has done him wrong, and will no more work evil against him; but this, recollecting Saul's instability and that former tearful promise of his [xxiv. 16], he could regard only as the expression of a momentary better feeling; behind this he saw Saul's unbroken heart, more and more hardened, which, when this gust of better feeling had passed over, would exhibit its old wickedness, yea, after the quenching of these better impulses and resolutions, must be all the more hardened.*—Ver. 25. Saul's last word to David: "**Blessed be thou, my son David; thou wilt both undertake and also fully perform**," does not express a changed disposition, love instead of the old enmity, but the fleeting better feeling which David's noble conduct had induced, and which compelled him to affirm that David would come victorious forth through the

* [The Heb. word for "partridge," *qore* means "the caller," and so perhaps the Eng. "quail." Pictet (*Orig. Indoe. europ.*) thinks that *rebhuhn*—"speckled bird," and *perdis*, partridge has perhaps the same meaning.—Tr.]

* [Bib.-Com. remarks that the sentiment here ascribed to David is put into Saul's mouth in xxiv. 17-19 [Heb. 18-20], and that (supposing the same event related in xxiv. and xxvi.) a parallel case is found in Matt. xxi. 41, and Luke xx. 16. However this does not favor the supposition of one event, for as in the Gospels both Jesus and His hearers may have said on the same occasion what is reported, so here Saul may have said at one time what David said at another.—Tr.]

Lord's help out of all the straits of his persecutions.—The content and character of Saul's words in xxiv. 17–23 [Eng. 16–22] are very different from these, though both contain Saul's confession of wrong. But the first time [xxiv.] he makes his confession with tears, with acknowledgment of the fruitlessness of his attempts against David and the unavoidable transition of the kingdom to the latter, whom he adjures them to spare his family. But here his inward emotion is not nearly so strong and deep; he affirms merely that he is sorry for his former conduct, and will not repeat it. Keil is therefore right in saying that "he is evidently here already much more hardened." **And David went his way, and Saul returned to his place.** Thus they parted forever. Berl.-B.: "Their souls were not at one; therefore they remained asunder." It is worthy of note that it is not said of Saul, as xxiv. 23 [22]: "He returned to his house." This points to the fact that he continued his persecution of David, as also appears from the latter's flight (hinted at in vers. 19, 20) to the Philistines, where we find him in chap. xxvii. [It is not necessary to suppose that Saul continued his pursuit of David. David's apprehension in xxvii. 1 was a general one, and very natural, even though Saul had returned home to his "place" in Gibeah.—TB.]

HISTORICAL AND THEOLOGICAL.

1. The conception "that *God incites to sin*" in the Old Testament belongs to the same circle of thought as the idea, carried over by Paul into the New Testament, of man's *hardening* in sin as a *divine act*. The hardening pertains only to the inner being, to heart and disposition (which becomes insusceptible to the influences of the divine word and Spirit), to the will, which persistently sets itself against God's holy will, to the ethical habit of the whole personality, in which irreceptivity for good has become permanent in such wise that the capacity for free self-determination against the evil for the good has ceased. According to the law of His righteous moral government of the world, which punishes evil with evil, God abandons the man who shuts himself up against the invoking of the divine Spirit to the thereby engendered moral condition of inward hardening, sin becoming a factual necessity for him. The *divine incitement to evil*, on the other hand, refers to individual acts, as is shown by ver. 19 and the passages above cited, 2 Sam. xvi. 10 sq.; xxiv. 1 sq. The divine causation, however, consists not in God's producing evil, which would be inconsistent with His holiness (comp. James i. 13), but in His occasioning the evil to break forth from the hidden depths of the heart and realize itself in deeds, though this need neither presuppose nor induce hardening, is rather intended to be the mean and avenue to the salvation and bettering of the sinner. Hengstenberg on Ps. li. 6: "Sin pertains, indeed, to man. He may always free himself from it by penitence. But if he does not repent, then the *forms* in which sin exhibits itself are no longer under his control, but under God's dispensation, who determines them as pleases Him, as accords with the plan of His government of the world, for His own honor, and, so long as He is not absolutely rejected, for the good of the

sinner. He puts the sinner in positions in which just this or that temptation specially assails him; He leads the thoughts to definite objects of sinful desire, and causes them there to remain and not pass on to others." This divine incitement to sin presupposes the actual free determination of the will in respect to the sins to which the incitement pertains. In this connection O. v. Gerlach excellently remarks on ver. 19: "That the Lord incites a man to sin . . . must always be the result of a conscious, cherished sin or sinful direction of the will, whence then come sins of deed for punishment, and also for the possible bettering of the man. In order to obviate this terrible punishment of sin by sin, David says Saul must again approach the Lord in an offering which atones for sin and restores the heart to the Lord."

2. The *inheritance* = possession, property is the people of God in so far as He is their *Lord*, who has made them *His* people by choosing them out of the mass of the other nations to be the bearer and organ of His self-revelation, and has made a *covenant* with them. Comp. Deut. i. 29; iv. 20; ix. 26, 29; Ps. xxviii. 9. The complete fulfilment of this idea of the peculiar people [= property-people] is found in the New Testament covenant-relation and the thence resulting association of men, who by Christ's redemption and reconciliation have become God's property; that is, [it is found] in the community of the kingdom in faith in Christ. The *greatest evil* David thinks to be exclusion from holy life-association with his God among idolaters. The *greatest good* for him is to belong to this property of God, and to this kingdom-community in the service of the living God. Therein is typically set forth the highest good which he who has become God's property in Christ, finds in participation in God's kingdom and its blessings.

3. There is a *self-accusation* which, like Saul's confession of sin (ver. 21), is far from true repentance, because it is based not on the *broken heart* and the *abandoned self-will*, but on a transient disposition and *superficial emotion*, and in the recognition of the *impossibility of carrying out one's own will* over against the divine will, and there is wanting the earnestness of self-denial. In such a condition of soul, as Saul's example shows, even these better impulses and superficial penitences gradually cease, and the judgment of hardening recedes with irretardable steps from repentance.

4. There is a *self-assertion*, as David's example shows (vers. 23, 24), which not only, without becoming self-praise and self-glorification, in *righteousness* and *faithfulness* sets one in the true light against unjust accusation and enmity, for the sake of the *Lord* and *His honor* (in whose service the man knows himself to be), but also serves to affirm the *moral worth* of one's own personality, and to maintain one's real *personal honor*, which has its root in God's service. One is not therein concerned with the affirmation of his own *merits*, but with the earnest, true *declaration of the position* which his inner life, in accordance with God's demands, and through the power of His Spirit, occupies towards God in true piety. Conscious of such relation of heart to his God, the servant of God (as David knew himself to be over against his unjust persecutor, Saul) in tribulation and sufferings has the *right* to appeal to God's righteous

judgment, and with joyful confidence to look for His help and salvation promised to the righteous and innocent.

5. Among the *Psalms of David* it is particularly the xvii. and xviii. in which there is such clear expression of earnest, conscious power to affirm *righteousness and innocence* by reason of *personal experience* of ungodly enmity and divine deliverance, that we must at least suppose the recollection of Saul's persecutions to be a concurring factor in them. In the title of Psalm xviii.: "By the servant of the Lord, by David, who spake to the Lord the words of this Song in the day when the Lord had saved him from the hand of all his enemies and from the hand of Saul," the reference to Saul accords with essential features in the content of the Psalm according to the points of view above indicated, though the Psalm does not refer exclusively to the time of Saul (see on 2 Sam. xxii.). But it is beyond doubt that the *whole content* of Psalm xvii. presupposes such a position and such experiences as are described here in chaps. xxiv. and xxvi.; for individual portions set forth the same ideas and thoughts that David here expresses; in vers. 1, 2, 5 is contained a similar appeal, in part to his righteousness and faithfulness, in part to God's righteous judgment, against the unrighteousness of His enemies; through the whole Psalm sounds the same tone of firm confidence in the Lord's help and victorious conduct of the course of the righteous against their enemies. Here, too, the experiences of the Sauline Period show themselves as the fruitful soil of David's psalm-poetry.

HOMILETICAL AND PRACTICAL.

Ver. 1. CRAMER: The temporal good fortune of pious men often does not last long; ere one expects it, the cross is again before their door. Therefore boast not thyself of to-morrow; for thou knowest not what a day may bring forth. Prov. xxvii. 1.—Vers. 2, 3. HEDINGER (from HALL): Good motions that fall into wicked hearts are like some sparks that fall from the flint and steel into wet tinder, lightsome for the time but soon out. Chap. xxiv. 17.—BERL. B.: Ah Saul, thou deceivedst thyself, God is stronger than thou, and thou wilt only be an occasion for new victories.—Vers. 5 sq. SCHLIER: Saul is in peril of his life; to human eyes he is lost. And who has cast him into such peril? Who else than himself? His hatred, with which he anew persecuted David. From this we should learn how constantly sin is the ruin of men. He who does evil, always does himself the greatest hurt.—[Ver. 8. Our best friend becomes our worst enemy, when he would persuade us to do wrong. Comp. Matt. xvi. 23.—TR.].—Vers. 10, 11. HEDINGER: Love and righteousness in a pious man's heart is invincible. [Vers. 9-11. HENRY: David gives two reasons why he would not destroy Saul, nor permit another to do it. 1. It would be a sinful affront to God's ordinance. Saul was the Lord's anointed king of Israel. . . . No man could resist him and be guiltless; the thing David feared was guilt, and his concern respected his innocence more than his safety. 2. It would be a sinful anticipation of God's providence; God had sufficiently showed him, in Nabal's case, that if he left it to

Him to do right He would do it in due time. . . . Thus bravely does he prefer his conscience to his interest, and trust God with the issue.—TR.—Ver. 12 sq. OSIANDER: Even though opportunity for revenge is given us, yet we should not avenge ourselves, but commit vengeance to God.—SCHLIER: God grant that we may all learn to love our enemies, that we may learn to requite evil with good! For this is certain: hatred excites strife; but love helps mightily to peace, and overcomes much evil.—Ver. 14. STARKE: Even in cross and persecution one should rejoice and be of good courage.—Ver. 20. S. SCHMID: The feebler and more powerless the pious are under trouble and persecution, the more they may lean on God's support.—Ver. 21. BERL. B.: Nothing can more soften a hard disposition than humility and gentleness.—There is no sinner so hardened but God sends him now and then a ray of illumination to show him all his error. But ah! when they are awakened by such divine movings, it is only for some moments; and such a movement is scarcely past ere they fall back at once into their former life, and forget again all that they had promised.—STARKE: Although the ungodly sometimes appear as if they wished to turn and become pious, yet they soon fall off again and go on again in their ungodliness.—SCHLIER: Even if we here and there lightly make a confession of our faults, how is it as to a downright confession of sin in the sight of God? Has God's goodness led us to repentance? Has His compassion opened our heart? O let us not turn the long-suffering of God into lasciviousness.—STARKE: Truly penitent sinners must confess their sins, ask forgiveness, and promise amendment, and this not hypocritically but in all sincerity (Matt. xix. 16). ["I have sinned." Spurgeon has a sermon (Am. Ed., Third Series) upon this confession as made by seven different persons in the Bible.—TR.].—Ver. 23. God is righteous; a believing soul recognizes that to its consolation.—Ver. 24. OSIANDER: Just as God punishes one barbarity through another, so He rewards benefits with benefits. SER. SCHMID: No one is greater than he whose soul is much set by in the eyes of God.—Ver. 25. CRAMER: Horrible wickedness, to know one thing and do another, and thus knowingly to kick against the pricks.—The ungodly must often be their own prophets. Prov. x. 24.—SER. SCHMID: When the enemies and persecutors of the pious have long enough raged and striven against the will of God, they must at last against their will yield the victory to God and the pious. [TAYLOR: So far as we know, this was the last meeting between Saul and David; and it is pleasing to think that after all that had occurred, Saul's latest utterance to him was one of benediction; at once a vindication of David's conduct in the past, and a forecast of his glory in the future. Verily, the Psalmist was speaking from his own experience when he said, "commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noon-day."—TR.]

[Ver. 15. "Art thou a man?" True men exhorted not to act unworthily of their manhood.—TR.]

[Ver. 21. "I have played the fool." 1) In

listening to slanderers against an innocent man (ver. 19, comp. xxiv. 9). 2) In opposing a man who evidently must succeed (ver. 25). 3) In resisting the known designs of Providence (xxiv. 20, comp. xxiii. 17). 4) In *renewing* a wrong already confessed and temporarily forsaken (xxiv.

16-22). Remark: One may confess his folly and take no step towards becoming wiser. The benefit of such a confession depends upon whether it is made in bitterness or in humility.—Ta.]

[Upon this chapter in general, comp. above on chap. xxiv.—Ta.]

IX. David at Ziklag in the land of the Philistines.

CHAPTER XXVII. 1-12.

- 1 AND David said in his heart, I shall now perish one day by the hand of Saul; there is nothing better¹ for me than that I should speedily escape into the land of the Philistines; and Saul shall despair² of me to seek me any more in any
- 2 coast of Israel; so shall I escape out of his hand. And David arose and he [om. he] passed over with [he and] the³ six hundred men that were with him unto Achish,⁴ the son of Maach, king of Gath. And David dwelt with Achish at Gath, he and his men; every man with his household, *even* [om. even] David with [and] his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess,⁵ Nabal's wife
- 4 [Nabal's wife, the Carmelitess]. And it was told Saul that David was fled to Gath; and he sought no more again for him.
- 5 And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country [in one of the country-cities], that I may dwell there; for why should thy servant dwell in the royal city with thee?
- 6 Then [And] Achish gave him Ziklag that day; wherefore Ziklag pertaineth unto
- 7 [to] the kings of Judah unto this day. And the time that David dwelt in the country of the Philistines was a full [om. full] year and four months.
- 8 And David and his men went up and invaded the Geshurites and the Gezrites⁶ and the Amalekites; for⁷ those *nations* were of old the inhabitants of the land, as
- 9 thou goest to Shur, even [and] unto the land of Egypt. And David smote the

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 1. So the Vulg.; Chald. and Syr. have: "there is nothing good for me, but I will escape," which is the rendering adopted by Erdmann. Very near this is the Sept. *ἵνα μὴ*. It is more literally exact, but Eng. A. V. gives the sense.—It is not necessary to read *דָּבָר טוֹב* instead of *יָצֵא*.—Ta.]

² [Ver. 1. Or, "desist from me." The idea of the word is "to give a thing up as impossible or useless."—Ta.]

³ [Ver. 2. The Art. is properly inserted as in Sept.; it is required by the connection and permitted by the Heb.—Ta.]

⁴ [Ver. 2. The origin and meaning of these names are uncertain; conjectures may be found in the lexicons of Gesenius and Fürst. Hitzig's comparison of the Sept. form *Ἀχίσις* with *Ἀχίσις* is groundless.—Ta.]

⁵ [Ver. 3. Sept. has "wife of Nabal the Carmelite," and so Arab.; Syr., Vulg., and Chald., are ambiguous. The Greek text is supported by xxx. 5, and 2 Sam. ii. 2, and is probably to be preferred here.—Ta.]

⁶ [Ver. 8. So the Qeri; Kethib is "Girzites," both unknown names. Sept. has merely "Gesrites and Amalekites," whence Wellhausen supposes the Heb. "Geshurites" and "Gezrites" to be a duplet or double reading (by clerical error) of the same name, of which there are many examples in the Sept., but very few in the Heb. As the Sept. might easily have omitted one name accidentally or from not understanding it, and as the other VSS. all give three names (Syr. and Arab. putting "Gedola" for the second) it is better to retain the Heb. text.—Ta.]

⁷ [Ver. 8. On this difficult clause see Erdmann in the Exposition. Instead of "as thou goest to," we may render "unto," "unto Shur and Egypt." On the text (which the VSS. treat variously) it may be remarked 1) that the *אֲרָץ* refers to the *אֲרָץ*, and Erdmann's translation "the land which they of old inhabited" is so far correct; 2) the sentence requires a name of a place instead of *אֲרָץ*, a *terminus a quo* to correspond to the *terminus ad quem*, and the parenthetic rendering of Erdmann "and David invaded . . . the Amalekites—for these were the inhabitants of the land, which (they inhabited) of old—as far as Shur and Egypt" is against the connection of the words, while the insertion of "they inhabited" after "which" is violent, and here not permissible.—If we

provisionally read *אֲרָץ* (as some Grk. MSS. read and the Vat. MS. suggests), we may render: "David invaded . . . the Amalekites, for these inhabited the land which reached from Telem to Shur and to Egypt" (so Thenius and Wellhausen). By omitting *אֲרָץ* we get a simple sense: "for these inhabited the land of old, etc." (so Syr. and Vulg., followed by Eng. A. V.); but, as Thenius remarks, what is the propriety of referring here to the antiquity of these tribes?—Sept. (Vat.) here has a duplet.—Ta.]

land, and left [saved] neither man nor woman alive, and took away [*om. away*] the^s sheep and the oxen and the asses and the camels and the apparel, and returned
 10 and came to Achish. And Achish said, Whither^o have ye made a road [an inroad] to-day? And David said, Against the south of Judah and against the south of the
 11 Jerahmeelites and against the south of the Kenites. And David saved neither man nor woman alive to bring *tidings* [*om. tidings*] to Gath, saying, lest they should tell on us, saying, So did David, and so *will be*¹⁰ his manner all the while he dwelleth
 12 in the country of the Philistines. And Achish believed [confided in] David, saying, He hath made his people Israel utterly to abhor him, therefore [and] he shall be my servant forever.

* [Ver. 9. The Articles are here proper, because the Heb., though without the Art., supposes that all the animals and clothing were carried off.—Tr.]

* [Ver. 10. Instead of לָקַח several MSS. of De Rossi read לָקַח , which is safer (so Eng. A. V.). The MSS. and Ed. in the succeeding words waver between לָקַח and לָקַח (as in ver. 8).—Tr.]

¹⁰ [Ver. 11. Syr., Chald., Arab. and some MSS., regard this clause as the word of the narrator, not of the informers, and this is better, since the informers would not express an opinion as to David's future conduct. Put a full stop after David, and render: "And this was his custom all the while he dwelt, etc."—Tr.]

EXEGETICAL AND CRITICAL.

V. 1. *David flees to Philistia to king Achish of Gath.* That this is not the continuation of chap. xxiv. 23 [22], but of xxvi. 25, has already been established, against Thenius. In spite of Saul's renewed assurances that he would desist from his hostility, David, on account of his repeatedly exhibited vacillation in feeling and purpose, could no longer remain in the land of Judah; the event which he hints at in xxvi. 19, which his increased suffering (the explanation of which is given in chap. xxvi.) predicts, now occurs; he is obliged by Saul's renewed machinations (comp. ver. 4) to leave the country, to go to Philistia.* And David said to his heart—"thought, reflected"—thus dramatically is David introduced, *taking counsel with himself* what he is to do in respect to Saul's continued hostility. The word "now" (הַיּוֹם) refers to his present dangerous position. **I shall now be carried off into Saul's hand**—not: "by the hand" (Keil, De W., and others). This expression: "into the hand" (בְּיָד) has led the ancient versions to modify the proper meaning of the verb "*snatch away*" into "[he delivered]" (Sept.), "fall" (Vulg.). [Cahen and Philippon render "perish by the hand;" *Bible Commentary*: "fall into the hand." The Niph. is used in the sense of "perish" in 1 Sam. xii. 25 (so Erdmann) and xxvi. 10—and this sense suits here, though the others are also good.—Tr.] **There is nothing good for me.**—That is, here, or, if I remain here, as the connection suggests. On account of this negation the אֵין is to be rendered simply "*but*" (Chald., Syr.), not "yes, I will flee" (Maur., De W.), nor "is it not better that I flee?" (Vulg.), nor (supplying אֵין with Sept.), "there is nothing good for me, unless" (Thenius).—His ground for this determination: **Saul will desist from me and I shall**

escape him is borne out by the *result* (ver. 4 referring expressly back to these words). [See "Text. and Gram."—Tr.]—Ver. 2. The number six hundred has remained unchanged—xxv. 13; xxiii. 13; xxii. 2.—*Achish* is identical with the Achish of xxi. 10sq. As a man persecuted by Achish's enemy, Saul, David might confidently hope to be received by him. The Philistine king Achish of 1 Ki. ii. 39 may be the same person—though he would then have reigned about fifty years, and must have been very old. He is the son of *Maachah*, this Achish the "son of *Maach*," probably two forms of the same paternal name. *Gath* had been before conquered by the Israelites, (1 Sam. vii. 14), but appears here and xxi. 10sq. as the residence of an independent king hostile to Saul. See 1 Chr. xviii. 1, which states that David afterwards conquered it. That the event here described is a different one from that in xxi. 10sq. has been already there shown by pointing out the difference in the circumstances. There he is a solitary deserter, feigning madness to procure safety, being recognized as Goliath's conqueror. Here he appears in princely style with all his retinue, and so gains the confidence of Achish. Cler.: "The long enmity that Saul had shown him had made him acceptable to the enemies of the Hebrews and of Saul."—Ver. 3. The formal settling of this emigrant colony. Each of the warriors had a *family*, as appears from the words: **With his house.**—The same statement is found in 2 Sam. ii. 3. A little ambulant kingdom.—**His two wives.**—See xxv. 42-44. [These facts are mentioned to prepare the way for the narrative in chap. xxx. (*Bib. Com.*).—Tr.]—Ver. 4. See ver. 1. (Read *Qeri* קָרַח .) David gained his end by this immigration. [In Gath David seems to have studied music—see title of Ps. viii. (Ew.)—and may here have become acquainted with Ittai the Gittite, 2 Sam. xv. 19 (*Bible Com.*).—Tr.]

Vers. 5-7. *Achish gives David Ziklag as a residence.*—Ver. 5. **If I have found favor with thee.**—This is *presupposed* as a fact in this request. Achish regarded David and his band as allies against Saul, because he sought refuge with him from Saul. He must indeed, as Ewald (III. 137) well remarks, "long since have seen his er-

* [The reason why David goes to Philistia rather than to friendly Moab is perhaps partly because he would be more secure with this strong military nation (being no longer able with his large band, in which were many women and children, to hide or subsist in mountain-caves), and partly because he wished to be near his country, to help his people, or to take advantage of whatever might happen.—Tr.]

ror as to this strange man, and the more bitterly he regretted it, the more disposed he would now be to receive the distinguished leader of a considerable armed band, who was so often and so sorely persecuted by Saul." Grotius: "David's fame and the expectation excited by him must have been great, that a city . . . should have been granted him for safety." Give me one of the country-cities.—David asked such a city as *property*; in ver. 6 it is expressly said that Achish gave it him for a possession. David's alleged reason for the request is that it was not suitable for him, Achish's servant and subject to remain in the capital city with his large retinue. The words do not support the explanation (Then.): "it is not fitting that I, who am as thou, a prince, should reside here with thee." The idea "to burden thee" (Buns.) is not contained in the expression "with thee," but is involved in the situation. [David subtly suggests the expensiveness of his presence in Gath; his real motive was to be out of the way of observation, so as to play the part of Saul's enemy without acting against him (*Bib. Com.*).—Tr.]—Ver. 6. Ziklag pertained first to Judah (Josh. xv. 31), then to Simeon (Josh. xix. 5), was afterwards taken by the Philistines, and perhaps remained uninhabited (Keil); according to xxx. 1 it lay far south near the Amalekite border. Its position in the Negeb (South country) has not yet been determined. According to Ritter (*Erdk.* XVI. 133) it was perhaps the present Tel el Hasy north-east of Gaza, "whence one enjoys a wide view, westward to the sea, eastward to the mountains of Hebron, northward to the mountains of Ephraim, and southward to the plains of Egypt." Comp. Raumer, § 225. Knobel conjectures that it was south-west of Milh, in Gasluj [Asluj], on the way to Abdeh (Rob. III. 154, 862 [*Am. ed.* II. 201]). This would put it much farther south. [See "Ziklag" in Smith's *Bible Dictionary*. Mr. Grove does not favor this identification.—Tr.] The remark that it consequently became the *property of the kings of Judah* confirms the view that the words and he gave him mean that the city was a *present* from Achish to David. Though the distinction between Judah and Israel appears already in the time of Saul and David (xi. 8; xvii. 52; xviii. 16; 2 Sam. ii. 9 sq.; iii. 10; v. 1-5; xix. 41 sq.; xx. 24), yet the phrase "kings of Judah" indicates that the narrative supposes the division of Israel into two kingdoms and the existence of the kingdom of Judah [so that this Book was composed between Solomon and the Babylonian exile.—Tr.]—Ver. 7. *A year and four months*. The first expression (D'P')="some time, a considerable time," Gen. iv. 40; 1 Sam. xxix. 3, then—"a year," Lev. xxv. 29; Judg. xvii. 10; 1 Sam. i. 8; ii. 19, etc.* This exact statement of time attests the historical value of the narrative (Then., Keil).

Vers. 8-12. David makes incursions from Ziklag into the territory of the neighboring tribes on the south border of Palestine, returns with rich booty, and has the confidence of king Achish.—Ver. 8. And he went up, not "he went out" (De W., Keil); the tribes dwelt on higher ground than Ziklag, probably on the mountain-plateau of the northern

portion of the wilderness of Paran. "Invaded" (נִשְׁבָּד), literally "spread themselves out;" the word is used especially of a hostile army (1 Chron. xiv. 9, 13), and so means to attack a city or land. (Here with נָסַח, as xxx. 1; Judg. xx. 37,—"to attack towards," with נָפַל—"fall on," as xxiii. 27; Judg. ix. 33, 44.)—The district of the Geshurites (to be distinguished from the little Aramean kingdom of Geshur, 2 Sam. xv. 8; comp. 2 Sam. iii. 3; xiii. 37; xiv. 23, and from the northern Geshurites near Hermon on the border of Bashan (Gilead), Deut. iii. 14; Josh. xii. 6; xiii. 13) lay south of Philistia near the district of the Amalekites, along with which it is here named.—[Comp. Josh. xiii. 2, 3.—Tr.]—The Geshurites (Qeri) or Girzites (Kethib), a tribe not elsewhere mentioned, who, since the scene of David's incursions was the south of Philistia and Palestine, must not be identified (Grot., Ew.) with the inhabitants of Gezer (Josh. x. 33) in the west of Ephraim. Nor can we think of the Gerzenns (2 Mac. xiii. 24), inhabitants of the city Gerra between Rhinocoloura and Pelusium (Cler.), since this would carry us beyond the Arabian desert, in which the Gerzites at any rate dwelt.—[In Smith's *Bib. Dict.*, Art. "Gerzites," Mr. Grove, following Gesenius, Fürst, Stanley, suggests a connection between this people and the tribe which was connected with Mount Gerizim in central Palestine. This is an ingenious, though as yet unestablished conjecture.—Tr.]—Here, after Saul's war of extermination against them (xv. 7), the Amalekites had collected their scattered remnant and established themselves.—The* safest rendering of the following (very difficult) clause seems to be: "David . . . invaded . . . the Amalekites (for these were inhabitants of the land, who inhabited it of old) as far as Shur and Egypt." The second verb "inhabited" is naturally to be supplied from the preceding participle ["inhabitants"]. David carried his incursions as far as Shur and the Egyptian border. That the Amalekites as nomads held this district is involved in xv. 7, where Saul is said to have smitten them "up to Shur, which is on the border of Egypt." Their old seats in the south of Palestine stretched into Arabia Petraea (Ex. xvii. 8 sq.; comp. Num. xiii. 29). The narrator here, in accordance with xv. 7, assumes this in the remark that David extended his incursions to Shur and Egypt. Perhaps he describes them as the *original inhabitants* of these regions with reference to their opposition to Israel in the Exodus (Ex. xvii. 8 sq.), and to their defeat by Saul (xv. 7), which, however, did not prevent their re-collection and settlement here. To make military expeditions from Ziklag, at the best mere incursions for booty, was at that time a necessity for David and his men" (Ew.).†

* [In the Germ. this paragraph follows the text-criticism below.—Tr.]

† Text-criticism of latter half of verse 8.—נִשְׁבָּדוּ is as to its gender (fem.) const. ad sensum, as if נִשְׁבָּדוּת, gentes, familias, preceded. Expositors have dealt variously with the words נִשְׁבָּדוּ, etc. (which are attached to נִשְׁבָּדוּ), on account of the difficulties in them which centre in נִשְׁבָּדוּ. Thenius regards the נִשְׁבָּדוּ in the

* [Rashi and others, on the assumed ground that Saul reigned only two years, render "some days" (Philippson).—Tr.]

Ver. 9. As nomads these tribes had large herds. —He left neither man nor woman alive; the reason for this is given in ver. 11. He needed the rich booty partly for the support of himself and his men, partly to retain and increase the king's favor. It was for this latter reason that, after his return from his expeditions, he went to Gath, instead of going immediately to Ziklag, in order to make report of his movements to Achish and deliver him a part of the spoil.—Ver. 10. The verb "said," like the "went up" in ver. 8, here expresses *customary*, repeated acting. The meaning is: Achish used to say: "Against whom have ye made an incursion this time?"*

present text as inexplicable, since it is without connections, and thinks it strange that no *term. a quo* accompanies the *term. ad quem*, as is usual (Gen. x. 19, 30; Num. xiii. 21; xxiv. 8; Judg. xi. 33), and, supposing the error to be in תְּקוּלִים, he reads תְּקוּלִים after the Sept. ἀνὰ Τελάν, the latter word being taken as miswritten for Τελάν.

This reading would certainly give a simple and natural explanation, as Telam—Telaim (1 Sam. xv. 4) was on the south border of Palestine (Josh. xv. 24; 1 Sam. xv. 4 sq.), not far from the Amalekite territory, which Saul thence invaded. But to read *Telam* we must suppose a clerical error in the Sept.; and then all the other VSS. presuppose our Hebrew text. Perhaps the Sept. read wrongly תְּקוּלִים, and rendered it ἀνὰ Τελάν, though elsewhere, as Thenius rightly objects, this word "Elam" is rendered by them 'Ελάμ or Αἰλάμ. For the rest we find תְּקוּלִים without *term. a quo* in Gen. xiii. 10 [where, however, a *term. a quo* is implied in the "garden of Egypt."—Tz.] Resort has been had to the omission of תְּקוּלִים; so the ancient VSS. [and Eng. A. V.] and Bunsen, who translates: "for these were of old the inhabitants of this land as far as," etc. But it is found in all codices, and its great difficulty makes a clerical error improbable. The example of the ancient VSS. is not authority for omitting it, since they often smooth down or go around difficulties. Seb. Schmid takes תְּקוּלִים as parenthesis:

"they dwell in the land, which was of old, as thou goest." But there was no need to state the antiquity of the land in itself. Kell takes תְּקוּלִים as adverb and בְּנֵי־אֱמֹרַי as Inf., so that the literal rendering would be: "where of old thy coming is to Shur;" that is, where of old one travels to Shur up to Egypt. But בְּנֵי־אֱמֹרַי in such geographical and local statements is always used in the sense of "as far as." Moreover, one does not see the reason for such a local statement here. If it means that of old the road to Shur or Egypt passed through this land, then the *term. a quo*, namely, Palestine, may easily be supplied from the context; but why this remark, when there was no other road to Egypt? And the suffix does not fit in with the "of old," because it would necessarily refer to *present* going. It seems safest with Ewald to regard the words from בְּנֵי־אֱמֹרַי as parenthesis—and to take the following as stating how far northward David pushed his incursions. [On this reading see "Text. and Gram."—Tz.]

* *Text-criticism.*—The תְּקוּלִים is difficult. To take it as particle of subjective negation, like אֵין—"ye went not out [said nicht ausgehen] to-day" (Gesenius, Kell), is unsatisfactory, since it cannot be supposed that Achish expected a negative answer (Then.). Gesenius and Kell both take it as interrogative.—Tz.] De Wette's rendering: "did ye not make an incursion to-day?"—Aben Ezra's *nonne irratisse?* requires אֵין or אֵין־לָךְ, for which תְּקוּלִים is never used. Maurer explains: *nihil hodie invasisti? ac nullam in regionem hodie invasisti!* referring to xxx. 14, where also the verb is construed first with the Acc., and then with תְּקוּלִים. But to connect such an accusative relation with תְּקוּלִים is unsafe, and the difficulty from the constant meaning of the latter remains. The

David's answer: Against the south of Judah and against the south of the Jerahmeelites, comp. xxx. 29, the posterity of Jerahmeel, the first-born of Hezron (2 Chron. ii. 9, 25), and so "one of the three great families of Judah descended from Hezron who probably dwelt on the southernmost border of the Tribe of Judah" (Kell), and against the south of the Kenites—who were under the protection of Judah (comp. xv. 5, 6; Judg. i. 16), mentioned along with Amalek in Num. xxiv. 21, where it is said of them: "in rocks thou hast put thy rest," referring to their dwellings in the rocks and caves south of Palestine, to which also their name points.*—All the tribes mentioned here and in ver. 8 dwelt near one another in the district bordering on the Negeb (south country) of Judah, and stretching between the hill country of Judah and the Arabian desert (see Josh. xv. 21). David's expeditions were really against the tribes named in ver. 8, who extended close into the south of Judah. It was his interest, however, to make Achish believe that he had made an expedition against Saul, and consequently against the men of Judah. He therefore says nothing of his incursion against the tribes named in ver. 8, which were on friendly terms with Achish (ver. 11), but declares that he has marched against the south of Judah, that is against the Israelites there and the tribes under their protection. This deception was made possible only by the fact that those tribes dwelt so near together that "that when the march began, no one could tell its destination" (Then.).—Ver. 11. Confirmation of David's endeavor to deceive Achish as to the object of his attack. He spared neither man nor woman to bring them to Gath, though he was accustomed to carry thither the richest booty. The narrator thus resumes the statement in ver. 9 in order to add the explanation: "he did not, as was the custom in war, carry them to Gath, but slew them, that he might not be betrayed by them to Achish." Contrary to the Masoretic accentuation a stronger punctuation mark is to be put after the words: saying, lest they tell on us, saying, So did David (Sept. Vulg., Maur., Then., Kell), since the following words: And so was his manner all the while he dwelt in the land of the Philistines, are naturally not a part of the preceding speech, but are the continuation of the narrator. עָשָׂה = his constant, habitual conduct, as in vers. 8, 9.—Ver. 12 refers back to ver. 10; David's deception succeeded completely with Achish. From David's reports (which he received for pure coin), Achish drew two favorable considerations: 1) To preserve my favor and friendship, he has made himself thoroughly hateful to his people, or better (from the literal mean-

reading תָּמָר, *whither*, has therefore been adopted by some (Chald., Syr., Arab., R. Jesh., Rashi, D. Kimchi, Bunsen, et al.). But if a text-error must be assumed, it is better (following the Sept. *ἐν τῇ ῥίβᾳ*, Vulg. *in quem*) to suppose that תָּמָר has fallen out, and instead of תָּמָר to read תָּמָר (as in ver. 8), or תָּמָר, which latter is preferable because of the תָּמָר in David's answer (Then.)—"מִי-לְעַד" "against whom?" So also R. Jonah and R. Levi.

* [The name, of uncertain origin, is surmised by Gesen. to mean "smith."—Tz.]

ing of the Heb. "stench,") made himself "a loathing" (comp. xiii. 12), and 2) completely alienated from his people, as their enemy, **he will now be my servant forever.** The word "forever"

(עלמך) refers to the present, when David already stood in the relation of vassal and dependent to Achish, who is now sure that he will always be subject to him.

HISTORICAL AND THEOLOGICAL.

1. David's removal to Philistia, regarded in the light of his previous divine guidance, was a *self-willed act*, which had its ground in *little faith*, and produced *one sin after another*. Though a prophet, David had received the *divine command* to take up his abode not in a foreign land, but at home, in the land of Judah (xxii. 5). He disobeyed this command under the conviction that there was no escape for him from Saul but in Philistia. Hitherto in important undertakings and difficult positions he had repeatedly sought the *divine counsel and will* through God's word and through prayer to God. Here he proceeds in his own strength, and nothing is said of his inquiring of the Lord. He was certain of his *divine calling* as the *Anointed of the Lord*; he knew the *divine promises*, which could not lie; he had had most excellent experiences of the *divine deliverances* (xvii. 37) and the *saving power of the Lord*; and yet in the difficult position produced by Saul's persistent hate, he becomes timid and faint-hearted; in *littleness and weakness of faith* he goes his own way.

2. But, along with God's people's experiences of His goodness and faithfulness, there are manifestations of His punitive, chastening righteousness, as a witness against the unbelief and disobedience (and the connected unfaithfulness) which are concealed behind their littleness and weakness of faith. David was to feel painfully removal from association with God's people (xxvi. 19); as "Anointed of the Lord" he was to feel in his conscience the punishment of dependence on a heathen king, which he had himself assumed, and which was only externally somewhat softened by the somewhat freer position which his residence in Ziklag gave him; yet he found himself obliged in order to preserve the king's favor, to take a stand and maintain a conduct towards not only Saul but also his people, whereby he would appear to the heathen to be their enemy. Further, he saw himself forced into paths of untruthfulness and prevarication, and with king Achish to have recourse to trickery and lies.—F. W. Krummacher: "Was not David again guilty of open lying and denial of his people? In the eyes of God—undoubtedly. To himself David may indeed have attempted to justify himself by saying that his ambiguous language was only an allowable stratagem of war, and that it was a heathen to whom he veiled the truth. . . . But he will soon find out that God weighs those who will belong to Him in

the scales of the Sanctuary, in which there is, among others, as weight-stone, the indestructible word: Thou shalt not bear false witness."

HOMILETICAL AND PRACTICAL.

[Ver. 1. HALL: The over-long continuance of a temptation may easily weary the best patience, and may attain that by protraction which it could never do by violence. David himself at last begins to bend under this trial. . . . The greatest saints upon earth are not always upon the same pitch of spiritual strength: he that some time said, "I will not be afraid of ten thousands," now says, "I shall perish one day by the hand of Saul."—Tr.] Ver. 1 sq. SCHLIER: We suppose that when one has attained to faith, then everything must go on straight and smooth, that there must always be progress from faith to faith; and if it turns out otherwise, we suppose the whole has been only an appearance. He who so thinks knows neither the human heart nor human life.—STARKE: Even the heroic power of faith in the servants of God alternates with human weaknesses.—HEDINGER [from HALL]: "The best faith is but like the twilight, mixed with some degrees of darkness and infidelity.—Ver. 5 sq. SCHLIER: We suppose that when one comes to be of little faith, and in weakness enters upon wrong ways, now God's judgments would of necessity follow immediately, that now the Lord's chastening hand will take hold and by punishments re-establish the old faith. And it is true that in a case of unbelief things often happen so. But little-faith is not unbelief; the Lord helps the little-faith of His people in other ways. . . . The Lord goes after His children with love alone; and when one becomes weak in faith He first heaps up benefits upon him, and when one loses heart, He lets him find out what a faithful and thoroughly kind God he has.—Ver. 10 sq. HEDINGER [from HALL]: The infirmities of God's children never appear but in their extremities. [HALL: It is hard for the best man to say, how far he will be tempted. If a man will put himself among Philistines, he cannot promise to come forth innocent.—Tr.].—BERL. B.: So one sin rises out of another; out of mistrust towards God comes fear of man, dissimulation and lying. [TAYLOR: Mark the prolific progeny that sprang from the one parent sin of unbelief in this dark chapter of David's life; prayerlessness; desertion of the sphere of duty; theft; murder; falsehood. All these have germinated from the one innocent-looking seed, loss of confidence in God.—Tr.]

[Ver. 1. A good man in a season of dejection. He forgets past blessings and promises, ignores present mercies, exaggerates coming evils, forms unwise plans without consultation or prayer, and often involves himself in great difficulties, from which only some special providence can deliver.—Tr.]

FOURTH SECTION.

Saul's Downfall in War with the Philistines.

CHAPTERS XXVIII.—XXXI.

I. David in the Philistine Expedition against Israel. Saul's Visit to the Witch of Endor.

CHAPTER XXVIII. 1-25.

- 1 AND it came to pass in those days that the Philistines gathered their armies¹ together for warfare,² to fight with Israel. And Achish said unto David, Know thou assuredly that thou shalt go out with me to battle [in the army],³ thou and
- 2 thy men. And David said to Achish, Surely [Therefore] thou⁴ shalt know what thy servant can [will] do. And Achish said to David, Therefore will I make thee keeper of mine head⁵ for ever.
- 3 Now [And] Samuel was dead, and all Israel had lamented him and buried him in Ramah, even⁶ in his own city. And Saul had put away those that had familiar
- 4 spirits⁷ and the wizards⁸ out of the land. And the Philistines gathered themselves together, and came and pitched in Shunem; and Saul gathered all Israel together,
- 5 and they pitched in Gilboa. And when Saul saw the host of the Philistines, he
- 6 was afraid and his heart greatly trembled. And when [om. when] Saul inquired of the Lord [Jehovah], [ins. and] the Lord [Jehovah] answered him not, neither by dreams, nor by Urim⁹ nor by prophets.
- 7 Then said Saul [And Saul said] unto his servants, Seek me a woman¹⁰ that hath a familiar spirit, that I may go to her and inquire of her. And his servants said
- 8 unto him, Behold, there is a woman that hath a familiar spirit at Endor. And Saul disguised himself, and put on other raiment, and he [om. he] went, and two men with him, and they came to the woman by night; and he said, I pray thee, divine unto me by the familiar spirit,¹¹ and bring me him [him] up whom I shall
- 9 name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits and the wizards out of the land; wherefore, then, layest thou a snare for my life, to cause me to die.

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 1. Literally "camps" (מַחֲנֵי). The same word in the last clause of this verse is rendered "battle [army]" and in ver. 19, "host [camp]."—Tx.]

² [Ver. 1. Syr. adds: "to the ravine" (רֶחֶל), perhaps a repeated misreading of מַחֲנֵי. Sept. has ἐφ' ὅλης, apparently taking מַחֲנֵי as Inf. in its original meaning "go forth."—Tx.]

³ [Ver. 2. Sept. "now" (עַתָּה) inst. of הַיּוֹם, which is better.—Tx.]

⁴ [Ver. 2. Sept.: "chief of the body-guard."—Tx.]

⁵ [Ver. 3. The י is omitted in some MSS. and in Sept., Syr., Vulg.; it may be explained as appositional or epexegetical; but the omission is easier.—Tx.]

⁶ [Ver. 3. Usually now rendered "necromancers." So the Chald. (שִׁבְחֵי); Syr., Vulg. and Aq. have "magicians."—Tx.]

⁷ [Ver. 3. This is a literal rendering of the Heb., which means: "those who know" (Eng. *wizard*—from the verb *wit*, "to know"), Erdmann "*die klugen Leute*," so the Greek. Other VSS. render "sorcerers," which is the proper sense.—Tx.]

⁸ [Ver. 6. The VSS. are troubled by this word. Sept. ἐν τοῖς ὁφθαλμοῖς, Aq. ἐν φαντασίᾳ, Sym. καὶ τὸν ὁφθαλμὸν, Syr. "by fire," Vulg. *per sacerdotas*. See the Exposition.—Tx.]

⁹ [Ver. 7. נִחֵם is the ordinary form of the construct. of נִחֵם. Here the relation expressed (lit. woman of a possessor of Ob) would be simply the appositional. The word may possibly be an absolute form, comp. Deut. xxi 11. Erdmann: "a woman that hath a necromantic spirit."—Tx.]

¹⁰ [Ver. 8. De Wette, Philippeon, Erdmann render "by necromancy" (*totenbeschrung*); but Ob is the spirit, not the art; Cahen: *par l'esprit d'* Ob.—Tx.]

- 10 And Saul swore to her by the Lord [Jehovah], saying, As the Lord [Jehovah]
 11 liveth, there shall no punishment¹¹ happen¹² to thee for this thing. Then said the
 woman [And the woman said], Whom shall I bring up unto thee? And he said,
 Bring me up Samuel.
 12 And when [*om.* when] the woman saw Samuel, [*ins.* and] she cried with a loud
 voice, and the woman spake [said] to Saul, saying, Why hast thou deceived me?
 13 for¹³ thou art Saul. And the king said unto her, Be not afraid; for [*om.* for]¹⁴
 what [*ins.* then] sawest [seest] thou? And the woman said unto Saul, I saw gods
 14 [see a god]¹⁵ ascending out of the earth. And he said unto her, What form is he
 of [is his form]? And she said, An old¹⁶ man cometh up, and he is covered with
 a mantle. And Saul perceived that it was Samuel, and he stooped with his face
 to the ground, and bowed himself.
 15 And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And
 Saul answered [said], I am sore distressed; for the Philistines make war against
 me, and God is departed from me, and answereth me no more, neither by prophets
 nor by dreams, therefore [and] I have called¹⁷ thee that thou mayest make known
 16 unto me what I shall do. Then said Samuel [And Samuel said], Wherefore, then,
 dost thou ask of me, seeing the Lord [Jehovah] is departed from thee, and is be-
 17 come thine enemy?¹⁸ And the Lord [Jehovah] hath done to him¹⁹ [for himself]
 as he spake by me, for [and] the Lord [Jehovah] hath rent the kingdom out of
 18 thine hand and given it to thy neighbor, *even* to David. Because thou obeyedst
 not the voice of the Lord [Jehovah], nor executedst his fierce wrath upon Amalek,
 19 therefore hath the Lord [Jehovah] done this thing unto thee this day. Moreover
 [And] the Lord [Jehovah] will also [*om.* also] deliver Israel [*ins.* also]²⁰ with thee
 into the hand of the Philistines, and to-morrow shalt thou and thy sons be with me;
 the Lord [Jehovah] also [*om.* also] shall [will] deliver the host [camp]²¹ of Israel
 20 [*ins.* also] into the hand of the Philistines. Then [And] Saul fell straightway²²
 all along [his full length] on the earth, and was sore afraid because of the words
 of Samuel; and there was no strength in him, for he had eaten no bread all the
 21 day nor all the night. And the woman came unto Saul, and saw that he was sore
 troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and
 I have put my life in my hand, and have hearkened unto thy words which thou
 22 spakest unto me. Now therefore [And now], I pray thee, hearken thou also unto
 the voice of thine handmaid, and let me set a morsel of bread before thee, and eat,
 that thou mayest have strength when thou goest on thy way. But [And] he re-
 23 fused, and said, I will not eat. But [And] his servants, together with the woman,
 compelled²³ him [his servants compelled him, and the woman also], and he hear-

¹¹ [Ver. 10. Properly "iniquity" (עָוֹן), then its result, "blame" (Erdm., *schuld*), "punishment."—T_a.]

¹² [Ver. 10. The Dagh. in the פ, which is merely euphonic, is omitted in very many MSS.—T_a.]

¹³ [Ver. 12. Lit.: "and thou art Saul," } explanatory—"for." But we may render: why hast thou deceived me, and thou art Saul? Erdmann: *du bist ja Saul*.—T_a.]

¹⁴ [Ver. 13. The ׀, which is here strange, may be—"but" in rapid excited talk. Sept. "say what thou sawest," where "say" is an obvious insertion. Other VSS. omit the ׀ (Vulg., Syr.).—T_a.]

¹⁵ [Ver. 13. So De Wette, Cahen, Philippon. Sept., Syr., Arab., Vulg. have *Plu.*, as Eng. A. V. Chald.: "the angel of Jehovah." Erdmann has *geist*. See Exposition.—T_a.]

¹⁶ [Ver. 14. Sept.: *ἀπὸ τοῦ*, "upright;" they probably read וְקָם (Schleusner).—T_a.]

¹⁷ [Ver. 15. The short (Waw consec.) form of the verb is found in 2 MSS.—T_a.]

¹⁸ [Ver. 16. On the text-reading see the Exposition. Aq., Theod.: *κατὰ σου*, Sym. *ἀπὸ τῆς σου*.—T_a.]

¹⁹ [Ver. 17. Vulg.: *faciet enim tibi Deus*. So Sept. and some MSS.: "to thee." The other VSS. are as the Heb., which is better maintained as the harder reading.—T_a.]

²⁰ [Ver. 19. The ׀ here is difficult, unless we render: "both Israel and thee." Otherwise the ׀ is without explanation, and would seem to be repeated from the third clause. Wellhausen thinks the first and third clauses identical, and omits the first because of the unintelligible ׀. Yet the "camp" in the third clause seems to difference it from the first, and the conjunction may be explained as above or dropped. The Heb. text is supported by the VSS.—T_a.]

²¹ [Ver. 20. Lit.: "hasted and fell," according to a common Heb. idiom, Ges. Gr. § 142. Sym.: *ταχέ*, Sept.: *κατακλίνας*. In ver. 21 the Sept. renders by this same word the Heb. נָפַל, "troubled," whence Wellh. would read the latter word, but unnecessarily, for the present text gives a good sense, and Sept. might be right here, and wrong in ver. 21.—T_a.]

²² [Ver. 23. Instead of וַיִּפְּצוּ, some MSS. and EDD. have וַיִּפְּצוּ. The former—"violently pressed on," the latter—"besought." The text, as the stronger and more vigorous, must be maintained.—T_a.]

kened unto their voice; so [and] he arose from the earth and sat upon²³ the bed 24 [bench]. And the woman had a fat [fatted]²⁴ calf in the house; and she hasted and killed it, and took flour, and kneaded it, and did bake unleavened bread 25 thereof; And she brought it before Saul and before his servants, and they did eat. Then [And] they rose up, and went away that night.

* [Ver. 23. Many MSS. and EDD. read על inst. of ל, and so the ancient VSS. seem to have read. ל is difficult here.—Tr.]

* [Ver. 24. Sept. *nomós*: Sym.: *σφαλιστοφάγος*, Others: *γαλαθρόν*.

EXEGETICAL AND CRITICAL

Vers. 1, 2. *A new war of the Philistines against the Israelites.* David is required by Achish to join the Philistine army with his band and take part in this war against his own people.—His indefinite and evasive answer.—In those days, namely, during David's stay in Philistia; giving the chronological connection with the preceding, in order to continue the narrative of chap. xxvii.—The Philistines gathered their army, a general summons throughout Philistia to the extreme north, where a battle was afterwards fought in the region of Jezreel,—“a general war of all the Philistine princes against Israel, in which David, as Philistine vassal-prince, was obliged to take part” (Ewald). “In the army” (הַצִּבָּרָה), not “into the camp” (S. Schmid, de W.), [Eng. A. V. freely “to battle”]. In David's answer the “thou shalt know” answers to Achish's formal “know thou” [same word in Heb.]. Thus is explained the [emphatic] “thou” (אַתָּה), for which there is no need to read with Sept. and Vulg. “now” (עַתָּה, Then.). לְךָ is not *profecto* (Cler.), [so Eng. A. V. “surely”], but = “accordingly, therefore,” “*cum ita sit a. ita videbis*” (Maur.). David gives not a definite, but an evasive answer, comp. xxix. 8. By Achish's demand, made in good faith, that he should go to battle against his people, David must have been thrown into a struggle of conscience, of which Achish had no suspicion. The latter therefore takes David's ambiguous answer, which seemed to promise the action which he required, as a definite declaration, and accordingly names him confidently “keeper of his head,” captain of his body-guard (Ew.). Here, as above, לְךָ = “under such circumstances, therefore.” The rendering “I would name thee” (Cler., Dathé) is untenable by reason of the context, especially the “for ever.” That David actually went out with the Philistine army appears from xxix. 2 sq. The narrative in xxix. 1 sq. is the continuation of ver. 2. All between from ver. 3 is an episode, which (as appears especially from a comparison of ver. 4 with xxix. 1) is an insertion from a separate source, and therefore is an independent narrative, which is not in necessary connection with the preceding and succeeding context.

Ver. 3. *Introductory statement 1) of Samuel's death*, not from a second source, but here inserted by the redactor from xxv. 1 to introduce what follows. The verbs are pluperfect in sense. And they had buried him at Ramah, namely or, that is, in his city. The 1 [= and, namely]

is explicative, as in 2 Sam. xiii. 20; Am. iii. 11; iv. 10 (Ges. § 155, 1 a). Its omission in Sept., Vulg., Syr., is explained by the difficulty that it occasioned the translators. 2) *Of Saul's expulsion of the witches and soothsayers* (long before this). Saul had put away, expelled the necromancers (וְהַמְּוֹדִים) and the wise men (וְהַיִּדְּוֹנִים) [wizards], the soothsayers. On the various meanings of the word Ob [Eng. A. V. familiar spirit] see Böttcher, *de inferis*, I., pp. 101–108. Most moderns connect it with ob (אֹב), “leather bag,” which is found in the Plural in Job xxxii. 19. We cannot, however, thence render the word with the Sept. “ventriloquist” (ἐγγαστριμυθός), because, as Diestel (*Herz*, XVII., 482) remarks, the representation of soothsaying or sorcery as ventriloquism would destroy the appearance of the supernatural, and it cannot be shown that ventriloquists as such were accounted sorcerers. As the word in Isa. viii. 19, xxix. 4 expresses a dull, hollow, groaning sound, “it is best to suppose a stem אֹב, the softened form of the Arab. [أَب] = “to be hollow,” and Ob is then the “hollow thing” (bag), and so “one who speaks hollow” (Diestel *ubi sup.*). In conjurations of the dead it is the dull, hollow, mysterious tone of the voice, which was personified and represented as a mysterious being, whether as the spirit of the departed speaking from the depth of the earth (Isa. xxix. 9), or as the spirit dwelling in the conjuror, man or woman (Lev. xix. 31; xx. 6, 27), and, finally, the necromancers or speaking soothsayers themselves were so called, as here and 2 Kings xxiii. 24. The “wise people” [wizards] (וְהַיִּדְּוֹנִים), always connected with the Obboth or necromancers, are those that deal in necromancy through sorcery and soothsaying; the simple expression in our [German] popular language, “wise woman” [so Eng. wizard—Tr.] rests on the same idea of a knowledge of what is concealed and future by mysterious means. In his passionate zeal for the Law, urged on by an unquiet conscience, Saul had driven the necromancers and soothsayers out of the land (Lev. xix. 31; xx. 27, comp. Deut. xviii. 10 sq.), that he might thus show himself a zealous theocratic king and win God's favor. This statement is appended to that of Samuel's death as a superscription, as it were, to bring out the sharp contrast of the following narrative of Saul's conduct.

Vers. 4–25. *Saul and the witch of Endor.*

Ver. 4. The camp of the Philistines was in *Shunem*, Josh. xix. 18, which signifies, according to Ges., “two resting-places” (= שְׁנֵי מְנוּחִים); according to Eusebius it was also called *Shulem*, which is confirmed by the present name, for it is the same place that is now called *Solam* or *Sulem* (Rob.,

III., 402 [Am. ed., ii., 324]), on the western declivity of *little Hermon** [Jebel Duhy], the home of Abishag (1 Kings i. 3), and of the woman that often entertained Elisha, whose son he restored to life (2 Kings iv. 8-37; viii. 1, 6). [*Bib.-Com.*: The Philistines either advanced along the seacoast, and then entered the valley of Jezreel from the west—the same route, only in the opposite direction, as that taken by the Midianites, who, coming to the valley of Jezreel from the Jordan, penetrated as far as Gaza (Judg. vi. 4, 33)—or else they came by the present road right through Samaria, starting from Aphek.—*Ta.*] Only about *four miles* thence Saul had gathered the host of Israel, which was encamped on *Gilboa*, that is, the mountain range in the territory of Issachar, which traverses the south-eastern part of the plain of Jezreel from Zerin to the Jordan-valley, into which it sinks precipitously at Bethan. There is now there a village called Jelbon (Rob. III. 404 [Am. ed., ii. 318]). The two armies were therefore encamped on the two groups of mountains that enclosed the broad plain of Jezreel toward the east, or, more precisely, the south-east, between which stretched a valley-plain. From an elevation of about twelve hundred feet Saul could see the Philistine camp, which was only four miles distant.†

Ver. 5. The sight fills him with *fear and great dread*, because he had a bad conscience towards the Lord, and therefore could not be sure of His help, not merely because he saw that the Philistine army was so unexpectedly numerous (Cler.).—Ver. 6. Yet in his anxiety he had recourse to “*inquiring of the Lord*,” he wished thereby to learn what he was to do, and also the fate of himself and his army. But the Lord answered him not, the reason for which see in xv. 26, comp. xiv. 37.—The threefold *Urim* [also] puts in one line the *three means* of inquiry of the Lord (on the repetition of *Urim* to connect things related or similar, “both . . . and” in pos. sentences, “neither . . . nor” in neg., see *Ew.*, § 359): *Dreams*, *Urim* (and *Thummim*) and *Prophets*.‡ The phrase “*inquire in*” (*שׁוֹאֵל*) is commonly used of inquiry by *Urim* and *Thummim*, with which the two other modes are here connected. The “*dreams*,” the first means of the revelation of the divine will, are not dreams by incubations at a holy place (*Ew.*), “to which nothing here or elsewhere points” (Then.), nor the dreams of those that receive the revelation, but the *dreams of mediating persons*, through whom the Lord was inquired of; these might be and were sometimes prophets, comp. Num. xii. 6 with Jer. xxiii. 25, 32, and Deut. xiii. 2 sq., where the *false prophets* with their lying dreams are opposed to the true—but might also be *unprophetic persons*, as in Joel iii. 1. Here in our passage the persons who have revelations in dreams are distinguished from the “*prophets*.” In the order of arrangements of these three vehicles of revelation there is a pro-

gression from the less to the greater, since in the Old Testament a subordinate position is certainly assigned to the *dream* as the medium of divine influence on the inner life, which in sleep loses the power of self-manifestation and sinks into a state of the extreme passivity.—*Urim* is the abbreviation of *Urim and Thummim* (Ex. xxviii. 30; Num. xxvii. 21), which, as the *high-priestly medium* of inquiring the divine will, stands between the *revealing-dreams* and the *prophetic testimony*. But since the murder of the priests in Nob the external apparatus, the *Ephod* with the *Urim* and *Thummim* had been in David's camp, xxii. 20 sq., xxiii. 6, xxx. 7; and nothing is anywhere said of another high-priest than Abiathar, who had fled to David. Thenius thence concludes that this section contradicts the narrative of chap. xxiii., since Saul could have gotten no answer at all through *Urim* and *Thummim*, because these could have been only in one place. But this is not certain; after the catastrophe at Nob Saul may well have had a new *Ephod* with *Choshen* [Breastplate] and *Urim* and *Thummim* prepared (Keil), and this is the more natural from Saul's independent mode of procedure in matters of religious service, and the probability that in his heated theocratic zeal he did not suffer the public service at the tabernacle to cease after the murder of the priests. (It is possible also that a copy of the *Ephod* with the *Urim* and *Thummim* had been left behind when Abiathar fled.) As to the high-priest, apart from the possibility of inquiring by *Urim* and *Thummim* without him (it is done apparently without a priest by Saul, xiv. 37, and David, xxiii. 9-12), it is to be observed that in the first years of David's government the tabernacle is at Gibeon with Zadok, son of Ahitub of the line of Eleazar, as high-priest, which can be explained only by supposing that Saul had removed the tabernacle and the national worship thither from Nob, and that there were two high-priests, who, indeed, are frequently mentioned, 2 Sam. viii. 17; xv. 24, 29, 35; 1 Chron. xv. 11; xviii. 16. We may thence conclude that Saul chose a high-priest from the high-priestly race of the line of Eleazar. It is further to be remarked that in Saul's own words, ver. 15, this inquiry by *Urim* is not mentioned. In 1 Chron. x. 14 it is said that he was slain by the Lord because he did not inquire of the Lord. The contradiction is only apparent; he gave over the true, right inquiry, in that, his first questioning, which was not with upright, humble heart, having been unanswered, he betook himself to a necromancer, instead of penitently applying to God.—By the *prophets*. Intercourse between Saul and the prophets had doubtless been broken off since the beginning of Saul's persecution of David (xix.), while it had continued between David and the prophets, as far as circumstances permitted (xxii. 5 sq.). But in his anxiety and despair Saul had now again turned to them for aid. Proof that application was made to prophets not only in great theocratical matters, but also in personal affairs, is found in ix. 6 sq.; 1 Kings xiv. 1 sq.; 2 Kings i. 3.—Saul received from God no answer more, except for judgment.—Ver. 7. Instead of humbling himself before God, he turns with hardened heart and bad conscience to the superstitious means, that the law of God

* [This incorrect name comes from a misunderstanding of Ps. lxxix. 13 (18).—*Ta.*]

† [According to Stanley (*Sin. and Pal.*, IX., ii. 3) Saul was stationed nearly on the site of Gideon's camp. See Art. “*Gilboa*” in Smith's *Bib.-Dict.*, and Hackett's note, Amer. Ed.—*Ta.*]

‡ [Bp. Patrick notes that the same three classes are mentioned in IIid i. 62.—*Ta.*]

had forbidden (Lev. xix. 31). Making accomplices of his servants, he gets information through them of a necromancer. (נִחֵם, appositional construct, without Genitive relation, Ges. § 116, 5, see Josh. xxxvii. 22; Jer. xiv. 17.) "A woman mistress of Ob," = "a woman who is in possession of an Ob," that is, of a spirit (comp. Lev. xx. 27) by which the dead are conjured up, in order that they may disclose the present and the future. They inform him of such a one who dwells at Endor. Endor was on the northern declivity of Little Hermon, four and three-fourths Eng. miles south of Tabor, nine and a half miles south-east of Nazareth, about twelve miles north of Gilboa, so that Little Hermon lay between; there is still a place of the same name on the declivity of the mountain, Jebel Duhy. Rob. III. 1, 486 [Am. ed. ii. 360].—[Endor, = "fountain of the dwelling," is still marked by a spring and numerous caves fit for the abode of witches (Thomson). For descriptions of the circumstances of this incident see Stanley's *Hist. of the Jewish Church*, II. 30 sq., *Sinai and Pal.* p. 323-334 (Eng. ed.). Porter in Murray's *Handbook for Syria and Pal.* ii. 355 sq., Thomson's "*Land and Book*," ii. 161.—Tr.]—Ver. 8. **Saul disguised himself**, namely, by putting on other clothes so as not to be recognized by his royal dress and insignia, especially as he was treading a path forbidden by himself. **At night** he went thither, in order to escape the notice of his own people and of the enemy's posts, which were not far off; he was accompanied by **two men** to show him the way and act as guard. A dreadful journey, a terrible night, both symbols of Saul's condition, lost on the way of inner self-hardening and thorough self-darkening.—Saul's request: **Divine for me by necromancy** [properly: "by the Ob, the spirit," as in Eng. A. V.—Tr.]. The word "divine" (דָּבַר) commonly occurs in a bad sense of the predictions of false prophets, comp. Deut. xviii. 10, 14; 2 Kings vii. 17; 1 Sam. vi. 2 (in a good sense in Isa. iii. 2; Prov. xvi. 10 [the subst.]). On its meaning see Hengst., *Bileam*, p. 9 sq. Anm. † —Ver. 9. The woman does not recognize Saul, as is plain from ver. 12. Her words show that Saul's order for the extirpation of this superstition had been vigorously carried out. (Thenius: נִחֵם may be Sing. Col. (Böttch.), but all the VSS. and twenty-three MSS. supply the Plu. דָּבָר, which may easily have fallen out through the following [דָּבָר].) —Necromancy was forbidden on pain of death (Ex. xxii. 18; Lev. xix. 31; xx. 27; Deut. xviii. 10, 11). The woman supposes that the stranger is putting her to the test, in order to kill her according to the king's law and com-

mand; and this indicates that it was in this way that the law of extermination of witches was carried out. In the earliest period of the monarchy, as fruit of Samuel's labors, we see a worship purified from all idolatry, and an energetic zeal against everything connected with idolatry, including this sort of superstition.—[This statement is too broad; idolatry probably existed all along in Israel. Comp. Judg. xviii. 30, 31; 1 Sam. xix. 13.—Tr.] So much the more despicable is Saul's present action.—Ver. 10 sq. Saul swears to her that no harm shall thereby come to her: "by the Lord," "an oath which shows how completely hardened Saul was" (Keil). Not till he has given this oath does the woman ask: **Whom shall I bring up to thee?** which is in two respects significant: 1) in that the witch thereby claims to have sovereignty, as it were, over the whole realm of the dead, and 2) in that these words indicate the business-like routine of the witch in her soothsaying and conjuration, and have precisely the tone of the modern small dealer: "what do you wish? and how can I serve you?"—Thenius supposes that the woman thus obtained from Saul the promise that she should not be punished for what he (already recognized by her as the king) should hear from her; but this view rests on the unfounded assumption that the woman had *certainly* known beforehand from the servants (who had directed Saul to her) of this visit, and must have recognized the visitor, if not by his attendants, yet by his extraordinary bodily size. From the narrator's account we cannot doubt that his view was that Saul came as an unknown person to the woman. And the woman's whole conduct, ver. 12, permits no other opinion. His height need not have betrayed him to her; it was night, and he was disguised; his anxiety, his age and his disguise all permit us to suppose that he was somewhat bowed and bent.—Saul's demand: **Bring me up Samuel** (and so the woman's question) supposes (the word "up" involves it) that the dead dwelt not in the grave, in the pit, but (as buried) dwelt under the earth in *Sheol*, that is, a large, broad space which received and claimed (from נִחֵם, comp. Prov. xxvii. 20; Ps. vi. 6 [5]) all the dead without distinction, godly and ungodly—dwelt in a realm of the dead. The contrast to this realm of the dead beneath the earth is heaven above the earth, where dwells the Lord with the host of angels. The superstition in question consisted in the fact that it was believed that by conjuration the dead were compelled to rise from the depth of *Sheol* to the surface of the earth, and answer questions put to them. It seems from Ex. xxii. 18; Lev. xx. 27, that women often practiced this necromancy, to which fact Winer conjectures the Fem. Plu. form Oboto to refer (*W.-B.* II. 626, A. 4). The usual operations or formulas of conjuration, which the woman no doubt employed after the above business-conversation, are not specially mentioned by the narrator, being irrelevant and of purely technical significance, but belong between vers. 11 and 12. Böttcher conjectures, but unnecessarily and without ground, that a verse has here fallen out, which mentioned the necromantic apparatus, and stated that the woman went out into a court

* [Not necessarily here in the good sense, more probably it and "prophet" are intended to describe all classes of predictions.—Tr.]

† דָּבַר. Kethib, דָּבָר, Qeri, comp. Ex. § 40 b: the O-sound is sometimes so pressed by new endings that it recedes to a foregoing vowelless consonant, and is sometimes repeated with two adjacent consonants, as דָּבָר. In such cases we find the half-vowel echo O in the same syllable (commonly found only with gutturals), generally with p, and in a loosely connected syllable as here. Comp. Judg. ix. 8.

or garden. Such a supplement is not at all needed for the understanding of the affair. In support of this view Böttcher adduces the words: "and the woman came" of ver. 21, and the necessity of a large space for the exhibition of a gigantic figure; to which Thenius rightly replies that we need not regard the figure indicated by the "Elohim" [God, ver. 13] as a *gigantic* one, and that nothing is said in the account of exhibiting it.—Ver. 12. "*She saw*" (רָאָה), not: "she acted as if she saw" (Then.). Render: **When the woman saw Samuel, she cried with a loud voice.**—According to this the cause of her outcry was the sight of the apparition of Samuel. The following words: **And the woman said to Saul, Why hast thou deceived me, for thou art Saul?** indicate that the woman at the same time recognized Saul in the Unknown; this discovery naturally reminded her of her danger as violator of the king's prohibition. She thinks herself deceived, tricked and given over to death. There is hardly any doubt, therefore, that this sudden perception of her danger, together with Samuel's apparition, was the cause of the terror which was expressed in her outcry. How she came to recognize the king in the Unknown, is not indicated in the words. Thenius, assuming that she already knew with whom she was dealing, supposes that, as she simulated fear at the alleged apparition, she now pretended that her sudden recognition of Saul came through supernatural influence, through Samuel indeed. But the text gives no support to the assumption on which this explanation rests. Ewald supposes that she burst out into a loud cry on seeing Samuel's shade, because it ascended with such frightfully threatening gestures as it could have used only against its deadly enemy, that is, Saul, and she thence saw that the questioner must be Saul. But the words give no reason at all to suppose that this was the view of the narrator. Keil holds that the woman had fallen into a state of clairvoyance, in which she could recognize persons who, like Saul, were unknown to her by face. Is there not, however, a simpler explanation, partly psychological, partly suggested by the context, both of her seeing Samuel's form and recognizing Saul? As to the former, so much is clear from the connection, that only the woman, not Saul, saw Samuel; this appears from Saul's question, vers. 13, 14: "What seest thou? what is his form?" She then describes the apparition, in order to leave to Saul its identification with Samuel (ver. 14 b). That the woman went out of the room in which she was at first with Saul, into another, is not said, and is not to be inferred from the words: "she came to Saul." Therefore in the same room she sees Samuel's apparition, and Saul does not see it. This can be explained psychologically only as by an *inner vision*, the occasion for which was given by Saul's request to bring up Samuel, and the psychological foundation of which was her inward excitement, in connection with her lively recollection of Samuel's form, which was well known to her from his earthly life, and stood before her mind in vividest distinctness. So Tanchum explains it: "She saw Samuel not with the eyes, but with the aid of the imagination, inwardly, in his *well-known* form." And

her recognition of Saul just at this moment would be psychologically explained as the product of her inward perception of Samuel (occasioned by Saul's request), and of her recollection of the relation in which she knew Saul had stood to Samuel and of the prophetic sentence of punishment which Samuel had pronounced against Saul. When now, at this moment, so full of danger for all Israel, she saw before her the mysterious Unknown, who was come through her to question Samuel concerning the impending battle, and who on a nearer view, despite his disguise, made on her by the mysterious character of his personality, the impression of an extraordinary person, she could, by her intensified power of perception, straightway recognize him as Saul, and must needs then be seized with the terror of which the account tells.—Ver. 13. Saul calms her deadly fear.—**Fear not, that is, concerning thy life.**—The question: **What seest thou?** supposes 1) that *he* did not see what *she* saw; 2) that she was with him in the same room in which the foregoing conversation had occurred, and 3) that on account of the manipulations usual in such conjurations, she was yet necessarily at some distance from him. She answers: **I see Elohim ascending out of the earth.**—The word "Elohim" signifies here not a *plurality* of appearances (Gods, Sept., Vulg., Syr., Arab.—or spiritual beings, ghosts, Tremell.—or several devils, one of whom took the form of Samuel, S. Schmid—or angels, Chald., Theod.), but, despite the [Heb.] Plu. predicate (אֲשָׁרָה, "ascending," by attraction from the Plu. subst.), a single appearance, as is evident from the Sing. pronoun, "*his* form," a spiritual appearance belonging to the region of the super-terrestrial, the superhuman, a fear- and terror-producing spiritual appearance. The word is here employed in a sense "for which the idea of divinity is too restricted, the general, vague idea of the not-earthly, not-human" (Hengst., *Beit.* II. 255). But Thenius also rightly connects with it the idea of the terror-inspiring from the fact that the simple

Heb. sounds *alah* (אָלָה), from which the word is made, are the involuntary sounds of astonishment and fear, referring to Gen. xxi. 42, where the "*fear of Isaac*" stands along with the "*God of Abraham*."*—Ver. 14. Saul's second question: **What is his appearance, his form?** The woman's answer gives an exacter description of the spiritual appearance which she saw in her visionary state: **An old man cometh up, and he is covered with a mantle.**—The

meil (מֵעָל) is the talar-shaped garment [reaching to the ankles.—Tr.], the prophet's mantle, which Samuel wore in his life-time (xv. 27), and in which the woman and Saul would necessarily remember him. Still we have no hint that Saul saw the appearance that was visible to the

* [Whatever may be the original meaning of the stem (אָלָה), the reasoning of Thenius, endorsed by Erdmann, is very unsafe. We know too little of primeval onomatopoeia to base etymologies on it. The example of Gen. xxx. 42 cannot be decisive for the original meaning of Elohim, and, if it were, the actual historical meaning is a question of use, not of etymology. Now "Elohim" is elsewhere in the Old Testament used only of "god" and "judges or kings."—Tr.]

woman. It is said of him only that "from this description he recognized the form seen by the woman to be Samuel, and to do him reverence bowed down to the ground."

Vers. 15-20. *Conversation of Samuel and Saul.*
Ver. 15. **And Samuel said,** that is, the woman (Tanchum) spoke from the place where she was standing in hollow, dull tones, which Saul supposed to be Samuel's, perhaps in the manner of ventriloquists, the natural result of her excited visionary state, in which she identified herself with Samuel.—**Why dost thou disquiet me,** disturb me (comp. Isa. xiv. 9), to bring me up? These words prove that the narrator assumes the previous employment of arts of conjuration, and exclude the supposition (left undecided by Keil, adopted by other expositors) that Samuel's ascent is represented as produced by miraculous power of God. They also refute the opinion of these expositors, that Samuel's apparition rose before the woman had employed her art, and that therefore there is no employment of magic means between vers. 11 and 12. Rather the view that there was such magic art in this place (between vers. 11 and 12) is confirmed by these words of Samuel: "why dost thou disquiet me?" namely, by the woman's conjurations. *Saul's answer* gives his reason for this disturbance of the dead as follows: 1) I am in great straits from the Philistines, who are warring against me; 2) God has left me, and answers me no more; 3) I wish to know what to do, I am at a loss and uncertain about the future. **So I have had thee called* to tell me what I shall do.**—According to the preceding words: "God has left me and answers me no more," Saul cannot regard the answer which he asks from Samuel as God's revelation and declaration; in fact there is in his words a contrasting, or at least a distinction between the divine revelation no longer granted him and the supernatural magic-gotten answer which he expects from Samuel. And yet Samuel was the prophet of the Lord and His organ. This is the contradiction to which Samuel's answer, ver. 16, refers. The contradiction is not that Saul asks from Samuel a divine announcement, while he yet says there is no longer any such answer for him (Keil).—Ver. 16. Samuel's answer: **Why dost thou ask me, since the Lord has left thee and become thy enemy?**† That is: if the Lord

has left thee, why dost thou apply to me, the Lord's instrument?

Vers. 17-19 contain the *confirmation of Saul's previous sentence of rejection and the announcement of his impending fate.* Ver. 17. The declaration of the fact that the Lord, according to His counsel and determination (עָשָׂה לִי, "hath done for Himself" [Eng. A. V.: wrongly "to him"]), has taken the kingdom from him and given it to David. **The Lord hath done for himself.**—Pleonastic Dative, not unmeaning—has done according to His will, or to carry out His purpose, "to show His truth" (Berl. Bib.). The reading "to thee" (לְךָ) in Sept., Vulg. and some MSS. cited by Thénius (Cod. Kenn. 155, 246; De Rossi 305, 679, 716 [orig.]) is suspicious from its allusion to xv. 26, 28, and because it seems to be an attempt to interpret and smoothen the text, though an original לְ [thee] might easily be copied as לְ [him], and the latter so come into the traditional text. **As he spake by me.**—Comp. xv. 23. It is remarkable that while in that passage Saul's obstinate rebellion, through which he loses the kingdom, is equalled with the gross sin of sorcery, here in the act of committing this superstitious sin (against which he had shown such bloody zeal), the judgment of inward self-hardening being then finished, he again hears the sentence, and learns with terror that the complete realization and definite fulfilment of the divine decree of rejection is now at hand. The whole declaration of ver. 17 is the factual explanation and confirmation of the words of ver. 16: "The Lord is departed from thee and is become thy enemy, thy oppressor."—Ver. 18. The reason is stated, namely, Saul's disobedience (as in xv. 23). "This thing" is this strait or distress. Comp. "I am sore distressed," ver. 15. The Perf. עָשָׂה [hath done] is to be understood, like the preceding Perfects, of what has happened, and is settled. This Philistine distress, with its immediate results, is God's act in complete fulfilment of the judgment against him.—Ver. 19. Announcement of impending misfortune for himself, his house and his people in battle with the Philistines. **And the Lord will deliver Israel also with thee, etc.**—"Will deliver" (יִפְדֶּה) again indicates the act of God in accord with His holy and righteous will, and is to be taken (with Keil) as voluntative; with the king, on whom the judgment falls by the Philistine, the judgment will reach the people also, on account of the ethical and theocratical

construction without it; though, while unexampled, it would not be ungrammatical (Maur.). We should expect לְעָרְךָ. Does not this then cast suspicion on the whole expression, especially as עָרְךָ in Psalm cxxxix. 20 is not assured? It is certainly surprising and noteworthy that Sept.: καὶ γένοιτο μετὰ τοῦ πλησίον σου, and Vulg.: transierit ad cœlum tuum [in Ps. cxxxix. Sept. νόλες, Vulg. adversarii—Ta.], render (comp. Syr., Ar.) as if they read עָרְךָ עִם רֵעֵךְ "and is with thy neighbor," which Then. thence adopts as the true reading. These translations may indeed be mere conjectural paraphrases (Keil), or may have had in mind the לְרַעְךָ of the following verse and the parallel passage, xv. 28 (Maur.). It is hard to decide, the pros and cons being so nearly balanced.

* On the לְ parag. Instead of לְ, for strengthening,

see Ew. § 228 c, A. 1.

† עָרְךָ "enemy," occurs elsewhere only in Psalm cxxxix. 20, a Psalm which undoubtedly contains some Aramaic words and forms, and in Dan. iv. 16 as a Chaldee word—not in Psalm ix. 7 and Isa. xiv. 21, where the form is to be otherwise explained. We might take the word as Aramaic form of עָרַ, the interchange of Heb.

צ and Aram. ע being not infrequent, like γ and ξ in Greek (examples in Ges. under letter γ α. 3); and though there is no other Aramaic form in this section, and the word עָרַ (for עָרְךָ) appears with this signification mostly

in poetry (Job xxxvi. 16; Lam. i. 5, 7, 10), yet the prophetic style (as here) is not far removed from the poetical, and עָרַ might be used here as well as in Num. x. 9, which is not properly poetical; the Aramaic change of צ into ע might easily come by error in copying. The use of עָרַ might be explained as a designed reference to עָרְךָ לִי in ver. 15. But the absence of לְ before עָרְךָ makes a difficulty, עָרְךָ never occurring in such a

solidarity [organic oneness] which exists between him and them; the Lord will subject them to the Philistines. **And to-morrow wilt thou and thy sons be with me—dead, with me the dead, in the Underworld; “with me” in the kingdom of the dead, in Sheol.** Hence it appears that besides self-consciousness (which indeed was conceived of as sunken into a sleep or dream-like state), that is, besides the continued existence of the personality after death, a union after death in Sheol was believed in; at the same time it hence appears that in the realm of the dead the good and evil were not thought to be separated. Thenius would read with the Sept. “thou and thy sons with thee shall fall,” on the ground that the Heb. text *strangely* first speaks of the Israelites, then descends to the Underworld, then returns to the camp of the Israelites, while the Sept. text presents a perfectly good order: first the *general*, the defeat; then the *particular*, the death of Saul and his sons; and finally the *result*, the plundering of the camp. But the arrangement is excellent in our text, which says nothing else than what the Sept. periphrastically expresses: “to-morrow thou and thy sons will be dead,” and then the Underworld is by no means put in the same line with the Israelites and their camp, but Israel’s renewed defeat, the death of Saul and his sons, and the complete destruction of the camp of Israel, are mentioned as the three decisive blows in the judgment which should fall on Saul.—Ver. 20. Up to this point Saul had remained in his reverential posture as stated in ver. 14; now under the powerful impression of these words he falls suddenly to the ground, and lies *his full length* on the earth. The cause is stated to be: 1) his terror at Samuel’s words, and 2) his weakness, resulting from the fact (of course from inward excitement), that *he had taken no food the whole (preceding) day and the whole night*.

Vers. 21–25. *Saul’s entertainment by the woman.* The words “and the woman came” do not in themselves justify the opinion (Then., Diestel in Herz. XVII. 482, *et al.*) that the woman had been in another room, nor is there any hint of this elsewhere in the narrative. The words of the woman (vers. 21, 22) show a talkativeness characteristic of this class of women, and a certain humor, particularly in the contrasting of her obedience to his command and the obedience which she now requires from him for his good, in the introductory words, “and now hearken thou also.” **That thou mayest have strength when thou goest on thy way.**—These words express neither apprehension, nor the fear that he would die on her hands, and it would then go hard with her, and her prediction would not be fulfilled (Then.); they exhibit merely her natural sympathy with her guest, worn out by excitement and abstinence from food, which prompts her to offer him her hospitality.—Ver. 23 sq. The further minute description of the proceedings of Saul and his servant and the woman is so domestically and psychologically true to life, that the historical trustworthiness of the narrative is put beyond all doubt. Saul refuses to take food because he is full of fear and terror. The servants and the woman force him—he suffers himself to be persuaded. Till now he has lain on the ground; now

he gets up and seats himself on the divan (נִשְׁבַּח) [Eng. A. V. not so well: “bed”—Tr.], “the cushioned bench, which extends along the wall of the room, still found in the East” (Then.). She kills a fatted calf and bakes unleavened cakes. “She kneaded” where we need not supply “it,” since the words describe the operation of kneading. **She baked it as unleavened loaves or cakes, because she was obliged to hurry.**

HISTORICAL AND THEOLOGICAL.

1. *The theocratic and biblical-theological significance of the history of Saul’s visit to the Witch of Endor is to be judged and determined, first in respect to the representation of the condition of departed souls after death, then as to the religious-moral facts which come under consideration from the Old Testament standpoint of revelation and from the theocratic point of view, and finally as regards Saul’s state of heart in respect to God and the people.* In respect to the state of departed souls after death we have the representation not merely of their continuance in personal identity, but also of a self-conscious existence, which is conceived of as a condition of slumber-like rest, from which there may be a rousing and raising; yet such a disturbance is regarded as a disquieting. The abode of the departed, in contrast with heaven as the throne of God and the dwelling of the heavenly powers, is thought to be a wide space deep under the earth (comp. Deut. xxii. 22; Ps. lxxxvi. 13; lxiii. 10 (9); Ezek. xxvi. 20), not the narrow grave; for Samuel’s grave was at Ramah. The differencing of the realm of the dead from the grave, in which the body is laid, attests the continuance of the soul when separated from the body. Sheol, the Underworld, the Realm of the Dead, receives all the dead without distinction; there is no separation there between Righteous and Unrighteous (ver. 19); the divine law of requital does not reach the Beyond. Comp. Oehler: *Vet. test. de rebus post mortem fut.* 1846, and the same writer: *Die Lehre des Alt-Test. von der Unsterblichkeit* (Herz. xxi. 413 sq.); Böttcher: *de inferis rebusq. post mortem futuris*, 1846. H. A. Hahn: *de spe immortalitatis sub V. T. gradatim excoluta*, 1846. H. Schultz: *Alttestamentliche Theologie* I. 396 sq. [See also Oehler: *Theologie des Alt. Test.*, 1873, I., § 77 sq. (and Eng. Transl.). Delitzsch: *Bibl. Psychologie* (and Eng. Transl.). Himpel: *Unsterblichkeits lehre des Alten Test.*, 1857. Hodge’s *Theology* III. 716 sq. Smith’s *Bib. Dict. Arts.* “Dead, Hell, Pit.” Fairbairn’s *Bib. Dict.* “Hades.” Ewald: *Lehre der Bibel von Gott*, 1873, III., § 345.—Tr.]

But while now the condition of departed souls is, as a rule, so conceived and represented, that there is no intercourse between them and the Upperworld, and no return from Sheol (Job vii. 9), this narrative of Samuel’s appearance would be the only passage in the Old Testament that teaches the contrary [if it did teach it]. And in fact the narrative means to declare that Samuel really appeared (vers. 16, 20); as Vilmer remarks (*“Vom Aberglauben und Zauberei,” in the Pastoral-theolog. Blätter*, 1862, p. 201), “unless violence is done to the text, it can be only understood as affirming that the real Samuel ascended from Sheol.” That is the view of the Septuagint also in the addition

to 1 Chr. x. 13: "Saul inquired of the ventriloquist [witch], and Samuel the prophet answered him," and of the Son of Sirach xlv. 20 (23) "and after he fell asleep he prophesied and showed the king his end, and out of the ground lifted up his voice in prophecy." In contradiction with this correct opinion is the view of the church-theologians of the 16th and 17th centuries, derived from the patristic writers,* namely, that by divine ordering Saul saw under the form of Samuel a ghost, an illusion produced by demonic, devilish powers. Tertullian (*de anima*, cap. 57) regards it as a "rivalry of truth by an unclean spirit;" "it was permitted," says he, "the pythonic spirit to represent the soul of Samuel, when Saul (after he had inquired of God) inquired of the dead. Far be it from us to believe that the soul of any saint, much less a prophet, can be drawn forth by a demon. We are taught that Satan transfigures himself into an angel of light, but not into a man of light." So Ephrem Syrus.† In agreement with this Luther says that it was "the devil's ghost," and Calvin that "it was not the real Samuel, but a spectre." So Grotius: "It is more credible that it was a deceptive spirit, and so the woman herself seems plainly to indicate when she says that gods were ascending out of the earth, thus terming those spirits, one of whom had assumed Samuel's form." Comp. S. Schmid (*Comm.*); A. Pfeiffer, *dubia vex. Cent. II. loc. 77*; Sal. Deyling, *observ. ss. II. obs. 18*; Buddæus, *hist. eccles.*, V. I. II. 243 sq.; J. Gerhard, *spectrum Endoreum*, Jen. 1663 [Bp. Patrick, *Comm. in loco*]. But the narrative gives not the slightest support to such a view. Neither the original narrator nor the redactor [editor] had in mind (judging from the narrative itself), an illusion produced by demonic or diabolical power. Theodoret, rejecting the view (suggested by the words of the narrative and frequent with the Talmudists) that Samuel's spirit was really evoked by the conjurations of the woman—held that, before the woman employed her arts, the appearance of Samuel was produced by God's power, and that God's voice itself was heard in those words against Saul. He says: "It is thence clear that the very God of all beings, having fashioned Samuel's form as He wished, uttered the judgment, the witch not having been able to do this, but God gave the decree even through enemies" [*Quest. in Lib. Reg. ad 1 Sam. xxviii.*]. Appealing, for proof that God speaks through enemies, to the example of Balaam and to Ezek. xiv. 4, 7 sq. (where it is said of idolators "when they come to the prophet, I will answer them after my manner"), he explicitly affirms that the words ascribed to Samuel were a divine utterance spoken through the mouth of the woman who was acting against God's command. But against this view (which is held also by Justin, Origen, Ambrose, Augustine, and by some Rabbis, as R. Saadiah) it is rightly remarked by D. Kimchi, that we can then see no reason why God should not have answered Saul before by Urim and Thummim, by dreams or by prophets. In fact it is fatal to this view that according to it God is here the answerer, while it is expressly said in ver. 6 that God answered Saul no more, and ver.

7 clearly means that for this reason Saul turned from God to a sorceress. An immediate divine miracle is assumed, which is to be brought into union with the anti-godly attempt of the sorceress and an open act of godlessness or God-forgetfulness on the part of Saul. Support would thus be given to the superstitious opinion that departed spirits may be summoned, while the fundamental view of the Old Testament every where is that a return of the dead to the land of the living is not possible, comp. 2 Sam. xii. 23; Job vii. 9. The necromantic superstition, on which Saul (who, unworthy of a divine answer, is guilty of disobeying the divine command, for which he had displayed so much zeal) and the woman (who practices this superstition as a trade) are united would, according to the narrative, have been the occasion or the medium of a miraculous divine act. Now it may be said indeed that God is accustomed in the wisdom of His providential government so to use man's evil purpose as to compel it to minister immediately to the revelation of His power and glory, as is shown in the history of Balaam and in the declaration of Ezek. xiv. 4, 7 sq. But in such cases express reference is made also to the divine control, comp. Gen. xv. 20; Ex. x. 27. But here there is not the slightest allusion to an immediate interference of God. On the contrary, we plainly read between the lines of this narrative that here a sin is committed; there is no trace of divine action. We cannot therefore accept this view, which is wholly without support, from a religious-ethical as well as from a theocratic-historical standpoint, however thorough and earnest a defence it may have found, as from Dachselt, *Bibl. hebr. accentuata*, Lips, 1729, p. 430 sq.; *Berl. Bib.*; O. v. Gerlach; Delitzsch, *Bibl. Psychol.*, 2 ed., p. 428 sq.; Strübel, *Luth. Zeitschr.*, 1867, p. 781 sq.; V. Rudoff, *Die Lehre vom Menschen*, 2 ed., 1863, II. 365; Hengstenberg, *Abhandl. zu den Psalm. IV.*, p. 324 sq.; *Zeitschrift für Protest. u. Kirche*, 1851, p. 138 sq., *Abhandl. "Die Geschichte der Zauberin zu Endor."* Comp. Oehler in Herzog XXI. 414 sq.; Dachselt, *Bibelwerk*; Keil, *Komm.* The last named remarks: "This apparition was externally indeed spiritual, since Samuel was visible only to the woman, not to Saul, but still only an apparition of Samuel's soul in Hades in the investiture of the earthly body and clothing of the prophet in order to become visible." Keil himself remarks that this apparition of Samuel divinely summoned from Hades is a different thing from the appearances of Moses and Elijah at the Transfiguration of Christ (Matt. xvii.; Lu. ix.), because the latter appeared in heavenly resplendence and glory; this phenomenon, therefore, so often cited in support of this view falls away as unanalogous and irrelevant. Still less can we appeal to the angelic appearances in human form in Gen. xviii. and Judg. xiii., because these are superhuman beings. The contradictions in Keil's view are insoluble, namely, that Samuel appeared "in the spiritual form of the dwellers in Hades," and yet at the same time "in the investiture of earthly corporeality and clothing," that Samuel's appearance in spiritual Hades-form is set over against the announcement of these angels "in human form which was visible to the ordinary bodily eye," as if Samuel's apparition was not visible, though it is said that the sorceress saw it and was terrified.

* [But Justin Martyr (*Dial. cum Trypho*) holds that it was really Samuel.—Tr.]

† [And Cyril of Alexandria and Jerome.—Tr.]

According to this view this would be the only passage in the Scriptures of the Old and New Testaments in which a departed sinful man is called by divine power from the kingdom of the dead to the Uppercworld. But this would stand in contradiction with Luke xvi. 17 sq., where Abraham refuses the rich man's request to send Lazarus to his father's house to preach to his living brethren. If it be urged that the prohibition of sorcery and necromancy (Deut. xviii. 1; Isa. viii. 19) does not exclude the possibility of God's permitting Samuel for special reasons to appear, we reply that neither from the connection of the related procedure nor from the words of the relator are there special grounds for supposing such a miracle, which would be sole of its kind. Apart from the fact that Saul had already vainly used all ordained means for learning God's will, and might thence conclude that his obstinate impenitence had rendered him unworthy of answer, the appearance and word of Samuel under present circumstances (if God had really been willing to permit it) could no longer have any religious-ethical or theocratic end; no religious-ethical end, because the means for rousing Saul to repentance were exhausted, for this recourse to a necromancer showed a mind thoroughly alienated from God and seeking help elsewhere, a disposition in respect to which even such a miraculous appearance of the prophet would be without effect, as in fact in Samuel's words there is no exhortation to repentance, and there is no trace afterwards of any change for the better in Saul;—no theocratic end, because Saul's rejection as king had already been repeatedly announced, and the sending of Samuel would have been superfluous for the announcement of Saul's impending fall, which, without a miracle, might have reached Saul's ear and made his heart tremble. We must therefore reject both the ancient church-view of an illusory appearance of Samuel produced by the woman's magic art, as the medium of a divine revelation, and also that of an appearance produced immediately by divine power without the woman's aid. Over against these views stands that which regards the whole procedure as a mere deception. Balthasar Becker, *te betoverde Wereld* [The Magic World] III. 6. Anton van Dale, *dissert. de divinationibus idololatricis sub V. T.* in the *Treatise de origine et prog. Idololatriæ*, p. 620 sq. Schmiersahl, *Natürl. Erklärung der Gesch. Sauls mit d. Betrügerei zu Endor*, Hann., 1751. Köcher, *Versuch einer Erklärung der Gesch. Sauls und d. Betrügerin zu Endor*, Gera, 1780. Hensler, *Erläuter. des 1 B. Sam.*, p. 88 sq., *Ezeget. Handbuch* IV. 251 sq. Comp. Böttcher, *de inferis*, I. 111 sq., Winer II. 627, Thénius, *Diestel* in Herz. XVII. 482 sq., Rütchi, *ibid.* s. v. *Endor*, A. Kuhle, *Bibl. Eschatologie*, 1870. 1 *Abth.*, p. 65 sq. and others [Clericus in loco]. Thénius' remark that "the deception is everywhere clear in the account" must be admitted except as to the "everywhere," though his reason drawn from ver. 21 [namely, that the woman had been in another room] is not tenable. The woman's conduct and words at Saul's arrival, and at the alleged appearance of Samuel, show that she made necromancy a trade and practiced the deceits usual with such people. The speech of Samuel, a long one under the circumstances, his appearance in the characteristic prophetic dress,

and the fact that only *she* (not Saul) sees the apparition, leave no doubt that technical illusion and magical deception was here employed. But this does not prove that there was absolutely nothing but a refined, conscious deception, proceeding from special motives, as Thénius, for example, supposes that she was impelled by desire of revenge, having perhaps been ill-treated during the expelling of the sorcerers. Against such a merely conjectural pragmatic view, we must distinguish and combine an *objective* and a *subjective* element in the explanation of the event; the former a *religious-historical*, the latter a *psychological*. The former, which is presupposed in the whole account, consists in the fact that necromancy, according to the passage of the Law in which it is forbidden (Lev. xix. 31; xx. 5, 6, 26, 27; Deut. xviii. 9-14), was regarded not as a mere deception, but 1) as a heathen superstition, that is, as a wicked dealing with evil powers, which pertain to the domain of heathendom, out of which the Lord has chosen His people to be sanctified to Him; and 2) as an apostasy from the living God and a negation of the covenant-relation between Him and His people as a heathen abomination. That Saul and the woman undertake a wicked, ungodly, illegal thing, is the obvious judgment of the narrative; but there also appears here (as in the passage of the Law) the assumption, which was founded on universal belief, that in this magic art, as in the others borrowed from heathendom, there was not a mere deception with magic formulas, but a real contact and co-operation with mysterious ungodly powers, and with a secret, specifically heathenish mode of action—though the opinion of the older orthodox theologians as to the operation of wicked spirits or devils here is excluded by the narrative. Gradually came the perception that, as the idols of the heathen are "naught," so all heathen existence connected with idolatry is empty and vain. (Comp. Schultz, *Alltest. Theol.* I. 158 sq.) The second element in our explanation is the *psychological* in the woman's state of mind and soul. Proceeding on the supposition of a connection with mysterious powers, and perhaps under the excitation of narcotics, the women especially (as in heathen magic) who made necromancy a trade, might, through a fit psychical-somatal character, fall into an ecstatic, visionary state (as modern science supposes in somnambule and magnetic phenomena), in which with superstitious self-deception they had inward perception of the things or persons inquired for (the inquirers of course seeing nothing), and uttered their recollections or anticipations in dull, suppressed tones, so that it seemed as if the utterance came from other voices, particularly as if the professedly summoned person spoke. See Tholuck: *Die Proph. und ihre Weissagung*, § 1, "*Die Mantik und die dort angeführten Thatsachen nebst literarischen Nachweisungen.*" The seeing and speaking of the woman of Endor must be thought of in accordance with the nature and characteristic phenomena of ancient and modern mantic (magic), and like the visionary-somnambule states, of which there are so many examples in our time, especially among women. What the woman in this condition (in which she identified herself with Samuel) said of Saul in the name of Samuel was partly nothing but what Samuel had repeatedly

said, partly nothing beyond the reach of natural conjecture and inference; for after the universally known divine rejection of Saul, after the sad line of experiences which showed that God had forsaken him (he having forsaken God), and especially after the fact, which the woman learned from Saul herself [v. 15], that in the presence of the Philistine army he had inquired of the Lord in vain, the fatal issue of this war could not be doubtful. Calvin has touched the correct view of the woman's condition when he says that "her senses were deceived, so that she wrongly supposed that she saw Samuel," though he errs in ascribing this effect to devilish powers. Along with the deceit which was necessarily connected with this necromantic trade, we must suppose a psychological fact (attested by the history of magic [magic] and by modern science), which raises that part of the procedure that relates to Samuel's apparition and words out of the sphere of conscious deception and illusive magic. It is only in this way that we can explain the fact that the narrator, according to whom the essential point is that only the woman, not Saul, sees the apparition of Samuel, represents it as if Samuel really appeared and spoke.

The significance of this event for Saul is to be seen not merely from the announcement of his fall in battle, as the completion of the divine judgment, but also from the attitude towards the living God into which he has brought himself by his impenitence and self-hardening. Winer (*s. v.* Saul) takes a simple and correct view of the case when he says: "It is a shame that the king, who had expelled all sorcerers, etc. (vers. 3, 9), must himself at last fall into the hands of a sorceress." Saul's rejection as king was not his definite banishment from the presence of God. Even if the theocratic kingship to which he had been called had become impossible for him and his house in consequence of his disobedience against God, the king of his people, yet he individually might be saved. But he persisted in his self-blinding, and the sentence was complete in his personal rejection. A tool of heathenish superstition, which he as king ought to have punished, must serve as a means of announcing to him his sentence of death as the conclusion of the divine judicial process, the Lord having preserved silence, and thus already passed sentence on him. The heathen Philistine nation, the hereditary enemy of God's people, constant war against whom was to be a holy state-affair for the theocratic king, becomes the executor of the divine decree, and carries out against him and his house the sentence of death announced by the necromantic impostor. Calvin: "Saul called not on God with humility, prostrate mind and penitent, believing heart, and therefore God rightly rejected him, and the divine threatening was verified in him (Ye shall call on me, but shall not be heard). He himself shows plainly that he approached God as one in despair, because he had no root of true faith in his heart." In his life-course up to this time Saul had descended step by step deeper into the abyss of unbelief; he stands now on the last step, about to plunge irretrievably into the depths of endless destruction.

2. There is a silence of God that is the dumb reply to perverse invocation of His name, wherein man seeks to make the divine will subservient to

his own, instead of humbly bowing under the will of God. Such a persistent silence on God's part is the result of persistent opposition of the heart to Him, and of the thence resulting hardening. When man makes his own sinful will his god that he worships and his lord that he serves, he shows the religious perversity of his soul when, like Saul, he nevertheless calls on God and inquires His will, in order to make this will subservient to his selfish desire. Thus from unbelief follows necessarily *superstition* [Germ.: *aus unglauben folgt aberglaube*.—Tr.]

[Of the three schemes of explanation of this difficult passage now held—namely, that which regards the affair as a mere deception (Chandler, Thenius), that which supposes a sort of mesmeric clairvoyance in the woman (Keil, Erdmann), and that which sees here a real appearance of Samuel by divine power, the last has found most favor among English orthodox expositors. In many cases the exegesis is determined by dogmatic considerations, as that such a real appearance of a dead person is impossible, or not in keeping with Scripture, or that the summoning of Samuel by a witch is contrary to the holiness of God. Such considerations must, however, be put aside when our object is to discover simply what the narrator affirms. It is clear that the writer says that Samuel appeared and spoke (so Ewald, Erdmann). How are we to accept this? The writer, says one class of critics, shared the superstitions of his day, and believed that the conjurations of the witch really had power over the dead. Erdmann, however, is not satisfied with this explanation, and accounts for the narrator's affirmation that Samuel really appeared on the ground that besides the element of trickery in the woman's procedure, there was a *real* psychological identifying of herself with the deceased prophet, so that the narrator might represent her personation of him as his personal appearance. But certainly this explanation is hardly satisfactory, and it is not easy to see how we can avoid finding in the narration a distinct declaration that Samuel actually appeared and spoke. The only thing in the account itself that opposes this view is the fact that the woman only and not Saul saw the apparition. But it is quite possible that the apparition may have been in a different room from that in which Saul found himself—though this is not mentioned. Such seems to be the plain statement of the text. The dogmatic and other difficulties are discussed by Erdmann. Chandler, in his *Life of David*, gives a full and forcible presentation of the grounds for supposing the whole affair to be an imposture by the woman.—Tr.]

HOMILETICAL AND PRACTICAL.

STARKE: Ver. 1. Pious men are walls and pillars of cities and lands, Ezek. xxii. 30; therefore if such men have to start away, all misfortune starts forth too. (Gen. vii. 7 sq.). Ver. 2. Virtue and bravery deserve to be rewarded; but the world is wont to promise believers reward, in order to draw them off from the right way (Matth. iv. 9).—[Ver. 3: SCOTT: Hypocrites are frequently very zealous against those crimes to which they are not tempted at the time, or from which they may suffer detriment; and apostates fre-

quently commit those sins, which they once were most earnest in opposing.—*TR.*—Vers. 4, 5. *J. LANGE*: So it goes with the ungodly, that here already they feel in themselves a hell, when their evil conscience awakes in them.—*SCHLIER*: Saul fears before men, because he no longer feared God; if we see things rightly, all fear has no other ground than lack of the fear of God.—The fear of man has its ground in unbelief; true fear of God makes one strong and courageous.—*Ver. 6. STARKE*: To go to God when in distress is good and necessary; but it must be done without hypocrisy, with true repentance and from the heart (*Isa. xxvi. 16*).—If we do not hear God's voice when it goes well with us, God can and will refuse to hear our voice also, when it goes ill with us (*Prov. i. 24 sq.*). *S. SCHMID*: Ungodly men and hypocrites care little for God and His service in good days; but when misfortune comes, then they wish to become pious also, and seek God's counsel and help in every way.—*SCHLIER*: The Lord gave Saul no answer. To turn to the Lord Saul has not wished; had he wished that, he would also have found the Lord's grace. But Saul had no concern about that; he wished to use the Lord for his own ends, he needed a disclosure about his situation, and such a disclosure he wished to force for himself without returning to the Lord.—*CALVIN*: By this example we should learn to draw near to God with all humility when we wish to ask His counsel in prayer, far from all obstinate self-will and passion; for His arm is not shortened that He cannot help those who take refuge in Him. Whence comes it that so often our prayers are in vain, and our hopes deceive us? Our sins shut off the grace of God from us, and our unrighteousness separates us from our God, and fixes an immeasurable gulf between us and God.—*Ver. 7. S. SCHMID*: Happy is he who so receives God's punitive silence or other signs of His wrath, as to be led thereby to true repentance; but hardened hearts take refuge, when God is silent, in wicked men and Satan.—*SCHLIER*: An example of the fact that the unbelief which has lost the living God is always full of superstition instead, and thereby is turned over not merely to empty delusion and vain deception, but also to the powers of darkness.—The human heart needs something to cling to, something to which it may hold fast, a prop which its tendrils may firmly clasp; therefore when it leaves Him for whom it was made, when it sinks into unbelief, then it clings to the power of superstition and of darkness. Nothing frees from superstition but true faith.—[*Ver. 7. TAYLOR*: Here is the great difference between Saul in his sins, and David in his backslidings. From each of his falls you hear David come sobbing out a sorrowful confession and appeal like that in the fifty-first Psalm; in each of Saul's wickednesses you see him assuming the attitude of sterner defiance toward the Almighty; or if there be any sorrow in his heart at all, it is for the loss he has himself sustained, or the suffering he has himself endured, and not for the dishonor which he has done to God.—*TR.*—*Ver. 8. HEDINGER*: So great is the power of conscience that even those who desire evil are ashamed to have it known.—*CRAMER*: The ungodly love darkness and shrink from the light (*John iii. 19*), but God knows their works (*Prov. xvii. 16*).—

Vers. 11, 12. HEDINGER [from HALL]: It is no rare thing to lose even our wit and judgment together with graces; how justly are they given to sottishness, that have given themselves over to sin!—*Ver. 15. SCHLIER*: We see here quite clearly that the souls of the righteous rest in God's hand, and no torment touches them. He who dies in faith enters into rest in the Lord his God; and since, though the whole world come and use all its arts of sorcery, it brings no such soul back to the earth any more, it follows that we men have no power over departed spirits.—[*SCOTT*: Many who despise the servants of God while they live, are so far convinced of their wisdom and fidelity, that they vainly wish for their counsel and instruction, in distressing circumstances, after their death. But in that blessed world to which they are removed, they have done with fear, favor and affection, and are become far more determined than ever in the service and cause of God; and were they to appear they would denounce the doom of impenitent sinners with more awful decision than before.—*Ver. 15. TAYLOR*: "I am sore distressed." Oh! the wild wail of this dark misery! There is a deep pathos and a weird awesomeness in this despairing cry; but there is no confession of sin, no beseeching for mercy; nothing but the great, over-mastering ambition to preserve himself.—*TR.*—*Ver. 16. S. SCHMID*: He is highly unfortunate and foolish who, when God forsakes him, prefers to seek help and counsel from creatures, rather than by true repentance to make himself again a reconciled friend to God.—*SCHLIER*: Wilt thou have light for all the riddles and dark questions of this life, betake thyself to God's Word; there enough is revealed, there is what is necessary to find everything, and what goes beyond that, comes of evil.—*Ver. 18. SCHLIER*: God's wrath is so dreadful, that when all has been in vain He utterly gives up the sinner to His judgments, and unsparingly causes him to learn that sin is ruin to a people.—The judgment of hardening comes only when the crime of hardening has first entered. When we shut ourselves against the voice of God, then on the part of God also must hardening follow, as surely as God is a holy and righteous God, who does not allow Himself to be trifled with.—*Ver. 20. CRAMER*: The ungodly do not grow better after God's wrath is made known, but always worse (*Acts vii. 54*). [TAYLOR: Alas for Saul! how changed is he now from that day when Samuel communed with him concerning the kingdom, or when, in the first noble assertion of his royal right, he delivered the men of Jabesh-Gilead from their threatened destruction! Did ever promise of so fair a life ripen into such bitter fruit?—*TR.*]

[*Vers. 1, 2. One of two things David must now do, and either will be grossly wrong, disgraceful, and hurtful both to himself and to others. To this miserable alternative he had brought himself, by distrusting God and relying on deception. It is one of the severest earthly penalties of wrongdoing, that it often leads to the apparent necessity of doing other and greater wrong.*

[*Vers. 4-20. Contrast between Saul and David at this crisis of their history:* 1) Both are in great distress. We see David in the camp of the Philistines, seemingly compelled to fight against Israel and against the anointed of Jehovah (comp.

xxvii. 11); and presently we see Saul journeying in fasting and fatigue, in peril and gloomy desperation across the mountain, and entering in disguise the witch's abode. Both are entirely unable to decide what to do or what to hope for. 2) Each is suffering the consequences of past sin. 3) But one has utterly forsaken God, and feels that "God is departed" from him, and now the sad story of his disobedience comes back (vers. 17, 18), and his worst fears are confirmed (ver. 19), till at last, behold his mighty frame prone on the earth in an agony of despair. The other has yielded to distrust and fallen into sin, but has not at heart abandoned the Lord; it may have been in no such lively exercise then as to give him any comfort, but sinning, sorrowing David had still in his heart the fear of Jehovah. 4) And as a

result, the fallen king, ruinously defeated and despairing, dies next day by his own hand (xxxi.); while the merciful over-ruling of God's Providence extricates David from his position (xxix.), and prepares for him a new chastening, which brings him to repentance and trust (xxx. 4, 6-8). Behold the difference between a sinning man impenitent, unbelieving, proud, and a sinning man ready to repent, clinging to faith and really humble before God. (Comp. below on chap. xxx., "Hist. and Theol.")—Tr.]

[Vers. 21-25. Even in a sorceress, with all her deceptions and delusions, her wild and dreadful life, the true woman comes out at the mute appeal of misery. How kindly persuasive her words; how prompt her hospitable labors. We take leave of her, as she took leave of the ruined king, with a pitying heart.—Tr.]

II. David's Dismissal from the Philistine Army.

CHAPTER XXIX. 1-11.

- 1 Now [And] the Philistines gathered together all their armies¹ to Aphek; and
- 2 the Israelites pitched by a [the] fountain² which is in Jezreel. And the lords³ of the Philistines passed on by hundreds and by thousands, but [and] David and his
- 3 men passed on in the rearward [rear] with Achish. Then said the princes⁴ of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the [om. the] king of Israel, which [who] hath been with me these days or these years,⁵ and I have found no
- 4 fault in him since he fell unto me unto this day? And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fellow [the man] return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary⁶ to us; for wherewith should he reconcile himself [make himself accept-

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 1. Lit. "camps."—Tr.]

² [Ver. 1. Sept. Endor, Arab. "near the city (יִזְרְעֵל) Jezreel," Syr. apparently "in In" as proper name. Eng. A. V. is correct.—Tr.]

³ [Ver. 2. לָרִיב *seren* (rendered "lord" in Eng. A. V. throughout this chapter), a word of doubtful origin, supposed by some to be connected with the similar Aramaic subst. which means "axle," magistrates being considered supports on which the state revolves. On the relations between the Aramaic and the Phœnician-Canaanitic dialects see Schröder, *Phönizische Sprache*, Einl. § 11.—Tr.]

⁴ [Ver. 3. The ordinary word לָרִיב, which Eng. A. V. renders "princes" throughout this chapter.—Tr.]

⁵ [Ver. 3. An indefinite phrase, but not therefore suspicious. The versions have dealt variously with it. Chald. and Vulg. follow the Heb. literally (as Eng. A. V.), except that Vulg. has "*multis diebus*." Syr. has "this time and time and months," which is understood by some to mean "these two years and some months," but it is more probably a reproduction of the phrase in xxvii. 1, and — "a year and some months" (so Arab.). The Sept. ἑξήκοντα τοῖς ἑννεακοῖς ἔτος perhaps contains a duplet, as Wellh. suggests, and the text of Stier and Theile (eclectic) gives δὲννεακοῖς ἔτος ὀκτώκοντα "two years to-day." Sept. probably read שְׁנַיִם שָׁנִים "two years," not, however, שְׁנַיִם יָמִים (suggested by Wellh. as basis of the Heb. and Greek texts) which would not be rendered "two years" but "two days." It seems better, on the whole, to retain the present Heb. text, and regard Sept. and Syr. as free renderings.—Tr.]

⁶ [Ver. 4. Heb. שָׂטָן *satan*, used in the general sense of "adversary" in the earlier books of the Bible, and with the Art. as a proper name in Job and Zechariah, and without the Art. in 1 Chr. xxi. 1. The verb. שָׂט "to hate, be hostile to," is used only in the general sense. Fürst refers to the curious view of Justin Martyr (*Dial. cum Tryph.* 103) that Σατανᾶς — שָׂטָן "the apostate serpent."—Tr.]

- 5 able] unto his master? *should it not be* with the heads of these men? Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?
- 6 Then Achish called David, and said unto him, Surely [*om. surely*], as the Lord [As Jchovah] liveth, thou hast been [art] upright, and thy going out and thy coming in with me in the host is good in my sight; for I have not found evil in thee since the day of thy coming unto me unto this day; nevertheless the lords favour thee
- 7 not [but in the eyes of the lords thou art not good]. Wherefore [And] now return, and go in peace, that thou displease not the lords of the Philistines. And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been with thee [from the day^a when I was in thy presence] unto this day, that I may not go fight against the enemies of my lord the king?
- 9 And Achish answered and said unto David, I know^a that thou art good in my sight as an angel^o of God; notwithstanding [but] the princes of the Philistines have said, He shall not go up with us to the battle. Wherefore [And] now, rise up early in the morning with thy master's servants that are come with thee;¹¹ and as soon as
- 11 ye be up early in the morning, and have light, depart. So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to¹² Jezreel.

¹ [Ver. 8. ׀ is here a cohortative and illative particle, and might be rendered "then" (so Erdmann), but, as it is also adversative, the translation of Eng. A. V. is better.—Ta.]

² [Ver. 8. ׀. Wellhausen: Either omit ׀ or write the Art. before ׀.—Ta.]

³ [Ver. 9. Perhaps better with Thénus and Philippon: "I know it, for (or, yea) thou art, etc." This avoids the redundancy of the translation of Eng. A. V. and Erdmann: "I know . . . in my eyes." The *guida* of the Vulgate — "quod."—Ta.]

¹⁰ [Ver. 9. Erdmann: "Messenger," not so well. Sept. omits, perhaps because the phrase was considered unsuitable in the mouth of a heathen. For the significance of its use see the Exposition and Translator's note.—Ta.]

¹¹ [Ver. 10. Here the Sept. inserts: "and go ye to the place where I have appointed you, and set thou nothing evil in thy heart, for thou art good in my sight." Thénus and Wellhausen favor this insertion on the ground that after the "rise early" follows usually the mention of the thing done, while the Heb. text has the unnecessary repetition "rise early . . . and rise early" (the "as soon as" of Eng. A. V. is not expressed in the Heb.). On the other hand, we cannot well account for the omission of this clause, if it formed a part of the original text, while the insertion might have been made by a copyist (or the phrase added on the margin) to soften the repetition. We may suppose the verb here repeated because of the intervening clause, which called for a change in the Number of the Verb.—Ta.]

¹² [Ver. 11. Some MSS. contain the preposition, which is here obviously involved in the construction. Sept. Vat.: "went up to fight against Jezreel," but Alex. has "against Israel," which is adopted by Thénus, on which Wellh. says: "Thénus is misled by Eusebius into putting Aphek in the vicinity of Endor (Lagarde, *Onomast.* 216, 28); in that case, of course, the expression 'the Philistines went up to Jezreel' would be meaningless, since they were already there. But Aphek is the same in xxix. 1 as in iv. 1, near Mispheh and Ebenezer." Yet, from Aphek near Mispheh to Jezreel would be going down, not up. From some lower place (as near Shunem) they would naturally advance to seize the hill Jezreel, which lay between their camp and Saul's. The fountain in Jezreel (ver. 1) is perhaps the grand spring at the foot of Gilboa, regarded as being in the district of Jezreel.—Ta.]

EXEGETICAL AND CRITICAL.

Ver. 1. Resumption of the narrative of the war between the Philistines and Israelites, xxviii. 1-4, with an exacter description of the positions of the two armies. *Aphek*—to be distinguished from the places of the same name in Asher (Josh. xix. 30; Judges i. 31), in Judah on the mountain (Joshua xv. 53), and near Ebenezer (1 Samuel iv. 1)—belonged to Issachar, and is probably the same with the present el Afuleh near Solam=Sunem (v. d. Velde, *Mem.*, p. 286; *Ew., Gesch.*, III, 142, A. 2). Southeast of this Philistine rendezvous the Israelites were encamped "at the spring near Jezreel," the present Zerín (Rob., III, i. 395) [Am. ed., ii. 319-323, where Robinson explains the identity of the names Jezreel and Zerín, the Heb. *el* often becoming *in* in Arabic, as Beitin=Bethel; so Zerel=Zerín.—Ta.] *Ain* [= "spring"] is not = Endor, as the Sept. wrongly gives it, whence it is adopted by Euseb. in the *Onomasticon*, but the present *Ain Jalud*,* a very

* [That is, "spring of Goliath," according to a tradition that here David killed Goliath; or "spring of Gilead" as the ancient name of Gilboa (A. P. Stanley in *Smith's Dict. of the Bible*, Art. Jezreel).—Ta.]

bold spring on the northwest declivity of Gilboa, whence flows a brook through the Wady Jalud into the Jordan. There the Israelitish army encamped opposite the Philistine in a well-watered spot near *Jezreel*. "Elsewhere also a spring gives name to a stopping-place or border line, 2 Sam. xvii. 17; Num. xxxiv. 11" (Böttch.).—Ver. 2. Vivid description of the array of the Philistine army, not at the mustering (Bunsen), but in their movement to Aphek. In divisions of hundreds and thousands, at the head of their divisions the "Princes [lords] of the Philistines" marched on, properly "marched over," that is, over the plain of Esdraelon to Jezreel (comp. ver. 4). Here in the north they advanced with their whole force, in order to bring about a decisive battle in the plain with the Israelites, not being able to maintain themselves permanently in the mountains. Their advance to Jezreel forced Saul to lead his whole army thither. There is no ground or necessity for supposing that they had occupied or ravaged the middle portion of the country where Saul's royal residence, Gibeah lay, in order then to carry the war into the extremely fruitful northern district, and thus soon conquer all Israel (*Ew., Gesch.*, III, 142), "for towards the end of his

reign Saul's military strength was probably not so great that he could have divided it" (Then.). The Philistines having begun their march, Achish found himself with David in the rear-guard.—Ver. 3. The other leaders object to the presence of David and his men: **What do these Hebrews here?** As it is said in ver. 11 that David returned to the land of the Philistines, and according to xxx. 1 they reached Ziklag after a three days' march, the objection of the Philistine princes must have been made on Israelitish soil, or near the Palestinian border, but not at the commencement of the march. From Achish's reply it appears that the princes distrusted David, suspecting that he would go over to his own people and fight against the Philistines. Achish observes 1) that David is servant of Saul, king of Israel, thus alluding to his enmity with Saul, 2) that he has already been allied with him a long time against Saul, "these days or these years" = "a year and a day," indefinite statement of the time mentioned in xxvii. 7: "a year and four months,"—and 3) that in all this time he has seen nothing in him to awaken suspicions of treachery. From

the day of his falling (יָבֹל), instead of [rather, used alongside of—*Tr.*] יָבֹל, see *Ew.*, § 255, d). The *vss.* add "to me," according to the usual construction of the verb, though we need not therefore insert "to me" (יָבֹל) in the text (Then.), "since it is understood from the context" (Keil). On these grounds Achish thought himself quite sure of David, comp. xxvii. 12.—Ver. 4. The twofold designation of the Philistine leaders, here "chiefs" [Eng. A. V. "princes"], in ver. 2, "princes" [Eng. A. V. "lords"] comes from the circumstantial character of the narration, not from oversight (Then.), though the Sept. and Vulg. omit the second name. The chiefs of the Philistines did not accept Achish's explanation, but were angry with him, and demanded of him that he send David back to his place, which he (Achish) had appointed him, that is, to Ziklag. They said: **He shall not go down with us into the battle.** "Go down" (יָרֵד) is a regular technical military expression, derived from the necessity in that mountainous country of descending into the plain to fight,* comp. xxvi. 10; xxx. 24. To Achish's defence of David they reply: 1) he might become an *adversary* to them in battle, though he had hitherto been an ally; 2) he might wish to recommend himself to his lord, though he had up to this time opposed him,—**with the heads of these men.** The Hithpael of the verb (יָרֵד) indicates zealous self-activity, "earnestly to commend one's self," or, "to seek to make one's self acceptable" (*Ew.*, § 124 a). "These," they say, pointing to the Philistine troops. By defeating a part of our force, said they, he would try to regain Saul's favor. Herein is a recognition of David's bravery and military ability, which they would be the less disposed to doubt when they recollected the defeat he had formerly inflicted on Goliath and the Palestine army. For they say 3) **Is this not David, of**

whom they sang in dances? &c. Comp. xviii. 7 with xvi. 11. It is the same argument that Achish's servants used against him on his first visit to Achish's court. The Philistines' recollection of that achievement is here to be the means of rescuing David from the painful necessity of going into battle with the Philistines against his own people.

Ver. 6. Achish is obliged to yield to the decided demand of his comrades. He assures David that his confidence in him is unshaken, that he regards him as an honorable and faithful man. Achish's oath "by the life of *Jehovah*" is to be explained not by the fact that a Hebrew is here the narrator (Then.), or that Achish had learned from David to know and honor the God of Israel (S. Schmid), but by his desire to attest more strongly the truth of his words by invoking the God whom David worshipped. Achish, however, does not say that he had been pleased with David in former wars (Tremell., Vatablus), but his words refer to *this* campaign, he assuring him of his confidence in contrast with the distrust of the princes. He means to say: **To me thou art the object of undoubting trust, but the princes do not wish thee to take part in the campaign.** Thus he excuses himself, as it were, to David for the fact that he must now (ver. 7) bid him return, **that he may do nothing evil in the eyes of the princes of the Philistines.**—Ver. 8. As Achish remains true in word and deed to his honorable confidence in David, so David remains true to his rôle (xxvii.) of dishonorable prevarication to Achish; for, when he says: **that I should not go and fight against the enemies of my lord, the king**—this "my lord, the king," may refer as well to Achish as to Saul; and, for the rest, he could not have been in earnest in saying that he would fight, for he certainly would not have fought against his own countrymen (Then.).—Ver. 9. Achish trustingly accepts David's words as referring to himself, and renews the assurance of confidence in his honor. The **I know** is the reply to David's assertion of his faithfulness in the question: "What have I done?" etc. [*Translate*: "I know it, for thou art good," etc.—*Tr.*] Achish's testimony to David's fidelity and honor (on the words: "yea, thou art in my eyes," etc. comp. Gen. xlviii. 19) rises to the point of comparing him with an "angel (= messenger)* of God," see 2 Sam. xiv. 17; xix. 27. I esteem thee as highly, he would say, as if thou wert sent to me from God—but the princes say: "he shall not go up with us to the war." The word "go up" refers to the progress of the march from the south upwards towards the north.—Ver. 10. **With the servants of thy lord,** that is, of Saul; whose subjects they were. [On the text see "Textual and Grammatical."—*Tr.*]—Ver. 11. David returns to Philistia, to Ziklag (xxx. 1).—That David, in order to avoid a sad alternative, *himself* artfully roused the opposition of the Philistine princes to his participation in the campaign (as Thenius thinks not impossible), is, even

* [This is a sufficient reply to Wellhausen's remark that "the narrator here forgets that he is dealing with a Philistine, who [as dwelling in a plain] would probably use the opposite expression [go up]."—*Tr.*]

* [This word is probably to be taken here in a supernatural sense. We need not suppose this a Hebrew idea put into the mouth of the Philistine; the conception of superhuman messengers of God (= our "angels") is so general and natural that there is no difficulty in supposing it to be known and used among the Philistines.—*Tr.*]

if possible, too bold a conjecture; the narrative gives no ground for it.

HISTORICAL AND THEOLOGICAL.

1. God's patience is such that the sins of the members of His kingdom are not visited with expulsion from communion with Him, so long as they, like David, direct their inner life to Him in faith, and are willing to be guided by Him. But such sins as we here see in David—fear of man, unfaith, having recourse to heathen protection, deceitful behaviour towards the kind and honorable king Achish—God does not pass by, on the one hand, without the exhibition of His punitive righteousness, partly punishing sin with sin, as we here see in David from a fundamental sin (doubt and little faith) all other sins issuing, these again coming one from another, partly inflicting internal anguish and external perplexities and painful experiences; but, on the other hand, he restrains evil consequences, and brings into play former exhibitions of His helping might (as here in the Philistines' recollection of David's victory over Goliath and the army), so to order all things according to His mercy and wisdom that the blame-worthy evil does not lead to destruction, and sub-serves the ends of His providential government of the world.

2. Certainly David's untruthfulness is not to be measured by Christian morality (Then.), for the mingling of the standpoints of the Old and New Testaments by introducing the latter into the former, both as respects moral knowledge and biblical ethics, and as respects religious truth and biblical dogmatics, is set aside by the difference of the two Testaments in the development of the history of revelation and the kingdom of God. Especially in judging of individual, concrete, ethical phenomena in the relation between man and man, where the principle of love is limited by national relations, we must take into consideration the limitation of the theocratic principle of life to the sphere of the national life in respect to those peoples that were outside of the theocracy. Nevertheless all ethical phenomena in the life of the Old-Testament bearers of the divine revelation and the theocratic principle must be looked at from the highest point of view, which is given in God's holy will itself, and judged as to their ethical character and value by the absolute standard. The God of absolute truth (Num. xxiii. 19; 2 Sam. xv. 29) demands truth from his "saints" (comp. Ex. xx. 6 with xix. 6 and Prov. vi. 16-19; Deut. xix. 11). To the God of truth and faithfulness (Ps. xl. 10-12 [9-11]) the lips must not speak falsehood (Ps. xxxiv. 15 [13]), as David himself declares. Apart, however, from the stand-point of revelation, David's conduct to Achish is condemned from the stand-point of natural-human morality by the unsuspecting faithfulness and honor of the heathen king.

HOMILETICAL AND PRACTICAL.

Vers. 1, 2. S. SCHMID: The sins of the princes of the people put weapons into the hands of the

enemies of God and the Church.—Ver. 3 sq. [SCOTT: While presumptuous sinners are given up to the effects of their own counsels and driven headlong to destruction, the sins of the upright are repented of and pardoned; and the Lord takes care both of their peace and reputation.—TR.]—HEDINGER (from HALL): O the wisdom and goodness of our God, that can raise up an adversary to deliver us out of those evils which our friends cannot!—SCHLIER: When the Lord thinks on us, He comes at the right time with His blessing also. He has ways, even where we know no further expedient, and can give counsel and help where we might already despair.—Ver. 4. SCHLIER: God's children are not people that have no failings and weaknesses any more. But on account of such failings God does not yet cast off His children. Even if we sin, He does not yet at once give us up; He chastens us, but He does not cast us off.—[Ver. 6. SCOTT: When worldly people have no evil thing to say of us, but will bear testimony to our uprightness, we need desire no more from them: and this we should aim to acquire by prudence, meekness and a blameless life. But their flattering commendations are almost always purchased by improper compliances, or some measure of deception, and commonly may cover us with confusion.—TR.]—Ver. 7. CRAMER: God guides His saints wonderfully (Ps. iv. 4 [3]), and holds them back from sins which if they were given up to themselves, they would commit, acting against their own conscience, and rescues them from great peril also, into which they would otherwise have fallen through their thoughtless projects.—HEDINGER [from HALL]: One degree of dissimulation draws on another; those which have once given way to a faulty course cannot easily either stop or turn back.—[HENRY: No one knows how strong the temptation is to compliment and dissemble, which they are in that attend great men, and how hard it is to avoid it.—TR.]—What wholesome effects are produced under God's guidance by that intercourse which in the world is indispensably necessary between those who have part in God's kingdom and those who stand aloof from it? 1) For those who stand aloof from the kingdom of God: a) that they involuntarily give honor to the living God; b) that they recognize in those who belong to His kingdom the power of a higher divine character, and are compelled to bow before that power (ver. 9); c) that in themselves the remains of the divine image again come forward, and they find pleasure in that which is ethically good and beautiful. 2) For those who have part in God's kingdom themselves: a) the consoling perception that even they who stand aloof from God's kingdom have to serve as instruments for the fulfilment of the divine purposes and designs of salvation (Prov. xvi. 7); b) the wonderful confirmation of the truth that all things must work together for good to them that love God (Rom. viii. 27), and c) humbling self-knowledge in respect to their own sins and faults, in view of the morally noble behaviour of those who stand aloof from the kingdom of God, while they themselves are wanting therein.

III. David's Victory over the Amalekites who destroyed Ziklag.

CHAPTER XXX. 1-31.

- 1 AND it came to pass, when David and his men were come¹ to Ziklag on the third day, that the Amalekites had invaded the south² and Ziklag, and smitten Ziklag
2 and burned it with fire; And had taken the women captives [captive the women] that were therein [*ins.* both small and great];³ they slew⁴ not any either great or small [*om.* either great or small], but carried them away [off] and went on their
3 way.⁵ So [And] David and his men came to the city, and behold, it was burned with fire, and their wives and their sons and their daughters were taken captives.
4 Then [And] David and the people that were with him lifted up their voice and wept, until they had no more power to weep. And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.⁶
5 And David was greatly distressed [was in a great strait];⁷ for the people spake of stoning him, because the soul of all the people was grieved [bitter], every man for his sons and his daughters; but David encouraged [strengthened] himself in the Lord [Jehovah] his God.
6 And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither [*om.* hither] the ephod.⁸ And Abiathar brought thither [*om.* thither] the ephod to David. And David inquired at the Lord [of Jehovah], saying, Shall I pursue⁹ after this troop? shall I overtake them? And he answered him, Pursue! for thou shalt surely overtake them and without fail recover all [for thou shalt overtake and deliver]. So [And] David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind
10 stayed.¹⁰ But [And] David pursued, he and four hundred men; for [and] two hundred abode behind, which were so faint that they could not go over the brook Besor.¹¹
11 And they found an Egyptian in the field, and brought¹² him to David, and gave

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 1. Some MSS. have *וָיָבִי*, and in the better codices the Inf. is written fully *וָיָבִי*.—*Ta.*]

² [Ver. 1. Vulg. and Arab. read: "the south of Ziklag," but *negéb* is probably here a proper name, the "South-country;" this may account for the absence of the Art.—*Ta.*]

³ [Ver. 2. The order of words in Eng. A. V. here is opposed to the accents and to the syntax. The reading of the Heb. text, however, is harsh; we do not expect the descriptive phrase: "both small and great" to be applied to "women," and therefore the reading of the Sept.: "the women and all that was in it" (comp. ver. 19) commends itself as better. Dr. Erdmann, however, rejects it.—*Ta.*]

⁴ [Ver. 2. "And slew no one," as in Chald., Vulg. and some MSS., is much easier. Syr. and Arab. strangely omit the negative, and read: "they slew the men."—*Ta.*]

⁵ [Ver. 2. Erdmann writes the passage from "and the Amalekites" in ver. 1 to the end of ver. 2 as a parenthesis, which is allowable, but not necessary.—*Ta.*]

⁶ [Ver. 6. Some MSS. of Kennicott and De Rossi have "the Carmelitess," referring to Abigail. See note on xxvii. 3.—*Ta.*]

⁷ [Ver. 6. That is, "was in difficulty and danger," an idea not now so well expressed by the word "distress." For "grieved" or "bitter" the Bib. Com. suggests "exasperated," which conveys the sense with precision.—*Ta.*]

⁸ [Ver. 7. This word is commonly and properly transferred, not translated (so Sept., Vulg., Syr., Chald.); Sym., however, renders it by *στήθος*, Aq. by *στήθος*, and Arab. by a descriptive phrase: "the breast-plate by which thou inquierest."—*Ta.*]

⁹ [Ver. 8. As this is a principal, not a subordinate question, Wellh. would insert the Interrog. *וְ* before this verb.—*Ta.*]

¹⁰ [Ver. 9. It seems impossible to do anything with this phrase. That something stood here in an early form of the text is shown by the Sept. and other VSS.; but these words give no sense: they cannot be proleptical, as Erdmann explains them, for the word *וְיָרִיבֵם* supposes a division already made. The Syr. abandons the text, and explains: "and David left two hundred men." The Vulg. reading: "and certain tired ones stayed" (preferred by Then., and rejected by Erdmann), is easy; but the statement is here unnecessary and out of place. It is more satisfactory to suppose that the phrase was early introduced into the text by clerical repetition from the following verse.—*Ta.*]

¹¹ [Ver. 10. Wellh. suggests that the two halves of this verse have changed places; but this is unnecessary, for, though the second half would fit on to ver. 9. the present order is quite in accordance with Heb. form of narration, in which the explanation is often made to follow the principal statement.—*Ta.*]

¹² [Ver. 11. Some MSS., and Sept. and Ar. read: "took him and brought him."—*Ta.*]

- 12 him bread, and he did eat, and they made him drink water. And they gave him a piece of a cake of figs, and two clusters [cakes] of raisins; and when he had eaten, his spirit¹² came again to him; for he had eaten no bread, nor drunk any
- 13 water, three days and three nights. And David said unto him, To whom *belongest* thou? and whence art thou? And he said, I am a young man of Egypt,¹³ servant to an Amalekite; and my master left me because three days ago¹⁴ I fell sick.
- 14 We made an invasion *upon* the south of the Cherethites, and upon *the coast* [on the region] which *belongeth* to Judah, and upon the south of Caleb, and we burned
- 15 Ziklag with fire. And David said to him, Canst [Wilt] thou bring me down to this company [troop]?¹⁵ And he said, Swear unto me by God that thou wilt neither kill me nor deliver me into the hands of my master and I will bring thee down
- 16 to this company [troop]. And when he had [And he] brought him down, [*ins.* and] behold, they were spread abroad upon all the earth [over the whole land], eating and drinking and dancing [revelling]¹⁶, because of all the great spoil which they had taken out of the land of the Philistines and out of the land of Judah.
- 17 And David smote them from the twilight even [*om.* even] unto the evening of the next day,¹⁷ and there escaped not a man of them, save four hundred young men,
- 18 which rode upon camels and fled. And David recovered [rescued] all that the
- 19 Amalekites had carried away; and David rescued his two wives. And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither [nor] spoil, nor anything that they had taken to them; David recovered all.
- 20 And David took all the flocks and herds, [;] which they drove before those *other* cattle [they drove before him this flock],²⁰ and said, This is David's spoil.
- 21 And David came to the two hundred men, which were so faint that they could not follow David, whom they²¹ had made also [*om.* also] to abide at the brook Besor. And they went forth to meet David and to meet the people that were with
- 22 him; and when David came near to the people, he saluted them. Then answered all the wicked men and *men* of Belial [all the wicked and worthless men], of those that went with David, and said, Because they went not with us, we will not give them *ought* [aught] of the spoil that we have recovered, save to every man his
- 23 wife and his children, that they may lead them *away* and depart. Then said David [And David said], Ye shall not do so, my brethren, with that which the Lord [Jehovah] hath given us, who hath preserved us, and delivered the company
- 24 [troop] that came against us into our hand. For [And] who will hearken unto you in this matter? but [for] as his part is that goeth down to the battle, so shall
- 25 his part be that tarrieth by the stuff; they shall part alike. And it was so [it came to pass] from that day forward, that he made it a statute and an ordinance
- 26 for²¹ Israel unto this day. And when [*om.* when] David came to Ziklag, he [and]

¹² [Ver. 12. נָפֶשׁ, not the *nephesh*, the "breath of life," but the breath considered as vigorous and truly alive, somewhat as in Eng. the word "spirit" has come to mean "courageous vigor and alertness."—Ta.]

¹³ [Ver. 13. Sept. has against connection and accents: "the young man of Egypt said, I am servant," etc.—Ta.]

¹⁴ [Ver. 13. Literally: "to-day three," that is, as Chald. gives it, "to-day these three days," and some MSS. have "three days." Vulg. *nudius tertius*.—Ta.]

¹⁵ [Ver. 15. Sept. transfers ἡδούρ; in other Greek VSS. we find σύνταγμα and λόχος, and also εὐζωνος (paraphs. as Schleusner suggests, from the Chald. נָחַל).—Ta.]

¹⁶ [Ver. 16. Properly "keeping festival."—Ta.]

¹⁷ [Ver. 17. Erdmann renders: "towards the next day" (after Luther), which is doubtful. Eng. A. V. is supported by Vulg., Chald., Sept. Chald., however, instead of using the same word as the Heb., has "the day which was after it," and the Syr. has a similar form "in their rear," as if they read נָחַל, which does not suggest any good emendation. As the Heb. word stands, the ׀ may be regarded as pronom. suffix, "to their morrow" (redundant), or as adverbial ending. Wellhausen emends the text and reads נָחַלְהֶם, which would suit the letters of the present word, but does not particularly commend itself.—Ta.]

¹⁸ [Ver. 20. So Erdmann renders, reading (with Vulg. and Then.) נָחַלְהֶם instead of נָחַל. The sense will be still better if we further read in the beginning of the verse: "And they took," instead of "And David took." The taking and driving seem to be the work of the same person (as Wellh. remarks), and it would be appropriate for David's men rather than for himself to set aside his spoil. This change would require very little alteration of the lettering. As for the words: "this flock," they seem unnecessary (Wellh. would reject them as clerical explanation), yet do not interfere materially with the sense.—Ta.]

²⁰ [Ver. 21. The Sing. "he" is found in some MSS., and in Sept., Syr., Arab., Vulg., Chald., and is better.—At the end of the verse instead of נָחַלְהֶם, the VSS. and some MSS. have נָחַל.—Ta.]

²¹ [Ver. 25. There is a good deal of authority (about forty MSS., several printed Edd., and the Vulg.) for reading "in Israel," which is better.—Ta.]

- sent of the spoil unto the elders of Judah, *even* to [om. *even* to] his friends, saying,
 27 Behold a present for you of the spoil of the enemies of the Lord [Jehovah]: To
 28 them which were in Bethel, and to them which were in south Ramoth [in Ramoth-
 29 negeb], and to them which were in Jattir, And to them which were in Aroer, and
 30 to them which were in Siphmoth, and to them which were in Eshtemoa, And to
 31 to them which were in Rachal, and to them which were in the cities of the Jerah-
 meelites, and to them which were in the cities of the Kenites, And to them which
 were in Hormah, and to them which were in Chor²²-ashan, and to them which were
 in Athach, And to them which were in Hebron, and to all the places where David
 himself and his men were wont to haunt [which David frequented, he and his
 men].

²² [Ver. 30. "Bor" is found in Sept., Syr., Vulg. and a number of Edd. and MSS., and is preferred by De Rossi and Wellhausen.—Tr.]

EXEGETICAL AND CRITICAL.

Vers. 1-6. Description of the *calamity* inflicted by the Amalekites, who plundered and burned Ziklag, the *grief* of David and his men at their loss, the *danger* to which he was exposed from the exasperated people who threw the blame on him, and his *strengthening* in the Lord.—The construction of the four first verses is as follows: the protasis extends through the three first verses, but with two parentheses, the first extending from "and the Amalekites" in ver. 1 to the end of ver. 2, the second including all of ver. 3 after the word "behold;" the apodosis is ver. 4.—*On the third day*, namely, after his departure from Achish. The Amalekites had used David's absence and the defenceless condition of Ziklag to revenge themselves for his invasion of their territory (xxvii. 8). The south and Ziklag, the general term preceding the particular. The *Negeb* is the south-country, so called by the Israelites as being the southern part of Palestine or Judah, while it was north of the Amalekite territory. According to ver. 13 they had plundered Ziklag three days before David's return. In verse 2 only the women are said to have been carried away; the children, mentioned in vers. 3, 6, are omitted here for brevity's sake. The Sept.'s addition to the text of the words "and all" is unnecessary (against The-nius).* So the words "nor woman" after "man" are an explanatory insertion of the Sept. It is expressly remarked that the women were *not slain*, because they intended to make slaves of them and the children [in contrast with David's conduct, xxvii. 11.—Tr.]. The *two wives of David*, Ahinoam and Abigail, are especially named, xxv. 42 sq., xxvii. 3. The *great sorrow* that they all, David and his men, expressed with tears and cries, corresponds with the *great peril* that threatened David, the people charging their misfortune on him and thinking of stoning him.—The soul of all the people was bitter, they were deeply agitated. But he strengthened himself in the Lord his God, he had recourse to Him in order (ver. 7 sq.) to inquire of him by the ephod, as he had done, xxiii. 9. His strengthening in the Lord consisted in the fact that, being assured through his inquiry of the Lord's assistance, he straightway set out with his embittered men to recover the spoil from the Amalekites.

* [On this reading see "Textual and Grammatical."—Tr.]

Vers. 7-10. David's *arrangements* to secure his end: 1) the *religious preparation*, verses 7, 8; he first assured himself of the Lord's will that he should pursue the enemy, and of His *promise* that he should be successful,—on the words "bring me the ephod," which indicate that the ephod was exclusively the property of the high-priest,* comp. Hengst., Beit. [Contributions, etc.] 3, 67 sq.—2) his *military disposition* of his men, vers. 9, 10. The six hundred men appear here as before. They are divided into two parts, four hundred pursue the enemy, two hundred remain behind, when they have reached the brook Besor. [But this arrangement was not at first intended by David; it was a necessity forced on him by the exhaustion of the two hundred.—Tr.]. The brook Besor is probably the present Wady el Sheria, which begins in the hill-country of Judah and flows in a south-westerly direction south of Gaza into the sea. See Raumer, *Pal.* p. 52. [Rob. thought it the Wady Ar arah, and Grove and Porter think it yet unidentified.—Tr.].—At this brook and in its valley—both must be considered here, because the staying behind of some of David's men, afterwards referred to their exhaustion, supposes an insurmountable difficulty in the ground—"the rest" (הַיְתָרִים ver. 9) remained in a position adapted to the protection of the baggage which was left here (see ver. 24). The narrator here anticipates what is told in ver. 10; it is a proleptical expression, arising from the vivacious description of David's rapid march with four hundred men, and there is no need to change the text into the Vulg. *lassi* "wearied" (= הַיְתָרִים), as Then. proposes, especially as the ancient VSS. had it and explained it by periphrases (Keil).† The verb (יָצַח) = "to be weary" in Syr., occurs only here and in ver. 21. Weariness was the reason of their remaining behind. At the same time they served to guard the baggage (ver. 24).

Vers. 11-16 a. David gets information of the Amalekites from an Egyptian straggler. Ver. 11. And they found an Egyptian; from the proximity of Egypt the Amalekites had Egyptians as slaves (comp. ver. 13). And they took, that is, brought him to David, a pregnant expression in keeping with the rapidity of the action. The insertion of the Sept. "and they brought him," is clearly an explanatory reading (against Then.).

* [The inquiry was probably conducted by the high-priest, in a way unknown to us, but more probably the answer came through the priest's mouth.—Tr.]

† [See "Text. and Gram.—Tr.]

"Bread" (לֶחֶם) = food; they gave him to eat and to drink;" the general statement stands first.—Ver. 12. The sort of food which they gave him. On the "fig-cakes" see on xxv. 18. His spirit returned to him, he revived; having been left behind sick, and having been three days and three nights without food, he had lain exhausted on the field.*—Ver. 13 sq. The Egyptian's answer. To whom belondest thou? that is, as slave, for as such he was recognized by his exterior. "Whence art thou?" (מֵיָּהָם) the מ remains unchanged, the יָּ changes according to the relations of the sentence. Ew. § 326 a).—"We invaded;" the verb here only stands with the Accus., usually with a Prep. (וּלְמֶלֶךְ, see ver. 16).

—The first geographical statement [ver. 14]: On the south of the Cherethites, † a Philistine tribe dwelling in the south and on the sea (see ver. 16), which came originally, as the name indicates, from the island of Crete. See in Steph. Byzant. s. v. *Gaza*, the tradition that the Cretans under Minos made an expedition against the neighboring coast of Gaza. Reasons for the view that *Caphor*, the home of the Philistines (who were not indigenous to Canaan, but immigrants, Deut. ii. 23; Amos ix. 7), is identical with *Crete*, may be seen in Bertheau *sur Gesch. d. Israel*, p. 186–200. Comp. Ewald *Geach.* [Hist. of Israel] I. 336. Against this view see Starke's *Gaza*, p. 66 sq., 99 sq., Dunker's *Geach. d. Alterthums* I., 339 A. [See also Vaihinger's Article "Philistiner," and Müller's Art. "Kanaan" in Herzog's *R.-E.*, and Müller's more recent book "Die Semiten," in which he wrongly makes the Philistines Japhethites. The whole question is obscure, but there is some ground for holding that the Philistines first passed from the neighborhood of the Persian Gulf into Lower Egypt (Gen. x. 14, "whence came the Philistines"), thence through Crete to Canaan, to which country they have given the name Palestine. This would explain the Phœnician-Canaanitish type of their language.—Tr.]. †—The second statement: On what pertained to Judah, the southern regions of Judah, forming the eastern portion of the Negeb or Southland, which stretched across from the Mediterranean to the Dead Sea. The third statement: On the south of Caleb.—Caleb, one of the twelve spies, as reward for his faithfulness and believing courage, he alone with Joshua, daring, and advising the people, to enter the land (Num. xiii. 6, 30: xiv. 6 sq.), was, with Joshua, alone considered worthy to tread the land of promise; the city of Hebron and its environs was given to him and his posterity as a lasting possession. When the city of Hebron was afterwards assigned to the priests, the race of Caleb yet retained all the adjacent fields and villages (Josh. xxi. 11 sq.). Though it belonged to the tribe-territory of Judah, the district of Caleb is regarded as a distinct region; it formed the eastern part of the Negeb

as far as the Dead Sea, comp. xxv. 3. The three regions, which the Amalekites invaded, are named from West to East. We hence see that the plundering expedition of the Amalekites extended over the whole South-country, and was not intended for Ziklag alone.—Ver. 15. David's question: Wilt thou bring me down to this troop? supposes the Amalekites had marched southward, and dwelt there south of Judah and Philistia. The Egyptian assures himself by an oath (by "Elohim," not by "Jehovah"), from David that he will not kill him, "because informers and guides, after having been used, were often so disposed of" (Thenius), and that he would not deliver him up to his master, because the latter would have killed him for his service to David.—Ver. 16 a assumes that David gave him the oath. He brought him down.—It is unnecessary (with Sept. and Then.) to insert "thither." Though the slave was left behind sick, he yet knew the direction which "this troop" had taken.

Vers. 16 b–20. David surprises the Amalekites and recovers the booty. Ver. 16 b. After "behold" we ought perhaps to suppose "they" (הֵמָּה) fallen out (so Then. after Sept.). The narrative gives a lively description of the Amalekite troop, scattered over the ground (so David found them), revelling after their successful foray, and "celebrating a feast because of all the great spoil."—Ver. 17. Thus abandoned to jollity David surprises them. The statement: from the twilight to the evening is understood by some to mean from the morning-twilight, by others to mean from the evening-twilight, the Heb. word (עֶשְׂרָה) being used in both senses, for example, in the former in Job vii. 4. In favor of the morning-twilight is 1) that David could only have surprised the revelling Amalekites by a night-march; and 2) the counter-limit: "to the evening." Luther: "from morning to evening." The succeeding word (לְמָחָרָם) means not "on the following day," but (because of the Prep.) "towards the next day" (Luth.) According to the former rendering the fight would have lasted two whole days, which is improbable. According to the latter it lasted (as agrees with the circumstances) only one day, from morning to evening, when according to Heb. reckoning the following day began. The suffix (־ם), which the ancient VSS., except Syr. and Arab.,* do not express, is perhaps an adverbial ending† (Maurer, Ges., Then., Keil). That David had to fight the Amalekites a whole day shows that after the first surprise in the twilight they made obstinate resistance. [Instead of "the next day," Bib.-Com.

proposes to read "to wipe them out" (לְמַחֲמָם), and similarly Wellhausen. The present text is difficult. The addition "towards the morrow" (Erdmann) is unnecessary, and the phrase itself is strange, though sustained by the ancient versions. No explanation yet proposed is satisfactory.—Tr.].—Ver. 18 sq. Statement of David's complete success; he recovered all the goods and persons that the Amalekites had carried away.—Ver. 20. All the sheep and oxen David

* [Wordsworth (*Comm. in loco.*), sees in this a type of Christ's mercy to the outcast. The two procedures are both examples of kindness, but there is no typical relation between them.—Tr.]

† כְּפָרְתִי — כְּפָרְתִי, Ezek. xxv. 16; Zeph. ii. 6, used

as synonymous with the Philistines.
‡ [David's bodyguard (3 Sam. viii. 18) was probably composed of Philistines.—Tr.]

* They, however, read מִמָּחָרָם.

† As in יוֹמָם, יוֹמָם.

took away, namely, from the Amalekites, not merely what they had taken from him, but other rich booty in cattle. "That flock" (הַצֹּמֶה הַהוּא) [Eng. A. V. wrongly "those other cattle"] is not the flock that belonged to David, and was now recovered by him from the Amalekites. So some expositors take it, explaining it that David caused the flocks captured from the Amalekites to be driven *before* the rest which belonged to him, with the cry: "this is the spoil of David;" but there is no previous special mention of stolen cattle which would justify such a retrospective designation: "before that (David's) flock." "That flock," in such a demonstrative or retrospective sense, can only be the previously-mentioned cattle captured from the enemy [ver. 19]. Nor can we render with De Wette "they *marched*," properly "they *led*," that is, led the train of women and children; for the verb (לָקַח), as Thenius properly remarks in opposition, "never (even Gen. xxxi. 18; Ex. iii. 1; Isa. xi. 16; Ps. lxxx. 2 (1) Song of Songs viii. 2) means *lead* except in so far as the leader is at the same time the driver (so vers. 2, 22; 2 Sam. vi. 3), and never means draw forward, lead on." Taking the verb in the sense of "driving," there is, however, no object to the

verb in the Heb. text (לָקַח); the "women and children" cannot be the object, since only cattle has been spoken of. We must therefore (with Then. after Vulg.) make a slight change in the text (read לָקַח) and render: "they (the drivers) *drove* (or, one drove) *before him*," that is, before David (who stood of course at the head of the troop) *this flock*, namely, that which had been captured from the Amalekites, to which the outcry "this is David's spoil" answers very well.*

Vers. 21-25. David's return with the recovered property and the booty to the two hundred men who were left behind, and the adjustment of a strife which was made by some wicked men of his band in regard to the division of the booty with them.—Ver. 21. Follow David, more precise statement of what is said in ver. 10, that they could not go over the brook Besor for weariness. The Sing. "he made to abide" (found in all ancient VSS. except Chald., and in 5 MSS. of De Rossi) instead of the Plu. is preferable (Then.), not only because it pertained to David to permit them to stay behind, but also because he is mentioned immediately before and after. David, who had left the tired two hundred to guard the baggage, now gives them friendly greeting as they come joyfully to meet him. On the phrase "he saluted them" lit., "asked after their peace," see xxv. 5; Judg. xviii. 15.—Ver. 22. But in this joyful meeting a discordant note was introduced by certain "wicked and worthless persons" of the band, who had marched with David against the enemy and fought them. The translation of the Sept. "the men of war" is obviously an explanation, and does not require (Then.) a correspond-

ing change in the Heb. text (אֲנָשֵׁי הַמִּלְחָמָה). The Sing. "with me" refers to the individual man who speaks in the name of the rest [Eng. A. V., *ad sensum* "with us."—Tr.]. Because they went not, because they did not share the dan-

ger, they shall not share the spoil, but each one must content himself with his wife and children. The "every one" (כָּל־אֶחָד) is not dependent on "we will give" [as Eng. A. V. has it], so as to read, "we will give them nothing, *except to every man* his wife, *etc.*," but the proper translation is (Thenius): "but every one his wife and children, these let them lead away, *etc.*," because the "every one" (כָּל־אֶחָד) is too far from the "to them" (לָהֶם) to be governed by the preposition "to."—Ver. 23. In a gentle and friendly way David repels their demand. By the address "my brethren" he speaks to their hearts, and at the same time alludes to the fraternal association in which they all stand with one another, so that they that remained behind must receive their share by fraternal division. Do not so, my brethren, by that which the Lord has given us.—**אֲנִי** is not Prep. = "with that which" (De Wette), but the sign of the Acc. [= "in respect to that which" freely rendered "with" as in Eng. A. V.—Tr.]. Ewald, taking it as Acc., renders the phrase as an ejaculatory oath "by that which . . ." (*Gr.*, § 329 a), and so as an exclamation: "think on that which." In favor of this translation, instead of the usual "in respect to that which" is partly the interpunction (a strong pause at the word "my brethren," אֲנִי), as even Then. admits, partly the excited feeling with which David speaks notwithstanding his friendly and gentle tone, so that this rendering cannot be rejected (Then.) as "less natural."* Translate "for he has guarded us, *etc.*" (the *l* in אֲנִי as causal).—Ver. 24. And who will hearken to you in this word; we must here beyond doubt render "word" (דָּבָר) and not "thing" [as in Eng. A. V.] because of the reference to the "word" so emphatically spoken by the men. "For" [כִּי Eng. A. V. "but"] refers to the negation involved in the question, the reason for which is given in the following words; according to the sense, therefore, it = "but" or "rather." The Sept. inserts by way of explanation the words: "they are not inferior to us, wherefore," but there is no ground for inserting this into the Heb. text (against Then.). **אֲנִי** is the part . . . so be the part . . . These words are explained by the brief declaration: together shall they share, which ordains the procedure corresponding to that rule.†—David repels the opposition with two arguments, 1) a *divine*, drawn from the so manifestly experienced goodness of the Lord, pointing a) to the gift bestowed on them in this booty; b) to the protection vouchsafed them; c) to the victory granted them; 2) a purely *human*, in which a) he affirms that no one will support

* [This rendering will hardly commend itself. An oath would naturally be by what God "has done for us," or by His "mercy towards us," not by what He "has given us." Sept. has "after (אֲחֵרֵי) אֲנִי the Lord has given us," and Cahen "after what the Eternal has given us." The ordinary rendering seems most satisfactory.—Tr.]

† On אֲנִי see Ew. § 300, 2 a; the second אֲנִי is here also more sharply connected by the Waw. Con., Josh. xiv. 11; Dan. xi. 20.—Instead of K. הָיָה we must of course read הָיָה. [The Keth. may be the old form הָיָה.—Tr.]

* [On this reading see "Text. and Gram."—Tr.]

them in their demand, since they were "wicked and worthless people," b) in proof of this he points out the equality of soldiers in position and merit, whether they take part in battle, or act as guards of baggage in reserve, and thence c) declares the demand of human justice "every one his own," every one shall share in that which has fallen to all together. An admirable speech, which set forth most fitly everything essential, and completely settled the dispute. [See in Patrick's *Comm. in loco*, a citation from Polybius on the ancient rule of partition in war, and the procedure of Publius Scipio, like David's, given in *Polyb. X., XVI. 5 (Bib. Comm.)*.—Tr.]—Ver. 25. **So it was from that day forward.**—David's decision ruled from thenceforth. "He made it," the Subj. is *David*, not indefinite "one made it" (Sept., Vulg., Chald.). [A similar law in Numb. xxxi. 27, only there the division is between the soldiery and those that stayed at home, the former having the advantage. David's rule was perhaps a special application of the general principle; it was in force in the time of the Maccabees (2 Macc. viii. 28, 30). See Bp. Patrick's further illustrations.—The translation "upwards" referring back to Abraham, Gen. xiv. 23, 24 (Raahi cited by Gill), is plainly wrong.—Tr.]

Vers. 26–31. The dividing out of the booty—Ver. 26. David retained enough of the booty in the division among his own men, to send considerable presents to the **elders of Judah, his friends**.—The territory of the tribe of Judah had been the scene of his wanderings during his persecution by Saul; see the express reference to this in ver. 31. Here only his kingdom could and was to come to historical realization through the adhesion to him of the *elders* of Judah and through them of the whole people. Because they were his "friends," therefore he sent them presents from the spoil taken from Judah's old hereditary enemies; he did not send them gifts to make them his friends. [Probably for both reasons.—Tr.] It is besides probable that many localities in Judah had been plundered by the Amalekites in this foray. F. W. Krummacher: "This was already a royal act in vivid anticipation of his impending accession to the throne. Already the crown of Israel was unmistakably though dimly visible above his head." David's point of view in sending these gifts is declared expressly to be the religious-theocratic in his accompanying words: **Behold a gift of blessing for you of the spoil of the enemies of the Lord.**—"Blessing" (בְּרָכָה) = "gift" which comes from God (see xxv. 27). The enemies, from whom the booty was taken, he calls *enemies of Jehovah*, because they were enemies of God's people and so of God's cause and kingdom in Israel, yea, of God Himself, who as covenant-God identified Himself with His people. Israel's conflict against its enemies was a "conflict of the Lord" see on xvii. 47. The booty taken in battle from the Amalekites by the Lord's help was therefore a gift of God and thus a "blessing" in which all Judah, where was the factual foundation for David's kingdom, was to share through its elders and in all its separate localities. It must, therefore, have been a very rich booty, as we might also infer from the long duration of the battle.—The term *Judah* embraces all the territory of that tribe, to-

gether with certain after-mentioned cities of Simeon scattered on the south border of Judah, as in Josh. xv. 21 sq. some cities of Simeon are mentioned among the cities of Judah.—Ver. 27. *Behel* cannot (according to ver. 31) be the city in Benjamin (now Beitin); the Sept. Vat. has *Baith-sour*, which Then. would adopt into the text as *Beh-sur*, the name of a city in the hill-country of Judah between Jerusalem and Hebron (Josh. xv. 58; 2 Chron. xi. 7), which, however, is undesirable from the great difference between the syllables *el* and *sur*. It is probably the same place which is called *Keil* in Josh. xv. 30, identical with the Simeonite town called in Josh. xix. 4 *Bethul* and mentioned in 1 Chron. iv. 30 between *Tolad* and *Hormah* under the name *Bethuel*; according to Knobel = Elusa or el Khalasa, now a large ruin about twelve miles south of Beersheba, comp. Rob. I. 333 sq. [Am. Ed. I. 201, 202], Fay [in Lange's *Biblework*] and Keil on Josh. xv. 30, V. Raumer, 180.—*Ramoth-Negeb*, so called, in distinction from other cities of the same name, as lying in the "south-country" belonging to Simeon, Josh. xix. 8. ["Shime'i the Ramathite (1 Chr. xxvii. 27), who was over David's vineyards, was evidently a native of this Ramah" (*Bib. Comm.*).—Tr.]—*Jattir*, probably the present *Attir*, Rob. II. 422 [Am. Ed. I. 494, II. 204], a priestly city, Josh. xv. 48; xxi. 14; 1 Chron. vi. 42, in the southern part of the hill-country of Judah, in Eusebius' time (*Onom. s. v. Jether*) a large place inhabited by Christians, twenty Roman miles from Eleutheropolis, called in Seetzen, R. III. 8, 6, Ater.—Ver. 28. *Aroer*, 1 Chron. xi. 44, in Judah, now a city with colossal ruins of foundation-walls in Wady Ar'ara, about six miles south-east of Beersheba and eight miles south of Hebron, Rob. III. 180 [Am. Ed. II. 199].—*Siphmoth*, not identified, not = *Shepham* on the north-border of Canaan, Num. xxxiv. 10, 11, the places here mentioned being all in the south (see ver. 31), according to Keil, "perhaps found in Zebdi the *Siphmils* in 1 Chron. xxvii. 27." [*Bib. Comm. in loco*, remarks on the number of cases in which David's officials are the companions of his youth.—Tr.]—*Eshemoa*, now the large village *Semua*, according to Schubert 2225 feet above the level of the sea, on the south-western part of the hill-country of Judah, Rob. II. 422, III. 191 [Am. Ed. I. 494, II. 204, 205], with numerous remains of walls, once a priestly city (Josh. xv. 50; xxi. 14).—Ver. 29. *Rachal*, unknown. Instead of this the Sept. has five different names: *Ged*, *Kimath*, *Saphek*, *Themath*, *Karmel*, which Themius would insert in the text, supposing that they might easily have fallen out through the repetition of the phrase "to them which" (וְלָאֲשֶׁר). But only two of these names (*Gad* and *Karmel*) are found elsewhere, and Then. is obliged therefore to suppose changes in the original Greek forms* in order to get known names. But besides the complicated character of these changes, the conjecture is opposed by the fact that *Gath*, as a Philistine city,

* He says: We must very probably read קִינָה (Josh. xv. 28) for קִינָה, אֲמֶן (Josh. xv. 53) for כֶּכֶן, and perhaps תִּמְנָה (Josh. xv. 57) for תִּמְתָּה. So Buns. and Ev., except that instead of תִּמְתָּה the latter reads תִּמְנָה (Josh. xv. 53).

cannot according to ver. 26 come into consideration here. And so the conjecture that *Rachal* is a corruption of *Karmel* is untenable.—The cities of the Jerahmeelites and the Kenites were in the south of Judah (xxvii. 10).—Ver. 30. *Hormah*, in Judah, also in the Negeb or south-country (Josh. xv. 30), assigned to the Simeonites according to Josh. xix. 4, called by the Canaanites Zephath (Judg. i. 17), situated on the southern declivity of the mountains of the Amalekites or the Amorites, now called Sepata [the pass es-Sufa, *Rob.* ii. 181.—*Tr.*], a ruin on the western declivity of the elevated plateau Rakkma, five miles south of Khalasa (Elusa), see Ritter 14, 1085 [Smith's *Bib. Dict.*, Art. Hormah; see Josh. xii. 14.—*Tr.*]. Comp. Num. xiv. 45; xxi. 3, the latter as to the meaning of the name: banning, ban-place.—*Chor-ashan* probably=*Ashan** (Josh. xv. 42), according to Josh. x. 7 a city of Simeon (1 Chron. iv. 32).—*Athach*, only here, otherwise unknown; Then. conjectures the reading to be *Ether* (אֶתֶר), a Simeonite city (Josh. xix. 7; xv. 43), which is possible from the similarity of the third letters [י. י]. In ver. 30 the Sept. has Jarmuth for Hormah, and inserts two additional names, Beer-sheba (Josh. xv. 28; xix. 2) and Nombe, for which Then. refers to the Nuba visited by Tobler.—Ver. 31. *Hebron*, fourteen miles south of Jerusalem, a primeval city (Gen. xxi. 17; Num. xiii. 22), in a deep and narrow valley in the hill-country of Judah, now *el Khatib*, that is, Friend of God, so called with reference to Abraham's residence there.—And to all places, etc.—David showed himself grateful to all who befriended and adhered to him as a fugitive, and bound them still closer to him.

HISTORICAL AND THEOLOGICAL.

1. It is a wonderful providence of God in the development of the parallel-running fates of Saul and David that, just before the catastrophe which overwhelmed Saul and his house and kingdom, the ways of both men seem to sink into the depths of misfortune, and lose themselves without a trace, Saul's way in battle with the Philistines, David's in hostilities with the Amalekites. And so the nation Israel, already divided in fact between Saul and David, seems to be carried along to destruction with its two heads, and given up beyond salvation to its two mightiest hereditary foes. And on both sides God's punitive justice is seen controlling human sin, for not only Saul, on whose head God's final judgment of wrath descends, is guilty, David's strait also is the result of his sin. This consisted 1) in his sinful weakness of faith and despair, which led him to have recourse to Israel's enemy, instead of remaining trustfully in Judah according to the Lord's direction (xxii. 5); 2) in his untruthfulness and prevarication, which led him to join the enemy against his own people, the Amalekites meantime, while he was marching north, plundering his possessions in the south, and 3) in his extremely cruel and bloody foray against the Amalekites (xxvii.), for which he had received no commission from the Lord, by which their

vengeance was kindled against him. All this teaches us, as we look at David and at Saul, that sin is destruction. And yet, notwithstanding this similarity in suffering, which appears, on the one hand, as a divine punishment, and, on the other hand, in sin as cause of destruction, there is here completed to the eye that can recognize God's ways, in a summary and epoch-making manner that most important contrast, whose history runs through the whole development of the kingdom of God in the Old Covenant and in the New. Saul's way vanishes in the darkness of an unfortunate battle with the old enemy of the nation, into whose hand God gives him and the people, and his life ends in despair; the sentence of rejection is executed. David's way emerges from the gloom, he returns as victor over the foe, dispenses presents with princely munificence, his kingdom flourishes in the south over the whole territory of the mighty tribe of Judah, whose power southward against the tribes of which Amalek was the most dangerous in its enmity, and westward against the powerful Philistines, was the protection and guard of all Israel. While Saul's star sinks in the north, the star of David rises in the south, and there begins the long line of fulfillments of the prophecy concerning the Star that should come out of Jacob (Num. xxiv. 17). While in the north Israel, involved in Saul's destruction and the divine judgment passed against him, lies prostrate before the Philistines, David's victory frees the south from the enemy, and in Judah the foundation of the new kingdom of the future is laid by the heroic achievement of David and his men, and by his noble and winning behaviour. This great contrast in the fates of Saul and David is, however, founded in the contrast in their posture of heart to the Lord: Saul has lost sight of God, hardened himself against Him in pride, self-will and hate to David, lost ethical ability to repent, and in his time of need applied to anti-godly powers and deceitful human counsel. David, on the contrary, shows us his heart, as it bows in sorrow before Him (ver. 4) under the painful, but not undeserved strokes of God's hand (vers. 5, 6), but in the bitterest experiences, when his own men turn against him, does not yield to despair, but looks to the Lord for strength. And so he receives the consolatory revelation of God's will and promise of divine help, and experiences the Lord's saving and blessing power. From these gloomy paths David comes forth as a man after God's own heart, to whom has come the experience that God gives grace to the humble and causes the upright to succeed.

2. The strengthening of the inner life in the Lord in time of need (as David here found) consists in the undoubted experience and knowledge of what is well-pleasing to God through enlightenment from above, in fulfilling it with pious confidence and hope in His help through the consolations of His word, and in the permeation of one's own will by the sanctifying might of the divine will, which lifts up the sunken courage, and makes the crushed or depressed will to mount to bold resolution and energetic action. Such a strengthening attests itself particularly in the casting of all care on Him, and in brave struggle against all the powers of flesh and blood,

* [A priestly city, 1 Chron. vi. 44 (Eng. A. V. vi. 59).—*Tr.*]

which oppress and take captive the inner life. The condition of such an inspiriting and strengthening of the inner life of the member of God's kingdom is his open-heartedness and receptivity for the divine vital powers, which are at the disposal of every one who will appropriate them, and constant intercourse with the Lord in unchangeable association of life with him founded on thorough humble devotion to him, without which neither can man be God's property, nor God man's; all this being involved in the words: "David strengthened himself in the Lord his God."

HOMILETICAL AND PRACTICAL.

Ver. 1. SCHLIER: What else were the Amalekites than the Lord's rods of chastening, to chasten David for all his improprieties in the land of the Philistines? For whom the Lord loveth He chasteneth, and with His children He is always strictest.—BERL. BIB.: God does not leave His people long in sin, but soon raps them over the knuckles when they go off on their own ways, in order that they may come into the track again.—S. SCHMID: When we go out of the house we should heartily pray, for we know not in what manner we shall return.—Ver. 2. STARKE: That is God's custom in dealing with His people; before He exalts them, He humbles them first. Prov. xv. 33; 1 Sam. ii. 7.—CRAMER: God still cares for His own, and lays on them no more trouble than they can bear (1 Cor. x. 13), and also restrains their enemies from making their cross heavier by a hair.—Vers. 3-5. BERL. BIB.: David was guided in a way so universal, that one cannot experience nor even know anything which was not to be found in him. And those who shall read attentively what is said of David, will therein certainly meet with their own condition; and this the more exactly, in proportion as they have gone further and become more conformed to Jesus Christ.—[Ver. 4. HENRY: It is no disparagement to the boldest and bravest spirits to lament the calamities of relations and friends.—Tr.]—Ver. 6 sqq. SCHLIER: David was strong in the Lord and in the power of His might, for in prayer he had won over again the Lord his God and gained His gracious promise.—[TAYLOR: As sometimes the partially intoxicated man will be sobered in a moment by the occurrence of some terrible calamity, so David, who had been living all these months under the narcotic influence of sin, was by the violence of the Amalekites and the threatened mutiny of his own men roused to his nobler self, and he "strengthened himself in the Lord his God."—Tr.]—BERLENB. BIBLE: He strengthens himself in God through an increased composure and through the union of his will with the will of God, as himself doing or permitting all this.—Roos: David saw no means before him of recovering his wives, children and property and those of his followers. But he strengthened himself in faith in the omniscience, wisdom and almightiness of God, and obtained through the Light and Right [Urim and Thummim] good instruction from God. Now as David did, so should the believing seed of Abraham in every need. We should not give way to gloomy unbelief, but

strengthen ourselves in our God. We should and may do this all the more because the heart of God is in Christ Jesus or revealed to us yet more clearly than to David.—Ver. 8. BERL. BIBLE: If it was a duty under the Old Testament, in an enterprise pertaining to war, thus to turn first to God before resolving on anything, that yet the spirit of the Old Testament carried along with it, and did not absolutely forbid, how much more among Christians under the New Testament should nothing of the sort be done without the divine consent, without first duly consulting thereupon with Christ and His Spirit. [TAYLOR: Very suggestive is this contrast. "David said, I shall one day perish by the hand of Saul; there is nothing better for me than that I should speedily escape to the land of the Philistines." "David strengthened himself in the Lord his God, and said unto Abiathar, Bring hither the ephod." On the one hand despair, leading to prayerlessness and self-will; on the other, faith, leading to prayer and eager willingness to submit to the guidance of Jehovah.—Tr.]—Vers. 9, 10. HEDINGER: He hopes in vain for consolation from God, who will not make use of God's counsel.—S. SCHMID: As man acts towards God so God acts towards man (Levit. xxvi. 27, 28).—SCHLIER: As David humbled himself before God, God also acknowledged him again and took him up.—We men cannot enough humble ourselves before the Lord, but neither can we have enough confidence in the Lord.—Ver. 11. HEDINGER [from HALL]: Worldly wisdom teacheth us to sow small courtesies where we may reap large harvests of recompense.—Verses 13, 14 [from HALL]: Wonderful is the providence of God, even over those that are not in the nearest bonds His own.—Ver. 16 [from HALL]: Destruction is never nearer than when security has chased away fear. The world passes away with its lust; well for him who is on his guard and seeks in time what promotes his peace.—Ver. 17. CRAMER: God blesses the possessions of the pious and causes all to go well with them (Ps. i. 3, 4).—Vers. 18, 19. God gives more than we could have desired and hoped for from Him.—SCHLIER: Only for children of God who in trying times seek the Lord does it hold good, that when the need is highest God's help is also highest. We will never forget that a few days after David's own people were about to stone him on the ruins of Ziklag, the royal crown was laid at his feet.—[Ver. 24. This principle will apply to soldiers and non-combatants, ministers and their wives, missionaries and those at home who sustain them.—Ver. 26. How delightful when the prompting of gratitude for the past coincides with the dictate of policy for the future.—Tr.]

Vers. 3-8. *Right behaviour before God in need and anguish*: 1) These men do not pretend to stoical indifference, but let their grief have free course, as the Lord has brought it on them (ver. 4); 2) They bow low in humility under the hand of God, renouncing all self-help, and seeing human support vanish before their eyes (ver. 6 a); 3) They lift themselves cheerfully up again in power and strength, procured from the Lord (ver. 6 b-8).

Vers. 8-20. *The Lord is His people's mighty rock of defence against the opposers of his kingdom*: 1) He gives them his counsel upon their inquiry when in

straits; 2) He fills them with his power for the conflict enjoined upon them; 3) He leads them according to his promises to glorious victory; 4) He causes them to come forth from the conflict with a rich blessing.

The Lord's help in great need: 1) *To whom is it given?* a) To him who betakes himself to the Lord with prayerful inquiry (ver. 7); b) To him who humbly gives himself up to the Lord's guidance; a) in obedience to His commandment; b) in trust upon His promises (ver. 8). 2) *How does the Lord render His help?* a) Through His word—answering the inquiries addressed to Him in need—putting an end to uncertainty by its decision—banishing all anxiety and despondency from the heart of consoling promises (ver. 8); b) Through His deed—in often quite unexpectedly pointing out the right ways and means that lead to the end (vers. 11-16)—in often wonderfully rendering his assistance amid threatening perils (ver. 17 sq.)—and in causing a rich gain to be obtained from the most trying times of need.

The subjects of God's kingdom in conflict with the world: 1) They enter into the conflict, strengthened in the strength of the Lord; 2) They conquer in the conflict, under the guidance and support of the Lord; 3) They come out of the conflict, crowned with the rich blessing of the Lord.

[Ver. 11. *The forsaken slave:* 1) Even the meanest may not be neglected with impunity. 2) Even

the poorest may richly reward his benefactors. 3) Even the weakest may be the means of accomplishing great results (David's recovering possessions and family, regaining the devotion of his followers, and reviving the friendship of his tribesmen, thus smoothing his way to the throne). 4) Even the lowliest is cared for by Providence, and his fortunes linked with the highest, in the providential network of society.

[Vers. 1-26. *Returning Home—Two Pictures.*

I. The sorrowful return. 1) He had left home without seeking the Lord's guidance—apparently to fight against the Lord's people—uncertain and unhappy. 2) He had returned, because distrusted, and sent away in dishonor. 3) He found his home in ashes, and his family carried captive. 4) His personal wretchedness was enhanced by the natural wrath of his followers. II. The subsequent joyful return. 1) He leaves with explicit Divine direction and promise—to fight national as well as private enemies—hopeful and happy. 2) He returns victorious and honored. 3) He has regained greater wealth than he had lost. 4) His personal joy is increased by the privilege of sending gifts to his friends. And now what unites the two pictures; His sorrowful return led him to deep penitence, revived faith (ver. 6) and humble prayer (ver. 8); and from these resulted the joyful return. Sore afflictions, when rightly borne, often open the way to life's sweetest joy.—Ta.]

IV. Death and Burial of Saul and his Sons.

CHAPTER XXXI. 1-13. [Comp. 1 Chron. X.]

- 1 Now [And] the Philistines fought¹ against Israel, and the men of Israel fled
2 from before the Philistines and fell down slain² in mount Gilboa. And the Philistines followed hard³ upon Saul and upon his sons; and the Philistines slew Jonathan and Abinadab and Melchishua,⁴ Saul's sons. And the battle went sore
3 against Saul and the archers⁵ hit him, and he was sore wounded [sore afraid] of
4 the archers. Then said Saul [And Saul said] unto his armour-bearer, Draw thy sword and thrust me through therewith, lest these uncircumcised come and thrust

TEXTUAL AND GRAMMATICAL.

¹[Ver. 1. The Partop. is found also in the Syr. and Chald. ("the Phil. were breaking out in war"). The parallel passage, 1 Chr. x. 1, has the Perf., which Wellh. prefers here on the ground that the statement is too important to be made in the form of an adjectival sentence; but the principal thought in the mind of the writer was Saul's death, not the fact of the battle.—Ta.]

²[Ver. 1. Erdmann: "And there fell down slain men," which is so far better, as the Eng. A. V. seems to represent all the men of Israel as falling down slain. But this general, indefinite phrase, would not be strange in Heb.—Ta.]

³[Ver. 2. On the form of the verb (omission of the *i* in the Hiph. Impf.) see Ew. § 232 c 2. Ges. § 53, 3, Rem. 4. Green § 94 c. The other examples of this shortening (which is regular in Aramaic) are 1 Sam. xiv. 22; Jerem. ix. 2.—Ta.]

⁴[Ver. 2. Sept. writes these names Aminadab and Melchisa, which are misreadings of the text. The difference of pronunciation in the second name (*s* instead of our masoretic *a*) is to be noticed.—Ta.]

⁵[Ver. 3. Fully: "The archers (or, throwers), men with the bow," in which the מַשְׁלֵי (omitted in 1 Chr. x. 3) makes a grammatical difficulty. But, as its harshness will account for its omission in Chron., and we could not well account for its presence here by clerical error, it is better to retain it as a phrase explanatory of מְלִיכִים, which Chron. also explains by the word "bow"—"throwers with the bow."—Wellh. conjectures that מְלִיכִים is not connected with מֶלֶךְ, but = מַעֲרִיךְ and means any "caster," coming to the Hebrews from the Phœnicians.—Ta.]

- me through⁶ and abuse me. But his armour-bearer would not, for he was sore
 5 afraid. Therefore [And] Saul took a [the] sword and fell upon it. And when
 his armour-bearer saw that Saul was dead, he fell likewise [he also fell] upon his
 6 sword and died with him. So Saul died, and his three sons and his armour-bearer
 7 and⁷ all his men that same day together. And when the men of Israel that were
 on the other side of [beyond]⁸ the valley [plain] and they that were on the other
 side [beyond] Jordan saw that the men of Israel fled, and that Saul and his sons
 were dead, they forsook the cities and fled; and the Philistines came and dwelt in
 them.
 8 And it came to pass on the morrow, when the Philistines came to strip the slain,
 9 that they found Saul and his three sons fallen in Mount Gilboa. And they cut off
 his head and stripped off his armour, and sent⁹ into the land of the Philistines round
 about, to publish it in the house [houses]¹⁰ of their idols and among the people.
 10 And they put his armour in the house of Ashtaroth, and they fastened¹¹ his body
 to the wall of Bethshan.
 11 And when [om. when] the inhabitants of Jabesh-Gilead heard of that which the
 12 Philistines had done to Saul, All [And all] the valiant men arose, and went all
 night, and took the body of Saul, and the bodies of his sons from the well of Beth-
 13 shan, and came to Jabesh and burnt them there. And they took their bones and
 buried them under a tree [the tamarisk] at Jabesh, and fasted seven days.

⁶ [Ver. 4. The verb. "thrust through" is not found in 1 Chr. x. 4, and Wellh. proposes to omit it here because Saul could not in any case hope to escape this fate at the hands of the enemy. But Saul asks only that he may not be slain by the enemy. Bertheau's view that the word is here a copyist's erroneous repetition of the preceding "thrust through" is replied to by Thénius: if Saul had only feared capture, we should have had in the text besides the "come" some such word as "seize."—Ta.]

⁷ [Ver. 6. Instead of DJ several MSS. and one Targum. MS. (De Rossi) read DJ and "and also all his men." The substitution of "all his house" in 1 Chr. x. 4 for "all his men" does not warrant us in changing this text. Our phrase is not to be considered as a "slight exaggeration," nor as foreign to our author (as, namely, a weakening of the tragic impression made by the simple truth), but as a general phrase — his whole army, not unusual among historical writers.—Ta.]

⁸ [Ver. 7. Instead of "on the other side" or "beyond," Erdmann renders "on the side of," which conveys the sense here, though it is not a literal rendering. The word עַל־ means "beyond" (so Gesen. against Fürst) and describes either side of a river according to the position of the speaker or writer; thus it may in some instances — the country on the side of a river or plain. As it apparently here describes the western side of the Jordan, it might seem that the narrator lived east of the river (Bib. Com.); but this is not necessary, as the phrase may have the general meaning above stated.—Ta.]

⁹ [Ver. 9. Whether they sent messengers (in which case the Qal would be the appropriate form of the verb) or the head and armour (as the Piel of the text would indicate) is doubtful.—Ta.]

¹⁰ [Ver. 9. There is no reason why we should assimilate the texts of Samuel and Chronicles here, reading חֲמֵשׁ (Chr.) for חֲמִשָּׁה (Sam.). Some MSS., however, give the latter reading in 1 Chr. x. 9, no doubt from the disposition to assimilate.—Ta.]

¹¹ [Ver. 10. The Chald. has "suspended" עָלָה — Heb. חָלָה, which is found in 2 Sam. xxi. 12; the difference in the wording is not unnatural, and we need not read here הִקְעוּ (from יָקַע "impale") instead of הִקְעָה (Wellhausen).—Ta.]

¹² [Ver. 10. On the supposition that this verse and 1 Chr. x. 10 are both parts of a longer statement, various attempts have been made to re-establish the original complete text. Ewald (Gesch. III. 182 Rem.) inserts in our verse after "Ashtaroth" the words: "and his skull in the house of Dagon," the Chronicler then inserting הִקְעוּ from the last clause. The difficulty in this attempt is not so much to account for the הִקְעוּ in Chron. (Wellh.), as to account for the omission of the clause in Sam. Why not state that Saul's skull was hung up in the temple of Dagon? Wellhausen's view that the "body" (גִּידוֹ) and "skull" (גִּלְגֻּלָּה) refer to the same fact is in itself not improbable; one account might use the general word "body," the other might mention the most striking part, the "skull." In that case the "Beth-Dagon" must be identified with the "wall of Bethshan" by supposing that the temple of Dagon was in Beth-Shan. This, however, is an improbable supposition, and there remains the view that the two texts were not originally identical, but that the two accounts vary by mentioning different circumstances in the general fact. Wellhausen also holds that the two verses are not constructed from one original text.—Observe that instead of the גִּידוֹ of Samuel, Chron. has גִּלְגֻּלָּה, perhaps in obedience to a change in good usage.—Ta.]

EXEGETICAL AND CRITICAL.

Vers. 1-7. *The battle lost. Death of Saul and his sons.*—Ver. 1 is connected with xxix. 1 (comp. xxviii. 1, 4 sq.). The partic. "were fighting" [so the Heb.] presupposes the account given in xxviii. 1, 4 and xxix. 1 of the preparations for the battle, and thence forms an adjectival sentence, which is to be understood thus: "When now the

Philistines," etc., "the men of Israel fled," etc. Driven from the place the men of Israel took refuge in mount Gilboa (see xxviii. 4), and were thither followed by the Philistines and slain. [Or, less probably, the mountain itself may have been the scene of battle.—Ta.]—Ver. 2. Sept. renders: "the Philistines press closely on, come up with (συνάπτονται);" it does not, however, thence follow that they read Impf. Qal (of רָכַב) with ל, for

the Hiph. with Acc. (so 1 Chron. x. 2 it is used with the Prep. "after," comp. 1 Sam. xiv. 22; Judg. xx. 45), also means "to hang closely at one's feet, overtake him" (comp. Judg. xviii. 22).—On the three sons of Saul see on xiv. 49.—Ver. 3.

"The battle went sore to (לִּי) Saul." It is unnecessary to read "against" (לְ) instead of "to," since the phrase describes the movement of the battle "towards" Saul; the battle was sore "towards" Saul, after his three sons had fallen. [Vulg.: "the whole weight of the battle turned against [or towards] Saul."—Tr.] The archers especially harassed him. Men with the bow is in apposition with "shooters" (מִלְחָמִים). Render: **They hit him** (taken absolutely), not "hit him with the bow," the verb not being elsewhere so used.* **And he was sore**

afraid (from חָלַל or חָלַל), not, as Sept. and Vulg., "was sore wounded," this signification for the

verb חָלַל (= חָלַל) "being not proved" (Keil). [The signification "wounded" would be permissible but for the masoretic pointing and the following Prep.—Tr.] He "trembled, was frightened" at the archers, because, the battle going hard against him, he saw no way of escaping them, or of resisting the enemy's superior force, especially as, since the death of his sons, he was alone with his armor-bearer. And even if we suppose that it was not *despairing fear* that he felt (which, however, after the scene at Endor, might well get control of him, notwithstanding his old heroism of character), but only *failure of resources* (Thenius), yet his fear and trembling at the shame that threatened him (ver. 4) may be easily explained. Thenius thinks that his request to his armor-bearer to kill him is intelligible only on the supposition that he was badly wounded, and so unfit for resistance, and *properly* also for self-destruction. But, as he finally killed himself, he could not have been too badly wounded for this. It is quite in keeping with Saul's condition of soul (abandoned to despair) that, at the mere possibility of being slain by the Philistines he sought death at the hands of his attendant. Clearly in favor of this view, and against the other, is Saul's address to his armor-bearer: **Draw thy sword and pierce me therewith, lest these uncircumcised come and pierce me and abuse me.** Saul had a strong consciousness of the sacredness of his person as the Anointed of the Lord, and must therefore have held it a great shame to be slain by the idolatrous, unclean heathen. The armor-bearer would not, for he was sore afraid; he had, indeed, to defend the king's life, and was responsible for its preservation. And Saul took the sword and fell on it; that is, having set the hilt on the ground, he threw the weight of his body on the point, and thus killed himself. The scene is clearly and vividly portrayed with a few admirable strokes. [For the meaning of the contrary account 2 Sam. i. 10 see notes on that passage.—Tr.]—Ver. 5. The armor-bearer's fear, here again brought forward, was based, no doubt, on the above-named consideration; he was answerable for the king's person, and might also be apprehensive that he

would be regarded as his murderer. He followed his lord's example, and slew himself. At the same time also **all his men were slain.** 1 Chron. x. 6 has "all his house" instead of "all his men." Certainly Abner, who was no doubt in the battle, had not fallen, 2 Sam. xi. 8 (Then.), but that is not inconsistent with the statement, since he, as Saul's General (xiv. 50 sq.) belonged, strictly speaking, neither to the "house" nor to the "men," by which term we must understand the soldiers who were near the king's person, his body-guard, as it were.—Ver. 7. A distinction is here made between the "men of Israel" who were non-combatants and dwelt east of the field of battle, and the "men of Israel" who formed the army. The former are described as those who dwelt "on the side of the plain and on the side of the Jordan."* The "plain" is the lowland between mount Gilboa on the south and little Hermon on the north, the continuation of the plain of Jezreel, into which the battle passed, so that the Israelites fled to mount Gilboa and were there slain. The Jordan with its western bank-terrain formed the border. Those who, from the station of the narrator (which we must take with Keil to be the battle-field in the plain of Jezreel) dwelt beyond, that is, opposite him on the mountain-terrain beside the plain and in the Jordan-flats, fled from their abodes when they saw the total defeat of the Israelitish army in the plain. **They left the cities;** Sept., Vulg., Syr., Chron. read "their cities," a correct interpretation, but not proof of a different original text here (Then.). **And the Philistines came and dwelt in them,** not immediately, before the occurrence of what is next related (Then. against Bertheau), but from now on they took possession of the district with all its cities, settled themselves on the whole north and thence seized the rest of the country, so that they held the whole land except Perea on the east [beyond Jordan] and Judah in the south.

Vers. 8-10. The Philistines' cruel and abusive treatment of the corpses of Saul and his three sons.—Ver. 8. After the anticipatory ethnographic statement in ver. 7 the narrative returns to the field of battle. **And it came to pass on the morrow.**—On the day after the battle, which had therefore probably lasted till evening, the darkness preventing plundering. On mount Gilboa they found Saul and his sons fallen (comp. ver. 1), the Israelitish army, and with it Saul and his sons, having fallen back thither from the plain before the victorious Philistines.—Ver. 9. Comp. 1 Chron. x. 9: "And they stripped him and took his head and his armor and sent" Here it reads: **And they out off his head and stripped off his armor.**—The **And they sent** is not to be connected with the "to publish it" (Then.), as if the Philistines had "beforehand" published the victory around, meantime retaining Saul's head and armor, in order to carry them in

* [See "Text and Gramm." where Erdmann's translation: "on the side of the plain and on the side of Jordan" is accepted as conveying the sense. But the ordinary rendering "beyond Jordan" may be retained (as in Eng. A. V.) by supposing that the panic was so great as to extend to the other side of the river, and that the Philistines temporarily occupied the transjordanic cities. Similarly the people "beyond the plain" were panic-struck and fled.—Tr.]

* [See "Text and Gramm."—Tr.]

triumph on their return, but according to the contrast we must supply "head and armor," which they sent around to announce the good news to their idol-temples—that is, to the priests serving in the temples—and to the people.—Saul's head and armor were the signs of victory for priests and people. Instead of "idol-temples" * Chron. and Sept. have "idols" in accordance with the idea that the power of their idols was manifested in this victory.—Ver. 10. The Ashtaroth-houses† are identical with these idol-temples. Instead of "Ashtaroth" Chron. has "their gods" [the general for the particular—TR.]. And they fastened his body to the wall of Bethshan.—The Chronicler has: "And they fastened his head on the temple of Dagon;" that is, he omits the statement about the corpse and adds this about the head. According to ver. 12 the Philistines act in the same way with the corpses of Saul's sons. Our narrator, being occupied from this point of view chiefly with Saul's fate, was concerned to relate first what was done with Saul's body. As Bethshan (the present Beisan, Rob. III, 1, 408 [Am. ed. II. 320, 328, 354; III. 326–332]), according to this, was in the hands of the Philistines (so ver. 7), they held the country as far as the Jordan [Bethshan is four miles west of the Jordan and twelve miles south of the sea of Galilee—TR.]. The corpses were fastened on without the heads, the latter, with the armor, being fixed on the temples as trophies of victory.

Ver. 11–13. The interment of the corpses by the inhabitants of Jabesh-Gilead.

—Ver. 11. When the Jabeshites heard what the Philistines had done to Saul, they thought of what Saul had once done for them (ch. xi.)—[Bib. Com.: a touching and rare example of national gratitude.—TR.].—Ver. 12. They went the whole night and took (under cover of darkness) the corpses from the wall and brought them to Jabesh-Gilead and burnt them.—The bodies were burned (a practice peculiar to heathendom, allowed in Israel only in the case of the worst criminals, Lev. xx.)‡ instead of being buried, as was usual, not because the Jabeshites feared further insult to the corpses if the Philistines should take their city (Then. [Philipps.]), but probably because their mutilation rendered them unfit for ordinary burial. The Chaldees, in contradiction with the text, understands the "burning" to refer to the solemn burning of spices, which was afterwards customary at the burial of kings.—Ver. 13. They took their bones and buried them; only the flesh, therefore, was burned, perhaps because it had already putrefied. They buried the bones under the tamarisk at Jabesh; the Chronicler: "under the oak at Jabesh." The Art. indicates a well-known tree. The Chronicler, omitting the "night-march," does not mention the taking of the bodies from the wall, as he had not mentioned their being fastened there, and

also omits the burning of the corpses "because it was contrary to the prevailing custom" (Then.), not because he could not reconcile it with the burial of the bones (Keil). With grateful remembrance of Saul's rescue of Jabesh, a public mourning with a seven days' fast was made for him. David afterwards caused the bones to be interred in Saul's family burial place at Zelah in Benjamin (2 Sam. xxi. 11–14).

HISTORICAL AND THEOLOGICAL.

1. The deepest and the real ground of Saul's last dark act of self-destruction is not the extremity of the moment nor fear of insult from the enemy (Wuttke, *Eth.* II. 171), though his words make this the immediate occasion of his suicide, but the decay of his inner life, which we have traced step by step, through unchecked self-will and unbending pride towards the living God, and through the complete severance of his heart from God. The straitened and disgraceful position to which the Philistines had brought him, whence there was no escape with life, was the result of his persistent, stubborn disobedience to God, and of the inward judicial infliction of self-hardening. As self-willed lord of his life, unbending, haughty controller of his fate over against God, he will put an end to his life; this is the end of the insoluble contradiction in which he had placed himself towards the holy and just God; this is the act of completed despair, in which God's judgment is exhausted, and he himself must be its instrument.

2. In consequence of Saul's misgovernment and his last unfortunate war with the Philistines, the kingdom of Israel had become disorganized. The latter part of his reign was a time of disintegration of the people, which had lost its proper unity under the theocratic king, and fallen into a disorganized condition like that of the Period of the Judges. A glimpse into this state of confusion is given us not merely by the indication in the First Book of Samuel of the support that David found during his persecution by Saul, but also by the additional statements in First Chronicles of the adhesion of fighting men to him and his cause. 1) 1 Chron. xii. 8–18 mentions not merely men of Judah, but also Gadites and Benjaminites, who came to him in the wilderness of Judah, comp. 1 Sam. xxii.–xxiv. 2) 1 Chron. xii. 1–7 relates the coming of the brave Benjaminites while David was in Ziklag, 1 Sam. xxvii. 1–7. 3) 1 Chron. xii. 19–22 tells of the Manassites who joined him after his return to Ziklag before Saul's last battle with the Philistines, 1 Sam. xxix. 3 sq. Thus David had an army in Ziklag (comp. 1 Chron. xii. 21), composed of fighting men from various tribes, who had gradually gathered around him, with which he was able immediately after Saul's death to establish (first in Judah, in Hebron) the theocratic kingdom that had been delivered to him by divine calling and choice (comp. 2 Sam. ii. 1–11).—Ewald: "The city became in fact the foundation of David's whole kingdom."

HOMILETICAL AND PRACTICAL.

Ver. 1. OBIANDER: For the sake of an ungodly ruler sometimes a whole people or land is pun-

* The sing. פֶּסֶל with a plu. subet. in plu. sense as in Ex. vi. 14.

† [This is thought by the Bib. Comm. to be the famous temple of Venus at Askelon.—TR.]

‡ [Other supposed cases of burning of corpses are Amos vi. 10; 2 Chr. xvi. 14; Jer. xxxiv. 5, of which the two last, however, refer to spice-burnings, and the first may be rendered "his uncle and his kinsman," or the cremation may express the extreme suffering and religious declension of the nation.—TR.]

ished.—**STARKE**: They who share the sin are justly made to share the punishment also. Even God's people do not always carry off the victory, and their sins are commonly to blame for it.—**Ver. 2. CRAMER**: In common punishments pious people must often suffer along with the ungodly (Ezek. xxi. 3; Eccl. ix. 2). But let no one take offence at this, let him rather believe that to them that love God, even such things must work together for good (Rom. viii. 28).—[**HENRY**: Jonathan falls with the rest. 1. God would hereby complete the judgment that was to be executed upon Saul's house. 2. He would hereby make David's way to the crown clear and open. Jonathan himself would have cheerfully resigned all his title and interest to him; but his friends would probably have been zealous for the right line of succession. 3. God would hereby show us that the difference between good and bad is to be made in the other world, not in this.—**Tr.**]—**TUNE. BIBLE**: God bears long with sinners, especially the revengeful; but at last His judgments break in so that they can no longer be kept back.—**Ver. 3. BERL. BIB.**: Saul's death is a mournful picture of the dreadful death of a soul that forsakes the tranquillity and the way of God, in which through the goodness of God it had been led, and falls from one sin into another.—From what the Scriptures relate of Saul it can be seen how in souls that have swerved from the right path one sin is wont always to follow upon another.—**Ver. 4. HEDINGER** [from **HALL**]: Wicked men care more for the shame of the world than the danger of their souls (Judg. ix. 54).—**SCHLIER**: So ends the man who formerly began well. How frightful it is to die in one's sins, to depart impenitent, to go uncalled before the judgment-seat of God! How terrible it is to have nothing to show but a wasted time of grace!—[**HALL**: Evil examples, especially of the great, never escaped imitation; the armor-bearer of Saul follows his master, and dares do that to himself which to his king he durst not.—**Tr.**]—**Ver. 6. CRAMER**: When God's wrath blazes out, there is no ceasing. And it is a fearful thing to fall into the hands of the living God (Heb. x. 31).—**S. SCHMID**: The judgments of God, which befall the pious and the ungodly alike, are rather to be wondered at than curiously investigated.—

SCHLIER: A fearful end is only the conclusion of a foregoing life; sin begins little and invisible, hardening goes on step by step. Sin is a frightful power: first man commits sin, and when he has long continued to commit it, he is at length unable to cease from it, and the end is that he no longer wishes to cease from it. Think of Saul's end and learn in time to be wise.—**Ver. 7. BERL. BIB.**: So finely has Saul presided over the kingdom of Israel through his perverse ways, that even so many cities have been lost. O how there does arise even in temporal things nothing but injury through perverse ways, especially those of the shepherds and leaders of the people!—**STARKE**: When God designs to punish His people, He takes away their courage, so that even at a rustling leaf they fear and flee (Lev. xxvi. 36).—**CRAMER**: No one sits too high for God; He can easily cast down even the mighty to the ground (Luke i. 52; Ezek. xxi. 6; Sir. x. 5).—[**Vers. 9, 10. HENRY**: Thus did they ascribe the honor of their victory, not, as they ought to have done, to the real justice of the true God, but to the imaginary power of their false gods; and by this respect paid to pretended deities, shame those who give not the praise of their achievements to the living God.—**Tr.**]

[**Ver. 4. Suicide, as illustrated by the case of Saul**: I. Causes: 1) Not merely accumulated misfortunes, but long-continued wrong-doing; 2) Cowardly fear of suffering (ver. 3), even in a man formerly brave; 3) Caring more for disgrace than for sin; 4) Abandonment of trust in God, as to this life and the future life. II. Effects: 1) Others led by the example into the same folly and sin (ver. 5); 2) Personal dishonor not really prevented (vers. 4, 9, 10); 3) A crowning and lasting reproach to the man's memory.

[**Vers. 11-13. The exploit of the men of Jabesh-Gilead**: 1) It was a brave deed; 2) A patriotic deed; 3) A grateful deed (chap. xi.); 4) But the bravery, patriotism and gratitude had been better shown before Saul's death by helping him (which they do not appear to have done). Honors after death make poor amends for neglect and unfaithfulness during life; 5) And care of the poor remains could avail little for the man's reputation in this world, and nothing for his repose in eternity.—**Tr.**]

THE
SECOND BOOK OF SAMUEL.

THE SECOND BOOK OF SAMUEL.

THIRD PART. DAVID.

2 SAMUEL.

FIRST DIVISION: DAVID'S RULE OVER JUDAH ALONE TILL HE BECOMES KING OVER ALL ISRAEL.

CHAPTERS I.—V. 5.

FIRST SECTION.

David after Saul's Death.

CHAP. I. 1-25.

1. *The News of the Death.* Vers. 1-16.

- 1 Now [And] it came to pass¹ after the death of Saul, when David was returned from the slaughter of the Amalekites,² and David had abode [that David abode] two days in Ziklag [in Ziklag two days]. It came even [And it came] to pass on the third day that, behold, a man came out of [from] the camp from³ Saul with his clothes⁴ rent and earth upon his head; and so it was [om. so it was] when he came to David, that [om. that] he fell to the earth and did obeisance. And David said unto him, From whence comest⁵ thou? And he said unto him, Out of [From] the camp of Israel am I escaped. And David said unto him, How went the⁶ matter?

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 1. Cahen and Wordsworth regard this phrase as connecting the Second Book with the first; but it seems to be nothing more than the ordinary formula of historical narrative, referring to 1 Sam. xxxi. So begins ch. ii. of 2 Sam. There is no trace here of a division of "Samuel" into two Books.—Ta.]

² [Ver. 1. Some MSS. and EDD. read וּמִן־הַמִּלְחָמָה, the usual form. Whether the present Heb. text (with the Art.) is impossible (Wellh.) may be considered doubtful. A final Yod may, however, have fallen out from similarity to the following Waw.—Ta.]

³ [Ver. 2. Thenius thinks that the Sept. reading: "from the people of (מִן־הָעָם) Saul" suits the connection as well as the Heb.; against which Wellhausen remarks that the Greek reading contradicts ver. 6, from which it appears that the Amalekite did not belong to the army. This reason of Wellh. does not seem decisive (for in ver. 3 he seems to say, that he had been in the army); but the Heb. phrase is more natural than the Greek.—Ta.]

⁴ [Ver. 2. בְּשָׂרָה, the word for civilian dress, not military vestment (מִדָּה) as in 1 Sam. iv. 12; Judg. iii. 16 (Bib. Com.). This would so far make against the supposition that he was a soldier.—Ta.]

⁵ [Ver. 3. The Impf. מֵאֵי may represent the action as incomplete, — whence art thou now engaged in coming?—Ta.]

⁶ [Ver. 4. Sept.: What is this affair? that is, What is the matter? — מַה־הַדָּבָר (Wellh.), which is not as good as the Heb. text. Syr.: "what is the affair?"—Ta.]

4 I pray thee, tell me. And he answered [said], That [om. that]⁷ the people are fled from the battle, and many of the people also⁸ are fallen and dead, and Saul and 5 Jonathan his son are dead also.⁹ And David said unto the young man that told 6 him, How knowest thou that Saul and Jonathan his son be dead? And the young man that told him said, As [om. as] I happened by chance upon Mount Gilboa, [ins. and] behold, Saul leaned upon his spear, and lo, the chariots and [ins. the] 7 horsemen¹⁰ followed hard after him. And when [om. when] he looked behind him [or turned round], he [and] saw me, and called unto me. And I answered [said], 8 Here am I. And he said unto me, Who art thou? And I answered [said to] 9 him, I am an Amalekite. He [And he] said unto me again [om. again], Stand I pray thee, upon¹¹ me, and slay me, for anguish is come upon me [the cramp]¹² hath 10 seized on me], because [for] my life is yet whole in me. So [And] I stood upon him and slew him, because I was sure that he could not live after that he was fallen; and I took the crown [diadem]¹³ that was upon his head and the bracelet 11 that was on his arm, and have brought them hither unto my lord. Then David took hold on his clothes and rent them, and likewise all the men that were with 12 him; And they mourned and wept and fasted until [ins. the] even for Saul and for Jonathan his son and for the people of the Lord [Jehovah]¹⁴ and for the house 13 of Israel, because they were fallen by the sword. And David said unto the young man that told him, Whence art thou? And he answered [said], I am the son of a 14 stranger,¹⁵ an Amalekite. And David said unto him, How wast thou not afraid to 15 stretch forth thine hand to destroy the Lord's [Jehovah's] anointed? And David called one of the young men, and said, Go near and fall upon him [Approach, 16 fall on him]. And he smote him that he died. And David said unto him, Thy blood¹⁶ be upon thy head, for thy mouth hath testified against thee, saying, I have slain the Lord's [Jehovah's] anointed.

⁷ [Ver. 4. The וְהָיָה here — וְהָיָה , introducing a remark as *oratio indirecta* (Then. and Erdmann: — “namely”), and we might render: and he said, that the people were fled and . . . fallen, etc. (so Philippeon); but “that” with *orat. directa* (as in Eng. A. V.) is not Eng. idiom.—Ta.]

⁸ [Ver. 4. This “also . . . also” is not a very good rendering of the Heb. $\text{וְגַם} . . . \text{וְגַם}$, since it does not clearly bring out the collocation and climax in the two clauses. On the other hand Erdmann's rendering: “not only are many of the people dead, but also Saul and Jonathan are dead,” makes a sharper contrast than the Heb. expresses. Perhaps the sense would be more exactly given by translating: “the people fled, and moreover many are dead, and moreover Saul,” etc.—Ta.]

⁹ [Ver. 5. Lit.: that Saul is dead, and Jonathan his son? The Syr. has: “David said to the young man, Tell me how died Saul and Jonathan his son?” a reading which seems to have nothing for it. The repetition of the descriptive phrase: “that told him” — “his informant,” is in accordance with the ancient manner of writing; compare the standing epithets of the Homeric gods and heroes.—Ta.]

¹⁰ [Ver. 6. Lit.: “possessors of horses,” where the last word (וְהָיָה) is the charger or war-horse as distinguished from the ordinary horse (וְהָיָה). The Chald. translates the first word (וְהָיָה) “army,” which is a loose and inaccurate rendering. [Wellhausen, regarding the Heb. phrase as a strange one, has an ingenious supposition that there was originally to this, וְהָיָה of the text a correction וְהָיָה , “possessors of bows,” of which the first word got into the text here, and the second (וְהָיָה) into ver. 18, to the vexation of interpreters. Our phrase, though it occurs here only, is perhaps possible, but the וְהָיָה is probably an early insertion.—Ta.]

¹¹ [Ver. 9. וְהָיָה . Instead of “stand upon” — “stand against,” some (Geseni., Philippeon, Cahen, Erdmann) render “stand by,” — “come near, approach.” The objection to this latter rendering is that the verb means always “stand” or “make a stand,” as in the passages cited by Cahen, Dan. xii. 1, Michael stands by (on behalf of) the people, Eeth. viii. 11, the Jews make a stand for their lives. Here we should expect a verb of motion: “come near and slay me,” as in Jer. vii. 10; xvii. 9. It is better, therefore, to adopt the sense of rising up, standing against, or to use the phrase “stand on” made familiar by the English Authorized Version.—Ta.]

¹² [Ver. 9. So Aq. (ὁ σπασμός) and probably Syr. (وَالْجَمْد), rendered badly in Walton's Polyg. *caligines*. Castellus gives *vertigo*, and J. D. Michaelis *spasmus*, and so most moderns. See Gesenius, *Thesaur.* s. v.—The last clause of the verse is literally: “for all yet is my life in me,” which is given by Saul as the reason why the young man should slay him.—Ta.]

¹³ [Ver. 10. So Sym. and Theod. Aquila has ἀφάρματα from the ground-meaning of the stem וָרַק , “to set apart,” perhaps regarding the diadem as that which especially characterizes and sets apart a king (Schleusner).—Wellh. thinks that the Art. is necessary to וְהָיָה .—Ta.]

¹⁴ [Ver. 12. Sept.: “for the people of Judah and for the house of Israel,” the other VSS. as the Heb. Wellh. thinks “people of Judah” the true text-reading, but supposes that this may be a corruption of “people of Jahveh,” and that it called forth the addition “house of Israel.” But, on the other hand, the Sept. reading looks like an attempt to smooth away a supposed difficulty, and the Heb. text gives a clear and deeply theocratic sense, which is well brought out by Then. and Erdmann. The Synopsis Criticorum and Wellh. are wrong in saying that “people of Jahveh” and “house of Israel” are identical expressions.—Ta.]

¹⁵ [Ver. 13. Or: “an Amalekite stranger.” Aq. σπασμολύτρων , and so Gill.—Ta.]

¹⁶ [Ver. 16. The text has the Plu. the Sing. is found in many MSS. (De Rossi) and in Qert. apparently as if the Plu. alone meant “blood-guiltiness.” But in the Heb. of O. T. both Sing. and Plu. are used in both senses, of “blood” and of “blood-guiltiness,” see Lev. xvii. 4 for the latter sense in the Sing. The Sing. in the VSS. decides

2. *David's Elegy.* Vers. 17-27.

- 17 And David lamented with this lamentation over Saul and over Jonathan his
 18 son, (Also he bade them teach the children of Judah *The use of the bow*;¹⁷ behold,
 it is written in the book of Jasher.) [*Om. parenthesis-sign, render:* And he com-
 manded that the children of Judah should be taught *this song of "The Bow*;¹⁸
 behold, *etc.*:]
- 19 The beauty¹⁹ of Israel is slain upon thy high places [heights]!
 How are the mighty fallen!
- 20 Tell it not in Gath,
 Publish it not in the streets of Askelon,
 Lest the daughters of the Philistines rejoice,
 Lest the daughters of the uncircumcised triumph.
- 21 Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain upon you [be
 neither dew nor rain on you],
 Nor fields of offerings;
 For there the shield of the mighty is vilely cast away,²⁰
 [For there was cast away the shield of the heroes],
 The shield of Saul *as though he had not been* anointed [unanointed]²¹ with oil.
- 22 From the blood of the slain,
 From the fat²¹ of the mighty [of heroes]
 The bow of Jonathan turned not back,
 And the sword of Saul returned not empty.
- 23 Saul and Jonathan *were* lovely and pleasant²² in their lives,
 And in their death they were not divided.
 They were swifter than eagles!
 They were stronger than lions!
- 24 Ye daughters of Israel, weep over²³ Saul,
 Who clothed you in scarlet with *other* delights,
 Who put on ornaments of gold upon your apparel.
- 25 How are the mighty fallen in the midst of the battle!
 O Jonathan, thou *wast* slain in thine high places [on thy heights].²⁴
 I am distressed for thee, my brother Jonathan.

nothing for the Heb. text, because elsewhere (as Gen. iv. 10) the Heb. Plu. — "blood" is given by the Sing. in Syr. and Chald. Wellh. thinks that this Qeri may have been determined by the use in 1 Kings ii. 33, 37.—After "saying" Sept. has *etc. of orat. indirecta* as in ver. 4, and De Rossi mentions that one MS. in his possession here has '3, which is perhaps a copyist's imitation of later usage.—Ta.]

¹⁷ [Ver. 18. So Targ., Raschi and Gill. The discussion in the Exposition.—Ta.]

¹⁸ [Ver. 19. Some take the ת as Interrog., and render: Is the beauty of Israel slain? *etc.*; but the interrogative form does not so well suit the connection. Others regard "Israel" as Vocative, on account of the following "thy," which otherwise would have no antecedent; against this (otherwise most natural) rendering is, as Erdmann remarks, the hardness of the first word: The beauty, O Israel, is slain, *etc.* Bib. Com. therefore translates: Thy beauty, O Israel; but it is questionable whether the "thy" can lawfully be supplied. The rendering: "O beauty of Israel slain," *etc.* is harsh, because we should expect "thou art slain." Perhaps the second of the above translations is the preferable.—Ta.]

¹⁹ [Ver. 21. Erdmann and others render "defiled," against which see Ges., *Theo. s. v.*—Ta.]

²⁰ [Ver. 21. The Chald., and perhaps Syr., refers the anointing to Saul instead of to his shield. Eng. A. V. follows Vulg., which is undoubtedly wrong.—In some MSS. and printed EDD. חַשְׁמַל is written instead of חַשְׁמָל, and this is the more usual form; but in this poetical passage the less usual form is not unnatural. Instead of חַשְׁמָל, "not," some MSS. have חַשְׁמָל — "implement:" "the shield of Saul, armor anointed with oil," an improbable and unsupported reading.—Ta.]

²¹ [Ver. 22. The reading חַשְׁמָל, "sword," found in some MSS., is perhaps a mere textual error (found in no VB.), or perhaps a correction for dignity.—Ta.]

²² [Ver. 23. These Adjectives have the Art. in the Heb., whence Then. and Erdmann render: "Saul and Jonathan, the lovely and pleasant, in life and in death they were not divided." Eng. A. V. is supported by all the ancient VSS. and by most modern commentators.—Ta.]

²³ [Ver. 24. לך instead of לָּ in some MSS.; but the change is unnecessary since לָּ — "in respect to, for."—In חַשְׁמָל some codices substitute the fem. suffix לָּ, as in the last word of the verse; it is probable, however, that the masc. form was used (especially in poetry) for both genders.—Ta.]

²⁴ [Ver. 25. Coluin.: *sic θάνατον ἐπαυματοῦς*, "thou wast wounded unto death," a weak reading in comparison with the Heb. text.—Ta.]

Very pleasant hast thou been unto me,
Thy love to me was wonderful, passing the love of women.
How are the mighty fallen,
And the weapons of war perished!

EXEGETICAL AND CRITICAL.

I. Vers. 1-16. *The news of Saul's death, and David's reception of it.*

Ver. 1 sq. This narrative is closely connected with that of David's return to Ziklag and Saul's death in chaps. xxx. and xxxi. of the First Book. The words: "and it came to pass after the death of Saul," attach themselves immediately to 1 Sam. xxxi., thus continuing the narrative after the account there given of his death. The words: "and David was returned from the slaughter of the Amalekites," resume the narrative in ch. xxx., and connect themselves especially with vers. 17, 26.—The grammatical apodosis begins with "and abode" (וַיָּבֹד), though according to the sense and the connection ver. 2 forms the *factual* apodosis. The narrator desires to make an exact chronological statement for the following account, to bring out prominently that the news of Saul's death was closely connected with the events related in chs. xxx., xxxi. The precise statement that "after David had stayed *two days* in Ziklag, the messenger came on the *third day* with the news of Saul's death," indicates, on the one hand, that the narrative is drawn from exact, minute original sources, and, on the other, that David's return from the battle with the Amalekites happened about the same time as the battle of Gilboa.

Ver. 2. *And behold, a man came*, according to ver. 6 a youth; he had belonged to the Israelitish army as a combatant.—[See the doubt as to this fact in "Text. and Gram."—Tr.]—"From with Saul" (מִשָּׁם) = "from the neighborhood of Saul," comp. vers. 3, 4. The *rent garment* and the *earth on the head* are signs of grief. See 1 Sam. iv. 12. His "falling down" recognizes David as future king. See xiv. 4; xix. 18; 1 Kings xviii. 7.

Ver. 3. "Escaped," as all the people had fled from the battle, according to ver. 4.

Ver. 4. *David's question*: "How was the affair, that happened?" is at the same time the expression of dismay at the news of the flight. The answer is introduced by a Conj. (וַיֹּאמֶר, Eng. A. V. "that"), here = our "namely," comp. iv. 10; 1 Sam. xv. 20 ('2 is sometimes used). *Three statements* follow one on another in the rapid, curt account of the informant, who, in keeping with David's word "tell me," is repeatedly termed "the young man that told him," vers. 5, 6, 13: 1) "The people are fled from the battle," the whole army broken up in flight; 2) "Many of the people are fallen and dead." This is not in opposition with 1 Sam. xxxi. 6: "and all his men," because the latter refers to the men immediately around Saul; 3) "And also Saul and

Jonathan his son are dead." We may render: "not only many of the people, . . . but also Saul and Jonathan are dead." The climax in the three statements is obvious. To David's question (ver. 5), which refers only to the last statement respecting Saul and Jonathan, the messenger replies (vers. 6-10) with a full account of Saul's death.

Ver. 6. *I happened by chance*, that is, in the press of battle, and in the flight, which took the direction towards Mount Gilboa, see 1 Sam. xxxi. 1.—*Behold, Saul leaned on his spear*. This does not mean (Bunsen) that Saul was lying on the ground, "propping his weary head with the nervously-clutched spear," no support for this view is found in vers. 9, 10, for the "after he was fallen" in ver. 10 does not refer to his fall to the ground. Nor is it to be understood (Cler. and others) of the attempt to kill himself (according to 1 Sam. xxxi. 4). We must rather suppose that Saul was leaning on his spear (which was fixed in the earth, 1 Sam. xxvi. 7) in order to hold himself up, being perfectly exhausted. While he was standing there, "lo, the chariots (that is, the chariot-warriors) and the horsemen followed hard on him," came so near that they must soon have reached him, see Judg. xx. 42. Death or captivity stared him in the face. It is not probable that "chariots and horsemen" followed the flying Israelites on the *mountains*; according to 1 Sam. xxxi. 4 the pursuers were the archers. Cler. justly: "This seems to be the beginning of the young man's falsehoods."

Ver. 7. *And he turned round*, which could not be said of him, if he had been lying on the ground.*—Ver. 8. The marginal reading "I said" [so Eng. A. V.] is to be preferred to the text "he said," which seems to have come from the "he said" in the beginning of the following verse (Then.).—[Some take the Heb. 3 pers. to be *oratio obliqua*; but this is not probable.—Tr.]—Ver. 9. *For the cramp has seized me*. So we must render this subet., "cramp" as a twisting of the body (from a stem meaning "to weave, interwork, work together"), not "death-agony" (Vulg.), not the "cuirass" or other part of the armor (S. Schmid), nor "vertigo or fainting" (Gesen., De Wette), to which the following: "all my life is yet in me" does not suit. In consequence of his excitements and exertions, Saul found himself in a bodily condition in which he could not defend himself against the onpressing enemy. The "because" (the second '2) gives a further reason for the request to slay him, since Saul feared that in his defenceless condition he would suffer the indignity of falling alive into the Philistines' hands.†—[Paraphrase of ver. 9:

* [The Heb. (וַיִּפְּסֵם) means "turned his face, looked round," which seems possible for a man lying on the ground, half-raised on a spear.—Tr.]

† This insertion of וַיִּפְּסֵם between כִּי and אֲנִי as *nomina regna* and the *nomina rectum* occurs in a few other cases, Job xxvii. 3. See Ges., § 114, 3 R. 1.

* On the adverb. use of the Inf. Abs. (וַיִּפְּסֵם) see Ew., § 280 c.—On וַיִּפְּסֵם . . . וַיִּפְּסֵם see 1 Sam. xvii. 36 and Ew. § 280, 1.

Kill me, for the enemy will soon be on me, I am too badly wounded to defend myself, yet, not being mortally wounded, I shall be taken alive.—*Ta.*—Ver. 10. The Amalekite says, that he slew Saul in accordance with his request, because he saw he "would not live after his fall," could not survive his fall. The "fall" * does not mean "apostasy from God" (O. v. Gerlach), for, apart from the impossibility of the Amalekite's using such an expression, we should expect some corresponding additional phrase; nor "falling after a severe, but not mortal wound," inflicted by himself (Cler., Schmid *et al.*), for this view presupposes a wrong conception of the "leaning on his spear," the account in 1 Sam. xxxi. 4 being mixed up with this account. The "fall" here means "defeat," see Prov. xxiv. 16.—He took from his head his golden *diadem* (not "crown," *ḥōṣ*), the emblem of the royal dignity. The "bracelet or arm-band" was worn not only by women, but also by men, see Num. xxxi. 50. So the army-commanders are adorned on the Assyrian monuments (Layard's *Nineveh*), and the *kings* on the Egyptian. The Amalekite brings from Saul's corpse the symbols of the royal dignity in order to confirm his words, and thus secure the favor of David, whom he looked on as king, and gain a rich reward.—The narrative of the Amalekite contradicts 1 Sam. xxxi. 3, where Saul kills himself with his own sword. The explanation of this difference by the assumption of two different original accounts of Saul's death (Gramberg, *Religionsid.* II. 89, and Ewald) is totally baseless (Then.). Winer (*R.-W.* II. 392): "In any other than a biblical writer, this difference would certainly not be regarded as proof of the composition of the Book from two narrations." Equally untenable is the attempt at harmonizing the two (Joseph., *Ant.* 6, 14, 7, some Rabbis, and especially S. Schmid) by saying that Saul had only wounded himself severely by falling on his sword, and received the death-stroke from the Amalekite; this contradicts the statement in 1 Sam. xxxi. 1.—A careful comparison of the Amalekite's account with the other shows that, although his statement about Israel's defeat and the enemy's pressing on Saul was true, he lied in saying that he killed Saul, in order to gain favor and a royal reward from David; so Theod., Brenz, Calov., Serar., Sankt., Cler., Mich., Winer, Then., Keil.—[A. Clarke, Kitto, *Bib. Com.*, Philippon reject the Amalekite's story as a fabrication; Patrick and Gill seem to think it in general true, though distorted here and there; Wordsworth defends it (appealing to Josephus), taking it to be supplementary to the other—if it were not true, he asks, why did the Amalekite not deny it, when he saw that he was to be put to death for it? To this it may be replied, that no time was given him, or perhaps he did deny it, and his denial was disregarded. As for the diadem and bracelet, he might easily have picked them up before the Philistines came to strip the slain. His account of Saul's death cannot well be harmonized with that of 1 Sam. xxxi., and then he had an obvious motive for his story.—*Ta.*]

Ver. 11 sq. "Weeping and mourning aloud"

and rending the garments on the breast were signs of grief and sorrow for the dead. See Gen. xxxvii. 34, 35; 1. 1; 2 Sam. iii. 32, 34; Judg. xi. 35.—The whole body of soldiers took part in David's deep grief. The Sept. adds at the end: "rent their clothes" as explanatory of the terse Heb. text. The numerous signs of sorrow here mentioned, rending the garments, mourning, weeping, fasting ("till evening") exhibit the greatness of David's sincere grief. The order of mention of the objects of the lamentation is the inverse of that in ver. 4: Saul, Jonathan, the people. His grief for *Saul* shows his heart to be free from bitterness, revenge and malignant joy; he mourns the fall of the *anointed* of the Lord. His heart must have been filled with deep sorrow for the death of Jonathan, whom he had not seen since the incident recorded in 1 Sam. xxiii. 18. He laments over the slain and scattered *people* for the misery and ignominy that had befallen them through defeat by the uncircumcised heathen. He calls them "*the people of the Lord*" with special reference to their position as a people chosen by the Lord from all nations, thus His special property by a holy covenant, whose wars against foreign nations, out of whom he had separated them, are *the Lord's wars*, comp. 1 Sam. xxv. 28. The *house of Israel* denotes the people as a unit, with reference to their common descent. The people of *the Lord* was in this battle abandoned by the Lord; the *house of Israel* as a whole and in all its parts was cast down.—[On the alleged difficulty in the text of the latter part of this verse see "Text. and Gram."—*Ta.*]

Ver. 13 sq. To David's question concerning his origin the young man answers that "he is the son of an Amalekite *stranger*," that is, of an Amalekite who had settled in Israel.*—Ver. 14. From the same reverence for the sacred life of Saul that he showed before in the words: "I will not lay my hand on my lord, for he is the Lord's anointed" (1 Sam. xxiv. 11), springs David's indignant question to the Amalekite: *How wast thou not afraid to stretch forth thy hand against the Lord's anointed?*—Comp. 1 Sam. xxxi. 4 where the armor-bearer "fears" to do such a thing. This question supposes that the young man, as a foreigner at home in Israel and living under its law, might very well know what a crime he committed in laying his hand on the king's person, even at the king's request. The question shows beyond doubt that David took his account to be true, and his indignation at the crime shows how far he was from any sort of revenge against the (in his eyes) sacred person of Saul.—Ver. 15. David causes the Amalekite to be straightway slain for his self-avowed crime. He slays him not merely that, after the Amalekite has confessed the regicide, he (David) may not be supposed to countenance such a crime, and especially not Saul's murder (Thenius), but he punishes him for his crime against the person of the anointed of the Lord, and that on the ground of his right as the king now chosen and appointed by the Lord. It was a *theocratic*, not a *political* act, as Clericus thinks ("it is to be attributed to political reasons"), and so Thenius and other moderns.—Ver. 16. While

* On the irreg. form (*ḥōṣ*) see Ew., § 255 d.

* [For Jewish traditions and fables on this whole history see Patrick, Gill, Philippon.—*Ta.*]

the preparations for the execution of the judgment are going on, David pronounces the formal sentence of capital punishment: **Thy blood* be on thy head.**—"Thou hast brought this bloody punishment on thyself, having confessed thy crime."—**For thy mouth hath testified against thee.**—The ground of the sentence of death was the statement of the Amalekite himself; he affirmed that the ornaments he brought were taken from the body of Saul, designing thus to prove that Saul had been killed by his hand, and hoping to receive a rich reward. See ch. iv. 10.—Theodoret remarks that it was becoming that the "Prophet and King" should be astonished at this deed, but not blame it.—[It was so obvious and dreadful a crime that he could only express astonishment at it.—Tr.]—What David himself with holy horror had refused to do, namely, to lay hands on Saul's sacred person, this murderer (so it seemed to him) had done.—[The Commentators refer to the fact that the law requiring two witnesses in a death-sentence was here set aside from the peculiarity of the circumstances. There is no trace of special anger and haste because of the nationality of the supposed regicide; but the execution may without difficulty be regarded as having a political character—not that David, looking to his own accession to the throne, wished to ward off such attempts against himself, or to curry favor with Saul's friends, but that, regarding himself as in fact the highest political authority in the land, he dispensed punishment for a notorious and shocking political crime. It can hardly be suspected (Philipson) from the words: "thy mouth hath witnessed against thee," that "David saw through the Amalekite." Against the allegation that David's conduct here was hypocritical, Chandler cites the cases of Alexander weeping over Darius, Scipio over Carthage, Cæsar over Pompey, and Augustus over Antony.—Tr.]

II. *David's elegy.* Vers. 17-27.

Ver. 17. **And David sang this lament.**—That David was the author of this elegy is proved by this history, as well as by the vigor of the song and its harmony with David's situation and feeling. For the general defeat of Israel David and his men expressed their sorrow as is above related. Here follows the voice of mourning from David's heart especially over Saul and Jonathan, the deaths of both of whom must powerfully have moved him, though for different reasons.

Ver. 18. Two notices are prefixed to the Song: one as to its *destination*; the other as to its *source*. As respects its *destination* it is said: "and he said (commanded) to teach it to the children of Judah," they were to learn and practice it (comp. Deut. xxxi. 19; Ps. lx. 1), probably that they might sing it in their military practice with the bow (Grot., Delitzsch in *Hers.* XII. 280). For **לְיָדָם** is best understood (from ver. 22) as the title: Song of the Bow.—[Eng. A. V. improperly supplies: "the use of."—Tr.]—With all its notes of sorrow the whole Song has a warlike ground-

tone, celebrating Saul and Jonathan as warriors, and "the bow was a principal weapon of the times, and used especially by Saul's tribesmen, the Benjaminites, with great success, see 1 Chron. viii. 40; xii. 2; 2 Chron. xiv. 7; xvii. 17" (Keil). Böttcher connects "bow" with "children of Judah" and renders: "to teach the archers of Judah;" but against this restriction to Judah, Thenius rightly remarks that David's purpose doubtless was that the whole people should preserve a faithful remembrance of Saul and Jonathan. Instead of "bow" (**קֶשֶׁת**). Then. and Ew. substitute adverbial accusatives, the former "**heedfully**" (**בְּשִׁפְּטָא**, Isa. xxi. 7), the latter "**exactly**" (**בְּשִׁפְּטָא**). Against this see the admirable remarks of Böttcher.—[Böttcher points out that Thenius' "heedfully" applies to hearing, and does not suit here, and that Ewald's conjectured word means "truth," not "correctness," and further requires (if he write **שִׁפְּטָא**) the substitution of the late Aramaic **ן** (in this word) for the Heb. **ו**. To regarding "Bow" as the title of the Song Böttcher objects that this ought in that case to be its first word; or, if the mention of the bow in ver. 22 justifies this title (as the second Sura of the Koran is called "The Cow" from the incidental story of Moses' cow in it), the word should at least have the Art, and we should indeed expect "the song of the bow." On the other hand we may refer to such titles as those of Ps. xxii. lvi., xlv., lx. (Kitto). A new suggestion is made by *Bib. Com.*, that there was in the Book of Jashar a collection of poems, in which special mention was made of the bow (2 Sam. i. 19-27; 1 Sam. ii. 1-10; Num. xxi. 27-30; Lam. ii.; Lam. iii.; Gen. xlix.; Deut. xxxii.; perhaps Deut. xxxiii., etc.), that this collection was known as *Kasheth* (the bow), and that the author of 2 Sam. transferred this dirge from the Book of Jashar to his own pages with its title as follows: "For the children of Israel to learn by heart. *Kasheth* from the Book of Jashar," the "and he said" must then be regarded as introducing the Song, the title being a parenthesis. The objection to this rendering is the position of the "and he said," which it is hard to attach to the dirge, and the way in which the Book of Jashar is referred to, which does not suit a title like those in the Psalms.—So far no satisfactory translation has been given from the existing text, nor any satisfactory emendation suggested. The rendering of Erdmann is adopted as offering the fewest difficulties.—Tr.]—The source whence the author drew this Song was "*the Book of the Upright*" (Sing.), or if the subst. (Jashar) be taken as collective, of the *upright ones* (Vulg. *liber iustorum*). Comp. Josh. x. 13. It was in existence before the Books of Joshua and Samuel, and contained (judging from the two extracts here and in Joshua) a collection of Songs on specially remarkable events of the Israelite history, together with celebration of the prominent pious men, whose names were connected with these events (see Bleek, *Introd.*); Maurer: "songs in praise of worthy Israelites."—[On the Book of Jashar or The Upright, the various opinions as to its origin and character (including Donaldson's fanciful and unsound book), the two Rabbinical works of this name, the anonymous work

* Read the Plu. of **דָּם** as in the Kethib [Germ. has Qeri, wrongly], since this alone is used in the sense of "blood-guiltiness." [This is incorrect; see "Text and Gram."—Tr.]

of 1625 (an English translation of which was published in New York in 1840 by M. M. Noah; it abounds in fables, and was apparently the work of a Spanish Jew), and the "clumsey forgery" which appeared in England in 1751 under the name of the "Book of Jasher" (reprinted in 1827 and in 1833)—see Art. "Book of Jasher" in Smith's *Bib. Dict.*, and Gill's *Commentary in loco* and on Josh. x. 13. Patrick holds the opinion that it was a book concerning the right art of making war (Jasher=right), and quotes Victorinus Strigelius, who says that it was "an ecclesiastical history like those of Eusebius and Theodoret." The author has been surmised to be Gad or Nathan, inasmuch as no extract is given from the work later than the death of Saul. Dr. Erdmann states in the text the substance of what we know about it.—*Tr.*]

Ver. 19. The glory of Israel on thy heights slain!—This lament is the superscription of the whole song; herein David addresses "the people of the Lord, the house of Israel" (ver. 12). "Israel" cannot be taken as Vocative, "O Israel" (Buns., Keil, et al. [Kitto, Stanley, *Bib. Com.*]), because then the expression "the glory" would stand too isolated and undefined, especially at the beginning of the song; we must therefore suppose it to be defined by the following word.—[*Bib. Com.*, to avoid this difficulty, renders: "thy glory;" Chandler, Philippeon and Cahen: "O glory of Israel," which is easier as supplying an antecedent for the "thy heights;" but perhaps less suitable in the connection, where we should not so naturally expect a mere exclamation, and where the subet. verb could not with this translation be supplied. Still it is a quite possible rendering, and deserves consideration.—

Tr.—Some render the opening word (הַצִּיָּוִן) "Gazelle" (De Wette, et al. [Kitto, Stanley]), and Ewald then refers this to Jonathan, who, he says (Thenius: "a high-handed way, in truth, of dealing with history"), was generally known among the warriors as "the Gazelle;" but this, apart from the absence in the song of any comparison with the gazelle, or any allusion to its swiftness and agility, is untenable simply because the song speaks throughout not of *one hero* (Jonathan), but of *two* (Saul and Jonathan). As the composition has the ring of a *hero-song* in honor of these two, who were in fact the hero-glory of Israel, we must render the word "glory, ornament." The "heights," on which these the "ornament of Israel" were slain, are the mountains of Gilboa, on which David looks as the scene of the tragic end of the two greatest heroes of Israel. At the outset of his song he laments the heavy loss which Israel suffered in noble hero-power. This sorrowful lament is still more definitely expressed in the following words: "How are the heroes fallen!" *Thrice* it appears as the ground-tone of the whole song. Here at the beginning it introduces the lament for the two strong heroes, Saul and Jonathan (vers. 20-24), which forms the greater part of the song; in ver. 25 it is the basis for the lament over Jonathan alone, the deeply loved friend. At the close (ver. 27) it sounds out the third time, strengthened by a parallel exclamation, that the whole song as a hero-elegy may not merely "die away in a last

sigh," but close with an exclamation aloud of deepest grief over the loss of these great heroes.

Ver. 20. The two Philistine cities Gath and Askelon, as the most prominent, are named in the language of poetry, for the whole land, which they represent (Gath very near, Askelon at a distance on the sea). The singer will not have Israel's great calamity known among the heathen [he did not know that the Philistines had possession of the bodies of Saul and his sons.—*Tr.*], for they are the "uncircumcised," the enemies of Jehovah and of His people. The latter's shame is already great enough in being overcome and trodden down by the uncircumcised nation; may it not be increased by Philistine songs of triumph over vanquished Israel.—Tell it not in Gath, so Mic. i. 10. "The rejoicing of the daughters of the Philistines" refers to the common oriental custom of the celebration by the women and virgins with songs and dances of the heroic deeds and triumphal return of the men (see 1 Sam. xviii. 6).—David's expression: "Tell it not," etc., must be conceived and understood throughout according to its poetical significance: he wishes that Philistia may not learn of this defeat, that Israel may be spared the shame of becoming the object of the Philistines' scornful joy over victory. In fact the defeat of Israel could not possibly remain unknown; news of it had already gone through the whole land (1 Sam. xxxi. 9 sq.). It would be in contradiction with the poetical type to suppose (as Sack does) that David's words are an exhortation to the men assembled about him on Philistine soil [at Ziklag], that they themselves at least should not announce the sad news to the enemy. Nor is ver. 21 to be taken as a real imprecation against Nature (Then.), but as a poetical image.—Ver. 21. Over against the exultant joy of victory of Israel's enemies, which he would gladly be spared, David sets the attitude of mourning, in which he would behold the mountains of Gilboa, the scene of his heroes' death-struggle: *ye mountains in Gilboa*, poetical for the usual prose-form: "mountains of Gilboa" (ver. 6; 1 Sam. xxxi. 1), the Preposition further defining the Stat. Const. (see on this construction Ew. § 289 b, Ges. § 116, 1).—[Others suppose, not so well, that Gilboa is here named as a tract of country.—*Tr.*].—*Be there neither dew nor rain on you!*—May you lack that which makes you green and fruitful, and dispenses fresh life. Waste and desert they were to lie, that their death might present forever a picture of the dreadful end of those that were slain there, and so Nature might, as it were, mourn for them.—*And fields of first-fruits* (be not on you).^{*} The fields from which were taken the firstlings (as best), were the most fruitful. The expression therefore means: may these places be destitute (not only of fructifying dew and rain, but also) of the products of a fruitful soil, may there be here no fruitful fields whence might be gathered offerings of first-fruits. This is a poetical elaboration of the thought expressed in the figure of the dew and rain, and is

* As שָׁרֵי is Sing. (the Plu. is שָׁרֵי), all explanations based on the Plu. are wrong. מְרִימָה is used of the bringing of first-fruits, Num. xv. 19 sq.; 2 Chron. xxxi. 10 [but also of other offerings.—*Tr.*]

by no means "meaningless" (Then.). There is no need for changing the text, as Thenius, for example, after Theodotion would read: "ye forests and mountains of death."* Equally untenable is Böttcher's conjecture (*Aehrenlese*, p. 24, and *Neue Aehrenl.*, p. 139): "on the fields of Jarmuth,"† especially as "the name of the city in question [Jarmuth] is doubtful, and its location near Gilboa arbitrary" (Then.). The translation "lofty fields" (*campi editi*, Cler., Maur.) is opposed to the usual meaning of the Heb. word (תְּרִמּוֹת), is here without special significance, and requires too much to be supplied in order to connect it with the preceding: "and on you, ye lofty fields," come neither dew nor rain.—For there is defiled the shield of the heroes, defiled with dust and blood, not "cast away" (Vulg.).—[Eng. A. V.: "vilely cast away," combining, not badly, the two shades of meaning of the word.—Tr.]—The shield of Saul is specially mentioned as the military emblem of the leader of the army.—Not anointed with oil. This is not an explanation of the words "defiled is Saul's shield," as the Vulg. has it: "the shield of Saul, as if it were not anointed with oil," nor a reference to Saul: "as if he were not anointed," 1 Sam. x. 1 sq. (J. H. Michaelis, S. Schmid, Dathe, et al. [Eng. A. V.]), the "as if" and the reference to the royal anointing being both wrongly introduced; but it expresses the fact that the shield is not "anointed with oil," as was usually done to the metallic shield (יָדָן), in order to clean and polish it when it was stained with blood and defiled by dirt and rust (see the description in Isa. xxi. 5). In the individualizing poetical language the defiled and uncleansed shields denote the unfitness for war and the helplessness of the glory of Israel lying powerless in dust and blood. If the shield of Israel lack its ornament and grace, so mayst thou also, O field of slaughter, lack thine, mourn thou waste and dreary! Let Nature respond to the shame and wretchedness of the people.—Ver. 22 celebrates the bravery of the two heroes, which impelled them ever onward to victory, that thus the contrast to their sad end may come out more prominently. To Jonathan is assigned the bow (comp. 1 Sam. xviii. 4; xx. 20), to Saul the sword. They thus represent the weapon-power ("Wehr und Waffen"‡) of the whole people. The sword, and in a sort the arrow, drinks the blood and devours the flesh. This frequent poetical conception (ii. 26; Deut. xxxii. 42; Isai. i. 20; xxxiv. 6; Jer. ii. 30; xli. 10) mingles in the words: Saul's sword returned not empty [Jonathan's bow turned not back]; these heroes were accustomed to gain complete victory, to overthrow and destroy all opposing power (comp. 1 Sam. xiv. 15).—Ver. 23. The singer sets forth how the two met death not only together, but also in a deep, cordial union of war-comradeship. They were "beloved" and "lovely, amiable," the lat-

ter quality being the cause of the former; important data for the characterization of the two men, both adjectives being referred to each. Comp. the corresponding description of Saul in 1 Sam. ix. 2 sq. and x. 24. David here looks at him only in the light of his God-given noble endowments and qualities, and praises them, turning his glance away (in view of his death) from the time during which the "evil spirit" had darkened and destroyed his nobility, and not thinking of the persecutions he himself had suffered.—In life and in death—not divided.*—On the one hand David here bears witness to the cordial love that Saul felt for his son, traces of which we find in 1 Sam. xix. 6; xx. 2, though according to 1 Sam. xx. 30 sq. the evil spirit in him burned in hot anger even against Jonathan. On the other hand David here praises the filial love of Jonathan, in which he remained true to his father in spite of the latter's hatred and persecution of his friend, not permitting his friendship to diminish his filial piety. Equal in noble qualities of heart, bound together in life and death in cordial personal association, they had also the noblest heroic qualities in common: each was distinguished for eagle-like swiftness and agility (Isa. xl. 31; Deut. xxviii. 49; Jer. iv. 13; Lam. iv. 19; Hab. i. 8), for lion-like courage and strength (xvii. 10; Judg. xiv. 18; Prov. xxx. 30). How sorrowful, then, the loss!—Ver. 24. Saul's gracious free-handedness in dividing out the booty of war. Scarlet-red, purple or crimson (שָׁרָד, Ex. xxv. 4; Judg. v. 30; Prov. xxxi. 21).—With delights = in an amiable manner [or the "with" may = "and;" in scarlet and (other) delights.—Tr.].—To this costly clothing for women he added golden ornaments, brought along in the spoil of war. As the men are to mourn for the hero, so the women for the gracious king, who out of the booty of his battles has bestowed on them costly adornment.—[The poetical power of this appeal to the women of Israel, beautiful in itself, is heightened when we recollect that these women had once sung the war-praises of Saul, and were therefore the admirers of his prowess as well as the grateful recipients of his bounty. Womanly tenderness is to mourn the fallen hero, whom in his life womanly enthusiasm had celebrated.—Tr.]

Vers. 25, 26. The special lamentation for Jonathan. Ver. 25. The first part is a repetition of the lamentation in ver. 19 b with the addition: in the midst of the battle. Then follows first the lamentation over the fact of his death: Jonathan on thy heights slain, comp. ver. 19 a. David mentions him alone, in order to bemoan what he had lost in him, the dearly-loved friend. His union of heart with his friend differences this lament sharply from the foregoing over him and Saul as heroes.—I am distressed, etc., thus standing first indicates that David's heart was deeply moved, and utterly given up to grief. My brother—the expression of the cordial brotherly love that united them.—Very pleasant wast thou to me must be understood as setting forth the deep impression that Jonathan made on him by his faithful, absorbing love. On this account, and because of the expression: "I am

* יָעִיר וְחָרִי כֹמֶת [which is "unhebraic, and the first word ungrammatical" (Wellh.).—Tr.]

† גִּלְמוֹת יֶרְמֹת

‡ [A phrase from Luther's famous hymn (*Esne feste burg*)—"shield and weapon." For a translation see Carlyle's *Miscellanies*.—Tr.]

* [On the translation see "Text. and Gram."—Tr.]

distressed," the "thy love" can only = "thy love to me," not "my love to thee" (Bunsen). "David mourns for him not because *he himself* loved him, but because he has *lost* him" (Then.). "More wonderful, extraordinary"* than the love of women, the love that women bear—thus he sets forth the deep devotion of Jonathan's love, like that which is peculiar to women, and is the basis of the completest loving union between man and woman. Theodore: "As they that are married are made one flesh by their union, so they that love one another perfectly are made one in soul by their disposition of mind." In these words David has not only reared to Jonathan a monument of friendship, but also borne testimony to that highest ideal of friendship (realized in him), which in the Old Testament was possible only on the basis of a common covenant of heart with the living God.

Ver. 27. The climactic expression of sorrow after this declaration of highest loss in Jonathan's love: **How are the heroes fallen!** At this culmination of grief the lament again sounds the key-note of the whole, and returns in conclusion to its chief object, the sorrow for the hero-glory of Israel destroyed in *Saul and Jonathan*. For the concluding words: **The weapons of war are perished**, refer not to materials of war (Vulg., De Wette, Böttcher, *al.*). This would be a psychologically inconceivable transition, in sharpest contrast with the lofty tone of the Song, from the deepest, tenderest, innermost sorrow of heart for what the singer and all Israel had lost in these two heroes, to a lament which, as Theinns admirably says, a Napoleon might have made, but not a David. The "weapons of war" are the heroes considered as *instruments of battle and war*; comp. Isa. xiii. 5; Acts ix. 15 (*οὐροσ*). [The exquisite beauty of this Ode has been noted by all commentators. The artistic skill with which its successive thoughts are introduced is equal to the beauty and passionate tenderness of the thoughts themselves. The lament over Israel's glory slain—the picture of exulting foes—the imprecation on the spot of ground that witnessed and, as it were, permitted the misfortune—the praise of the military exploits of the heroes, their oneness, their strength—the appeal to the women—the picture of Jonathan's deep and faithful love—these are all exquisitely expressed and connected; the ode has unity, and yet, short as it is, has wonderful variety.—It is to be observed that the divine name does not occur in the song, nor does it contain any theocratic or religious thought. There is no reference to Jehovah's wrath, no prayer for Jehovah's interposition, no expression of resignation to the divine will. Whatever David may have thought of these things, he here says nothing about them. The elegy, therefore (though noble in feeling), is not religious; it is a national song, as the title seems to indicate, and is here chronicled by the historian as the speech of Jotham (Judg. ix.) or that of Tertullus (Acts xxiv.) is recorded—a gem of ancient Hebrew poetry, not only pleasing as poetry, but instructive in the light that it

throws on the personages and events of the time.—TR.]

HISTORICAL AND THEOLOGICAL.

1. David's noble, *kingly disposition* is here splendidly attested in the temptation that the announcement of Saul's death brought him. Suddenly he sees himself freed from the persistent murderous persecutions of Saul, and the way open for his accession to the long-promised royal power and honor; how easily might his heart have abandoned itself, if not to malicious joy, at any rate to joy at God's righteous judgment on his enemy, and the restoration of quiet in his life and peace in his land! How human and natural it would seem if he expressed satisfaction at Saul's end and its results for himself! Instead of this we see in David's words and conduct in the presence of this terrible catastrophe the *noblest and purest unselfishness*, and concern only for the sacred interests of Israel as the people of the Lord. Looking altogether away from himself and his royal calling, he immerses himself with his men in mourning for the national calamity, for the downfall of the army of the Lord, for the violation done to the Lord's honor in the defeat of His people. He shows deep, true sorrow for Saul's death, looking away from all that Saul had done to him, and taking note only of what he was for Israel in his royal calling as Anointed of the Lord. Further, he without envy celebrates him as the glory of Israel in the elegy, which contemplates Saul only as military hero, but as such from the theocratic point of view in his quality of leader of the people and army of the Lord. As he acted theocratically with perfect justice in slaying in holy anger the Amalekite as the murderer of the Lord's anointed, giving no room in his heart to revenge, so he stands on the summit of the theocratic view, when in his elegy he celebrates Saul as the national hero and consecrated leader of Israel, being wholly free from bitterness and anger at the suffering that Saul had so long inflicted on him. All selfish feeling vanishes, in the presence of the slaughtered people and the slain king, in the general theocratic concern for Israel and in the consciousness of the Lord's control over His people with the army and its leaders. "David's lament over Saul and Jonathan is the consecration of completion that is poured out over the attestation of his royal disposition" (Baumgarten). It is "a monument of his noble unvengeful spirit. He who can so speak of the enemy who has for years sought his life and inflicted on his soul wounds that never heal, can certainly not be charged with revenge" (Hengst., Pa. iv. 298 sq.).

2. While he thus exhibits a noble, high-hearted disposition, David also presents an example of true *love of enemies*, being not merely free from all feeling of revenge in the heart, making no complaint or accusation concerning the wrong done him, uttering no word of joy over the judgment that has befallen his enemy, but mourning his fall as that of a friend, avenging in holy anger the insult offered to God in his person, and dwelling with just recognition and praise on the good with which God has endowed him.

3. As David did, so must every servant of God

* The form *הַלֵּל* as if from a verb *הלל* [with *ל* for *ל*]. Gen. 22, 21 a, Ex. 2104, b.

keep the good and righteous cause for which he fights and suffers (whether it be merely personal, or also a matter of God's kingdom) free and pure from the self-seeking that mingles therewith under the pretence of furthering and completing it, that he may not set himself at variance with God's holy will, whose wise direction prepares right ways for it, nor with the ends of his kingdom which can never be furthered by sinful means. He who employs the sin of the world for a cause good and holy in itself, so as to make himself partaker of this sin, treads the path of falsehood and destruction, and desecrates the name and the aims of the kingdom of God.

4. Sincere love of enemies has its root in a heart purified from selfishness and in fellowship with the living God, which seeks not its own, but looks only to God's love and honor. For God's sake the truly God-fearing man loves his enemy. And so love to enemies shows itself in such main features as are here described: in the putting away of all revengeful feeling, in the refraining from a strictly justifiable condemnation in view of God's completed judgment, in silence of heart and mouth before God and man as to the evil that the enemy has done, in covering the sin that the Lord has visited or will visit, in recognizing what was good and praise-worthy in the enemy, and what he was and what he accomplished by God's will and endowment for his kingdom, in praising the name of God for all whereby the Lord even in the person and life of the enemy has maintained His honor and exhibited His merciful and long-suffering love.

HOMILETICAL AND PRACTICAL.

Wonderful is God's management in the life of His people. When through the entanglement of their life with the world their anxieties and afflictions have risen highest, the Lord suddenly causes things to take a turn that puts an end to all need and conflict, and introduces a thorough-going help that brings all temptations and trials of faith to a wholesome conclusion.—To those who are distinguished in the kingdom of God as specially called and favored instruments of His grace, falsehood and hypocrisy draw near most pressingly and corruptingly in the guise of humility and self-abasement.—Children of God should not betake themselves to the ways of unrighteousness and self-will, in order to attain the goal set up for them; they can reach this only through decided rejection of the means offered and commended to them by the tempting world.—The God-fearing man sees in the misfortune that strikes his enemy the judicial righteousness of God, and accordingly lets no feeling of revenge or of rejoicing at injury to others gain a place in his heart, and is humbly silent when the Lord speaks. Rather does he mourn over the fall of his opponent, and over the damage that has been done not only to the opponent, but to the common good cause.—Love to an enemy is righteous in that it recognizes the good in an opponent without envy and without reserve, and thankfully recognizes what God has done in his case according to His own goodness and mercy.—Even amid the most painful experiences we should be quick to discern the stamp of divine

nobility in an immortal human soul.—When we behold God's hand righteously smiting men from whom as our persecutors and foes we have had to suffer for the sake of God's cause and kingdom, we should keep our eyes open against the sin which wishes to anticipate God's will and assail the life of our opposers: we should by word and deed testify in holy wrath against conduct so offensive to God.

Ver. 1 sq. SCHLIER: God the Lord has for every one of us also fixed His aim, and though it be no royal crown that is destined for us, yet about us all God has long ago formed His special plan. The way to reach this end is the way of duty, the way of quiet, faithful obedience to God's will. In such a way we come to the goal. Think of David, to whom the crown was promised, and who in order to obtain it did absolutely nothing else than his duty, and how beautifully did David reach the goal! without his asking, the crown was laid at his feet.—Ver. 2. CRAMER: Hypocrites turn their cloak according to the wind, and worship the rising more than the setting sun; but He who deals hypocritically with his neighbor prepares a net for his own feet (Prov. xxix. 5).—Ver. 3. OSLANDER: Those who wish to deceive other people mix truth and falsehood together, in order that they may sell one along with the other, like good and bad wares (Ja. iii. 10-12).

[Ver. 10. HALL: Worldly minds think no man can be of any other than their own diet; and because they find the respects of self-love, and private profit, so strongly prevailing with themselves, they cannot conceive how these should be capable of a repulse from others.—HENRY: David had been long waiting for the crown, and now it is brought him by an Amalekite. See how God can serve His own purpose of kindness to His people, even by designing men, who aim at nothing but to set up themselves.—Th.]

Vers. 11, 12. For him who has the Holy Spirit it is not impossible to love his enemies.—SCHLIER: Who among us has such a persecutor as David had in Saul? What we have in the worst case is one or another opposer, who injures us or hurts our feelings. And yet how full we are of hate! and even if we do our opposer no evil, how glad we are when evil befalls him! Of this we will be ashamed, we will learn better the love of enemies. We are Christians, and as Christians have double cause to follow Him who for us, His enemies, gave up His life.—F. W. KRUMMACHER: O how it should shame us, already in the days of the Old Testament to meet with a love of enemies such as here manifests itself in David, while it must with sincerity, truth and candor be confessed that among us, though we know the revelation of love to sinners in Christ, it belongs, alas! to the rarest pearls.—Ver. 16. It was indignation at such an outrage when David caused the regicide to be slain, and such indignation proceeded from fear of God, and at such a moment there was nothing like calculating prudence to be found in David. But in truth the fear of the Lord is always at the same time true prudence.—[David's course in this matter was the best policy for him; but we have no right to conclude from that fact that he was led to it by con-

siderations of policy. He had himself shown, on an occasion of great temptation (1 Sam. xxiv. 6), that reverence for the Lord's anointed of which he here speaks. The fact that "honesty is the best policy" will not of itself alone make a man honest; but neither does it prevent a man's being honest, or give us a right to suspect a good man's motives.—Tr.]

Ver. 17. S. SCHMID: When a man dies, it is for the first time seen how people have been disposed towards him during his life.—Ver. 20. KRUMMACHER: The word: "Tell it not in Gath," etc., has since become a proverb in believing circles. It is often heard when one of their number has not guarded his feet, and has somewhere given offence. Would that this call were but more faithfully lived up to than is for the most part the case! Would that the honor of the spiritual Zion lay everywhere as near the heart of the children of the kingdom as to David's heart that of the earthly Zion! But how often it happens that they are even zealous to uncover the nakedness of their brethren, and by this renewal of Ham's offence become traitors in the Church which Christ has purchased with His blood. They thus make themselves partakers in the guilt of calumniating the gospel, in that they open the way for it by their perhaps thoroughly malicious tale-telling.—SCHLIER: Do but let us once learn to love our fellow-man, not for the sake of what he is or deserves, but for the Lord's sake who demands it of us; then shall we, even when we suffer injustice, for all that not be wanting in love, but shall understand the blessed art of showing love even where we find no love! How it ought to shame us though that David, after long banishment and tribulation, feels nothing at the death of Saul but mourning and lamentation.—Where office and calling does not otherwise demand, we should be silent as to the evil done by a dead man, especially when it was a prince or a king; love should cover all that, should find no joy in saying much of the faults of others. But it should be to us a rightful concern and a holy joy to bring to light the good

that another has done.—[*"De mortuis nil nisi bonum."*—Tr.]

[Ver. 23. How could David sincerely speak thus? There came back to him now the recollection of those bright days when he dwelt peacefully as Saul's son and Jonathan's brother, and his heart melted into tenderness as he recalled the amiable traits which not only his dear friend Jonathan, but even Saul in his better moments, had manifested. Eulogies over the dead often seem insincere or exaggerated to those who know not the memories awakened.—Ver. 26. To say, as is sometimes done, that the Scriptures speak of the love of Christ as "passing the love of women," is utterly unwarrantable "accommodation."—Tr.]

[Vers. 1–16. *A cunning schemer failing and perishing*; 1) Amid bloodshed and mortal agony he coolly lays a deep scheme to promote his own interest. 2) He makes a cunning mixture of truth and falsehood (David could not know, and we cannot tell, just how much of it was true)—as deep schemers usually do. 3) He calculates on the narrow selfishness of human nature—commonly a very safe basis of calculation. 4) He is foiled by encountering such generosity, loyalty and justice as he has not been used to and did not look for (vers. 11–15). The shrewdest schemers sometimes mistake their man. 5) His plan issues in benefit to another, but only ruin to himself. In this world which so abounds in selfish schemers and tempters there is yet a grace that can sustain and a Providence that overrules.—Tr.]

[Vers. 19–27: HENRY: The excellent spirit which David here shows: 1) Very generous to his enemy, Saul; a) conceals his faults, b) praises what is worthy. 2) Very grateful to Jonathan, his sworn friend; a) nothing more delightful in this world than a true friend, b) nothing more distressful than the loss of such a friend. 3) Deeply concerned for the honor of God (ver. 20). 4) Deeply concerned for the public welfare. The beauty of Israel slain (ver. 19), the mighty fallen (vers. 19, 25, 27).—Tr.]

SECOND SECTION.

CHAP. II. 1—III. 6.

I. *David anointed King over Judah—dwells in Hebron.* Chap. ii. 1–7.

- 1 AND it came to pass after this, that David inquired of the Lord [Jehovah], saying, Shall I go up into any [one] of the cities of Judah? And the Lord [Jehovah] said unto him, Go up. And David said, Whither shall I go up? And he said,
- 2 Unto Hebron. So [And] David went up thither, and his two wives also, Ahinoam the Jezreelitess and Abigail, Nabal's wife [the wife of Nabal] the Carmelite.¹

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 2. On the fem. form (כַּרְמֵלִית) here given in some MSS. see notes on 1 Sam. xxvii. 3; xxx. 5.—Tr.]

3 And his^a men that were with him did David bring up, every man with his house-
4 hold; and they dwelt in the cities of Hebron. And the men of Judah came, and
there they anointed David king over the house of Judah.

And they told David, saying, That the men of Jabesh-Gilead *were they^a* that
5 buried Saul. And David sent messengers unto the men of Jabesh-Gilead, and
said unto them, Blessed be ye of the Lord [Jehovah] that ye have showed this
6 kindness unto your lord, *even [om. even]* unto Saul, and have buried him. And
now, the Lord [Jehovah] show [do] kindness and truth unto you; and I also will
7 [om. will]^a requite [do] you this kindness, because ye have done this thing. There-
fore [And] now, let your hands be strengthened [strong], and be ye valiant; for
your master [lord] Saul is dead, and also [ins. me] the house of Judah have [have
the house, etc.] anointed me [om. me] king over them.

II. *Ishbosheth's anti-godly Elevation to the Throne of all Israel through Abner, and the consequent long Contest between the House of Saul and the House of David.* Chap. ii. 8—iii. 6.

8 But [And] Abner, the son of Ner, captain of Saul's host, took Ishbosheth the
9 son of Saul, and brought him over to Mahanaim, And made him king over [for]^a
Gilead and over [for] the Ashurites and over [for] Jezreel, and over Ephraim and
10 over Benjamin and over all Israel. Ishbosheth, Saul's son, was forty years old
when he began to reign over Israel, and reigned two years; but^a the house of Judah
11 followed David.¹ And the time that David was king in Hebron over the house of
12 Judah was seven years and six months. And Abner the son of Ner, and the ser-
13 vants of Ishbosheth the son of Saul went out from Mahanaim to Gibeon. And
Joab the son of Zeruiah and the servants of David went out; and [ins. they] met
together^a by the pool of Gibeon; and they sat down, the one [these] on the one
14 side of the pool, and the other [those] on the other side of the pool. And Abner

^a [Ver. 3. Sept. reads "the men," which better accords with Greek and Eng. idiom (Erdmann so has it in the Exposition), but hardly calls for a change in the Heb. text. Further on Sept. omits the verb "did bring up," thus attaching the noun "men" to the verb of the preceding verse. The Syr. also has difficulty with this sentence, making the Hiphil into Qal, and inserting "and David" at the beginning of the verse, so as to read: "and David and his men were with him; and David went up and the men of his house, and they abode in Hebron."

These readings seem to substantiate the Heb. text, only they had וְעָלָה instead of וְעָלָה, which the Sept. then omitted as superfluous. The Heb. Hiphil is preferable because it introduces a new statement, while the Syr. merely repeats.—Ta.]

^a [Ver. 4. So Erdmann, Philippson, Maurer; but Wellhausen declares it to be an impossible construction in prose. If not impossible, it is unusual and hard, and the simple rendering of the Syr. and Vulg.: "the men of Jabesh-Gilead buried Saul," commends itself, except that, as this is probably the answer to a question: "who buried Saul?" we should expect the subject "the men of Jabesh-Gilead" to be put as the principal and essential part of the answer. The true form of the sentence is not apparent.—Ta.]

^a [Ver. 6. The Fut. rendering is found in Sept., Sym., Vulg., and the idea "requite" in the two last; but the context (with the present text) points to the Pres., and it is better to render the Heb. verb (עָשָׂה) uniformly. Against Thenius Wellhausen insists that the עָשָׂה cannot be rendered as Pres. (this would require עֹשֶׂה), and, since the Fut. does not accord with the נָחַם, he would for the latter substitute נָחַם, and render: "I will do you good because (— in place that) ye have done," etc. (so the Vulg.), which certainly gives a more appropriate sense, though the rendering of Thenius (and Erdmann) is not impossible.—Ta.]

^a [Ver. 9. The literal rendering of the Prep. (כִּי) is here (with Erdmann) in these three cases retained, in contrast with the following עַל, "over," because an error of text does not here seem probable, in spite of the fact that ancient and modern translators (without exception, as far as I know) neglect the difference. Erdmann attempts in the Exposition to point out the difference of meaning between the two Prepositions in the connection.—Instead of "Ashurites" many read "Geshurites."—The last word of the verse כִּלְהָם presents an example of a 3 pers. masc. suffix (לָהֶם) usually considered to be archaic for l; the fem. pointing (כִּלְהָם) would be possible, if "Israel" were considered in its national unity, or as a land.—Ta.]

^a [Ver. 10. כִּי — "only, however," but the rendering "only" would here be ambiguous.—Ta.]

^a [Ver. 10. Vers. 10 and 11 are variously handled. Erdmann inclines to follow Thenius in regarding 10 b and 11 as parenthesis, Wellhausen regards 10 a and 11 as interpolations, connecting 10 b with ver. 12. The difficulties in the figures do not prove unguineness of the text, since these may be corrupted by copyists, and the summary chronological statements are natural and in accordance with the manner of our Book. The better view is that the Redactor has inserted as summary statement in his narrative either vers. 10, 11, or 10 a, 11. The objection to Thenius' view (which connects 10 a with 12) is that 10 a is clearly the ordinary formula for the length of a king's reign and his age at his accession, and therefore an independent sentence. See the remarks on I Sam. xii. 1.—Ta.]

^a [Ver. 13. The use of the Acc. suffix and also the adv. יַחְדָּם is remarkable, since either (as expressing the idea of concurrence) would seem to exclude the other. We should expect either simply: "they met them at the pool," or "they met at the pool together." The present text may have arisen from the combination of the two constructions.—Ta.]

- said to Joab, Let the young men now [*om. now*] arise and play before us. And
 15 Joab said, Let them arise. Then there arose and went over by number twelve of
 Benjamin, *which* [who] *pertained*⁹ to Ishbosheth, the son of Saul. and twelve of
 16 the servants of David. And they caught every one his fellow by the head, and
*thrust*¹⁰ his sword into his fellow's side, so they fell [and fell] down dead together;
 wherefore [and] that place was called Helkath-hazzurim,¹¹ which is in Gibeon.
 17 And there was a very sore battle that day, and Abner was beaten, and the men of
 Israel, before the servants of David.
 18 And there were three sons of Zeruiah there, Joab and Abishai and Asahel; and
 19 Asahel was as light of foot as a wild roe [*gazelle*]. And Asahel pursued after
 Abner, and in going he turned not [he turned not to go] to the right hand nor to
 20 the left from following Abner. Then [And] Abner looked behind him and said,
 21 Art thou Asahel? And he answered [said], I am. And Abner said to him, Turn
 thee aside to thy right hand or to thy left, and lay thee hold on one of the young
 men, and take thee his armor. But Asahel would not turn aside from following
 22 of [*om. of*] him. And Abner said again to Asahel, Turn thee aside from following
 me; wherefore should I smite thee to the ground? how then should I hold up
 23 my face to Joab thy brother? Howbeit [And] he refused to turn aside; where-
 fore [and] Abner with the hinder end of the spear smote him under the fifth rib
 [in the abdomen],¹² that [and] the spear came out behind him, and he fell down
 there and died in the same place [on the spot]; and it came to pass that as many
 as came to the place where Asahel fell down and died stood still.
 24 Joab also [And Joab] and Abishai pursued after Abner; and the sun went
 down when they were come [and they came] to the hill of Ammah, that *lieth* be-
 25 fore Giah¹³ by the way of the wilderness of Gibeon. And the children of Benjamin
 gathered themselves together after Abner, and became one troop, and stood on the
 26 top of an hill. Then [And] Abner called to Joab and said, Shall the sword de-
 vour forever? knowest thou not that it will be bitterness in the latter end? how
 long shall it be then, ere thou bid the people return from following their brethren?
 27 And Joab said, As God liveth, unless thou hadst spoken, surely [*om. surely*] then¹⁴
 28 in the morning the people had gone up every one from following his brother. So
 [And] Joab blew a trumpet, and all the people stood still, and pursued after
 29 Israel no more, neither fought they any more. And Abner and his men walked
 all that night through the plain, and passed over Jordan, and went through all
 30 [*ins. the*] Bithron, and they [*om. they*] came to Mahanaim. And Joab returned

⁹ [Ver. 15. The *ו* is either appositional, — "namely," or it indicates that Ishbosheth had other soldiers besides Benjaminites.—Ta.]

¹⁰ [Ver. 16. Some insert (after Sept.) the word "hand" (*יד*) after the first verb and read: "they laid every man his hand on the head of his fellow, and his sword into his fellow's side," on which see Erdmann. Böttcher adopts this reading, only he puts the Aramaic form (which he supposes to be popular) *ידא* instead of the Heb. *יד*, in order to account for its falling out after *שם*. This supposition of an Aramaic reading is somewhat forced, and the Heb. is intelligible without the insertion of the word "hand," which is found in no other ancient version.—Ta.]

¹¹ [Ver. 16. This word of doubtful meaning is properly left untranslated in Eng. A. V. The various proposed renderings are discussed by Erdmann.—Ta.]

¹² [Ver. 23. *שֵׁבִיבָה*. Not one of the ancient VSS. renders this word "fifth rib," Sept. "loins" (*ψέα*), Syr. "breast," Chald. "side of the loins," Vulg. "*iniqua*;" among moderns only Cahen maintains it, after Rashi and the Talmud (*Sanhedrin* 49, a). Gesenius and Fürst connect the word with a root (found in Arabic), meaning "to be fat or strong."—Ta.]

¹³ [Ver. 24. To the reading of the verse Wellhausen objects: 1) that a *way* is stated to be the goal of the pursuit; 2) that the pursuit, starting from Gibeon (ver. 16), nevertheless ends on the way (to Gibeon); 3) that the name Giah is unknown and suspicious. He therefore substitutes *גיא*, "ravine," for *גיא*, supposing that the scribe designed to locate the hill Ammah appropriately by a valley; but as the combination "valley of the way" thus obtained gives no sense, he finally throws out the *גיא* and reads: "opposite the way of the wilderness" (remark- ing very justly that roads in Palestine, being unchangeable, answered as well as rivers for topographical definition). Here this generally acute critic has made difficulties for himself. For 1) the pursuit ends not on a road, but at a hill on a certain road; 2) the pursuit is not said not to have reached Gibeon, but to have reached a point on the road to the wilderness of Gibeon, which may have been of considerable extent; 3) as to Giah, many other- wise unknown names occur once in the Old Testament. It is not necessary to suppose that the hill of ver. 25 is identical with Ammah in ver. 24, or to change the *גיא* into *גיא* or something else.—Ta.]

¹⁴ [Ver. 27. Literally: "at that time from the morning." The second *בֵּי*, rendered in Eng. A. V. "surely," is better taken as repetition of the first, the Conj. introducing the clause, — that, and usually omitted in Eng- lish.—Ta.]

from following Abner; and when [*om.* when] he had [*om.* had] gathered all the people together, [*ins.* and] there lacked of David's servants nineteen men and Asahel. But [And] the servants of David had smitten of Benjamin and of Abner's men, so that¹⁵ three hundred and three-score men died. And they took up Asahel and buried him in the sepulchre of his father which was in Bethlehem.¹⁶ And Joab and his men went all night, and they [*om.* they] came to Hebron at break of day.

CHAP. III. 1 Now [And] there was long war between the house of Saul and the house of David; but [and] David waxed stronger and stronger, and the house of 2 Saul waxed weaker and weaker. And unto David were sons born¹⁷ in Hebron; 3 and his first-born was Amnon, of Ahinoam the Jezreelitess; And his second, Chileab, of Abigail, the wife of Nabal the Carmelite; and the third, Absalom the son 4 of Maacah the daughter of Talmai king of Geshur; And the fourth, Adonijah the 5 son of Haggith; and the fifth, Shephatiah the son of Abital; And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron. And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

¹⁵ [Ver. 31. The text here is corrupt; but it is not easy to restore it. The Chald. follows the Heb. word by word; the Vulg. inserts the Rel. Pron.: "three hundred and sixty who also died;" the Syr. omits the verb "died" in ver. 31, and inserts it (Sing.) at the end of ver. 30. Literally the Heb. reads: "smote of Benjamin, etc., three hundred and sixty men, they died." Not only is the syntax impossible, but also the addition of the statement that the smitten men died is unusual, being involved in the word "smite" (according to the Heb. usage). The simplest course would be to omit the word "died," and read "smote . . . three hundred and sixty men." Perhaps a marginal explanation has here gotten into the text (Wellh.).—Ta.]

¹⁶ [Ver. 32. Some MSS. insert ב before לְחַם.—Ta.]

¹⁷ [Ver. 2. Kethib is Pual, Qeri Niphal. For an example of the latter see xiv. 27. The text-form may be Perf. Pual, וַיִּלְדוּ; but some prefer to regard it as Impf., וַיִּלְדוּ, for וַיִּלְדוּ, as the Pual Partep. occurs without the preformative ו.—Ta.]

EXEGETICAL AND CRITICAL.

I. Ch. ii. 1-7. *David's elevation to the throne of Judah, and his residence in Hebron.*—Ver. 1. The inquiry of the Lord was made through *Urim and Thummim*, comp. 1 Sam. xxiii. 2, 10 sq.; xxx. 7, 8 sq. The high-priest Abiathar with the Ephod was with David, 1 Sam. xxii. 30; xxiii. 6. At this decisive turning-point of his unquiet life he wished to know the will of the Lord. The "after this" refers to all that is narrated in ch. i. and 1 Sam. xxxi. The motive for inquiring of the Lord is thereby at the same time indicated. He saw that the promise of the kingdom was now to be fulfilled to him. As he could no longer remain in the land of the Philistines, but must return to his country, and as the northern part of the land was held by the Philistines, the return to the territory of his own tribe was most natural; for there, where he had a long time found refuge (1 Sam. xxii. 5), he might count on a large following (1 Sam. xxx. 26 sq.) and firm support and protection against the remains of Saul's army under Abner. To the first question he receives from the Lord the definite answer that he is to return to Judah. To the second question: "Whither?" the answer is: "To Hebron." This city, situated in a valley (Gen. xxxvii. 14) in the most mountainous, and therefore the safest part of Judah, held to be a holy place from the recollections of the Patriarchal time, one of the principal places in the Tribe of Judah, an ancient royal city and a priestly city (Josh. xii. 10; xxi. 11), must now have had for David a very special importance, which appeared

all the clearer from the divine decision and in respect to his future life became indubitable; here now was to be fulfilled the old Patriarchal promise (Gen. xlix. 8 sq.), the establishment of the theocratic kingdom in the Tribe of Judah.

Ver. 2 sq. In accordance with the will and direction of his God he went thither with his whole family. But also the men that were with him (comp. 1 Sam. xxvii. 2), he led thither into the cities of Hebron, that is, the places that belonged to the district of Hebron; every man with his house, a complete and permanent colonization of David's entire following took place, the foundation of David's royal authority, which was established with its seat in Hebron. For it is forthwith declared in ver. 4 that the "men of Judah," that is, the elders as the representatives of the Tribe anointed him king over the house (the tribe) of Judah. See ch. v. 3, where the elders of all Israel come to make him king over the whole nation. The first anointment received from Samuel (1 Sam. xvi.) denoted the divine consecration to the royal office; this second one, performed by the Elders of Judah, was the public solemn installation of David (based on that anointment) into this office.

* [On Hebron (twenty miles south of Jerusalem) see the books of travel and Bible-dictionaries. Stanley has given in his "History of the Jewish Church," Vol. I., App. II., an interesting account of the visit of the Prince of Wales thither in 1862. Bib. Com. calls attention to the unusual phrase "cities of Hebron," as if Hebron were the name of a district, the common designation of dependent towns being "villages" or "daughters" (Josh. xv. 36; Num. xxi. 25). No doubt the name of the city Hebron attached itself to the surrounding district.—Ta.]

Comp. Saul's first anointment by Samuel (1 Sam. x. 1) and his subsequent public inauguration as king by the Elders, 1 Sam. x. 24; xi. 15.—So two anointments of Solomon are described, 1 Chron. xxiii. 1 sq.; xxix. 22. The anointing of David was perhaps hastened because Abner's purpose (ver. 8 sq.) was already known. [On the motives of the Tribe of Judah in making David their king see Chandler's "*Life of David*," Bk. II., ch. 30.—Tr.]

Vers. 4 b-7. *David's first act as king.* The message to the Jabeshites with thanks for their burial of Saul and the announcement of his anointing as king.—And they told David, saying (Luther: And when it was told David that) the men of Jabesh are they that buried Saul. (The form of this sentence would certainly be somewhat "hard and ill-constructed" (Then.), but for the obvious pre-supposition that David, having heard of and deeply lamented Saul's death on the battle-field, inquired whether the body of the "Anointed of the Lord" had been rescued from the hands of the uncircumcised and buried in the sacred soil of his native land. S. Schmid well remarks of this explanation (which Tremellius has) that "it accords with David's piety." It is thus natural to suppose that David, now by God's providence king in Saul's stead, in consequence of the afflicting news that had wrung from him such a lament, purposes to give a becoming royal burial to the man whose person had always been sacred to him, and whose heroic greatness and virtues he had so passionately celebrated. There is therefore no need for the bold emendation of Thenius (after Vulg. and Sept.), who would read simply: "it was told David that the men of Jabesh buried Saul."*—On the burial by the faithful and grateful Jabeshites of the bodies of Saul and his sons brought away from Bethshean, see 1 Sam. xxxi. 11 sq.—Ver. 5. The message to the Jabeshites was couched in the tone of royal authority. It conveys 1) a *grateful invocation of blessing* for the noble deed of love that they have wrought on Saul by burying him; the phrase "your lord" indicates that they had herein acted as became their relation to Saul as their king and lord.—Ver. 6. And now the Lord do to you kindness and truth.—This is the expansion of the wish of blessing in ver. 5. The first noun (רַחֲמֵי), *favor, kindness* is not merely pardoning grace (Keil), but in general the gracious love that God shows His people on the ground of His covenant with them. The second (אֱמֻנָה), *truth* is the trustworthiness and attestation of all His promises. David wishes them all exhibitions of the love and faithfulness of the Lord for the faithful love which they showed king Saul even in his death.—And I also do you this good, because ye have done this

thing; the good that he does them is not merely this wish for the divine blessing (Keil), or therewith a gift of honor (Bunsen), but this honorable royal embassy with expression of thanks and invocation of blessing. The rendering: "And I also wish to show you *such kindness*" (S. Schmid, Clericus, De Wette) gives no appropriate sense, whether the comparison be referred to God's goodness or to the deed of the Jabeshites. Thenius excellently: "greeting you with blessing by my ambassadors."—[Eng. A. V., Patrick and Philippeon give the incorrect future rendering.—Tr.]—Ver. 7 adds 2) *encouragement and exhortation*: let your hands be strong means not: be consoled! but: "be of strong courage." And be sons of power [valiant], that is, show yourselves brave men and unappalled. [The phrase means in general "men of force," the context showing whether the force intended is moral, intellectual or physical. The word (גִּבּוֹרִים) is used of Ruth (Ruth iii. 11) and of the "virtuous woman" in Prov. xxxi. 10, and elsewhere of warlike valor and of wealth. Bib. Com.: the opposite of "men of virtue" are "men of Belial," that is, men of no force of character.—Tr.]—The ground (פֶּה) of this exhortation is at the same time the explanation of its importance for the interests of David as anointed king. In the reason assigned he shows them not directly, but indirectly that he has been made *king of Judah, their king Saul being dead*. But his exhortation to valor and courage is intelligible only on the supposition that he gives them to understand that for them also he has taken Saul's place as king, and that they must valiantly espouse and defend his cause against his enemies, the party of Saul under the lead of Abner. It is not clear whether or not Ishbosheth had at this time been already set up as king by Abner. But from ver. 9 (which states that Gilead was one of the districts gained by Abner for Ishbosheth) it is evident that David, seeing Abner's movement thither (comp. 1 Sam. xxvi. 7), must have been concerned to secure to himself the capital city [Jabesh] of this province (Joseph., Ant. VI. 5, 1). Whether he succeeded in this is questionable. His demand that it should recognize him as king was justly founded on his *divine call* to be king over the whole people in Saul's stead, comp. iii. 9, 10. So certainly along with sincere gratitude "there was policy in this embassy" (Then.), but it was a thoroughly justifiable theocratic policy.

II. Chap. ii. 8—iii. 6. *Ishbosheth's antigodly elevation to the throne of Israel by Abner and the thence resulting war.*—Ver. 8. On Abner see 1 Sam. xiv. 50.—He had taken Ishbosheth the son of Saul, and brought him over to Mahanaim, that is, across the Jordan. Ishbosheth had probably taken part in the unfortunate battle of Gilboa, and as he survived, Abner his uncle saved him together with the force under his command in the flight across the Jordan (1 Sam. xxxi. 7), in order to keep the kingdom in the house of Saul. This retreat across the Jordan passed from Bethshean or Mount Gilboa south-east into Gilead, where not the city Jabesh (as we might expect from the foregoing), but Mahanaim (that is, "two camps," Gen. xxxii. 2) be-

* Sept. has רַחֲמֵי (—quod) after רַחֲמֵי, and the latter is omitted by Vulg.; Thenius hence supposes that רַחֲמֵי got into the text by mistake (through careless looking) for רַחֲמֵי, and that the latter, being added by way of supplement in the margin, thence got into the wrong place in the text. [See "Text. and Gram."—Tr.]

came the abode of Ishbosheth. In the division of the land this place was assigned to the Tribe of Gad, and lay on the border between it and the half-tribe of Manasseh (Josh. xiii. 26, 30) on the Jabbok [the present Wady Zerqa]. It was afterwards given to the Levites, Josh. xxi. 38. At a later period David found refuge there in his flight from Absalom, xvii. 24.—*Ishbosheth* according to 1 Chron. viii. 33; ix. 39, was Saul's fourth son, while in 1 Sam. xiv. 49 only three are named, who also fell with him in the battle, 1 Sam. xxxi. 2. But in Chronicles he is called *Eshbaal*, that is, "Fire of Baal" [or "man of Baal."—TR.]. For the name of the god Baal in Hos. ix. 10; Jer. iii. 24, is put as equivalent *bosheth* [shame] in order to indicate the reproach and shame of idol-worship (comp. Isa. xlii. 17; xlv. 16). So for Gideon's surname Jerubbaal (Judg. vi. 32; viii. 35) we find Jerubbesheth (2 Sam. xi. 21). Similarly the name *Eshbaal* was changed into *Ishbosheth*—"man of shame or disgrace." Ewald's supposition that *bosheth* was originally used in a good sense—"reverence, awe," is without foundation, and is in opposition to the fact that the word occurs only in a bad sense. It is therefore a natural conjecture that the change of *Eshbaal* to *Ishbosheth* had reference to the shame and disgrace that befell Saul's house in the person of this his last son, Ps. xxxv. 26 being thus fulfilled.—[It seems more probable that the name Baal = lord was in early times given to the God of Israel, and proper names were formed from it, as *Eshbaal* or *Ishbaal* = man of the lord; afterwards when the worship of the false Baal was introduced into Israel, the change above-described was made. Possibly this change was made by later editors and scribes, and the original form was retained in the Book of Chronicles because this book was less read than the prophetic historical books.—TR.]—That *Ishbosheth* was a weak, characterless tool in the hand of Abner for the maintenance of the interests of the fallen royal house is already intimated in the words: *And Abner took Ishbosheth and carried him over.*—*Mahanaim* was fitted by its position to be a refuge for *Ishbosheth* and the remains of the defeated army.—Ver. 9. *And made him king*, as being in his view the legitimate heir to Saul's royal throne. Then follows the statement of the districts over which Abner extended *Ishbosheth's* authority: he made him king for *Gilead*, in which was the central point of his dominion, *Mahanaim*, whence consequently the territory of the two and a half east-jordanic tribes in the first place, which in contrast with the west-jordanic Canaan (Josh. xxii. 9, 13, 15, 32; Judg. v. 17; xx. 1) is put as equivalent to *Gilead*, was claimed for *Ishbosheth*. The change of prepositions, three times "to, for" (לְ), and three times "over" (עַל), is neglected by all the versions, which take the first as equivalent to the second. The difference, however, is to be retained; see Ew., § 217; and c. The former, as sign of movement "to" [occurring in the Hebrew text with *Gilead*, the *Ashurites* and *Jezeel*], indicates those regions over which Abner gradually extended *Ishbosheth's* authority, being obliged to wrest them from the Philistines by continued wars; for it cannot be doubted that the Philis-

tines followed the flying Israelites across the Jordan, and that after the battle of Gilboa the districts of the *Ashurites* and *Jezeel* remained securely in their possession. It is obvious that the "*Ashurites*" here cannot be the Arabian tribe of *Ashurim* in Gen. xxv. 3 (Maur.) nor the *Assyrians*. The Chald. has "over the tribe of *Asher*;" but, apart from the in that case strange insertion of the Article (Then.), this explanation does not accord with the position of the other districts here mentioned, according to which the territory of *Asher* must have embraced also that of *Zebulun* and *Naphtali*, which is not supposable. According to the view of *Bachienne* cited by *Keil* the reference is to the city *Asher* (Josh. xvii. 7) with its territory, since this city lay south-east of *Jezeel*, and *Abner* might well from *Gilead* have first subjected this region to *Ishbosheth*. But in that case (*Keil*) no reason appears why the name of the inhabitants (*Ashurites*) is given instead of that of the city (*Asher*), and the mention of a city among districts is improbable. The best way out of the difficulty is to adopt the reading "*Geshurites*" found in *Vulg.*, *Syr.* and *Ar.*, and approved by *Them.*, *Winer* (*R. W. I.* 414) and *Ewald*. This misreading might easily have gotten into the text. This *Geshur* cannot, however, be the district whose inhabitants, "*Geshurim*,"—"bridgemen," appear in the south of Palestine in connection with *Philistia* (Josh. xiii. 2), and are mentioned along with *Girzites* and *Amalekites* (1 Sam. xxvii. 8); nor can it be the little kingdom of *Geshur* which belonged to *Syria* (xv. 8), and there formed an independent State (iii. 3; xiii. 37; xiv. 23). From this latter is to be distinguished (against *Keil*) a district of the same name which (Deut. iii. 14 sq.; Josh. xii. 5 sq.) with the region of the *Maachathites* on the west formed the border of the kingdom of *Bashan* and at the same time touched *Gilead*. But the *Maachathites* dwelt on the southwestern declivity of *Hermion*, at the sources of the *Jordan* (so *Jerome*). We shall therefore have to look for the *Geshurites* (whose district is named also in Josh. xiii. 11 along with both *Gilead* and *Hermion*) together with the *Maachathites* south of *Hermion* in the upper *Jordan*-region on both sides of the river. That this district is to be distinguished from the independent "kingdom" of *Geshur* in *Syria* is clear also from Josh. xiii. 13: "the children of Israel drove not out the *Geshurites* and the *Maachathites*, and *Geshur* and *Maachath* have dwelt among Israel to this day," whence it appears that it belonged to the Israelitish territory. The name *Geshur* (*Bridgeland*) it doubtless received from the numerous crossings that connected the two banks of the *Jordan* (*Winer*, *Thenius*).—*And for Jezeel*—this district called after the city of the same name, the scene of the great battle in which Israel succumbed to the *Philistines*, was the great fruitful plain (το μέγα πεδῖον, 1 Mac. xii. 49; Jos., *Ant.* XV. 1, 22 u. s.) whose recovery must have particularly occupied *Abner*.—To these three great regions, which are mentioned in geographical order, are added, going from north to south (with the preposition עַל, "over"), the tribe-territories of *Ephraim* and *Benjamin*.—*He made him king over*

Ephraim and Benjamin, these tribes, which had not yet been conquered by the Philistines, holding no doubt to the House of Saul.—**And over all (the rest of) Israel**, that is, over all that country which afterwards formed the kingdom of Israel (Then.).

Vers. 10, 11. *Duration of Ishbosheth's reign over Israel and of David's in Hebron.*—**Forty years old was Ishbosheth when he became king over Israel.**—The words: *over Israel* connect themselves with and take up the closing words of ver. 9: “*and over all Israel.*” The following: **and he reigned two years**, might therefore be understood of his reign over all Israel excluding Judah, the words “*over Israel*” being naturally supplied from the context. Abner, in fact, on account of the wars necessary to conquer from the Philistines at least the three regions mentioned in ver. 9, could only gradually establish Ishbosheth's royal authority, and could not make him king over *all Israel* till after the clearing of those districts. It may well be supposed that this reconquering process took five and a half years. This explanation (Ewald, Bunsen, Keil) sets aside the seeming discrepancy that arises when we compare the statements that Ishbosheth was king two years, and that David reigned in Hebron over Judah seven years and six months; and it yet remains beyond doubt that Ishbosheth's elevation to the throne was nearly synchronous with David's anointment as king over Judah, and his murder (ch. iv.), up to which he was king, with the anointing of David as king over all Israel. Ishbosheth occupied the throne as long as David was king over Judah; but he was only *two years king over Israel*, which he could really become only after the gradual expulsion of the Philistines. However, instead of this explanation the reading of The-nius (which, it must be confessed, does some violence to the syntax) commends itself as better: he takes the passage from “*but the house of Judah*” to the end of ver. 11 as parenthesis, and renders: *and when he had reigned two years* (only the house of Judah followed David, and the time that David was king in Hebron over the house of Judah was seven years and six months), *then went out Abner, etc.* The harmonistic attempt of S. Schmid, Cler, and others who hold that David reigned two years over Judah till the murder of Ishbosheth and then further five and a half years over *Israel* in Hebron till the conquest of Jerusalem, is in direct contradiction with the words (ver. 11): **David reigned over Judah seven years and six months.** Equally untenable is the view that the two years of Ishbosheth's reign were the time of quiet till the outbreak of the war with David, during which Abner played the chief part (Grotius)—for Ishbosheth was king till his murder after Abner's death.—[Wellhausen connects ver. 10 b with ver. 9, and throws out 10 a as chronologically wrong, and ver. 11 as interrupting the narrative. It seems probable that 10 a and 11 are parenthetical chronological statements; but they are not on that account to be rejected; they may be regarded as explanatory insertions by the editor of the book. As to the chronology, there is no objection to be made to ver. 11, which is well supported (1 Kings ii. 11), and the two years of ver. 10 is reasonably ex-

plained by Ewald as above stated by Erdmann, or if the numeral be incorrect, this merely leaves doubtful the duration of Ishbosheth's reign (as Saul's in 1 Sam. xiii. 1), and does not invalidate the clause. Exception is, however, specially taken to Ishbosheth's age as here given, forty. The context, it is said, represents him as a youth or child, and moreover, as probably Saul's youngest son, he must have been several years younger than Jonathan, who was the oldest son, and Jonathan seems to have been nearly of the same age with David, about thirty, when he died. To this it may be answered that Ishbosheth need not have been much younger than Jonathan (especially if Saul had more than one wife), that Jonathan may have been twelve years older than David without bar to their friendship, that Jonathan may easily at the age of forty-two have left just one infant child (2 Sam. iv. 4), and that Saul might have been a husband and a father at the age of twenty-one, and, dying a stout warrior at the age of sixty-three, have left a son of forty-two. There is no difficulty in these suppositions single or combined. But if the number forty be incorrect, this does not affect the genuineness of the clause. The editor thought it well to insert here these chronological statements at the beginning of the narrative of the war between the house of Saul and the house of David. It is quite possible, but by no means certain, that the numerals have been lost or corrupted by copyists. See “Text. and Gram.”—Tr.]

Ver. 12 sq. From ver. 12 on is related how Abner, after actually establishing Ishbosheth as king *over Israel*, begins the conflict against David in order to subject Judah also to Ishbosheth. He could not have undertaken this war, if he had not finished the war against the Philistines for the establishment of Ishbosheth's authority *over Israel*, so that he knew that he was secure on that side. It is to be noted that David had at no time and in no way planned or begun hostilities against Ishbosheth. Rather he was forced into war by the latter through Abner. *From Mahanaim*, where Ishbosheth's headquarters had hitherto been, Abner advanced with his army against David to *Gibeon* (the present Jib in the western part of Benjamin, five miles north of Jerusalem) in order thence to march southward on Hebron to attack David.—[*Bib. Com.: To go out is a technical phrase for going out to war.*—Tr.]

Ver. 13. Though David had no hostile designs against Ishbosheth, he was yet fully prepared against such a foreseen attack.—[Some hold less well that war was already going on between the two princes.—Tr.]—To Ishbosheth's army under *Abner* he opposed a force under *Joab*. *Joab*, the son of David's sister Zeruiah (1 Chron. ii. 16), had no doubt already, as his brother Abishai (who was with David during his persecution, as David's family also, 1 Sam. xxii., came to him for protection against Saul), had a military training with his uncle, and taken a prominent position among his warriors; else he would not now appear as the chief leader of David's forces. In the roll of heroes in ch. xxiii. 8 sq. his name is not given, probably because he already then stood above them all as General, as we may conjecture from xxiii. 18, 24 (Vaihinger in Herzog VI. 712). As General-in-chief he appears in

the official lists, viii. 16; xx. 13.—The two armies met at the pool of Gibeon, David having hastened to anticipate Abner's attack on the territory of Judah, and to carry the war into Ishbosheth's territory. The pool of Gibeon is the "great water" mentioned in Jer. xli. 12; there is still in Jib (the ancient Gibeon) in a cave a copious spring [forming a large reservoir], and not far beneath [on the side of the hill] the remains of an open tank which Robinson (II. 353 sq. [Am. ed. 455 and ii. 256]) saw, one hundred and twenty feet long and one hundred feet wide, about equal to the pool of Hebron. Comp. Tobler, *Topographie von Jerusalem* II. 515 sq. [and Smith's *Bib. Dict.*, Art. Gibeon.—Tr.]. The armies encamped at this pool opposite one another, the one on this side, the other on that side.

Vers. 14-16. To avoid a bloody civil war and perhaps also to escape personal conflict with his near friend (ver. 22) Joab, Abner proposes to Joab to decide the contest by a duel between individual warriors ("young men," עָרִים, comp. ver. 21) put up on both sides. This word "play" (פָּנֵשׁ) is used of children in the street (Zech. viii. 5), of beasts in the sea (Ps. civ. 26), and so here of warlike play, = to wrestle, but not to denote a game of arms for entertainment (Ew.), but a serious battle-play to decide the matter for both armies (comp. 1 Sam. xvii.) as the result (ver. 16) shows.—Joab accepts the proposal immediately, a sign that it was agreeable to him. Twelve warriors from each side, the number probably derived from the number of the Tribes, meet in single combat on one side of the pool. The "went over" is to be understood of one party only, while the preceding arose refers to both.—[The "went over" refers from the wording to both parties; probably they met at some intermediate point.—Tr.]—And they seized every man the head of his fellow, that is, they rushed on one another, in order by the stunning seizure of the head the more quickly and thoroughly to finish the struggle. It is not necessary (Then. and Ew. after Sept.) to supply "his hand" after "man" ("they thrust each his hand on the head of his opponent") in order to get a verb for "his sword" [Eng. A. V. inserts "thrust"]; there is no need to repeat the verb "seized," for we may without forcing render: and his (every one's) sword in the side of his opponent! The rapidity with which, at the same time with the seizure of the head, the sword entered the adversary's side is vividly set forth by the absence of the verb, it being logically necessary to supply merely the word "was."—And they fell together.—This result shows the embittered feeling of the young men, but also their military skill and training.—[Bp. Patrick understands that only the twelve Benjaminites were slain; but it was clearly a mutual slaughter, the twenty-four fell dead. *Bib. Com.* cites the strikingly similar combat of the Horatii and the Curiatii; as the Alban Mettius there urged the desirableness of avoiding bloodshed because the two people had in the Etruscans a common powerful enemy, so might Abner have here urged the same argument in reference to the Philistines (Livy I. 25).—The hair was often worn long in those days; but it was a custom also to cut the hair (and sometimes

the beard) before going into battle, that the enemy might not have a hold thereby.—These single combats still occur among the Arabians.—Tr.]—The place (of combat) was called (by the people in consequence of this result).—Field of knives (or edges) (חֵלֶקֶת הַיָּדָיִם). The narrative indicates that this name was connected immediately with what was peculiar in the occurrence, namely, the mutual synchronous slaughter by the edge of the sword, so that they fell down together. To this corresponds the meaning of יָד, "knife, edge" (comp. Eng. *knife*), which is found also in Ps. lxxxix. 44, and is established from the ground-idea of the Arabic stem by Fleischer in Delitzsch's *Comm. on the Ps. in loco* (2 vols., 1859-60). Thenius after the Sept. (τὸν ἐπιβολῶν, "the plotters") renders field of adversaries (drängerfeld, הַיָּדָיִם הַנִּצְּרִים); but this does not answer to the characteristic fact that occasioned the name, which was not the mutual attack, but the mutual slaughter with swords. Thenius' objection to the rendering: "field of edges"—that it would apply to every place of combat—holds rather against his own translation. Ewald's rendering: "field of the artful" (סֵדֶר) unwarrantably introduces the notion of "artifice" into the affair, and changes the Heb. text, which is supported by all the versions. Vulg.: *ager robustorum*, Aq., Sym.: κλῆρος τῶν στερεῶν, "field of the strong," a rendering derived from the signification "rock" (which also belongs to the Heb. word), as if the rock-like firmness of the combatants (which, however, is not specially mentioned in the narrative) were here indicated.—[Bishop Patrick follows the Vulg. in the translation of this name, Syr., Philippeon. *Bib. Com.* (which, however, also suggests "field of aides," יָדָיִם) give it as Erdmann. Chald. has "possession of the slain."—Tr.]

Vers. 17-25. In consequence of the undecided result of the single combat, a general and fierce battle between the two armies, which issues in the defeat and flight of Abner. To the bitterness of the bloody duel answers the violence of the general conflict that arose the same day, which is described as "very sore" (ver. 17). Its result, in allusion to the single combat, which had not proved decisive, is straightway given: Abner and his army were beaten.—In vers. 18-23 we have a very vivid and interesting description of a special battle-scene or rather pursuit. In this scene the three nephews of David come forward, Joab, Abishai (comp. 1 Sam. xxvi. 6 with 2 Sam. xvi. 9; xviii. 2; xxi. 17; xxiii. 18) and Asahel, who are expressly described as sons of Zeruiah (as Joab in ver. 13) in order to indicate the prominent part taken in this battle by the family of David. Ver. 18. Asahel, distinguished for agility and swiftness, and therefore compared to a "gazelle in the field" [Eng. A. V.: wild roe], see Prov. vi. 5.—Ver. 19. He pursues Abner in order by conquering the General to strike the decisive blow that must end the battle.—He turned not to the right hand nor to the left from following Abner, pressed hard and straight on him.—Ver. 20. Asahel was doubtless already known to Abner, comp. ver. 22. Abner's speaking supposes that Asahel had almost overtaken him, and might now infer from his silence

that he would surrender himself prisoner.—Ver. 21. Abner's address to Asahel is based on the supposition that the latter is anxious only for the glory of making a prisoner and for booty.—**Take his armor,*** that is, after having slain him.—[Such was the custom; see Homer for example.—Tr.]—Ver. 22. Abner speaks again, since Asahel will not desist from the pursuit. He gives as reason for his exhortation that he wishes to spare Asahel's life, and not, by slaying him, make a deadly enemy of his brother Joab, with whom, therefore, he must previously have stood in friendly relations (Thenius). "From regard and former friendship to Joab, he was unwilling to kill the young hero" (Keil), [who was also "probably but a stripling and no fit antagonist for so great a warrior" (Bib.-Com.).—Tr.]—**How should I lift up my face?** that is, *present myself* with a good conscience before him. [Bp. Patrick not so well: "because Joab was a fierce man, and would study revenge."—Tr.]—Ver. 23. Asahel, however, did not desist from pressing on Abner, who, not wishing to kill him, was compelled to defend himself, and so, not with the front part of the spear, which was designed for war, but with the hinder part, which was stuck into the ground (1 Sam. xxvi. 7), and therefore no doubt was furnished with a sharp edge (perhaps of metal) smote him in the abdomen so that it came out behind in his back, and he fell dead on the spot. It hence appears that Asahel pressed violently on Abner, who was defending himself with the point of the spear, which must have been very sharp. In proof that there was a *lower* metallic point to spears, Böttcher cites *Hom. Il. vi. 213; x. 153; xiii. 443; Herod. vii. 41.*—[On the translation "abdomen" instead of "fifth rib," see "Text. and Gram."—Tr.] This place, too, where Asahel fell, received importance among the people from the general mourning over the young hero. This is pathetically and vividly described by the single expression: "Every one that came to the place stood still," comp. xx. 12.—Ver. 24. The pursuit continues with all the more violence. The two brothers Joab and Abishai follow Abner till the evening. At the same time the *locality* (now unknown) where the pursuit ended, "the hill Ammah in front of Giah on the road to the wilderness of Gibeon," is stated with precision; an evidence of the exactness of the narrative. The wilderness of Gibeon lay east of Gibeon in the tribe of Benjamin.—Ver. 25. The "*children of Benjamin*," as the nearest tribesmen, who must have been most interested for the kingdom of Ishbosheth. **They gathered themselves together from the dispersion produced by flight into one body after Abner on a hill,** that is, to protect Abner, and from this more favorable position to defend themselves.—[Bib.-Com.: Abner's skill and courage in rallying his followers to a strong position in spite of so crushing a de-

feat. On the text of vers. 24, 25, see "Text. and Gram."—Tr.]

Vers. 26–28. On *Abner's appeal to Joab* the conflict is straightway stopped, and the pursuit on Joab's part ceases. *A truce is concluded.* Abner's first word: **Shall the sword devour forever?** expresses decided aversion to this bloody combat. The second question: **Knowest thou not that it will be bitterness at last?** points not to outward destruction, but to the empoisoning and brutalizing (the necessary result at last of such a war) of the feeling that the members of a people, and especially God's covenant-people, ought to cherish towards one another. Just at this moment the bitterness had reached its highest point, and the result of the continuation of the war would necessarily have been bitter and sullen despair on the part of the Benjaminites and an increase of military fury in the army of Judah. Vulg.: "Dost thou not know how dangerous is desperation?" The third question is a pressing demand to Joab to suspend hostilities immediately and agree to a truce. Joab answers Abner with an oath, in which he partly charges him with the blame of the day's bloody struggle, partly affirms his own perfect willingness to cease hostilities without following up his victory. The first "ṣ" = "surely" (*imo*), the mark of emphatic asseveration in an oath, Ew. § 330 b; comp. 1 Sam. xiv. 44; xx. 3; Gen. xxii. 16 sq.; 1 Ki. i. 29 sq.; ii. 23 sq., where, as here, it follows real oaths and introduces their contents. [This first "surely" is not in the Eng. A. V.—Tr.] If thou hadst not said this, surely then.—The second "surely" (ṣ), strengthened by "then" (ḥ) as elsewhere by "now" (עַתָּה), Num. xxii. 29; Gen. xliii. 10; 1 Sam. xiv. 30, takes up the first in order to bring out more expressly and strongly what would then have happened. What *Abner said* is his proposition for the single combat (ver. 14), which resulted in this obstinate battle. **Yea verily, then had the people gone up—that is, returned** (Niph. of עָלָה in reflexive sense "get up," Ew. § 123 b). There would then have been no fraternal war. Thenius (after Syr. and Ar.) explains: If thou hadst not (now) spoken (about a truce), then surely in the morning, (namely to-morrow) would the people have been led back. But 1) The "*to-morrow*" is not in the Hebrew, and 2) Joab's answer would then amount to nothing, as it was then evening, and a return on the next morning was a matter of course. To our interpretation Thenius objects that Abner's proposal of a duel was meant for good, and the two armies had originally marched out with intention to fight; but this objection is of no force against that interpretation, which follows the original word for word, for Joab means to say simply: if thou hadst not by that challenge given the signal for the battle, which, as a matter of fact, continued the whole day, then early in the morning one side would have retreated before the other, and the battle would not have occurred. Joab herein assumes that Abner, with the disposition which he has just expressed, would have avoided the battle if he had not excited it by his well-meant arrangement of the duel, and in his whole address and his bearing to Abner it may be seen that he

* צָרָה, not *azuvia*, "spoil" [so margin of Eng. A. V. and Bib.-Com.—Tr.], from צָרַח, "to strip off," since then the suffix would be meaningless, but *Armor* from צָרַח, "to gird" (from צָרַח, "loins"), Niph.: "to arm one's self for battle," Num. xxxii. 21, 27, 29 sq.; Josh. vi. 7 sq.; Isa. xv. 4; comp. with Jer. xlviii. 41.—Sept.: *σάρεα ἀντὶ τοῦ.*

(Joab) would not have made the attack, and that his march against Abner was simply to protect the territory of Judah. We must read between the lines: but for thine unfortunate word, which has had such results, we twoshould have avoided the battle. Here is to be noted what is indicated in ver. 12 as to the personal relation of Abner to Joab, and how afterwards (chap. iii.) Abner passed from "the House of Saul" to David's side. [Vulg., Lightfoot, Patrick, Philippon agree with Erdmann in the interpretation of this clause—*Bib. Comm.* with Thénius. A common explanation is: even if thou hadst not spoken (for a truce), the pursuit would have ceased to-morrow morning. This answer would not (as Erdmann declares) be meaningless, for it was by no means otherwise certain that the battle would not have been continued the next day. Moreover the phrase "from the morning" might be understood of the following morning. Two facts seem to favor this latter interpretation: 1) the phrase "from after their brethren," repeated by Joab after Abner, would naturally have the same meaning in both cases, "desist from pursuit;" 2) the form in which Joab couches his answer, that is, an oath, better refers to something which lay in his power, not the non-occurrence of a battle that day, but the cessation of the battle going on. Joab would then say (agreeably to the context): I did not design to continue the battle, but, if you had said nothing, my purpose was to withdraw my troops in the morning—the context showing (as in Ex. xxix. 34) that the following morning was meant.—Tr.] Ver. 28. Joab straightway causes the trumpet to sound the signal "Halt! Arms at rest!" The army halts, the pursuit is discontinued, the battle is ended.

Vers. 29-32. *The withdrawal of both armies from the scene of battle, and the loss on both sides.*—Ver. 29. Abner and his men marched through the *Arabah** (that is, the valley or plain of the Jordan) from the south northward, having marched from the battle-field first directly eastward towards Jericho. The distance from the entrance into the Jordan-plain (to reach which point, however (vers. 3, 4), cost them some hours) up to the point where they crossed the Jordan to go to *Mahanaim*, was so great that it took them at least *the whole night* to pass through the *Arabah*. They marched "the whole night," not from fear of pursuit (for the pursuit was discontinued and a truce concluded), but probably to avoid the heat of the day. After crossing the Jordan they traversed "*all the Bithron*." The word "all" forbids us to understand here a city—it is therefore not *Bethoron* (Aq., Vulg.), apart from the fact that this lay in the opposite direction north-west of Gibeon—but it must mean a *district* beyond the Jordan, probably a mountain-gorge or a plain on the Jabbok between the Jordan and Mahanaim, which lay on the Jabbok. These specific geographical statements also about Abner's return-march show the historical exactness and value of the narrative.—Ver. 30. At the same time Joab began his return-march "from after Abner (who was withdrawing)," as it is vividly described. Not till the

whole force was assembled for the return was a muster held in order to learn the loss. Only nineteen men and Asahel were missing from David's army. [Among these nineteen some reckon the twelve that fell in the single combat.—Tr.]—Ver. 31. The Benjaminite loss, on the other hand, was much greater, "360 men dead," as might easily be determined by counting the slain. Joab had in his army only veteran "servants of David," tried by many severe battles and privations, while Abner led into the battle the remains of the army that was beaten by the Philistines at Gilboa, who moreover in previous battles with that people "might have been still more weakened and discouraged" (Keil). The disproportion in the losses "may, however, have been due also in part to the character of the ground," comp. ver. 25 (Then.). [On the apparently corrupt text of this verse see "Text and Grammar."—Tr.]—Ver. 31. *Asahel is buried* on the march back in the burial-place of his father at Bethlehem, which lay only a little to the left of the direct road to Hebron. "They went the whole night thence," and came at break of day to Hebron. Gibeon is distant from Hebron about 26 miles; they might therefore have gone from Gibeon to Hebron in one night, even if they stopped on the way to bury Asahel, which need not have taken much time (against Then.). [However, the text says only that they went all night from Bethlehem to Hebron, fifteen miles. They had previously marched from near Gibeon to Bethlehem, after having attended to the duties incident to the close of a battle.—Tr.]

Chap. iii. 1-6. *Further general and summary account of the long duration of the conflict between the houses of David and Saul and their different fortunes.*—Ver. 1. *And the war was protracted between the house of Saul and the house of David.*—The former stands first because the attack came from it. From the account of the particular incident at Gibeon, where the contest assumed the form of open war, which was suddenly ended by the two generals, the narrator turns to the summary description of the *condition* in which the two houses from now on found themselves in respect to the contest, notwithstanding the discontinuance of external war. While this long-continued struggle lasted, outward hostilities were not renewed [at least there were no pitched battles—Tr.], Ishbosheth lacking courage and energy therefor, Abner, as his bearing (chap. ii.) towards Joab showed, having no special interest in continuing the bloody strife, and David, as before, so now holding back from attack, since, though he had power and courage to maintain his claims, he yet hoped to gain his promised royal authority over Israel, not by his own military power, but only by the interposition of the Lord. Further is related the *fortune of the two houses during the long contest*.* *David grew stronger and stronger.*†—David's advance in strength means, however, not the increase of his family (Keil), but of

* [On the *Arabah* (which is in general the deep gorge of the Jordan, extending from the sea of Kinnereth (Genesareth) to the Gulf of Akabah), see Smith's *Bible Dict.* s. v. and Stanley's *Sinai and Palestine*, 481.—Tr.]

* וַיִּבְרַח with Vb. or Adj. (1 Sam. ii. 26) indicating progressive increase. Ges. §131, 3, Rem. 3.

† וַיִּבְרַח is not— וַיִּבְרַח "strong" (Böttcher on Ex. xix. 19), but Partecp. or Verbal Adj.—"strengthening" (new-ter), as וַיִּבְרַח (1 Sam. ii. 26).

his adherents, of the number of those that recognized him as king over all Israel, and came forward as supporters of his authority over the whole country, as is fully and clearly narrated in 1 Chr. xii. 23 sq. On the other hand the house of Saul grew weaker and weaker in consideration and power. The reason of this was Ishbosheth's incapacity for royal rule and Abner's afterwards related defection from the house of Saul. During the time of struggle he was the only person that sought still to maintain this house (ver. 6), and it rapidly sank and disappeared when he went over to David. Ver. 1 and ver. 6 are therefore connected; ver. 1, according to this view, not only continues the preceding chapter (Then.), but at the same time begins a new section (vers. 1–6) which forms a transition to the narrative from ver. 7 on, in which is related how David's elevation to the throne of all Israel was prepared by the sinking and disappearance of the house of Saul under his last son.—*The statement* (vers. 2–5) concerning David's family during his residence in Hebron, and the sons there born to him certainly interrupts the progress of the narrative (Then.); for it is not to be connected with ver. 1 as being a factual proof of the strengthening of David's house (Keil). But it is quite in place here, since it is in keeping with the habit [of the biblical writers] of inserting at the beginning or at a turning-point of the history of the reign of each king, information about his house and family. Comp. 1 Sam. xiv. 49–51; 2 Sam. v. 13 sq.; 1 Ki. iii. 1; xiv. 21; xv. 2, 9. The same list of the sons born in Hebron, with the names of their mothers, is found in 1 Chr. iii. 1–3. The two first are the sons of the two wives Ahinoam and Abigail (1 Sam. xxv. 42 sq.), whom he brought with him to Hebron. On Amnon see chap. xiii. The Prep. "to" (so the Heb. *ל*) in these cases, where a corresponding noun is to be supplied, expresses immediate belonging [property], as "a song of (*ל*) David;" so here "son to (or of, Germ. *von*) Ahinoam" comp. Ewald, § 292 a.—Ver. 3. The second son is called *Chileab*, in Chron. *Daniel*; he had perhaps two names (Keil). [The name Chileab is suspected by Wellhausen to be a collateral form of Caleb (see the two in the Heb.), while *Bib. Comm.* thinks it a copyist's erroneous transcription of the first letters of the following word. The Midrash derives it from כלה אב = "exactly his father," the name indicating his likeness to David against those who said that he was the son of Nabal. Similarly the name Daniel, "God has judged me," is said to refer to God's judgment on Nabal. These are all conjectures, and the relation of the two names is involved in obscurity.—Tr.] The third, Abshalom (called in 1 Ki. xv. 2 Abishalom), son of Maachah, daughter of king Talmi of Geshur. This was a small independent kingdom in Syria. See xv. 8, comp. ii. 9. Perhaps this marriage of David with a foreign un-Israelitish princess had a political ground. Comp. 1 Ki. iii. 1, Solomon's marriage with a daughter of Pharaoh. The origin of the three wives, Haggith, Abital, and Eglah, whose sons were Adonijah, Shephatiah, and Ithrean, is not given. The last is strangely described in an especial way as "David's wife." Bertheau

(on 1 Chr. iii. 3) holds that the unknown and undescribed Eglah is so called for the sake of a fuller conclusion; but Thenius justly remarks against this reason that Haggith and Abital also are otherwise wholly unknown. Thenius' suggestion that Michal originally stood in the text is opposed by the fact that with the exception of the Cod. Vat., which has *Aigal*, the correctness of the text-reading is supported by all the witnesses. Probably this in itself superfluous addition is made in order to give a fuller conclusion by this epithet which suits each of the six women (Berth., Keil). [On this reading see "Text. and Gramm.—Tr."]—Ver. 6 resumes ver. 1 in relation to the continuance of the conflict between the two houses, and the statement: **Abner showed himself strong** (= a strong support) for the house of Saul, concludes the period during which the house of Saul was able through Abner to maintain itself against the house of David. In contrast therewith follows now the narrative of the events which, in consequence of Abner's ceasing to work for it, through Ishbosheth's unwise conduct, farther and farther depressed the house of Saul; comp. ver. 1 b. So vers. 1–6 form the bridge to the following history (from ver. 7 on).

HISTORICAL AND THEOLOGICAL.

1. David's personality, bearing and doing after Saul's death, and the consequent turn of his life towards the fulfilment of his call to the theocratic kingdom, show in all points, as here detailed in the prophetic narrative, absolutely free, trustful and humble dependence on the will of God, as it has up to this time shown itself as the foundation of David's life-development, and a determination of conduct solely by the carefully sought, distinctly apprehended and clearly recognized divine decision, as it had before been obtained by him at many important and difficult moments (1 Sam. xix. 19; xxii. 5; xxiii. 2, 4, 10, 16; xxx. 8). That this was accomplished here also through the Urim and Thummim is not doubtful; for the high-priest with the ephod was with him, while nothing is said of a prophet in his retinue, apart from the fact that the expression "he inquired of the Lord" cannot be applied to a prophet; it cannot, therefore, be supposed that David received a declaration from a prophet.

2. David's pathway from Ziklag to Hebron, till he gained the crown of Judah, and thence passed to that of Israel, is the way of the Lord. For 1) he asks concerning the will of the Lord, which way he shall go (ver. 1), humbly subjecting his will to that of the Lord, in his heart relying firmly on the Lord's decision, which could be only for his good, and seeking by repetition of his question to obtain a clear and secure knowledge of the way he is to go. 2) He goes the way appointed him by the Lord (vers. 2, 3) in unconditional obedience towards His command, in the faithful discharge of his duties towards all about him, who had hitherto shared all sufferings with him, and in joyous reliance on the further help of the Lord. 3) He finds in this way appointed by the Lord after the cross the crown, and mounts up from lowliness to glory (ver. 4). 4) He pauses on this way, which has led him to royal honor, in order quietly to wait in patience till the Lord direct him to go

forward to the final goal, the kingdom over all Israel, and in order to unfold the noble royal virtues in which he proves himself the Anointed of the Lord (vers. 5-7). 5) He advances on the same way according to the Lord's direction to ward off the attack of the adversary (vers. 8-13), to bloody war, into which he is drawn against his will (vers. 14-23), to splendid victory over his opponents (vers. 25-32), and to the attainment of increasing power and glory in respect to the sinking house of Saul.

3. *Grace* (חֶסֶד) and *Truth* (אֱמֻנָה) are the fundamental attributes of God, which set forth His relation to the people of Israel as the covenant-people; *grace* is the special exhibition of His love, by which He 1) chooses the people, 2) establishes the covenant with them, and 3) in this covenant-relation imparts favor and salvation; *truth* is God's love unchangeable and continuing over against the people's sin, love that 1) does not suffer the choice of free grace to fall, 2) maintains the covenant, and 3) fulfils uncurtailed the promises that correspond to the covenant-relation. Comp. Ex. xxxiv. 6; Ps. xxv. 10.

4. *Every human work well-pleasing to God, wrought out of genuine love and truth, is a reflection of God's love and truth*, of which the heart has had experience, an offering brought to the Lord, the impulsion to which has come from this inwardly experienced love and truth, an object of God's love and truth which repays with blessing and salvation, and of men's honoring recognition in respect to its ethical value.

5. *Invocation of the Lord's blessing* (ver. 5) presupposes the presence of the conditions under which alone this blessing can subsist.

HOMILETICAL AND PRACTICAL.

Ver. 1 sq. *Faith's inquiry of the Lord*. 1) *Whereon it is founded*; a) Upon an entire looking away from human prudence and wisdom; b) Upon unconditional trust in the divine love and faithfulness, and c) Upon previous experiences of His gracious help. 2) *What sort of answer it finds*; a) A certain decision, which puts an end to all doubt; b) A definite direction which way to go; c) A safe security that this way leads to the goal.

Vers. 1-4 a. *From Ziklag to Hebron—the way of humility from the depths to the heights*. 1) After humble subjection to sore trials, which the Lord had imposed ("after this," ver. 1). 2) After humble inquiry of the Lord's will as to the way he must further go. 3) In humble submission to be directed and guided by the Lord in the way appointed for him. 4) In humble and patient expectation of the fulfilment of His promises.

The way of faith through cross to crown. 1) How it is surely found (ver. 11), a) inquired for of the Lord; b) pointed out by the Lord. 2) How it is confidently pursued, a) under the guidance of the Lord's hand; b) in communion with those united in the Lord (vers. 2, 3). 3) How it is joyfully completed, a) at the goal set up by the Lord; b) under the direction of faithful human love, the instrument of the Lord's love (ver. 4).

Vers. 4 b-7. *Faithful love to our neighbor in time of need*. 1) How it is in a noble and unselfish manner shown and attested amid the misfortune of our neighbor (ver. 4 b). 2) How it is blessed by God in the manifestation of His grace and the at-

testation of His faithfulness (vers. 5, 6). 3) How it is honored by men through thankful recognition and righteous requital (ver. 6). 4) How it is exalted in itself to a stout heart and to great joy (ver. 7).

[Ver. 6. "And now the Lord do kindness (grace) and truth unto you." See points for the homiletical discussion of this text in "Hist. and Theol." No. 3.—Vers. 1-13. See outline of a sermon in "Hist. and Theol." No. 2.—Tr.]

Vers. 8-32. *God's judgment in war*: I. How the divine decision falls: 1) *Against him who has begun the war unrighteously*, a) to fight out a pretended right; b) to extend an assumed power and dominion; c) in conscious resistance to God's right and command. 2) *For him who has been innocently drawn into it*, a) to repel injustice; b) to defend His righteous cause; c) to uphold God's command and righteousness. II. *How men should submit to this divine decision*: 1) *The conquered have to bow in humility under God's hand, and to abandon the war*, a) in order to avoid further bloodshed; b) to ward off further mischief; c) to preserve the people from spiritually and morally running wild. 2) *The conquerors must*, a) in the course of victory and honor stop immediately with self-denial when the Lord commands it; b) give the conquered the hand of peace when they ask a cessation of hostilities on the ground of the divine decision which has been reached, and c) testify to the readiness for peace which they have felt, and against the unrighteousness which has constrained them to the conflict.

Chap. iii. 1-6. *By justice divine are decided all conflicts that men have divided*. 1) What comes from God, alone can last; 2) What stands against God, soon is past.*

Ver. 1. CRAMER: When the righteous are oppressed and have stood the test, God leads them by a right way that they may go to a city of habitation, Ps. cvii. 7; so let us wait patiently for the right time, Heb. ii. 3; Ps. lv. 22. OSIANDER: A Christian should never undertake anything without good forethought and effort to learn God's will from His word, and should often seek to strengthen his faith therefrom, Ps. cxix. 106.

—BERL. B.: David rests not in all the illuminations and promises he has before received, but only in the will of God, and looks to the divine nod and glance, the truest and only guide for tranquilly trusting souls. Thereby the soul remains free in all things from selfishness and vain joy. [HENRY: He doubted not of success, yet he uses proper means, both divine and human.

Assurance of hope in God's promise will be so far from slackening, that it will quicken pious endeavors.—Tr.].—Ver. 3. CRAMER: Faithful friends, proven in time of need, are a great treasure. STARK: When God gives us prosperity, we should cause this also to be shared by those who have shared with us in distress. [HALL: Thus doth our heavenly leader, whom David prefigured, take us to reign with Him who have suffered with Him.—Tr.].—Ver. 4. OSIANDER: The hearts of subjects are in God's hand, and God can incline them so that they must love their rulers. What God has promised is sure to come at last. After enduring sufferings thou shalt re-

* [This rhyming in propositions and divisions is a somewhat common practice in Germany.—Tr.]

ceive the crown of life, 2 Tim. iv. 8.—S. SCHMID: Praiseworthy deeds always get their praise and their reward even among men, although they are not performed to that end, but from love to righteousness.—Ver. 6. CRAMER: By gentleness and friendliness rulers may easily win the hearts of their subjects, and also quiet much contention, Judg. viii. 2.—Ver. 7. J. LANGE: Kings derive their kingly majesty immediately from God, but also mediately from their subjects.—F. W. KRUMMACHER: People gained here the conviction that this man, unmoved by the lower affections of revenge and malice, knew how to forgive and to forget, and that all the wrong and injustice he had experienced had not been able to darken for him in his predecessor the dignity and sacredness of an Anointed of the Lord. Besides, this conduct of David's made on the people the decided impression that they might expect of him a humane rule, since he would reckon even the most trifling and insignificant praiseworthy thing that might happen anywhere in the land to be worthy of grateful recognition and consideration.

Vers. 8, 9. CRAMER: The whole life of pious men is and remains a continual school of the cross. In them holds good the saying: Must not man be always in strife on earth? Job vii. 1. [So LUTHER. Similarly CONANT: Has not man a term of warfare on the earth?—TR.]—S. SCHMID: Carnal prudence and pride is never willing to submit itself to God's will, but will always oppose itself, Exod. v. 2.—Ver. 10. SCHLIER: He wore the crown that had been promised him, but the cross also did not yet cease for him. Still he must persevere and wait till the whole kingdom fell to him, still he must now also bear patiently whatever new burden was allotted to him.—BERL B.: When he came into possession of his kingdom, even yet he remained quiet awhile, without considering how he might increase it, because he cast all this care upon Divine Providence. He thus shames the behaviour of those spiritual men, who when they recognize that God wishes to do something through them, are constantly making attempts and all sorts of beginnings to see whether they may perhaps achieve the work, and are never willing in patience and self-forgetfulness to wait on God, until God Himself performs His will. The hour must come itself, and so it must simply be waited for.

Ver. 12. STARKE: A Christian must not let his courage sink because when he has gained a victory in a good cause, unexpectedly new obstacles and hindrances are found.—SCHLIER: When a king takes the sword in an ambitious spirit, and wishes only to subjugate other peoples in order to extend his dominion, that is an unrighteous war, and woe to all the princes who in base ambition set at stake the blood of their people!—A bad prince, who wilfully conjures up war upon his land. But also shame upon the prince who would not help his people when wrong is done them. A righteous war is a royal duty, from which no prince can venture to withdraw, even if it were fraternal war! It may have come hard enough to David to take up arms against his brothers, and yet he could not do otherwise. God the Lord had Himself given the arms into his hand.—Vers. 13-32. CRAMER: Bloodthirsty warriors count men's blood as water, and have their pastime in it, but to God

that is an abomination. SCHLIER: In such times there is only one consolation, namely, that the Lord sits as ruler, and that we should accept the war, if there is one, from the hand of the supreme Lord of war, that we should not regard what princes and kings of the earth do and design, but see in war the chastening rod of divine wrath, which visits the sins of the peoples even through the horrors of war.—Vers. 18, 19. CRAMER: Let no one rely on the powers of his body, for the race is not to the swift, Eccl. ix. 11.—Ver. 23. LANGE: Bravery is certainly very far different from foolhardy temerity. [HALL: Many a one miscarries in the rash prosecution of a good quarrel, when the abettors of the worst part go away with victory. Heat of zeal, sometimes in the indiscreet pursuit of a just adversary, proves mortal to the agent, prejudicial to the service. HENRY: See here (1) How often death comes upon us by ways that we least suspect. Who would fear the hand of a flying enemy, or the butt end of a spear? (2) How we are often betrayed by the accomplishments we are proud of. Asahel's swiftness, which he presumed so much upon, did him no kindness, but forwarded his fate.—TR.]

Ver. 24 sq. SCHLIER: The bloodshed was at an end, the horrors of fraternal war were over, the victory had been won by David, who had begun the war in the name of the Lord, and now from the Lord had also received the victory. For of this we should be certain: victory comes from the Lord. As surely as the Lord our God is no dead but a living God—as surely as He sits in government and orders everything as the Almighty God, so surely must it also be true that victory comes from the Lord, Ps. xx. 8.—Vers. 24-26. CRAMER: A wretched wisdom when one grows prudent only with losses. Therefore in the beginning think of the end. [HENRY: See here (1) How easy it is for men to use reason when it makes for them, who would not use it if it made against them! (2) How the issue of things alters men's minds! The same things which looked pleasant in the morning, at night looked dismal.—TR.]—Ver. 27. It is an honor to a man to stay out of contention; but they who love it are altogether fools, Prov. xx. 3.—Ver. 28. STARKE: Even he who has been injured by another should show himself ready to be reconciled to the other if he desires forgiveness, Matt. v. 5.—Vers. 30, 31. CRAMER: Prosperity should be used reverently and with moderation, lest we fly too high.—God punishes in war the sins of both parties.—Ch. iii. 1 sq. ROOS: What is not devised, done, collected and set up in God's name, has no permanence. God in His holy wrath is the fire that consumes such a thing, however specious it seems; on the contrary, what He wills and approves, is through His good pleasure obtained, advanced and made strong.

[Ver. 11. *David at Hebron*: 1) His choosing the place by divine direction (ver. 1). And we can see that it was a fit place. The city of Abraham, Caleb and the Levites—a city of refuge—the principal town in David's tribe, and somewhat remote from Saul's tribe—and David had taken pains to conciliate its inhabitants (1 Sam. xxx. 31). Divine directions are seen to coincide with true human wisdom, wherever we sufficiently understand the facts. 2) His "apprenticeship to monarchy." Through several previous years he

had been in a course of providential preparation for reigning; and now he begins to reign on a small scale. He has occasion to learn *a*) from the apparent failure of wild schemes (ver. 5 sqq.), *b*) from open hostility, long continued (ver. 12 sqq.; iii. 1), *c*) from the base cruelty of his trusted commander (iii. 27). Amid all these he grew in popularity and strength (iii. 1, 36). The lessons he learned were especially, to be prudent (ver. 5 sqq.; iii. 28), and to be patient (ver. 11; iii. 1). 3) His founding a family, (iii. 2-5). *a*) To have sons born to him is the joy of any man, especially of a monarch. *b*) But here *polygamy* was already paving the way to sore family dissension. *c*) And three of these sons born at Hebron, Amnon, Absalom, Adonijah, were destined to bring wretchedness and shame on their father and his house,

and ruin on themselves. O the mingled hopes and fears with which a father must look on his little children!—*Tr.*]

[*A Sunday school address.* Vera. 18-23. *The rash young prince.* 1) He had a shining gift, ver. 18. (In ancient warfare, more were often slain in the pursuit than the battle; and so swiftness of foot was important to a warrior). 2) He was ambitious—pursuing the distinguished general of the enemy. 3) He had decision and perseverance—turning not to the right or left, and yielding to persuasion. 4) He fancied himself superior to an old man—a common and natural, but grave fault in the young. (The old man at length killed him with ease, in mere self-defense). 5) He was slain as the penalty of self-confidence and rashness—begetting sins of many gifted youth.—*Tr.*]

III. Abner's quarrel with Ishbosheth, defection from the House of Saul and transition to David.

CHAPTER III. 7-21.

- 7 AND Saul had a concubine whose name was Rizpah, the daughter of Aiah, and Ishbosheth¹ said to Abner, Wherefore hast thou gone in unto my father's concubine?²
 8 Then was Abner [And Abner was] very wroth for the words of Ishbosheth, and said, Am I a dog's head which against Judah³ [a dog's head on Judah's side?] [ins. I] do show kindness this day [to-day] unto the house of Saul thy father, to his brethren and to his friends, and have not delivered thee into the hand of David, that
 9 [and] thou chargest me to-day with a fault concerning this [the] woman? [!] So do God to Abner and more also except, as the Lord [Jehovah] hath sworn to David, even so I do to him, To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba.
 10 And he could not answer Abner a word again, because he feared him.
 11 And Abner sent messengers to David on his behalf [or in his stead⁴], saying, Whose is the land? saying also [om. also], Make thy league [covenant] with me,

TEXTUAL AND GRAMMATICAL.

¹ Ver. 7. The lacking subject "Ishbosheth" is supplied in 5 MSS., some printed EDD., and all the VSS. except Chald.; but this shows only that they regarded this name as the proper subject, not that it was originally in the text. Whether it stood originally in our Heb., or we have here a fragment of a fuller narrative in which the subject of the verb was indicated by the context, cannot now be determined.—Before "to his brethren," in ver. 9, the copula "and" is inserted in all VSS. except Chald., and in some MSS.—*Tr.*]

² [Ver. 7. In פִּי־יָשׁוּבֶשֶׁת the quiescent Jod instead of dagh. forte (as is frequent in Chald.). The origin of the word is unknown; comp. Chald. פִּלְיָסָא "vigorous beast," perhaps "one that has reached years of puberty," (Levy); but comp. Arab. *fahas* and *ufud*.—*Tr.*]

³ [Ver. 8. This rendering of Eng. A. V., taken from the Vulg., cannot be well gotten from the Heb.; the translation in brackets is the one now generally adopted.—Instead of הַכְּפִי־יָדָיו (for הַכְּפִי־יָדָיו) "delivered," Syr. has שָׁלַם and Sept. has ἡτοίμασεν — הַשְׁלֵכָתִי (Then.).—The change of Prep. after חֶסֶד (עֵם) and אֵל is to be noted.—Symmachus renders "dog's head" by κυνέφαλος "dog-headed."—*Tr.*]

⁴ [Ver. 12. הַחַיִּי, Qeri הַחַיִּי. Two general renderings of this phrase are found in the Ancient VSS.: "in his place" (Sym.: "instead of him," Vulg., *pro se dicentes*, Chald., "from his place," Syr. omits it) and "on the spot" (Sept. παραστήμα, followed by Erdmann). The former best accords with the usage, and gives a good sense.—*Tr.*]

⁵ [Ver. 12. The difficulties in this text are 1) the double לֵאמֹר "saying;" 2) the absence of the Art. before אֶרֶץ "land;" 3) the obscurity of this question. The Heb. text is supported by the VSS., except that the second לֵאמֹר is omitted in Syr., Arab., and in a few MSS., and the second in Sept., and the Sept. text of the question is corrupt (the Vat. Sept. shows an imperfect triplet: Abner sent messengers to David eis θαλάμῳ οὗ ἦν παραστήμα,

- and behold, my hand shall be with thee to bring about [to turn] all Israel unto thee. And he^a said, Well; I will make a league [covenant] with thee; but one thing I require of thee, that is, Thou shalt not see my face except^t thou first^t [om. first] bring Michal, Saul's daughter, when thou comest to see my face. And David sent messengers to Ishbosheth, Saul's son, saying, Deliver [Give] me^s my wife Michal, which [whom] I espoused to me for an hundred foreskins of the Philistines. And Ishbosheth sent and took her from her husband, even from Phaltiel the son of Laish.^b And her husband went with her along weeping behind her to Bahurim. Then said Abner [And Abner said] unto him, Go, return. And he returned.
- And Abner had communication with the elders of Israel, saying, Ye sought for David in times past¹⁰ to be king over you; Now, then, do it; for the Lord [Jehovah] hath spoken of¹¹ David, saying, By the hand of my servant David I will¹² save my people Israel out of the hand of the Philistines and out of the hand of all their enemies. And Abner also¹³ spake in the ears of Benjamin; and Abner went also¹³ to speak in the ears of David in Hebron all that seemed good to Israel and that seemed good [om. that seemed good] to the whole house of Benjamin. So [And] Abner came to¹⁴ David to Hebron and twenty men with him. And David made Abner and the men that were with him a feast. And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they¹⁵ may make a league [covenant] with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away, and he went in peace.

IV. Murder of Abner by Joab. Vers. 22–39.

- And behold the servants of David and Joab came from pursuing a troop [came from an expedition¹⁶], and brought in a great spoil with them. But [And] Abner was not with David in Hebron, for he had sent him away and he was gone in peace. When Joab and all the host that was with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace. Then Joab came to the king and said, What hast thou done? behold, Abner came unto thee; why is it that thou hast sent him away, and he is quite [om.

in which *σαῦλάμ* seems to be corrupted out of *תַּחֲתָיו לִמְּךָ*, *לִמְּךָ* is for *לִי* *וְעָרָךְ*, while *παρεχόμενος* is translation of *תַּחֲתָיו*. It appears that the question and the second *לִמְּךָ* were not understood; Chald.: saying, I swear to him who made the land, saying—Syr.: what is the land?—The best course seems to be to omit the second *לִמְּךָ*, and seek a meaning in the question.—Ta.]

^a [Ver. 13. Some VSS. and MSS. have "David," which is merely the expression of the obvious subject.—Ta.]

^b [Ver. 13. As the Heb. stands it can only be rendered "except on condition of thy bringing," (so *Bib. Com.* and substantially Erdmann); Böttcher's suggested readings *לְפָנַי* "before" (adv.) and *לְפָנַי* "before me," are dropped by himself as unnatural here. He and Wellhausen see a duplet in this text (*לְפָנַי* and *לְפָנַי*), which is not improbable, but not necessary. If, in that case, the latter be adopted, the Inf. of the text is retained; if the former, the Perf. must be read.—Ta.]

^c [Ver. 14. There is no need of inserting this Dat. in the Heb. text, since it is easily supplied from the context, and its omission is in accordance with Heb. usage. But in ver. 15 the suffix must be written *אִשְׁתּוֹ* "her husband."—Ta.]

^d [Ver. 15. Such is the form in the Qeri or margin; the Kethib or text has Lush, which perhaps means the same thing "lion." Apparently by inversion the Sept. writes the name *Selle*.—Ta.]

^e [Ver. 17. Literally, "both yesterday and the day before."—Ta.]

^f [Ver. 18. *אֵל*—so Sept., Syr., Arab., Kell, Cahen; but Vulg., Philippeon, Erdmann "to David." Thenius would read *עַל* "concerning" (as the context requires) on the ground that *אֵל* cannot so be rendered; but see Jer. xxii. 18.—Ta.]

^g [Ver. 18. The text has the Inf., which after *אָמַר* some would render "Jehovah said to save" — "said that He would save," but this is hard on account of the intervening *לִמְּךָ* and the Impf. is now generally read with many MSS. and printed EDD., and all the Ancient VSS.—Ta.]

^h [Ver. 19. The *וְ* "also" qualifies not the succeeding word "Abner," but the preceding "spoke," "went" (Wellh.).—Ta.]

ⁱ [Ver. 20. The Heb. has no Prep. here, employing the Acc. of the point reached; but some MSS. and EDD. insert *בְּ*, and so all VSS. except Chald., which has *לְ*.—Ta.]

^j [Ver. 21. The Sept. has the first person, "I will make a covenant with him," which is against the syntax of the context.—Ta.]

^k [Ver. 22. Lit. "from the troop (or predatory band)," so the VSS. except Aquila, who has "Geddur" (*גִּדְדוּר*) which he renders *μοροδύου* or *εὐδύου*. The Heb. expression is somewhat hard and obscure, but may have been a technical one.—The Heb. Perfects are here from the connection properly rendered by Eng. Plupa. "had sent," "was gone."—Ta.]

- 25 quite"] gone? Thou knowest Abner the son of Ner²⁵ that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest.
- 26 And when [*om.* when] Joab was come out [went out] from David he [and] sent messengers after Abner, which [who] brought him again from the well of Sirah; but David knew it not.
- 27 And when Abner was returned to Hebron, Joab took him aside in [to the middle of] the gate to speak with him quietly, and smote him there under the fifth rib
- 28 [in²⁸ the abdomen] that he died, for the blood of Asahel his brother. And afterward when David heard it [when David afterward heard it], he said, I and my kingdom are guiltless before the Lord [Jehovah] for ever from the blood of Abner the son
- 29 of Ner; Let it rest [be hurled] on the head of Joab and on all his father's house, and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff [crutch²⁹], or that falleth on [by] the sword, or that
- 30 lacketh bread. So³¹ Joab and Abishai his brother slew Abner because he had slain their brother Asahel at Gibeon in the battle.
- 31 And David said to Joab and to all the people that were with him, Rend your clothes and gird you with sackcloth, and mourn before Abner. And king David
- 32 himself [*om.* himself] followed the bier. And they buried Abner in Hebron; and the king lifted up his voice and wept at the grave of Abner, and all the people
- 33 wept. And the king lamented over Abner and said,

Died Abner [Must Abner die] as a fool³² [*or* villain] dieth?

- 34 Thy hands were not bound
Nor thy feet put into fetters.
As a man falleth before wicked men
So fellest thou.
- 35 And all the people wept again over him. And when [*om.* when] all the people came to cause David to eat³⁵ meat [bread] while it was yet day [*ins.* and] David sware, saying, So do God to me and more also, if I taste bread or aught else till the
- 36 sun be down. And all the people took notice of it, and it pleased them; as³⁶ what-
- 37 soever the king did pleased all the people. For [And] all the people and all Israel
- 38 understood that day that it was not of the king to slay Abner the son of Ner. And the king said unto his servants, Know ye not that there is a prince and a great man
- 39 fallen this day in Israel? And I am this day weak, *though* anointed king, and these men the sons of Zeruiah be too hard for me; the Lord [Jehovah] shall [*om.* shall] reward the doer of evil [wickedness] according to his wickedness.

²⁷ [Ver. 24. The Inf. Abs., the force of which cannot be exactly given in English. Perhaps the Sept. "in peace" here was designed as a rendering of this Inf., though it is not improbable that it is merely a repetition from the two preceding verses; it is therefore not to be inserted in the Heb. text (against Wellh.).—Ta.]

²⁸ [Ver. 25. The phrase "the son of Ner" is omitted by Syr. and Ar., and its points are omitted in one MS. (224 Kenn.)—why, is not clear.—The Sept. rendering: "dost thou not know the wickedness of Abner?" is a weakening of the original; the Syr. also has the neg-Interrog. form, and renders very well "that he came to flatter thee."—Ta.]

²⁹ [Ver. 27. The Prep. is omitted in the text, but some MSS. insert לְ, and so the VSS., according to the Heb. usage.—Ta.]

³⁰ [Ver. 29. Böttcher and Erdmann (with Vulg. and Syr.) render: "one that holds a distaff," that is, an effeminate man (Prov. xxxi. 19). See the Exposition.—Ta.]

³¹ [Ver. 30. Erdmann renders: "but Joab and Abishai had slain Abner," as if the purpose of the verse were to give the reason for the murder. Wellhausen holds the verse to be an interpolation on the ground that it adds nothing except the inclusion of Abishai in the guilt in order to justify David's curse on Joab's family. It seems better, however, to regard the verse not merely as giving the reason for the murder (which is given in verse 27), nor as superfluous, but as a concluding summing up of the incident, as is so common in Heb. narration.—Ta.]

³² [Ver. 33. Sept.: "Will Abner die according to the death of Nabal?" taking נָכַל (fool) as a proper name. So in ver. 34 it has οὐ πορεύεται ἐν Νάβαλ, misunderstanding the נָכַל of the Heb., which it read נָכַל.—Ta.]

³³ [Ver. 35. De Rossi cites a reading in some MSS. לְהַכְרִית "to make a feast" (2 Kings vi. 23), which Kimchi said was written but not read, perhaps a clerical error.—Ta.]

³⁴ [Ver. 36. וְ. Wellhausen objects that this וְ cannot be rendered as a conjunction (as in Eng. A. V.), and therefore prefers the Sept., which omits the וְ. Syr. accords with Sept., and Chald. and Syr. insert "and" before וְ. The reading of Greek and Syr. ("and good in their eyes was all that the king did, and good in the eyes of all the people"), however, contains a weak repetition, and something like the Heb. text is required by the connection.—Ta.]

EXEGETICAL AND CRITICAL.

III. Ch. iii. 7-21. *Abner quarrels with Ishbosheth, and goes over to David.*—Vers. 7, 8. *The falling out.* Its occasion was Abner's taking Saul's concubine, Rizpah,* the daughter of Aiah. The Harem was part of the property of the reigning house, and therefore fell to the successor, comp. xii. 8. Taking possession of it was a political act, and signified actual entrance on royal rights, comp. xvi. 21, and of this act Abner was guilty. Supply from the connection *Ishbosheth* (comp. *my father* and ver. 8) as subject of the verb *said*. His question: "Why," etc., might be taken as the expression of *suspicion* that Abner was thus seeking the throne, for in the ancient Orient claim to the harem was claim to the throne, so especially with the Persian, comp. Herod. 3, 68; Justin. 10, 2. But, if Ishbosheth really had such a suspicion, Abner's conduct gives no ground for such a view; his act seems rather the outflow of passionate self-will and presumptuous contempt towards Ishbosheth. If he had really wished to seize the throne of Israel for himself, his conduct towards David (ver. 9 sq.) would be inexplicable. His answer in ver. 8 shows how loose his relation to Ishbosheth and concern for his cause already was. "*Dog's head*," as in our language also, is the expression for something perfectly *despicable*. The words: "which is to Judah," omitted by Sept., are not to be connected with the preceding (Clericus: thinkest thou that I am worth no more to the Tribe of Judah than a dog's head? Syr.: Am I the head of the dogs of Judah? Ewald: Am I then a Judahite dog's head?—such an adjectival periphrasis would be very strange)—nor in sense to be connected with the following (Vulg.: who against Judah to-day show kindness; De Wette: who in respect to Judah now show kindness), but to be rendered simply as they stand: "who is for Judah, pertains to, holds with Judah" (Buns.). Abner is angered by the insult he thinks shown him by Ishbosheth's reproachful question. The sense of his reply is: that Ishbosheth treats him as a despicable man, who takes no interest in him, as one who belongs to his opponents, the party of the Tribe of Judah, whereas he 1) is showing only kindness to the whole house of Saul, and 2) especially has not delivered him, Ishbosheth, into the hand of David. By adducing these his services to the royal house Abner repels the reproach based on his appropriation of the concubine.† His words express the extreme contempt towards his king, and the strongest consciousness of services, to which the house of Saul and Ishbosheth owed everything. The "to-day" is significant; even "*now*" he occupies this position towards Saul's house; comp. the "*made himself strong*, was a strong helper" in ver. 6. The contrast to this comes out sharply in what follows. There follows—

Vers. 9-11, the sudden complete *breach* with the house of Saul and the solemn *oath* in respect to the house of David. This is the culmination of what is said in ver. 1 of David's advance in

strength over against the house of Saul. (On the simple 'פ in oaths see on ii. 27; 1 Sam. iii. 17.)

The history does not show a formal divine *oath*, such as Abner here refers to. But the divine *choice* of David to be king, his *anointment* performed by Samuel at the divine command (1 Sam. xv. 28, 29; xvi. 1-12), and the therewith conjoined divine *declaration* which Samuel declares to be *inviolable* (1 Sam. xv. 29) because based on God's truthfulness (comp. Num. xxiii. 19)—all this had in fact the significance and weight of a divine oath. Abner's words presuppose that acquaintance with the promises given to David was, through the prophetic circles, widely extended. Abigail is an example of such acquaintance among the people (1 Sam. xxv. 28-31).—*So will I do to him*; Abner does not consider himself (as Cler. thinks) as the Lord's instrument for fulfilling his declaration to David, which he in fact was not. He merely says, that he will now make David king, as had been promised him by divine oath. The remark of Cler. that "military men do not sufficiently weigh what they say" does not apply here; for in Abner's words there is the distinct consciousness that over against the divine promise concerning David the cause of Saul and Ishbosheth is a lost one, but at the same time also the mortified ambition that thinks its services not sufficiently recognized, and the overweening pride of a vigorous and energetic man who thinks that he can of himself make history. In spite of his reference to a divine declaration, his conduct is anything but theocratic, is rather throughout autocratic, comp. ii. 8, 9: "he took Ishbosheth, and made him king." How far his previous energetic, autocratic activity for Saul's house was connected with ambitious, high-reaching plans for himself, is uncertain. In any case, however, so much is true: 1) that he knew David's divine call to be Saul's successor, and therefore stood in conscious opposition to the known will of God, and thus in conflict with himself, and 2) that it was only after his defeat in the battle with Joab (which he himself began, ii. 12 sq.) and his gradually confirmed recognition of the fact that Ishbosheth was wholly unfit for the kingly rule and its maintenance in the house of Saul, and in truth the personal insult now offered him by Ishbosheth—that he suddenly decided to break with the house of Saul and go over to David. How far ambition herein influenced him along with political insight, we cannot tell; but it is not probable that he showed so much energy in gaining over all Israel to David, as is afterwards related, without hope of a high and influential position with David.—With the words: "to translate the kingdom from Saul," comp. Samuel's word, 1 Sam. xv. 28.—*From Dan to Beersheba*, as in Judg. xx. 1; 1 Sam. iii. 20.—[*Bib. Cbn.* thinks it probable that Abner had before this begun to incline towards David, so that Ishbosheth had some ground for the taunt: "which belongeth to Judah," and this made it all the more stinging to Abner.—Tr.]—Ver. 11. *And he (Ishbosheth) could not answer, because he feared him.* This characterizes Ishbosheth sufficiently for the explanation of the whole situation. Having with an effort *plucked up courage* to ask that reproachful question, he here shows the greatest *feebleness*,

* [See xxi. 8-11 and Gen. xxxvi. 24.—Tr.]

† [It is supposed by some that Abner did not marry Rizpah, but used her as a harlot.—Tr.]

cowardice and timidity towards Abner. This also contributes to the explanation of what is said in ver. 1 concerning the house of Saul.

Vers. 12-21. *Abner's covenant with David.*—Ver. 12. The threat against Ishbosheth is straightway carried out by sending an embassy to David. וְיָרָא is not "in his place" (Vulg. *pro se*, Cler., De Wette, Keil [Eng. A. V.: "on his behalf"]), which would be superfluous and unmeaning (Buns.), but, in keeping with Abner's passionate excitement in ver. 9, "on the spot, immediately," παραρρήμα (Sept., Chald.), as in ii. 23, where Keil also adopts this meaning, though he here declares that there is no ground for it.—[On this whole passage see "Text. and Gram."—Tr.]—

The first "saying" (דָּבָר) can be taken here only in the usual sense as introduction of direct discourse, not as = "to say" in reference to the messengers. And the second "saying" is also so to be taken, and not as = "that is to say" (Buns., Then.), since it introduces another direct discourse of Abner: "Make a covenant," which cannot except by forcing be regarded as an *explanation* of the question: "to whom belongs the land?" rather the demand contained in it, as a consequence of the silent answer to this question, is, on account of its importance as the chief thing in the commission of the ambassadors, naturally appended by means of a repeated "saying." The saying: **To whom belongs (or whose is) the land?** does not relate to David, as if = "to whom does it belong but to thee?" This interpretation, that the land properly belonged to David by virtue of his anointment (Vat., S. Schmid, Ew. [Patrick, *Bib. Com.*]), would agree indeed with Abner's acknowledgment in ver. 9, but not with the following words: **Make a covenant with me to turn all Israel to thee**, which rather indicate that Abner means to say: "*the land belongs to me*" (Sanct., Thenius [Scott, Phillips]). This is quite in keeping with his proud, haughty nature, as hitherto manifested in his words and conduct, and also with the facts of the case, since in fact the whole land except Judah was still subject to Saul's house, that is, to him (Abner) as Dictator. Because he still as influential ruler controlled the greatest part of the land, he could 1) demand of David, as one standing on the same plane with him, to make a *covenant* with him, and 2) give him the promise (the product not only of strong self-consciousness, but also of extensive power): "*my hand is with thee to turn all Israel to thee.*" Obviously there is here not merely implicitly involved as answer to the above question, the declaration: "the land is his whom I, the leader of the army, shall favor" (Cler.), but also the expectation that, after the fulfillment of this promise, David would assign him the highest position in the army and in the nation next to himself. Abner's proud and haughty words hardly permit us to doubt that he was filled with such thoughts.—Ver. 13. David replies with a *condition*, namely, *the restoration of his wife Michal.**—

* דָּבָרָא (as elsewhere after לָפָנַי) like the Perf., instead of the usual דָּבָרָא (Ex. xxiii. 30; Lev. xxiii. 14 sq.; Deut. iv. 28). לָפָנַי here = "before." Ew., § 238 d, § 337 c.

Thou shalt not see my face before (= except) thou bring Michal, etc.—Certainly we should have the opposite of David's meaning (Then.) if we rendered: "Thou shalt not see my face except before thou bring Michal." But, if we retain the text (דָּבָרָא), this explanation is unnecessary, rather it quite answers to the original signification of the word to render literally: "except in the face of thy bringing Michal . . . in thy coming to see my face," that is, thou shalt not see my face except by at the same time bringing me Michal when thou comest to see my face; thy coming to me to see my face shall not occur except in the presence of this fact, namely, that thou (= unless, before thou) bring Michal. It is therefore unnecessary either to omit the Prep.

(דָּבָרָא) after the Sept., and change the following Inf. into a Perf., = "unless thou bring" (Then.), or to omit the "but" (דָּבָרָא) = "thou shalt not see my face before thy bringing (= before thou bring)" (Böcherer).—Ver. 14 presupposes the *acceptance of this condition* by Abner. In realization of what Abner had threatened him with, Ishbosheth finds himself compelled to fulfil David's condition himself, and that immediately by Abner's own hand, to whom was assigned the duty of bringing, and who really did bring Michal to David (vers. 15, 16). To this end David sends a formal embassy to Ishbosheth, in order legally to demand and receive Michal back, she having been illegally taken by Saul and given to another man (1 Sam. xxv. 44). Seb. Schmid: "that it might be manifest that he had acted legally towards Phaltiel before his king, and taken her back, not carried her off by force from a husband." **Whom I espoused to me**, that is, purchased as bride, married.—For a hundred foreskins, comp. 1 Sam. xviii. 27, where two hundred is the number given. David thus justifies his claim that Michal lawfully belongs to him, since he had lawfully won her as his wife. Besides this right to Michal, which he was now for the first time in position successfully to assert, he was led to a reunion with her partly by love ("she loved him," 1 Sam. xviii. 27; xix. 11 sq.), partly by a *political motive*; as king he could not in the presence of the people leave Michal in a relation into which she had been forced against her will,* and he wished the people to see from his relation to Saul as son-in-law that he was free from hatred towards the latter.—Ver. 15. **And Ishbosheth sent**, that is, to Gallim, where Phaltiel, the present husband of Michal, dwelt, 1 Sam. xxv. 44, and sent Abner himself (ver. 16). Her husband cannot part with her without sorrow. [The Jewish tradition represents Phaltiel as the guardian merely, not the husband of Michal—a view that the text does not permit.—Tr.]—Ver. 16. A touching scene, briefly but vividly sketched. The faithful husband follows his wife weeping to Bahurim, where Abner, who therefore had himself brought Michal from Gallim, ordered him to return. Bahurim, the home of Shimei (xix. 17; 1 Kings ii. 8), a village near Jerusalem (Jos., *Ant.* 7, 9-7) north-east, on the road between the Mount of Olives and the Jordan

* [Whether she was divorced from David does not appear.—Tr.]

(Gilgal), not far from or in the plain of the Jordan (comp. xvi. 1, 5; xvii. 18).

Vers. 17-19. Abner's preparatory negotiations with the Elders of Israel and especially of Benjamin, and his report thereon to David.—Ver. 17. Before Abner carried out David's condition (the restoration of Michal), he had a *conversation* (הִתְחַוָּה) with the Elders of Israel, that is, the Northern Tribes with the exception of Benjamin.—Both yesterday and the day before (= in times past) ye desired [= sought] David to be your king—a striking testimony to the fact that outside of Judah also there had been a favorable sentiment towards David, against which Abner had energetically established and hitherto maintained Ishbosheth's authority. The existence of this favorable feeling towards David in the Northern Tribes is confirmed by 1 Chron. xii.—Ver. 18. Now, then, do it, that is, fulfil your desire, recognize him as your king. As reason for this demand Abner refers to a "word of Jehovah," which indeed in the form here given: I will save my people Israel, is never expressly mentioned as spoken "to David" (so the Vulg.); but it is to be regarded as the word applied in the prophetic tradition (which Abner, ver. 9, is well acquainted with) to David, with which Saul (1 Sam. ix. 16) received this divine commission, which in its completeness could only now be fulfilled by David.*—Ver. 19. The special elaborate and pressing negotiations with Benjamin were necessary not only because this tribe had enjoyed many advantages from the royal house of Saul, 1 Sam. xxii. 7 (Then.), but in general because, though numerically the smallest tribe, it had hitherto had the honor of furnishing the reigning family; it was necessary to overcome the tribal ambition and the tribe-interest, to which Saul appealed, 1 Sam. xxii. The "also . . . also" (וְגַם), which denotes mutualness (Ew., § 352 a), points out the close connection and relation between the negotiations carried on with Benjamin as the tribe most important for David, and the earnest conversation that Abner therefore had with David ("in the ears of David") at Hebron. He "went," namely, after these double negotiations, in order to bring Michal to David.—All that seemed good, that is, not their demands and conditions (De Wette, Then., Buns.), which does not accord with the context or lie in the words, but (since the negotiations referred to the recognition of David's divine right to the kingdom over all Israel, ver. 10) the willingness to recognize him as king, the recognition of his royal authority.—[Patrick observes that David so effectually attached the Benjaminites to him that, though they had been Saul's closest adherents, they became David's warm friends, and never afterwards left him. However, comp. 2 Sam. xx.—Tr.]—Ver. 20. The twenty men, who accompanied Abner to David and for whom he prepared a feast, appeared "as representatives of all Israel, in order by their presence to confirm Abner's overtures" (Keil).—[Patrick: The feast was not merely an entertainment, but of the nature of a league. Bib.-Com.: "It is remarkable

that not a word should be said about the meeting of David and Michal."—Tr.]—Ver. 21. The same quickness with which Abner carried out his resolution to go over to David (ver. 12) fulfilled the required condition (ver. 16), pressed the preliminary negotiations (ver. 17 sq.) in order to inform David about them, he now shows in the further proceedings, that he may institute as soon as possible the solemn installation of David as king of Israel under formal conclusion of a covenant between king and people. The gradation in his following words: I will arise and will go and will assemble all Israel to my lord, is characteristic of the rapidity, excitedness and energy that we everywhere remark in Abner. He now for the first time calls David "his lord." He will "assemble the whole nation (i. e. in its elders and other representatives) to the solemn covenanting." This last was not to consist in the establishment of a constitution after the nature of a "constitutional monarchy" (Then.), which is wholly foreign to the theocratic kingdom, but the words: that they may make a covenant with thee mean: they are to vow to obey thee as the king given them by the Lord, thou promising to govern them as the theocratic king, through whom as His instrument the Lord Himself will rule over His people.—And that thou mayest be king over all that thy heart desireth, that is, not: "in a way or under conditions that thou canst accept" (Then.), but he is to rule as he desires; it does not, however, mean: "as thy soul desires" (Clericus), or "according to thy pleasure" (Dathe), because the conception of the theocratic rule excluded all arbitrariness from it, but "over all, according to which is the desire of thy soul," that is, according to the Lord's will and appointment, over the whole people and land. David had indicated the desire of his heart in his message to the Jebeshites. Abner was dismissed by David as his king who was in accord with his purpose. That he was now looked on by David and his adherents as thoroughly a friend, and received no harm from any body, is indicated by the concluding words: And he went in peace.

IV. Vers. 22-39. Murder of Abner by Joab and his solemn interment by David.—Ver. 22. Instead of the Sing. "came," referring to Joab as leader of the troop, Sept., Syr., Ar. render: "they came." "From the troop" came Joab with the servants of David, who had undertaken an expedition for booty. Whither, is not said, but probably outside the Israelitish territory near the tribe of Judah. In the incomplete organization of David's court, such expeditions were necessary for the support of the large army. "Abner was no longer with David;" probably he had purposely chosen the time when Joab, with the army, was absent, to carry out his plan. "He had gone in peace" is repeated from ver. 21 in contrast with the hostility afterwards shown him by Joab, when (ver. 23) on his return he learns that Abner had meantime been with David and had been dismissed in peace. [For the correction of the rendering of this verse in Eng. A. V. see "Text. and Gramm."—Tr.]—Ver. 24. Joab's reproach of David that he had sent Abner away—so that "he was now quite gone" (וְגַם הָיָה לוֹ הָלָקָה. Ew. § 280 b)—supposes that

* Instead of the Inf. הִתְחַוָּה read with all VSS. and many MSS. the Impf. הִתְחַוָּה.

Abner had only come with evil and hostile purpose. [Joab, of course, was afraid that he would be superseded by Abner, if the latter entered David's service. He was younger and less renowned than Abner.—*Tr.*]—Ver. 25. Joab gives a reason for his charge of unwisdom against David in sending Abner away in peace: **Thou knowest** (or, as a question, knowest thou?) **Abner, that** In a quick, passionate speech, for the truth of which he appeals at the outset to David's knowledge of Abner's character (against *Thenius'* remark: "had David *known* what Joab here says, he would have acted differently"), he makes a *threefold* charge against Abner, with the intent of thereby branding him as spy and traitor. He declares that Abner came 1) to *trick him out of his most secret thoughts*. The verb (פָּתַח) means "to be open" (Ps. xx. 19), Piel "to make open, persuade, get one's secrets from him" (Judg. xiv. 15; xvi. 5); so here; 2) to learn David's *outgoing and incoming*, that is, all his present undertakings, his whole action and course of life (comp. Deut. xxviii. 6; Ps. cxxi. 8); 3) *all that he will do*, all his plans for the future.—Ver. 26. *Without David's knowledge* (whether expressly in David's name, falsely used by him, is not stated) he sends messengers and brings Abner back, making him believe, no doubt, that David had something further to say to him. **The pit (or cistern) of Sirah**, to which Abner had gotten when he was turned back, according to Jos. *Ant.* 7, 1, 5, distant twenty stadia [= nearly two and a half English miles] from Hebron, is now unknown; the name is perhaps to be derived from a verb (סָרַח) meaning "to turn in" (*Thenius*), and denotes an inn or caravanserai. [According to others, so-called as surrounded with thorns, *Sirim*, סִרִּים (Philippson).—*Tr.*]—Ver. 27. [*Bib. Comm.*: Abner's conduct bespeaks his entire reliance on David's good faith.—*Tr.*] After Abner's return to Hebron, Joab met him in the gate of the city, and turned him "aside to the middle of the gate, in order to speak with him quietly." Clericus: "made him turn aside, took him apart" (the Hiphil פָּתַח is transitive as in Job xxiv. 4; Numb. xxii. 23). Joab could not speak with him in the way where people were going out and coming in. He had therefore to take him aside to the places in the gate-space, where, according to the oriental custom, men used to meet for private or public conversations and consultations. **To the middle of the gate.**—Joab drew Abner to the middle of the inner gate-space (which was no doubt roofed) between the places of exit and entrance, because it was not so light there, and one could better escape the notice of the passers-by, who, however, were probably not very numerous. Bunsen renders well: "made him turn aside (from the way) near the middle of the gate." For Joab wished, as he made Abner believe, to talk with him "in quiet, undisturbed, in private" (בְּחֵשֶׁל). There he stabbed him in the abdomen (רָחֹקֶשׁ, comp. ii. 23) [not "under the fifth rib," as in Eng. A. V.—*Tr.*]. **For the blood of Asahel his brother** see ii. 28; that is, to avenge or punish the death of his brother. According to this it was an act of revenge for bloodshed. But Abner had not wilfully slain Asahel, but in self-defence, when the latter

pressed on him, ii. 22sq. But blood-vengeance was appointed only for intentional killing, and he was protected by law from it, who had killed a man unintentionally (Deut. iv. 41sq.; Josh. xx. 1-9). Joab's deed was a murder, like that which he afterwards committed on Amasa, xx. 11. He thereby cast false suspicion on David (comp. ver. 37), whose friendly relation to Abner he yet must have known, since David no doubt informed him in their conversation (vers. 24, 25) of Abner's true position. The avenging of blood was a mere pretext; the real ground of Joab's deed was envy and ambition, as *Josephus* already rightly holds. He feared that Abner would take a higher position in the new kingdom than himself—especially would cut him out of the rank of general-in-chief of the whole army. *Grotius*: "an equal and rival in military glory galled him."

Ver. 28sq. What David said of this crime. **And when David afterwards heard of it.**—The word "afterwards" (as the "David knew it not" in ver. 26) certifies that David had no share in Joab's deed. David 1) declares his *innocence* of this murder. He distinguishes between *himself* personally and "his kingdom," that is, his royal house, his "hereditary successors on the throne" (*Thenius*), who no more than himself could be visited with divine punishment therefor. Comp. 1 Ki. ii. 31-33. On the other hand, he affirms 2) that the righteous punishment of God in requital of this crime must fall both on the *person* and on the *house* (the posterity) of Joab. **Let the blood of Abner turn, roll, plunge on the head.**—This strong expression, instead of the ordinary "let it come," answers to the enormity of the crime and the energy of David's righteous anger. "And let there not fail," literally "not be cut off, separated, exterminated" (נָכַח), so that it no longer exist, comp. Josh. ix. 23. **One that hath an issue** (צִי), one that pines away miserably with seminal or mucous flow,—comp. Leviticus xv. 2sq., and a leper, see Leviticus xiii. 1-46, and **one that holds the distaff.**—The word (צִיָּה) means in Heb., Talm., Arab. *only* "distaff" never "staff" (*Böttcher*), comp. Prov. xxxi. 19. Usually indeed the phrase is rendered after the Sept. (καρπὸν σκυρόλην) "one that holds a staff," that is, a cripple, lame, or blind (the last by *Aquila*). But against this it is to be said with *Böttcher* that, apart from the fact that the word cannot be shown to mean "staff," the phrase "one that holds a staff" does not necessarily denote a cripple, since the staff was held by "rulers and men of eminence" (Judg. v. 14; Gen. xxxviii. 18; Numb. xxi. 18), old men (Zech. viii. 4), travellers (Luke vi. 3), shepherds (1 Sam. xvii. 40; Mic. vii. 14), and where a cripple is described with a staff, the expression is quite different (Ex. xxi. 19). It is therefore better (with *Böttcher*) to take this as a contrast to the next described unfortunate strong warrior who "falls by the sword"—the weakly "spindle-holder, unfit for war." "The Greeks also had their 'Heracles with the distaff' as a type of unmanly feebleness, and for a warrior like Joab there could be no worse wish than that there might be a *distaff-holder* among his descendants" (*Böttcher*). So also *Vulg.*, *Schulz*, *Maurer* (after Prov. xxxi.

19). [In spite of this forcible and striking argument of Böttcher (which is also adopted by Thenius) it seems better to take the signification "crutch," chiefly because the other terms of imprecation in this verse are all literal, and the term "distaff-holder" would be figurative. The rendering "crutch" or "staff" is adopted by Gesenius, Ewald, Philippon, *Bible Commentary*, and others, and may be given without violence to the Hebrew word, though in the one other passage in the Old Testament in which it occurs it means "distaff"—*Tr.*] **And that lacks bread.**—The indication of bitter poverty. These exclamations of David express no feeling of revenge (as indeed he undertakes no revenge or punishment against Joab and his house), but commit to the holy and righteous God the inevitable punishment of such a violation of the divine command. They are not "genuinely Jewish" (Thenius), but genuinely *theocratic*, as the expression of the clear, energetic consciousness of God's punitive justice which maintains the laws of the moral government of the world and the foundations of the kingdom of God, and which here he wishes may exhibit itself on Joab's house in a fourfold manner: in miserable, leuitically unclean *sicknesses*, in despicable *weakness and crippling*, in violent *death*, and in bitter *poverty*. As to Joab's violent end, comp. 1 Ki. ii. 28-34, especially vers. 31-33, and as respects the curse on his house, see Ex. xx. 5. [The ancient Jewish writers regarded this imprecation of David's as sinful. The text passes no opinion on it, but from the religious-theocratic point of view of the time, it would seem even necessary that the wrath of God should be specially and sharply invoked on so high-handed a crime, especially as David was not able to call the criminal to legal account.—*Tr.*] Ver. 30. Supplementary remark of the narrator, who 1) confirms the fact that the slaying of Asahel by Abner was the ground (pretext) for the murder of the latter just related, and 2) adds the important statement that Joab's act was not merely *personal*, but also a *family-act*: "*Joab and Abishai slew Abner.*" Abishai's part in the affair is not related. Literally: "threw themselves on him," the verb being used with *Dat.* instead of *Accus.* Isaiah xxii. 13 (Böttcher, Then.).

Vers. 31-39. *David's mourning for Abner.* Ver. 31. David said to Joab (as him who by his murderous act was chiefly and terribly interested) and to all the people that were "with him" (those about him), not merely to the "courtiers" (Thenius): **Rend your garments, etc.**—He ordered a public mourning with all the usual ceremonies (rending garments, putting on sackcloth, that is, rough mourning garments of haircloth, and lamentations for the dead). We must distinguish two principal acts: 1) *The mourning not over, for, in honor of* (Ew.

‡ 217 l) Abner, but "before" him (‡ 217), in the presence of his corpse; 2) *the burial*, ver. 31 b sq.: **And the king David followed the bier.*** The word "king" is put emphatically first to indicate the official character that he as king gave to these obsequies, in order to show his personal

deep sorrow for the death of Abner which concerned the whole people, and to stifle at the outset any suspicion that he had a share in it. His "*tears at the grave*" showed the *genuineness* of his grief to the people who shared in his trouble and wept with him. His *elegy* (vers. 33, 34) is the expression of the deepest sorrow over Abner's *innocent and shameful death*. In reference to his guiltlessness he exclaims: **Must Abner die as a**

worthless fellow dies?—as a *nabal* (נָבָל), a fool; where this term is used of immorality and crime, these, like denial of God and godlessness (Pa. xiv. 1), are regarded under the point of view of *foolishness*; *nabal* always denotes hollowness, emptiness, insipidity (see Moll [in Lange's *Bible-Work*] on Psalm xiv. 1), and signifies therefore somewhat more precisely "good-for-naught."

[The sentence may be paraphrased: is this the fate that the noble Abner was to meet, to die like a worthless fool? alas that he found so inglorious a death.—*Tr.*] But he was murdered in shameful wise also: **Thy hands were not bound and thy feet not put into fetters**—with free hands, with which he might have defended himself; with free feet, with which he might have escaped from overpowering force; without suspecting evil, he was attacked and murdered as a defenceless man, who yet might have defended him-

self. (De Wette (against the מָלָךְ) wrongly renders: Thy hands were *never* bound, thy feet *never* put into fetters.) Only dishonorable, wicked men could so act. This lament of David increased the grief of the people, so that "they wept still more over Abner."—Ver. 35. David's grief is strongest and most enduring—he refrains entirely from food. Fasting often occurs as a sign of sorrow—see i. 12. All the people (that is, as many as were present) came to **cause David to eat bread**—that is, not to give him to eat (De Wette), as chap. xiii. 6 (an impossible conception in respect to "all the people"), but to demand of him to take food. Josephus: "his friends tried to force him to take nourishment." It was the custom for mourners to fast immediately after the death of their friends, whereupon their relatives and friends exerted themselves to comfort them, and persuaded them to strengthen themselves with food and drink, comp. xii. 16, 17, 20; Jer. xvi. Perhaps the people here acted in accordance with this custom; but their demand may also be referred to the mourning meal that followed the burial. But David refuses with an oath;* up to evening he will eat nothing. The expression of grief here reaches its culmination.—Ver. 36. The people took notice of it—namely, of his deep sorrow, and *estimated* this expression of his mourning as corresponding to the intensity of his grief. **It pleased them, as† all that the king did pleased all the people.**—Thus he was not only freed from suspicion of share in the murder of Abner (ver. 37), but won the love and confidence of the people.—Ver. 38. An echo of the elegy: **Know ye not that there is a prince and a**

* *Dat.* is asseverative particle—"if," that is, "surely not;" ‡ introduces the oath.

† לָכֵן. [On this see "Text. and Gramm."—*Tr.*]

* [The bier (מִטָּה) was a bed-like structure, often magnificent. So Herod's, Jos. *Bell. Jud.* i. 23, 2. See more in Comms. of Pat. and Phillips.—*Tr.*]

great man fallen this day in Israel?—Not: “great prince” (Thenius, after Sept., omitting the copula), since the distinction between the *prince* = “army-leader” and the *great man* is perfectly appropriate. Abner was a “prince” by his distinguished military ability, which (as this exclamation intimates) David might have employed for all Israel; he was a “great man” by reason of his lofty qualities of character and virtues, his power of action, his courage, the honorable self-conquest he exhibited in turning from his previous false course of opposition to David, the obedience that he yielded to the will of God, and the zealous desire he showed to serve by deeds the true king of Israel. On account of his natural noble endowments and these moral* qualities, Abner rightly seems to David to be a great man in Israel, not merely, therefore, in the incorrect sense in which the term has been applied to a Napoleon.—Ver. 39. The usual explanation: “but I am still weak . . . and these men are too strong for me;” that is, as a weak young king I feel unable to bring a man like Joab to justice; I must therefore confine myself to an imprecation, and leave the punishment to God (Jos., Theod., Brent., Tremell., S. Schmid, Clericus, De Wette, Keil [Patrick]), is wholly untenable; for David could not and durst not so express himself. It would have been very *unwise* to acknowledge his fear and weakness in respect to Joab and Abishai; nor would it have been *true*; for he who had conquered Abner, by whose side stood 600 heroes, in whose grief over Abner’s murder all the people shared, no doubt had power to punish this crime; such a self-exculpation based on confession of weakness does not at all agree with the courage and fearlessness that form a fundamental trait of David’s character.—Against Ewald’s explanation: “I indeed now live in palaces and am crowned king, and yet the sons of Zeruiah are out of my reach,” it is to be remarked with Thenius that the word רָחַק [Eng. A. V.: “weak, tender”] for whose meaning “well-living” he cites Isa. xlviii. 1; Deut. xxviii. 54–56, is used in those passages in a bad sense=*delicatus* [luxurious, effeminate], and that the other adj. רָחֵק cannot mean “out of reach;” and there is the further objection to this rendering that David had as yet no very splendid position, and his dwelling proudly in royal palaces is out of the question. Against Bunsen’s rendering: “hard, out of my reach” (Ex. xlviii. 25), Thenius rightly remarks that *hard* and *out of reach* are two different conceptions, and that the former can be used only of things, not of persons. Böttcher translates: “And I am to-day *easy*, and am crowned king, but these men—are too rough for me,” and finds in the “easy” (רָחֵק) a double contrast, on the one hand between David’s present comfortable circumstances and Abner’s sad death, and on the other hand between the *easy* disposition (natural in easy circumstances) inclined to pardon (as was lawful and right for the king), and the *rough* deed of the sons of Zeruiah. But 1) “we cannot suppose such a double meaning in the declaration” (Thenius),

and 2) the history is in conflict with this supposition of royal well-living on the part of David, who with his men must have depended chiefly for their living on the booty taken in their incursions. Thenius alters the text* after the Sept. and translates: “know ye not that . . . and that I am to-day weak and am raised to the position of the king. Those men . . . are harder than I. Jehovah reward,” etc. But the text of the Sept in the first third of the verse is too confused† to allow an emendation of the Hebrew to be based on it. Nor could David yet have said: “I am raised to the position of the king.” Holding to the text, we might rather adopt Thenius’ explanation, according to which David, over against Abner’s greatness and importance for all Israel (which he had just affirmed), sets his own present situation, in which this distinguished man would have been of the greatest value to him, so that the sense would be: “How well in my situation could I have used such a man as Abner, I who have just been set on the throne! What these men have done I could not have done! (comp. xvi. 10). But God will judge!” Yet in this explanation also a confession of *weakness* would be the chief point, which in David’s present situation is altogether improbable. David was actually not “set on the throne” in respect to all Israel; that does not take place till ver. 1. The little word “just” is put in. Before the whole people David has avowed the deepest, sincerest grief of heart for Abner by declaring that he would continue his fasting till the sun went down. Then follows in vers. 36, 37 the parenthetical *double statement* of the impression that his conduct made on the people: they approved his feeling, and were firmly convinced that he had no part in the murder. It is then further related in ver. 38 (which connects itself with ver. 35) how David expressed to the narrower circle of “his servants” (that is, his immediate royal retinue) his grief at the loss that he and Israel had suffered by Abner’s death. In ver. 39 follows immediately the avowal of his *disposition of mind*, that he as king showed himself *soft* and weak, while those men showed themselves *so hard*. The contrast of “*soft*” and “*hard*” (here evidently intended) is thus fully preserved in respect not to the political situation, but to mental constitution. The meaning of David’s words would thus be: Wonder not that I so give myself up to grief. You know what a great man we and all Israel have lost. I am then soft and weak, I, an anointed king, while these men, the sons of Zeruiah, are in disposition *harder* than I. They (at least Joab) were obliged indeed to take part in the ceremony of mourning (ver. 31); their hard, inflexible mind, whence proceeded the evil deed, showed itself in their mien and deportment at the ceremony. This gave David occasion to contrast his weakness, his absorption in grief with their hardness, a contrast that is sharpened by his comparing them with himself as king. The

* He reads רָחַק to connect with the preceding רָחֵק (καὶ ὅτι ῥῆ) and מִקָּרִיב מִמֶּנִּי instead of מִשָּׁמַיִם מִלִּי.

† *συγγρηγῆς* for רָחַק—probably corrupted from ἀδελφῆς (Böttcher)—and καὶ ἀδελφῆς τοῦ βασιλέως alongside of καὶ ἑαυτοῦ, eis βασιλέα.

* [Of these moral qualities nothing is said in the narrative. Abner may have possessed them, but we know nothing about it. Our author’s picture is the creation of his own imagination.—Ta.]

concluding words: **The Lord will reward . . .** are the natural expression of the feelings and thoughts that filled David's soul when he looked at their hardness and inflexible defiance (comp. ver. 29).

HISTORICAL AND THEOLOGICAL.

1. "*The house of Saul grew weaker and weaker*," chap. iii. 1. This is the theme of the following narrative of Ishbosheth's kingdom under Abner's lead and guidance. In the first place, the heir to Saul's throne appears as a very weak man, unfit to rule, without character or will, who is merely an *object* of Abner's mighty, unlimited activity, and never (except for a moment in the affair of the concubine) attempts to take the position of *subject* [that is, independent agent] in respect to Abner. While David undertakes nothing of his own will and strength in order to overthrow the dynasty of Saul and gain the promised kingdom over all Israel, patiently waiting for the fulfilment of the promise given him, this fulfilment is already introduced by the fall of Saul's house through its own weakness, and by its loss of the royal throne through the incapacity of its representative for the royal office, with the co-operation at last of Abner, who was still its only support. Ishbosheth appears as a will-less, weak mock-king in degrading dependence on the mighty, vigorous, heroic nature of Abner. When the latter, in reply to the charge made against him of high-handed and reckless proceeding against the royal house, breaks forth into anger, discarding all reverence for his royal master and openly announcing his defection to David, Ishbosheth has nothing to answer, because he fears Abner. Indeed in his utter helplessness Ishbosheth seems to have entertained the thought of sharing the royal dignity with David, being perhaps ready to cede to him the greater part of the power. At least he became Abner's passive tool so far as to lend his hand to the fulfilment of the condition on which David was willing to yield to his proposals, namely, the restoration of Michal. "The Scripture presents in him a living example of how the sacredly held right of legitimate inheritance has no root when it is not ennobled by a vigorous personality. When the divine calling is lacking, no legitimate pretensions help" (P. Cassel, *Herz. s. v.*).

2. "*David grew stronger and stronger*." This second statement also in iii. 1 is in respect to David the title of this section. While David bears himself patiently and humbly in respect to his royal interests, the spirit of the people, under the misrule of Ishbosheth, turns to him more and more in the desire that he may be king over the remaining tribes also (ver. 17). Even the bearer and support of Saul's kingdom, the mighty Abner, inclines secretly to him on the ground of his ever clearer consciousness and conviction that it is Jehovah's will that the kingdom of Israel should depart from the house of Saul and pass over to David; till his rupture with Ishbosheth leads to his open transition to David's side. Abner had indeed, against his better convictions, maintained his partisan position against David and continued his hostile efforts against him, and it was only after the overthrow of his hitherto

unlimited power and the violence done to his self-esteem and ambition, that he came to the conclusion to abandon his position as David's opponent; and certainly ambitious plans and views for his position in the new kingdom were not wanting in his transition to David and his energetic efforts for David. But all this could give David no ground to reject Abner's offer; rather he was under obligation to employ this unsought change in Abner's mind and position (which entered into his life as a factor permitted by the Lord) for the end (fixed not by himself, but by the Lord) of his kingdom over all Israel, the kingdom of Saul falling to pieces of itself, when the Dictator, who had furnished its outward support, left it. Abner's defection from Ishbosheth and effort to gain from the whole people the recognition of David's authority was an important preliminary step thereto. But further, by a wonderful providence of God, Abner's shameful murder by the envious, ambitious Joab was to lead to this result, namely, that, after the *Elders* of the people had already shown themselves willing to recognize his authority over all Israel, the whole people gave him their love and confidence; "all that he did pleased them" (ver. 36).

3. The realization of the plans and aims of the wisdom of God in the development of David up to his ascension of the royal throne in Israel is secured by the co-operation of human efforts and acts (like Abner's and Joab's), which have their ground not in zeal for the cause of the kingdom of God, but in selfish ends and motives of the self-seeking, sinful heart. Human sin must subserve the purposes of God's government and kingdom.—The absolute freedom of control in the things of His kingdom takes the activity of human freedom into its dispensations, and weaves them into the fast closed web of divine arrangements and acts, in which they fulfil the plans of divine wisdom.—J. Hets (*Geschicht. Davids* I. 309) remarks on ver. 18: "Here also it is to be noted how, merely by preparing circumstances, the free actions of men have been forced to accord with divine declarations, of which fact this theocracy gives so many examples."

4. David's words concerning Joab and his house are no more the expression of *revenge* than the orders that he gives to Solomon in his last words (1 Kings ii. 5 sq.) respecting the punishment of Joab for this bloody crime (against Dunker, *Gesch. des Alterth.* I. 386); but they express his moral horror at this evil deed, and at the same time the everlasting law of God's requiring justice, which reaches not merely the person, but also the posterity (Ex. xx. 5) of the offender. David (though, as theocratic king, he had the right to do it) does not himself execute the deserved act of divine righteousness on Joab, not, as the common view is, because he felt himself too weak in his royal office, but because he wished to avoid the appearance of personal revenge, especially now when Abner had just done him such great services. He therefore committed to the Lord the requital and expiation of this crime, ver. 39. This could be accomplished, however, only through a human instrument. The commission to this end he accordingly gave to his son Solomon (1 Kings ii. 5 sq.), who, not as his

son, as a private person, but as his successor on the throne and as theocratic king, had therein an official duty to fulfil. For "in the kingdom of God, in which ruled the law of earthly requital, such a crime might not go unpunished" (O. v. Gerlach).

5. In *David's ethical conduct* in this important episode also, which immediately precedes his ascension of the promised throne, we see individual prefigurations of his humble obedience to the Lord, without whose will he will take no step in life. Under the strongest temptations to arbitrariness and violence, which were the rule with the ancient oriental princes, he maintains strict self-control, exhibits uniform circumspection, a wisdom and discretion cognizant of God's ways, and does not permit anger at the deed of horror that had been done under his eyes to lead him to immediate, bloody punishment. We must guard against exaggerated demands on the morality of the Old Testament men of God, that we may not unfairly judge them by an improper standard, and that we may not pervert the truth of the divine development of revelation by confounding the stand-points of the Old and New Testaments. David's invocation of divine punishment on Joab (ver. 29) (wherein, indeed, we must distinguish between the eternal truth of the divine justice and the *sinful* element of subjective passion) is held by some to be unjustifiable from the Christian point of view. To this it is to be replied once for all, that David belongs to the Old Testament, not the New Testament economy, stands on the stand-point of the Law, not of the Gospel, and therefore is not to be ethically judged according to the New Testament stand-point.

[Dr. Erdmann's remarks on David's moral motives are determined in part by his interpretation of ver. 39, about which there is much room for doubt. It may be merely a confession of political weakness that he here makes privately to his friends, in which case his self-control is simply political sagacity. David had high moral and spiritual qualities; at the same time we must guard against the determination to find the loftiest theocratic motives in every act of his life. Dr. Erdmann holds that in ver. 39 David affirms his own softness of nature as reason for his deep grief over Abner, in contrast with the hardness of Joab. The objection to this is that it does not explain sufficiently why David immediately appends an appeal to God for the punishment of the doer of evil. Further, the reason assigned by our author for David's failure to punish Joab (namely, his desire to avoid the appearance of revenge) seems unsatisfactory; nobody would have accused him of personal vengeance. To the usual interpretation Dr. Erdmann objects that a confession of political weakness on David's part would have been unwise and untrue. But, what more natural than that he should make such a statement to a select body of friends; and that it was not true, we are not warranted in saying, since we do not know Joab's power and position. The words of the Heb. may refer to political relations, and such a statement would accord with the whole history. It must be allowed, however, that the words are obscure.—Tr.]

HOMILETICAL AND PRACTICAL.

Ver. 7 sq. The designs that God has with His chosen ones for the furtherance of His kingdom often have the way smoothed for them through human sins.—Single wicked deeds, proceeding from momentary passionate excitement, do often in God's government give occasion for changes having important consequences.—Division among the opposers of God's kingdom must subvert the furtherance of His aims, and on the contrary, discord among those who, on a like ground of faith, wish to live and labor for the same tasks in the kingdom of God must help the wicked one and further his aims.—Ver. 12 sqq. When an opposer of God's word honestly turns, we should without reluctance give him the hand, without undertaking to pass judgment on the motives that are hidden in his heart.

Ver. 13. Where the honor of God and His holy ordinances are concerned, a man should guard his rights, and demand reparation of a right that has been impaired.—Ver. 17 sq. He who has left the ways of unrighteousness, upon which for a long time he had consciously or unconsciously gone, and returned to the way of truth and righteousness, will exhibit the sincerity of his change by a so much the more earnest striving to restore the damage done by his previous conduct, and to carry into execution the previously hindered aims of divine wisdom and love.

Ver. 23 sq. That there is a kingdom of evil is proven by the fact that a man's turning from evil to good, which pleases God and is a joy to the angels, commonly excites bitterness and hate in wicked men, who see their aims and plans thereby interfered with, and awakens an envy and jealousy that does not shrink from the most wicked deeds.

Ver. 28 sq. The honor of one's good name is too precious a possession to let even the suspicion cleave to it of participation in other men's guilt. Manly honor demands that in every way, by word and deed and behaviour, one should set forth his innocence when the circumstances and relations give occasion to untrue and unjust accusations.

Ver. 33 sq. In lamenting the loss of great men who were prominent in advancing the kingdom of God, we not merely render to them the honor they deserve, but also praise God who gave them.—Ver. 36. That king will be most honored and loved by his people who walks in the ways of God, and by a noble disposition, magnanimity and hearty goodness himself awakens the nobler feelings of his people.—Ver. 39. In patience and humility must we refer to God the Lord the righteous requital for wicked transgression of His holy commandments. Indifference thereto makes one a partaker of like guilt.—[Comp. above at close of "Hist. and Theol."—Tr.]

On ver. 8. SCHLIER: How many stand together and seem the most inseparable friends, so long as each hopes to gain his end; but only let this aim remove to a distance, only let it become manifest that a selfish or ambitious desire is not

going to be fulfilled, and how soon is all rent in twain! For there is nothing that really unites men but the fear of God. No friendship is permanent and progressive that is not rooted in the fear of God.—[Vers. 9, 10. SCOTT: While men go on in their sins *apparently without concern*, they are often conscious that they are fighting against God.—TR.]—On ver. 16. F. W. KRUMMACHER: It appears from this occurrence that, amid the wilderness of ruined domestic relations by which Israel was then overgrown, there was yet here and there to be found the flower of a true and inward love and fidelity. This bloomed in David's house also, but not unstunted, and he has not remained untouched by the curse which God had laid upon the abomination of polygamy in Israel.—On ver. 21. "When a man's ways please Jehovah, he maketh even his enemies to be at peace with him." Prov. xvi. 7.

[Ver. 27. HENRY: In this, 1. It is certain that the Lord was righteous. Abner had against the convictions of his conscience opposed David, and had now deserted Ishbosheth, under pretence of regard to God and Israel, but really from pride and revenge. 2. It is as certain that Joab was unrighteous. (1) Even the pretence for what he did was very unjust. (2) The real cause was jealousy of a rival. (3) He did it treacherously, under pretence of speaking peaceably to Abner, Deut. xxvii. 24. (4) He knew that Abner was now actually in David's service.—TR.]

[ROBINSON: Ver. 33. Are we all, in our several stations, grieved for the wickedness which we are compelled to witness, and which we cannot prevent or remedy?—Ver. 39. Those who possess the highest authority cannot do all they would. We should compassionate rather than envy their situation.—HENRY: Ver. 38. When he could not call him a saint and a good man, he said nothing of that; but what was true he gave him the praise of, that he was "a prince and a great man."—Ver. 39. This is a diminution, (1) To David's greatness; he is anointed king, and yet is kept in awe by his own subjects. (2) To David's goodness; he ought to have done his duty, and trusted God with the issue. *Fiat justitia, ruat cælum*.—TAYLOR: Had he put Joab to death, public opinion would have sustained him in the execution of justice; and even if it had

not, he would have had the inward witness that he was doing his duty to the state. For a magistrate to be weak, is to be wicked. . . . O what suffering—may I not even say what sin?—David might have saved himself from, if he had only thus early rid himself of the tyrannic and overbearing presence of Joab!—WORDSWORTH: He would have probably prevented other murders, such as that of Ishbosheth and of Amasa; and he would have been spared the sorrow of giving on his death-bed the warrant of execution against Joab, to be put in effect by Solomon. "Impunity invites to greater crimes." "He is cruel to the innocent who spares the guilty."—TR.]

[Vers. 15, 16. We pity a man who weeps in helpless and apparently innocent suffering. But consider a little, and it may appear that this is only the consequence of a wrong action he committed long ago (1 Sam. xxv. 44). Our pity is not thereby destroyed; but its character is greatly changed.—Vers. 17, 18. How gracefully rulers can yield to the *popular wish* when they conclude that it is their own interest to do so. And how zealous some men will suddenly become to carry out *God's own will* when their own places have been so changed as to coincide therewith!—HALL: Nothing is more odious than to make religion a stalking-horse to policy.—TR.]

[Ver. 25. An ambitious and unscrupulous man is quick to discern, and ready to distort, the selfish aims of others. "Set a thief to catch a rogue." And one who acts from impure motives exposes himself to be accused of grossly wicked designs which he has not at all entertained.—Vers. 27, 30. O mad ambition, that pleads fraternal love and sacred duty to the dead as an excuse for the foul deed that removes a rival! (The principle of blood-revenge did not apply, for Asahel was killed in war; and if it had applied, Hebron was a city of refuge.)—Vers. 33, 34. The bitterest fruit that even civil war can bear is assassination, a thing to awaken horror in every noble mind.—TR.]

[Ver. 38. Abner, *the soldier turned politician*.—Or a sermon might be made on the general career and character of Abner. See 1 Chron. ix. 36; 1 Sam. xiv. 51; xvii. 57; xxvi. 3-14; 2 Sam. ii. and iii., and the notes; and comp. iv. 1.—TR.]

THIRD SECTION.

David becomes Sole Ruler over Israel.

CHAPTER IV. 1—V. 5.

I. Murder of Ishbosheth. Chap. IV. 1-8.

- 1 AND when [om. when] Saul's son¹ heard that Abner was dead in Hebron, [ins. and] his hands were [became] feeble, and all the Israelites [Israel] were troubled.
- 2 And Saul's son had two men that were captains of bands. The name of the one was Baanah and the name of the other Rachab, the sons of Rimmon a Beerothite, of the children of Benjamin; for² Beeroth also was reckoned to Benjamin. And the Beerothites fled to Gittaim, and were [have been] sojourners there until this day. And³ Jonathan, Saul's son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up and fled; and it came to pass, as she made haste to flee, that he fell and became lame. And his name was Mephibosheth. And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ishbosheth, who lay on a bed at noon [and he was taking his midday-rest].⁴ And they came thither⁵ into the midst of the house, as though they would have fetched [fetching] wheat; and they smote him under the fifth rib [in the abdomen]; and Rechab and Baanah his brother escaped.⁶ For when they [And they] came into the house, [ins. and] he lay on his bed in his bed-chamber, and they smote him and slew him and beheaded him, and took his head, and gat

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 1. Sept. (Jebosthe) and Syr. (Ashboshul) prefix the name "Ishbosheth," and Sept. also in the beginning of ver. 2. Wellhausen thinks the omission due to the same feeling that led to the change of Eshbaal (or Ishbaal) to Ishbosheth, namely, repulsion to a bad (idolatrous) name. But the omission may naturally be explained as a breviloquence of the narrator, the context clearly fixing the reference to Ishbosheth; similarly the Sept. inserts in this verse after Abner the words "son of Ner." Comp. 1 Sam. xxii. 7, 8, 9, 12, 13.—T_a.]

² [Ver. 2. The brackets of Eng. A. V. may just as well be omitted, since the Heb. regards this statement as part of the narrative, and ver. 4 is as much a parenthesis as ver. 3.—Aq. improperly makes these men ἐκχωροί.—] 'וְיָצְאוּ.—The notice vers. 2 b, 3, is an archaeological or historical remark of the editor, not necessarily a "marginal remark" (Wellh.) that has gotten into the text.—T_a.]

³ [Ver. 4. This verse is an explanatory historical remark; see the Exposition. It is "too peculiar for a gloss" (Wellh.).—"Made haste" is not strong enough for יָצָא, which contains the notion of "terror," Sym. ἀποφεισθεῖς.

Erdmann: *sie sich in der angst beeilte*, Chald., Syr., Cahen, Philippeon as Eng. A. V.—The name Mephibosheth is written by Sept. Memphiboshe, by other Greek VSS. Memphibaal. For the first part of the name no satisfactory etymology has been found, and it is not improbably a corruption of Merib in Meribbaal, 1 Chron. ix. 40.—T_a.]

⁴ [Ver. 5. Lit.: "sleeping the sleep of noon" (example of cognate Acc.).—Instead of "about" we may render "at (or, in) the heat of the day."—T_a.]

⁵ [Ver. 6. הִנֵּה, "hither," which Nordsius (cited by De Rossi) declares to be the true reading. Some MSS. and printed Edd., together with Sept., Syr., Chald., read הִנֵּה, "behold." (So the Chald. text of P. de Lagarde; but others have the masc. pron. הֵנּוּ, "they.")—Instead of הֵנּוּ, some MSS. and EDD. have הֵנּוּ-לָהֶם.—T_a.]

⁶ [Ver. 6. Two points are to be noted in the criticism of the difficult text of vers. 6, 7: 1) the seeming repetition of the masoretic text, double account of the murder; 2) the divergence of the Sept. in ver. 6 especially from the Heb. The Vulg. agrees with Sept. in ver. 6 a; the Chald. and Syr. substantiate (with slight variations) the masoretic text.—The view taken of the text will depend largely on the decision of the first point.—Some hold the repetition in the Heb. of ver. 6 and ver. 7 to be unmeaning, and therefore adopt the Sept., out of which they endeavor to explain the MSS. text as a corruption (Ew., Böttch., Then., Wellh., who all differ somewhat in their restorations of the original text). Others regard the repetition as a characteristic of Heb. historical narration, and take the Sept. in ver. 6 as a corruption or an explanatory paraphrase (Kell [who cites Königsfeld], Philippa, Erdmann, *Bib. Com.*). A middle view seems preferable: the repetition seems unnecessary; but the corruption of the Sept. text into the masoretic is improbable. It is therefore more natural to suppose that the Heb. contains two different accounts of the same fact put together by the editor, and that the Sept. either represents a different text or is a corruption of the masoretic.—The following are some of the restorations attempted. Thenius:

EXEGETICAL AND CRITICAL.

I. Chap. IV. 1-8. *Murder of Ishbosheth.*

Ver. 1. In consequence of the news of Abner's murder, Ishbosheth's hands became "slack," the opposite of the "strong" (פִּיף) comp. ii. 7; xvi. 21—that is, he completely lost heart. And all Israel was troubled, because people knew Ishbosheth's incapacity, and that Abner alone had been the prop of his kingdom (iii. 6). [Things were generally in an unsettled state. Patrick: By Abner's death the treaty with David was broken off, or there was nobody to manage it like Abner; Plato observes: "when any calamity is about to befall a city, God is wont to take away (the) excellent men out of that city."—Tr.].—Ver. 2. The son of Saul had* two band-leaders, Baanah and Rechab, sons of Rimmon.—Noteworthy is the designation "son of Saul" for Ishbosheth, who is never called "the Anointed of the Lord."—The two "band-leaders" in Ishbosheth's service were no doubt bold, adventurous men. The part that they play, as well as Abner's conduct, suggests the supposition that the firm military organization that Saul had called into being had relaxed, and a disintegration of the army into separate bodies under adventurers and partisans was imminent, if it had not already occurred. Of the sons of Benjamin; for Beeroth also was reckoned to Benjamin.—Beeroth, according to *Rob.* II. 345 sq. [Am. Ed. i. 451-453, ii. 262] and *Later Bibl. Researches* 190 [Am. Ed. III. 289], the present village Bireh, seven miles north of Jerusalem in an unfruitful and stony region on a mountain, with old foundations, not far from Gibeon on the western border of Benjamin. Comp. *Josh.* ix. 17; xviii. 25. As from its border-position, it might easily be reckoned to another tribe, it is here expressly mentioned as belonging to Benjamin, that there might be no doubt that these murderers were really Benjaminites, fellow-tribesmen of Saul's son.—Ver. 3. An explanatory statement about Beeroth with reference to the time of the narrator, when that Beeroth was no longer in existence. Not: "they had fled" (for at the time of Ishbosheth's murder Beeroth no longer existed), but: "they fled to Gittaim." They dwelt there as strangers (דֹּרֵשׁ) not protégés (against Ewald, Then.). Neither the reason for their flight, nor the position of this place is known to us. In *Neh.* xi. 33 a Gittaim is mentioned among the places inhabited by Benjaminites after the Exile. If that is the same with our Gittaim, we yet cannot certainly conclude that it belonged to Benjamin before the Exile; the contrary rather is probable. The word "strangers" points to the fact that the fugitive Beerothites dwelt there among non-Israelites. It was perhaps one of the places on the border of Benjamin belonging to the non-Israelitish Amoritic Gibeonites. [Patrick and Philipeon suggest that Beeroth was abandoned by its inhabitants at the time of the Philistine inva-

sion, 1 Sam. xxxi. 7. *Bib.-Com.* (supposing the Beerothites to be Gibeonites) conjectures that the flight was occasioned by Saul's attack, 2 Sam. xxi. 1, 2, and that the act of Baanah and Rechab was one of vengeance.—But we know nothing certainly about it.—Gittaim has been supposed to be the Philistine Gath (Then. and others) or Gath-Rimmon, *Josh.* xix. 45; xxi. 24 (Wellh.).—Tr.].—Ver. 4. A historical remark in respect to the then condition of Saul's house. Its only representative besides Ishbosheth was Jonathan's son Mephibosheth, five years old at the time of the catastrophe at Jezreel, lame in both feet, helpless therefore, and neither a support to Ishbosheth nor fit to succeed him on the throne. In view of this the narrator here inserts this statement in order to make clear how, on the murder of Ishbosheth related below, the kingdom of Saul's house was necessarily extinguished. For further notices of Mephibosheth see ix., xvi. 1 sq.; xix. 25 sq. Instead of this name we find (parallel with Eshbaal for Ishbosheth—see on ii. 8) in 1 Chron. viii. 34; ix. 40, Meribbaal = "opponent, conqueror of Baal," and Mephibosheth* also perhaps means "exterminator of Baal." [This statement about Mephibosheth also prepares the way for the subsequent notices of him.—Tr.].—Ver. 5. "In the heat of the day" the murderers came to Mahanaim where Ishbosheth dwelt, see ii. 8. He lay on the midday-bed, that is, in a quiet, remote, cool spot of the house. They chose this time of midday-rest as favorable to their purpose.—Ver. 6. "And hither."† The phrase "fetching wheat" explains how they could penetrate "into the midst of the house," where Ishbosheth was lying; they came as persons that wished or were directed to fetch wheat. The Particp. is sometimes put for the Impf. as our Fut., as Ex. x. 8, "who are they that are going?" (= that purpose going), and so in narration does the duty of the Pret., as Gen. xix. 14, "marrying his daughter" (= who were to or wished to marry). Ewald, § 335 b. They came not as "purchasers of wheat" (Buns.), but as band-leaders, to get wheat for the support of their men, "corn [grain] to divide out to their soldiers, which was kept in the middle of Ishbosheth's house" (Cler.). We need not suppose that this was merely a pretext; rather their entrance into the midst of the house is the more easily explained when we suppose that this was a usual practice in accordance with their military position, and that they had done it before. Thus without attracting attention they could slay Ishbosheth, and quickly make their escape.—The Sept., departing completely from the Masoretic text, here reads: "and behold, the portress of the house was cleansing wheat and had fallen asleep and slumbered; and Rechab and Baanah, the brothers, escaped (or, slipped by)." Thénius' restoration of the original text after the Sept. is rejected by Böttcher as "frightfully far" from the Masoretic text, while Thénius disapproves Böttcher's reading (which Ewald with some modifi-

* פִּיף from פָּרַץ "scatter" (only *Hiph.*, Deut. xxii. 26, Sept. διασπείρειν ἀνέρε, and so Ar. Chald.).

† It is unnecessary (with Ges. § 121, & Rem. 1) to take פִּיף as Pron. fem. for masc.; we may render "hither" (Maur.), or point פִּיף "behold."

* It is necessary to supply ל (but not פִּיף-שֶׁשׁ) before פִּיף-שֶׁשׁ.

† על = "on to," "to."

cations adopts) as more circumstantial than his own. If the original text accorded with these conjectures, it is not easy to see how the present masoretic text (which differs from it so much) came from it, while it is easy to suppose that the Sept. (according to its custom), tried by an interpretation to explain partly how the two murderers could get into the house unopposed, partly the strange repetition of the account in ver. 7. The Vulg. (which, through the Itala on which it is based, is dependent on the Sept.) has the corresponding insertion: "and the portress of the house cleansing wheat fell asleep," while in the rest of the verse it follows the masoretic text against the Sept. All the other ancient versions follow the Heb. According to the latter there is certainly a tautology in vers. 6, 7, the entrance into the house and the murder being twice mentioned. But in the first place, it is to be observed that in the attempted restorations of the original text the phrase "came into the house" remains in ver. 5 and ver. 7. But we must further bear in mind a peculiarity of Heb. narration (referred to by Königsfeld, *Annot. ad post. libr. Sam.*, and Keil), by which a previously-mentioned fact is repeated in order to add something new. So in iii. 22, 23 the coming of Joab, and in v. 1, 8 the coming of the Tribes is twice mentioned. Here the "coming" of ver. 5 is more fully described in ver. 6, and the "slaying" of ver. 6 is defined in ver. 7 as *beheading*, and this makes the transition to the account in ver. 8, that the murderers brought the *head* of Ishbosheth to David, having during the night traversed the Arabah or plain of the Jordan. Comp. ii. 29.—Ver. 8. **To the king.**—Notice that David is always here so termed, while in respect to Ishbosheth the title is avoided. **Behold the head of thy enemy, who sought thy life.**—The better to justify their deed, and to gain favor and reward from David, the risen star, they stigmatize Ishbosheth as one that sought after David's life, thinking perhaps that the recollection of Saul's persecution and Abner's hostility would give the color of truth to their false assertion. [Others hold less well that *Saul* is the enemy here meant.—Tr.] Nothing is said in the history of attempts on David's life by Ishbosheth, and David's designation of him as a "righteous man," who was guilty of no evil deed stamps that assertion as a lie. They have the effrontery indeed to represent their crime as an act or judgment of God, the better to commend themselves to David, though they had committed the murder of their own accord without any commission at all.

II. Vers. 9-12. *Punishment of Ishbosheth's murderers by David.*

Ver. 9. The words: **Who hath redeemed my soul out of all adversity**—are therefore not a confirmation of the murderers' assertion about Ishbosheth, but contain the thought "that David is not obliged to free himself by crime from his enemies" (Keil).—Ver. 10. **He who told me . . . thinking himself a messenger of good**—a recapitulation of the history of the Amalekite (ch. i.), here put in the absolute construction, and the words and **I seized him** follow as principal assertion, instead of: "if I seized and slew him who told me" (ch. i. 15). "In order to give him a reward for his tidings," that is, to

inflict on him the punishment he deserved.* [See "Text. and Gram." The last clause of this verse is of the nature of biting irony—David gave the man a reward, and it was death.—Tr.]—Ver. 11. "How much more!" (עַד מְאֵד) the apodosis to the protasis in ver. 10. The words: **wicked men . . . on his bed** are (as in ver. 10) proposed in absolute construction, instead of: "how much more shall I require his blood from your hand, ye wicked men!" The "wicked men" stands in sharp contrast with the "righteous man." David characterizes Ishbosheth as a "righteous man," that is, as one who had never done anything wicked (so Josephus). This judgment accords with the character given of Ishbosheth in chaps. ii., iii. (he was a "good man," without falsehood and blameless), and is at the same time a decided refutation of the charge by which the murderers think to palliate their crime. "David declares that Ishbosheth was blameless, having done nothing to occasion this end" (Cassel). With the phrase "and now" David brings his speech to a close, pronouncing sentence of death, by the same royal authority as in i. 14, 15. The form of the thought is a progression from the less to the greater: If I executed in Ziklag him who avowed having killed at his own request on the battle-field my adversary Saul, under whose persecutions the Lord delivered me from all adversity, how much more must I demand at your hands the blood of this *righteous* man whom ye murderously slew in his *house* on his *bed*. On the phrase "require blood," see Gen. ix. 5, according to which God Himself is the avenger of blood, comp. Ps. ix. 13. David recognizes himself as king in God's service and His instrument, when he causes these criminals to be slain in expiation of intentional homicide. Comp. Num. xxxv. 31.—"Take away, destroy;" the verb (שָׁחַט) is used of extermination by death, for example, in Deut. xiii. 6 (5); not "from the earth," but "from the land" (שָׁחַט), since according to the law (Num. xxxv. 33), the murderer lost his abode in the land of promise.—Ver. 12. The order for execution is given and carried out. It is specially severe in two points: the *dismemberment* of the corpses by cutting off hands and feet, the deepest indignity, and the *hanging up* of the mutilated corpses at the pool in Hebron, a place where many persons came and went; this was for a public testimony to David's righteous severity against such evil-doers, as well as his innocence of the murder, and for a terrible example, comp. Deut. xxi. 21, 22. [Hands and feet were cut off because these were the offending members (Abarb. in Philippeon). This sort of punishment has always been common in the East.—Tr.]—David had "Ishbosheth's head" buried in "Abner's sepulchre in Hebron" on account of the relation that had existed between the two men.

III. Vers. 1-5. *David anointed king over all Israel.*

Ver. 1. These incidents (the murder of Abner and that of Ishbosheth), which made a deep impression on the whole people, taken in connection with the growing inclination to David in all Is-

* The initial עַד introduces the discourse. The שָׁחַט in the last clause — שָׁחַט (Ew. § 338 b) introducing the following words.

rael, necessarily favored and hastened the attainment of the end after which Abner had striven in his negotiations with the elders (iii. 17, 18). The tenor of the history leads us to hold with Ewald that the recognition of David as king over all Israel occurred immediately after Ishbosheth's death, against Stähelin, who thinks that there was an interval of several years after his death, during which the tribes gradually came over to David. [Here the Book of Chronicles again falls in with our history (1 Chron. xi.), and runs parallel with it in general (though with many differences) to the end of David's life. The differences will be noticed as they present themselves.—Tr.].—Thus, then, appear at Hebron "all the tribes of Israel," that is, the elders (ver. 3) of all the tribes except Judah. The elders give three reasons (arranged in order of importance) for raising David to the throne over the whole nation: 1) **Behold, we are thy bone and thy flesh.**—This expression denotes blood-relationship in the family, Gen. xxix. 14; Judg. ix. 2; it here refers to their common descent from one ancestor: "we are thy kinsmen by blood," in view of which the enmity between us must cease.—Ver. 2. 2) **Before, when Saul reigned over us, it was thou that leddest Israel out and in**—the same thing is said of Joshua in Num. xxvii. 17. The expression "lead out and in" does not refer to the *affairs* of Israel (Keil), but *the people itself* ("Israel"), and "the whole people" indeed. This is expressly affirmed in 1 Sam. xviii. 16 in the words: "And all Israel and Judah loved David, because he went out and in before them," and that this "going out and in" is to be understood of military leadership is clear from ver. 5, ver. 13, and from the whole connection. The bond of fellowship and love, which had bound him to them (even under Saul) as leader in their military undertakings, is the second ground of their proposal.—3) Their last and strongest ground is the *immediate call by the word of the Lord to be shepherd and prince over Israel.* **And the Lord said to thee;** on the word "feed" (לָקַח) see Ps. lxxviii. 70-72, and on "prince" [captain] see 1 Sam. xxv. 30. No such word of the Lord, spoken immediately to David, is ever mentioned. The declaration of the elders is to be explained as Abigail's in 1 Sam. xxv. 30, and Abner's in 2 Sam. iii. 9, 18 [that is, as belonging to the circle of prophetic thought.—Tr.]. It is perhaps based on the *word of the Lord to Samuel*, 1 Sam. xvi. 1, 2, by which David was chosen to be king over Israel, comp. with 1 Sam. xv. 23.—The first and third grounds answer exactly to the precept in Deut. xvii. 15: "Thou shalt make him king over thee whom the Lord thy God shall choose; out of the midst of thy brethren shalt thou make a king over thee." [Patrick: Ver. 1. They were not overcome by the arms, but by the piety and justice of David, to acknowledge him their king.—Ver. 2. This is the first time we find a governor described in Scripture as pastor of the people; afterwards the name is much used by the prophets, particularly Ezek. xxxiv. 23 and many other places. Whence our Lord Christ is called "the good Shepherd" and "the great Shepherd."—Evil rulers are called "roaring lions, hungry bears, and devouring

wolves," etc., Ez. xix. 2.—Comp. the Homeric epithet *ποιμένες λαών*, and the emblematic animals in Dante's *Inferno*. Bk. I.—Tr.].—Ver. 3. **And the elders . . . came to Hebron**—resumption of the words of ver. 1 with exacter definition of the expression "tribes" by the mention of their representatives "the elders," for the purpose of further detailing the solemn *covenanting* of David with the people and his *anointing* as king of Israel. **And king David made a covenant with them before the Lord.**—Comp. iii. 21, "that they may make a covenant with thee." In this word of Abner is given *one side* of the covenant, namely, the obligating of the people to obey him as the king given them by the Lord; here the *other side* is given, namely, David promises in this covenant, in accordance with his divine choice and call to the throne, to rule the people according to the will of the Lord. Notice the expression of the Heb. "made to them a covenant"

(כָּרַח), which does not permit us to regard this as a mere bargain, wherein both parties have equal rights and authority" (Eckler, *Herz*. VIII. 11). The relation of both parties to the Lord is indicated by the expression "*before*." The view that an *agreement* was here entered into of the nature of a modern constitution* (Then.), does not accord with the relation that the theocratic principle of the Davidic kingdom established between king and people in their common obligation to the Lord, the true king of His people. **And they anointed David king over Israel**—to which the Chronicler adds (1 Chr. xi. 3): "according to the word of the Lord by Samuel," an explanatory addition referring to the Lord's command to Samuel to anoint David king over Israel, 1 Sam. xvi. 1, 12. David's anointing by Samuel (1 Sam. xvi.) is now confirmed by the anointing of the people, they having expressly and solemnly recognized his divine call to be king of Israel (1 Sam. xv. 28), made by Samuel and witnessed by Samuel's anointing. The Chronicler, deriving his information from precise accounts, declares that there was a large attendance of military men from the whole nation at this royal festival (1 Chr. xii. 23-40).—Vers. 4, 5. The statement in ii. 11 is here resumed, and we have stated, 1) David's age (30 years) at his accession to the throne; 2) the whole time of his reign (40 years), and 3) the time of his reign over Israel (33 years). See on ii. 11. These statements of time are given in 1 Chr. xxix. 27 at the close of David's reign. [*Bib. Com.*: The age of David (30 years) shows that the events narrated from 1 Sam. xiii. to the end of the book did not occupy above 10 years—four years in Saul's service, four years of wandering, one year and four months among the Philistines, and a few months after Saul's death.—Tr.]

HISTORICAL AND THEOLOGICAL.

1. In the section chap. iv.—v. 5 we have the completed fulfilment of the statement made in

* [There was probably gradually established between king and people some recognition of mutual rights and duties—an unwritten, or possibly in part a written law. This would not be out of harmony with the theocratic conception of the government. Philpsson points out some apparent indications (as 1 Kings xii.) of such a law.—Tr.]

iii. 1 concerning the theocratically contrasted fortunes of Saul's house and David, up to the culmination of the latter's rise and the uttermost point of the former's depression. The spiritual weakness, moral slackness and personal insignificance of Saul's heir on the throne, the unfaithfulness, ambition, selfishness, rude violence and dissolution of all discipline and order about the royal court, the increasing favor of the people to David and the entire absence of prospect for the physical maintenance of the kingdom in Saul's house, whose last scion was a cripple—all this co-operated to bring about the fall of this kingdom before the eyes of the people and the fulfilment of the divine judgment on Saul's house, without David's doing the slightest thing to produce the catastrophe or staining his hands with Ishbosheth's blood, holding, as he did, to what he had sworn to Saul, 1 Sam. xxiv. 22, 23. Amid the affecting events that introduce the final fall of Saul's house, and the severe temptations with which he is beset to make a compact with sin, or at least to come in contact with crime in order to gain his end, David holds, as from the beginning, firm and unshaken to his stand-point of humble obedience to and complete dependence on the will and leading of the Lord, knowing himself to be in person and life and in his destination for the throne of Israel solely in the hand of God. The anger with which he repels self-commending crime [iv. 8-11], appealing to the guidance of his God who had brought him through all adversity, is at the same time a positive witness to his determination to take all further steps also up to the attainment of his promised dominion only at the hand of his God, and to guard against all tainting of his divine mission by sin and crime. "His way to the throne had hitherto been always the way of obedience to God's will; it was ever the way of the fear of God and of conscientious fulfilment of duty, and with such crimes he had never had anything to do. How could he now defile himself with them! The execution of these two murderers was a testimony to all the people, what ways David went and wished further to go, and that whoever would avail anything with this king, must tread solely the path of godly fear and duty" (Schlier).

2. Ishbosheth's violent end is not to be regarded as a natural step in the fall of Saul's house, or as a necessary consequence thereof, but as a revelation of the divine justice against his guilt in permitting himself (by his good-nature and moral weakness) to be misused by his ambitious and high-aiming general Abner, to be made a rival king and seduced into hostile undertakings against David (ii. 12). Such an end must Ishbosheth's kingdom according to the divine justice have had, since it was founded on opposition to God's will.

3. And so, in respect to God's judgments on men's sins, the God-fearing man, like David, with all his holy anger against evil, which is a reflection of God's holy anger, and with all his obligatory energy of punitive justice, must yet exhibit recognition of the good that exists in his neighbor who is smitten by the judgment of God, and especially cherish gentleness and forbearance where personal wrong has been done him.

4. The *covenant*, which David made with the people on his accession to the throne, is not to be thought of as a contract between two parties, who by negotiations and mutual concessions produce a constitutional relation, in which their mutual rights and duties are to be considered and carried out.—This would be directly contradictory of the fundamental idea of Israel's constitution, namely, that the God of the fathers, who had *chosen* the people, separated them to be *His* people, redeemed them from the bondage of Egypt, and made a law-covenant with them at Sinai, was their *king*, and that they owed Him obedience as their ruler according to the demands of His law. *People and God-given king* had to obey the *Lord* as their proper, true king; there is no contrasting of king and people, but both have to render unconditional obedience to the invisible God as their Lord and Ruler. See 1 Sam. xii. 20-25. The conviction that David was called *immediately by the Lord* to be king of Israel had spread from Samuel and the prophets throughout the nation, and announced itself expressly in the formal and solemn recognition of David as king in accordance with the demand in Deut. xvii. 15: "Thou shalt set as king over thee him whom the Lord thy God shall choose." This recognition of the divine call precedes the covenanting and the anointing. On the basis, now, of this recognized fact, the covenanting could include nothing but what followed necessarily from the principle of the theocratic kingdom, to govern the people in the name of the Lord, and according to the law that the invisible King of the people had given. David promised, in accordance with Dt. xvii. 19, 20, faithfully to perform the law given by the Lord for him as well as for the people, and not merely a constitutional law agreed on between him and the people; and the people promised to obey the Lord their God in His royal government, and to be subject to David as God-appointed instrument of the theocracy. [While this statement of the joint subordination of king and people to the divine law is perfectly just, so that there could not be in Israel a political constitution, political progress, or free institutions according to modern conceptions, we may still suppose that in carrying out the details of the government there came to be recognized certain principles (subordinate to the central principle) which controlled the customary action of sovereign and people, and were of the nature of Common Law or a Constitution.—TR.].

5. *The establishment of David on the throne of Israel as an act of God* (completed by the people, in the knowledge and recognition of God's will, by the anointment as an act of choice and homage) restored externally and internally on the old deep theocratic basis, the *unity* of the people introduced by Samuel, which was gradually weakened under Saul's government, and after his death destroyed by the division of the nation into two parts and the establishment of two kingdoms, so that a recurrence of the disintegration of the Period of the Judges was imminent. The *perfect unity* of all the tribes shows itself at David's anointment in Hebron, 1) in the avowal of the *blood-relationship* of the whole people with David through their common descent from one ancestor

—in contrast with the nations that were corporally foreign to them (comp. Deut. xvii. 15); 2) in the recognition of David's services to the whole nation even in Saul's time as military leader against foreign nations, and of the bond of love and confidence that consequently bound the whole people to him; 3) in the declaration that David was called by the Lord Himself to be king over all Israel (comp. Deut. xvii. 15), and 4) in the covenant that the two, king and people, make with one another before the Lord as their King, on the basis of the law-covenant that God had made with His people (comp. Deut. xvii. 19, 20, with 1 Sam. xii. 20 sq., and Ex. xix., xx.)

HOMILETICAL AND PRACTICAL.

Ver. 1 sq. *Cursed is the man that trusteth in man, and maketh flesh his arm*, 1) Because of the frailty of all flesh and of all human supports, with which fall the hopes based on them. 2) Because of the faithlessness of men, in whom blind confidence is placed instead of putting all confidence in the faithfulness of the Lord. 3) Because of the danger of ruin of body and soul, to which one thereby exposes himself.—Ver. 8. *How evil seeks deceitfully to clothe itself with the appearance of good*, 1) by falsehood, in alleging something evil in others as a pretext to make itself appear right and good; 2) by hypocrisy, in representing itself as in harmony with God's Word and will; 3) by the pretence of having promoted the interest of another.

Vers. 8-12. *How the children of God should guard against the power of evil which presses upon them*. 1) By repulsing every service of evil that is to their advantage, and pointing to the Lord who alone is their help. 2) By avoiding all participation in others' guilt. 3) By energetically testifying, in word and deed, against evil.

Chap. V. 3. *What kingdom is in truth a kingdom by the grace of God?* That which, 1) is based on the solid ground of the word and will of God; 2) conducts its government only in the name and service of the living God, fulfilling its office of shepherd and leader, and 3) strives after the welfare of the people only in the covenant of love and obedience towards the holy and gracious God.

Ver. 1. STARKE: Let no one trust in men, Jer. xvii. 5; for they are nothing, Psa. lxxii. 10 [9], and when they fall, all hope falls, too, Psa. cxlvi. 3, 4.—S. SCHMID: At last the will of God does come to pass, and His promises go on to their fulfilment, Rom. iv. 21; Heb. ii. 3.

[Ver. 2. SCOTT: Wretched indeed are they who are engaged in undertakings in which none can serve them without opposing the known will of God! The more exalted their station, the greater is their danger; for the very men in whom they repose their chief confidence are destitute of principle, serve them only for gain, and will betray or murder them when their mercenary schemes require it.—Tr.].—Vers. 2, 3. BERL. B.: A true king is nothing else than the shepherd of the people, vii. 7; Psa. lxxviii. 71, 72. Accordingly God made David a shepherd of men, as Peter a fisher of men.—Ver. 3. STARKE: God causes His own people, whom He wishes to exalt, first to come under the cross awhile, Prov. xiii. 12.—S. SCHMID: Kings and princes must know that they stand under God, according to whose will and

direction they have to judge themselves.—WUERT. B.: Although God does not cause that which He has promised the pious, to come to them immediately, yet He does at least give it to them, and indeed the longer He delays the more glorious it becomes. So let men patiently wait for the right time.

Ver. 4. OSLANDER: What often seems most hurtful to us, must often be most helpful to us.—WUERT. B.: When God with His grace turns away from a man or a whole race, there is then no more prosperity, but all gradually goes down.—Ver. 8. CRAMER: Ungodly men boast of their trickery and villainy, and imagine they will thereby gain praise, and glory in their sin.—BERL. B.: They wish, as it were, to spread the name of God and His Providence as a mantle over their knavery, as bad boys are wont to do.—[WORDSWORTH: It has been often so in the history of the world and of the Church, where zeal for God is sometimes a color for worldly ambition, and an occasion for deeds of cruelty and treachery.—Tr.].—SCHLIER: Where is there a human heart that knows nothing of selfishness? O do let us recognize such an enemy in ourselves, and humble ourselves therefor, do let us all our days fight against the enemy with real earnestness! Either thou slayest selfishness or it slays thee, and plunges thee into sin and shame, and thereby into ruin and damnation. It was selfishness that made these two Benjaminites become murderers of their king.—[Ver. 8. SCOTT: Many are conscious that they should be pleased with villainy, provided it conduced greatly to their profit: thus they are led confidently to conclude that others will be so too; and as numbers are rewarded for villainous actions, they expect the same.—Tr.].

Vers. 9-11. To hate and avoid sin is to be prudent, to keep out of sneaking ways is to build one's fortune, and to put away from us even enticing offers that are not in accordance with duty and the fear of God is to be sensible for time and eternity.—Ver. 9. CRAMER: True Christians should commit and commend all their affairs to God, who judges righteously; He can and will make all well, 1 Pet. ii. 23; Ps. xxxvii. 5.—Ver. 10. CRAMER: God-fearing rulers should not bring territory and people to them through treachery, assassination, unfaithfulness, apostasy from known truth, hypocrisy and such like villainous tricks; for to be pious and true will alone protect the king, and his throne is established by righteousness, Prov. xx. 28.

[Ver. 11. HENRY: Charity teaches us to make the best, not only of our friends but of our enemies, and to think those may be righteous persons who yet in some instances do us wrong.—Chap. V. 1. WORDSWORTH: And thus God overruled evil for good, and brought good out of evil. He made the crimes of Abner, Joab, and of the two Beerothites to be subservient to the exaltation of David, and the establishment of his kingdom over all Israel. Thus God will make all the sins of evil men to be one day ministerial to the extension and final settlement of the universal dominion of Christ.—Tr.].

[Ver. 1. When the sudden death of one man completely disheartens a whole people, it shows that he was a great man, but also that the people were already in an evil condition. And this man

who seemed the prop of everything, may have long been in fact delaying some grand Providential destiny.—Tr.]

[Ver. 4. Sunday-school address, *The little lame prince*. His lameness was produced under very sad circumstances, was itself a sad calamity, and seemed to cut him off from a great career. Yet it afterwards preserved his life, and brought him wealth and honor (ch. ix.). Let us not conclude that the afflicted or unfortunate have no future. Let us remember how often Providence turns calamity into blessing.—Tr.]

[Vers. 5–12. Sunday-school address, *The assassins*. Describe them walking rapidly all night along the plain of the Jordan, bearing the slain king's head. 1) Their foul deed, vers. 6, 7, 11. 2) Their false pretences, ver. 8. 3) Their deserved and terrible fate, ver. 12. Reflections:

The sacredness of human life—trickery often fails—it is a shame to claim God's sanction for wickedness—men becoming immortal by their crimes alone.—Tr.]

[Ver. 9. *Memory of past deliverances by the Lord*. 1) Inspiring gratitude. 2) Restraining from sin. 3) Cheering with hope. (Each may be richly illustrated by David's circumstances when he uttered the text).—Tr.]

[Chap. V. 4. *How has David reached the throne?* 1) By aspiring to it only because divinely appointed. 2) By deserving it a) in what he did; b) in what he refused to do. 3) By waiting for it, a) continuing patient through a long course of trials; b) using all lawful means in his power to gain it (e. g., ii. 5; iii. 20, 36); c) preparing for it, consciously and unconsciously, learning how to rule men, and to overcome difficulties.—Tr.]

SECOND DIVISION.

DAVID KING OVER ALL ISRAEL.

CHAP. V. 6—XIV. 25.

FIRST SECTION.

David's reign at its culmination and greatest splendor.

CHAPTER V. 6—X. 19.

I. ITS GLORIOUS ESTABLISHMENT AND CONFIRMATION.

CHAPTER V. 6—VI. 23.

A.—WITHOUT: 1) BY THE VICTORY OVER THE JEBUSITES AND THE CONQUEST OF THE CITADEL OF ZION, IN CONSEQUENCE OF WHICH JERUSALEM BECOMES THE CAPITAL CITY OF THE KINGDOM. **VERS. 6–16.** 2) BY TWO VICTORIES OVER THE PHILISTINES. **VERS. 17–25.**

I. The victory over the Jebusites and the conquest of the citadel of Zion. Vers. 6–16.

6 AND the king¹ and his men went to Jerusalem unto the Jebusites, the inhabitants of the land. Which [And they] spake unto David, saying, Except² thou take away the blind and the lame, thou shalt not come in hither; thinking [saying], David

TEXTUAL AND GRAMMATICAL.

¹ Ver. 6. Instead of "king" we find "David" in several MSS., in Sept., and in 1 Chr. xi. 4, and "king David" in Syr., Ar.; we can feel the differences that these readings make in the tone of the narrative, but it is hardly possible to decide which of them is original.—Tr.]

² [Ver. 6. Eng. A. V. has here unnecessarily inverted the clauses; read: "thou shalt not come in hither except, etc." so Sym., Chald., Syr., Vulg., pointing וְיֹאמְרוּ as Inf. But others point it Perf. plu. וְיֹאמְרוּ and render: "thou shalt not come in hither, but (וְיֹאמְרוּ) the blind and the lame will keep thee away" (Sept., Then., Böttch., Wellh., Bib.-Com., Erdmann and others), which rendering (making "the blind and the lame" the subject of the sentence) Philippon declares to be unnecessary and ungrammatical. The sentence presents serious grammatical difficulties: on the one hand the וְיֹאמְרוּ requires a finite verb after it (when a noun follows it, it is always as

object of a preceding verb, which the Inf. cannot here be), on the other hand the verb should here be Impf. (Philippon's difficulty is not serious). The difficulty might be removed by prefixing וְיֹאמְרוּ to the Inf. (so Symm.,

- 7 cannot [shall not] come in hither. Nevertheless [And] David took the stronghold
 8 of Zion; the same is the city of David. And David said on that day, Whosoever¹
 getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind that
 are hated of David's soul, *he shall be chief and captain*. Wherefore they said [say],
 9 The blind and the lame shall not come into the house. So [And] David dwelt in
 the fort [stronghold], and called it the city of David. And David built² round
 10 about from Millo and inward. And David went on and grew great [David kept
 growing greater and greater], and the Lord God [Jehovah the God] of hosts was
 with him.
- 11 And Hiram king of Tyre sent messengers to David, and cedar trees and carpen-
 12 ters and masons; and they built David an house. And David perceived that the
 Lord [Jehovah] had established him king over Israel, and that he had exalted³ his
 kingdom for his people Israel's sake.
- 13 And David took him more concubines and wives out of Jerusalem, after he was
 14 come from Hebron; and there were yet sons and daughters born to David. And
 these be [are] the names of those that were born unto him in Jerusalem: Shammuah
 15 [Shammua] and Shobab and Nathan and Solomon, Ibhar also [And Ibhar] and
 16 Elishua and Nepheg and Japhia, And Elishama and Eliada and Eliphalet.

2. *David's two victories over the Philistines.* Vers. 17-25.

- 17 But when [And] the Philistines heard that they had anointed David king over
 Israel, [ins. and] all the Philistines came up to seek David; and David heard of
 18 it, and went down⁴ to the hold. The Philistines also [And the Philistines] came and
 19 spread themselves in the valley of Rephaim. And David enquired of the Lord [Jehovah],
 saying, Shall I go up to the Philistines? wilt thou deliver them into mine
 hand? And the Lord [Jehovah] said unto David, Go up; for I will doubtless
 20 [certainly] deliver the Philistines into thine hand. And David came to Baal-pera-
 zim,⁵ and David smote them there, and said, The Lord [Jehovah] hath broken forth
 upon [broken asunder] mine enemies before me as the breach of waters. Therefore
 21 he called the name of that place Baal-perazim. And there they left [they left
 there] their images,⁶ and David and his men burned them [took them away].
- 22 And the Philistines came up yet again, and spread themselves in the valley of
 23 Rephaim. And when [om. when] David enquired of the Lord [Jehovah], [ins. and]

* Chald., or by reading Perf. 2 sing. masc. *וְהָיָה* (so Syr., Vulg. perhaps).—Wellhausen thinks the subjoined explanation ("saying, David shall not, etc.") unnecessary (the meaning being clear enough), and therefore hardly original, perhaps a marginal gloss; but it is not merely a repetition, since it puts absolutely what was before put as conditional.—Ta.]

* [Ver. 8. In this sentence there are three points of difficulty: 1) the construction of *וַיֵּלֶךְ*, whether it is to be joined to the preceding protasis, or regarded as beginning the apodosis, that is, whether the whole sentence is to be taken as protasis, the apodosis being omitted (so Then., Philippon, Cohen, Eng. A. V., which supplies the apodosis from 1 Chr. xi. 6), or as containing protasis and apodosis (so Böttch., Ew., Erdmann). 2) The pointing and construction of *וַיֵּלֶךְ*, and 3) the meaning of *וַיֵּלֶךְ*. For the discussion see the Exposition.—Ta.]

* [Ver. 9. Read after Sept. *וַיִּבְנֶה* "built it" (so Wellh.).—From "Millo" Aq. *ἡσάβη* *πληρώματος*, Sym. *ἀπὸ σποδίου* (Jerome says that Sym. and Theod. had *adimpletionem*), Sept. *ἀπὸ τῆς ἄβυσος*.—Ta.]

* [Ver. 12. *וַיֵּלֶךְ* Piel 3 sing. masc.; 1 Chr. xiv. 2 *וַיֵּלֶךְ*, Niph. 3 sing. fem. According to Wellh. the final *ן* in Chr. represents the first *ן* in the following word in Sam. Which reading is original can hardly be determined.—Ta.]

* [Ver. 17. 1 Chr. xiv. 8: "And went out before them (—against them)." The Chr. omits the details of the movement, but this does not show that he could not reconcile the "went down" of Sam. with the preceding (against Wellh.). Nor is there any good reason why the same narrator should not apply the same word (*וַיֵּלֶךְ* "hold") to two different places in consecutive paragraphs. It is a common noun, and moreover the use in ver. 9 is defined in ver. 7 by the phrase "of Zion."—Ta.]

* [Ver. 20. Baal-perazim = "possessor (—place, margin of Eng. A. V. plain) of breaches." Sept. *ἐκ τῶν ἐνέων διακρινῶν* — *κρῖναι*, etc. Aq. *ἐξων διακρινῶν*. The point of the comparison seems to be not the dividing of waters (Sept. *ὡς διακρινόμενα ὕδατα*, Vulg., *sicut dividuntur aquae*), but the violent rending asunder by a torrent of water.—Ta.]

* [Ver. 21. Aq. *καὶ διακρινόμενα*. Sym. *καὶ γλυκῆ*, Sept. *τοὺς θεοὺς*.—Instead of "took them away," Eng. A. V. has taken the text of 1 Chr. xiv. 12 "burned them" supposing perhaps that this was the true explanation of our text. The meaning here rather is that David carried off the images, either to destroy them, or to bear them in triumph. The margin of Eng. A. V. has "took them away."—Ta.]

he said, Thou shalt not go up; *but* [om. but] fetch a compass behind^o them, and
24 come upon them over against the mulberry-trees [baca-trees]. And let it be, when
thou hearest the sound of a going in the tops of the mulberry-trees [baca-trees],
that then thou shalt bestir thyself; for then shall [will] the Lord [Jehovah] go out
25 before thee to smite the host of the Philistines. And David did so, as the Lord
[Jehovah] had commanded him, and smote the Philistines from Geba until thou
come to Gazer [Gezer].

* [Ver. 23. Instead of אֶל-אֲחֵרֵיהֶם some MSS. and EDD. and Syr., Ar. have אֲחֵרֵיהֶם, which does not change the sense. In a few MSS. the Prep. is omitted, as in 1 Chr. xiv. 14. The difference between the texts in Sam. and Chr. is obvious, perhaps in the latter an attempt at greater clearness; the meaning is the same in both. It is not necessary to supply anything here after "go up" (תֵּלַח), since the word implies "going to meet."—Ta.]

EXEGETICAL AND CRITICAL.

I. Vers. 6-16. *Victory over the Jebusites, conquest of the citadel of Zion, and fixing of Jerusalem as the capital.*—In keeping with the reminder of the elders that he had before led the people out and in to battle and victory, David now proceeds without delay to fulfil the warlike duties that devolved on him as king of Israel against the external enemies of the kingdom; for a principal condition of the establishment of internal unity and of the vigorous theocratic development of the national life was the purging of the land from the still powerful remains of the Canaanitish peoples.

Vers. 6-10. See the parallel 1 Chron. xi. 4-9. The two accounts agree substantially; being taken from a common source, they complement and confirm one another in particular statements, of which each has some peculiar to itself. [In respect to these differences it is important to remember that in general "Samuel" is more biographical and annalistic, "Chronicles" more historiographical.—Tr.]—Ver. 6. *And the king and his men went*—that is, according to the Chronicler, the Israelitish warriors who gathered around him from "all Israel," and were now united with his former soldiers—to Jerusalem against the Jebusites.—This undertaking followed immediately on the anointing in Hebron, as is evident from the statement (ver. 5) that David's reign in Jerusalem was co-extensive with his reign over all Israel (Keil). After the word "Jerusalem," instead of "unto the Jebusites . . . saying," "Chronicles" has: "that is Jebus, and there (are) the Jebusites, the inhabitants of the land, and the inhabitants of Jebus said to David." Which of the two forms is nearer to the original account in the common source must remain undetermined. [Wellhausen remarks that "the original author would not have written 'Jerusalem, that is, Jebus,' but more naturally 'Jebus, that is, Jerusalem;' the Chron. inserts this statement in order to explain the transition from Jerusalem to the Jebusites—and this leads to the further remark that the Jebusites were dwelling in the land." According to this, the author of Chronicles (who wrote after the Exile) introduces this historical explanation as necessary for his time.—Tr.] The Jebusites*

belonged to the great Canaanitish race (Gen. x. 6), who dwelt, when the Israelites took possession of Palestine, in the mountain-district of Judah by the Hittites and Amorites (comp. Numb. xiii. 30; Josh. xi. 3), especially at the place afterwards called Jerusalem, and under kings, Josh. x. 1, 23. Neither Joshua (Josh. xv. 8, 63; xviii. 28), who conquered the Jebusites along with other Canaanitish tribes in a battle (Josh. xi. 3sq.), nor the children of Judah, who only got possession of the lower city (Judg. i. 8; comp. Jos. Ant. V. 2, 2), nor the Benjaminites, to whom the city had been assigned (Josh. xviii. 28), could conquer the strong citadel of Jebus on Mount Zion, which was the centre of their dwellings spread out "in the land," that is, around Jerusalem (Judg. i. 21; xix. 11 sq.). In the time of the Judges Jebus is still called "a strange city, in which are some of the children of Israel" (Judg. xix. 12). But as long as this point was unconquered, the possession of southern and middle Palestine was unassured; and so David's first act was the siege and capture of the citadel. Relying on its hitherto invincible strength, they declared that David could not get into it; *but the blind and the lame repel thee*—that is, if only blind and lame defend it, thou canst not take the citadel,* "saying" (=namely, the Jebusites meant to say), "David will not come in hither." Some have supposed (after Josephus) that the Jebusites had really in derision of David put lame and blind men on the wall, trusting to the strength of their citadel; an expression that is by no means so strange (Then.) as that which regards the blind and lame as the idol-images of the Jebusites, which they had placed on their walls for protection, and had so called in order to scoff at the Israelites, who (Psalm cxv. 4sq. et al.) described heathen idols as "blind and lame" (Cler., Luth., Wasse [*de cæcis et claudis Jebusæorum*, Witt., 1721]). Would the Jebusites have used such expressions of their gods?† This saying of the Je-

* אֵם כִּי after a negation—"but," Ew. §356 a. The הִסְרִךְ is not Inf., but Perf., expressing a complete action. The Sing. is used because it precedes the subject (Keil, Ew. §119 a). But we may with Then. point it as Plu. הִסְרִיךְ (comp. Gen. i. 28; Isa. liii. 3, 4, where also † has fallen out). לֵאמֹר—"namely." [On the grammatical difficulties here see "Text. and Gramm." The sense, however, is tolerably plain.—Ta.]

† [According to the Midrash (Targ. and Pirke Eleazar 36) the images of the blind Isaac and the lame Jacob are here meant, Abraham having agreed with the Jebusites (Gen. xxi.) not to lay claim to their city. See Patr. and Philipps.—Ta.]

* Heb. "Jebusite" (יְבוּסִי), poetically individualizing Sing. for Plu. "Inhabitant" (יְבוּסִי), the proper, aboriginal people. [The Sing. is not poetic, but collective; see its use in Gen. x. 16; xv. 21; Numb. xiii. 29; Judg. xix. 11—the name of the tribe as an individual.—Ta.] So the verb יִסְרֹךְ is Sing.

busites is not found in "Chronicles." [Omitted in Chron. perhaps as being obscure, or else as unnecessary to the general sense, "Chronicles" avoiding details that do not bear on its main aim, the history of the development of the theocratic cultus.—Tr.]—Ver. 7 it is briefly remarked that in spite of this braggart reliance of the Jebusites on the impregnability of their fortress, *David took it*. This old *Jebusite city and fortress* lay on the highest of the hills or mountains that surrounded Jerusalem, "Mount" Zion (2 Ki. xix. 31; Isaiah iv. 5; xxix. 8; Ps. xlviii. 3), which stretched out in the south and south-west of the city, mount Ophel and Moriah on the east (more precisely north-east) lying opposite, separated from it by a precipitous ravine. See more in Winer s. v. [and in the *Bible Dictionaries* and books of travel; Philippon has a good description of Jerusalem in his Comm. on this passage. It is not yet possible however to restore with precision the Jerusalem of David's time.—Tr.] The name "Zion" probably—"the dry mountain" (from צִיּוֹן "to be dry"). [See Ps. lxxviii. 17; cv. 41; Isa. xxv. 5, where the root occurs. Some take the name to mean "sunny" (Ges.), others "lofty" (Abarb. in Philippon). The rock-formation on which the city stands is limestone.—Tr.] The explanatory addition, "city of David," anticipates what is narrated in ver. 9. From this mountain, where David built (whence arose the city of David, that is, the Upper City) and resided, the city extended itself northward and eastward. [The name "City of David" was sometimes given afterwards to Jerusalem, Isa. xxix. 1; and see 1 Ki. xi. 43; xv. 8 for its use as burial-place of the kings.—Tr.]—Ver. 8. "David had said," the sense requiring the Plup. (Then.)—an appended incident of the capture in connection with the derisive words of the Jebusites. We must undoubtedly assume a reference to those words in the treatment of the following difficult and variously explained saying of David. The "blind and lame" are the Jebusites themselves, so called by David in answer to their scornful words. We must further suppose that the assailants had a difficult task before them, and were all the more embittered by the derisive remarks of the Jebusites, as David's words indicate. In the attempt to explain this obscure passage, the principal point is the meaning of the expression *ba-sinnor*, צִנּוֹר [Eng. A. V.: "to the gutter"].

Zinnor occurs elsewhere only Ps. xlii. 8, where the meaning assigned by several expositors (mostly with regard to our passage), "conduit, canal," does not suit at all, but the connection (in which the Psalmist speaks of the roaring of violently swelling and plunging waves) indicates the signification to be that adopted (after Sept. *καρῆπακται*) by Keil, Moll, Delitzsch, and others, "*cataract, waterfall*." Ewald accordingly translates: "Every one who conquers the Jebusites, let him cast down the *precipice* both the lame," etc.; and this of all the attempts at explanation is the simplest in sense and construction, suiting the locality also, since Mount Zion had steep declivities on the east, south and west, which, with the opposite-lying heights, formed deep gorges. Yet it is better with Keil to keep more strictly to the signification of the word according to Ps. xlii. 8, and to take it as meaning not with Ewald the precipitous declivity of the

rock that produces the waterfall, but the *waterfall* itself. We are therefore not to think of an *aqueduct*, by cutting off which the capture of the citadel was decided (Stähelin), nor *water pipes* for carrying off the rain from the height (Vatab., Cler.), nor *gutters* (Luther), nor a subterranean passage (Joseph.). But there is nothing opposed to the supposition of a waterfall on one of the declivities. At present the south-east part of the ridge, which slopes somewhat toward the north-west (the ridge running from south to north) is still the point where appear the only springs in Jerusalem, at the foot of the declivity (comp. E. Hoffmann, *Das gelobte land*, 1871, p. 116 sq.). There is the pool of Siloah in the valley Tyropæon [cheesemongers' valley], on the border of Zion and Moriah, which receives its water from a lofty-lying basin hewn out of the rocky side of Zion,* into which it flows from springs that break forth higher up. Might not this be conjecturally the precipice spoken of in our passage, if the question of locality (a precise answer to which is impossible) is to be raised? But in another place also, for example, on the west, where is found the lower pool under the highest part of the north-western corner of Zion, there might be waterfalls which in the precipitous descent of the rocky declivity plunged into a gorge. According to this view, David gives strict orders that when the Jebusites are overcome in the fortress, where the space was relatively limited, their slain should be thrown into the waterfall. He calls them "the lame and the blind," taking up their own words, with reference, perhaps, at the same time, to the expression "every one that smiteth," etc.; the fallen and slain in the battle (regarded as a victory) are to be cast down † the precipice, that the citadel may be free and habitable for the Israelites. The next clause may be rendered "they hate," or "who hate," pointing the verb as 3 pl. Perf.; the absence of the Rel. Pron. (Keil) is not a decisive objection to this rendering; comp. Gen. § 123, 3; Ew. § 332, 333 b. But the connection and warlike tone make the marginal pointing (Pass. Partep.) also appropriate: "who are hated of David's soul," that is, hated by David in his "soul." Both of these admissible renderings point to the fact that the Israelites had to maintain a furious, embittered combat with this enemy who so confidently and scornfully boasted of his strong fortress, and they were directed to make short work of it with the "blind and lame" in the assault, and clear the ground of the enemy straightway. Therefore they say: **Blind and lame will not come into the house.**—That is, one holds no intercourse with disagreeable, hateful people like the Jebusites; or, with reference to the crippled condition of lame and blind persons, the sense is: "will not get home," like those blind and lame plunged into the precipice and unable to get back. ‡ "Into the house." Some (Buns., Then.) understand by this the temple, and assume (with reference to Acts iii. 2; John ix. 1; viii. 59) an old law, forbidding the blind and the lame to enter the temple, which law

* [Instead of "Zion" we should here read "Moriah." See Art. *Siloam* in Smith's *Bib. Dict.*—Tr.]

† The verb is to be pointed as Hiph. *ḡḡ* "cast down."
‡ Or because they are poor defenders (Philippon).—Tr.]

the narrator derives from this incident; but this view is wholly without support. This explanation [Erdmann's explanation of the whole passage] avoids the difficulty that ensues when David's address is taken as protasis merely, and the apodosis supplied [as in Eng. A. V., Philippon]. Against Thenius' rendering: "he who smites the Jebusites (paves the way to the capture of the city, in that he first) reaches the *bailements* and the lame and the blind—him David's soul *envies*" apart from its unwarranted changes of text*—it is rightly remarked by Böttcher that its tone is too modern: one cannot well think of David as showing envy at such a military exploit (unfortunately not open to him), in order to inflame the ardor of his warriors. Böttcher translates: "he who smites the Jebusites shall attain the *staff*" that is, become *captain*; against which it is to be remarked with Thenius that he has not succeeded in showing (*Zeitschr. d. morgenl. Gesellschaft*, 1857, p. 541 sq.) that *sinnor* means "captain's staff," and that, according to the *unrestricting* phrase "every one that smites," David would have had a good many staffs of the sort to bestow; and for the same reason the remark of the Chronicler (1 Chr. xi. 6, which omits our ver. 8) that "David announced that whoever first smote the Jebusites should be chief and captain, and Joab won this prize," is not to be taken as an exhibition of the sense of our passage (against Böttcher). Maurer changes the text and translates: "He who has smitten the Jebusites and reached the canal, let him slay those blind and lame," to which the objection is the tautology in protasis and apodosis. Maurer's other rendering: "whoever shall slay the Jebusites and reach with the sword either the lame or the blind, him will David's soul hate" [that is, as Maurer explains, David forbids his men to slay the Jebusites with the sword, in order that these boasters might die a shameful death.—Tr.], contains, as Thenius rightly remarks, a *contradictio in adjecto*, "and David would, according to this, have desired something impossible." Joab, having led the stormers in the attack, was named by David "head and prince," that is, elevated to the rank of *general-in-chief* of the whole army of Israel, which, according to ii. 13, he could not yet have been. [The decisive objection to Erdmann's rendering: "let him cast into the waterfall the blind," etc., is that the verb (פָּלַח) whether in Qal or in Hiphil, cannot be so translated. In Qal it means only "to reach, touch, strike," the object reached being usually introduced by פָּ; in Hiph. it means "to cause to touch, to join, to raze," usually followed by אֶל, עַל, עָלָה or לָ. In the passages most favorable to Erdmann's rendering, such as Ezek. xiii. 14; Isaiah xxvi. 5, the object introduced by the Prep. is that to which something is brought (corresponding to the signification "touch" of the verb), not that

into which it is cast. Similarly, for reasons derived from the construction of the verb, we must reject the interpretation of *Bib. Com.*: "whoever will smite the Jebusites, let him reach both the lame and the blind, who are the hated of David's soul, by the water-course, and he shall be chief," which, moreover, hardly renders the פָּ in the first פָּלַח (it must here = "and," though it might as an emendation of text be omitted). The natural conception of the passage would lead us to take *sinnor* as the object reached (so Eng. A. V., Philippon, Cahen), but it is very difficult in that case to find a satisfactory meaning for this word, or to construe the following words. Wellhausen would take it to mean some part of the body, a blow on which or violent grasping of which produces death, and Hitzig suggested the ear, others the throat (*sinnor* being supposed to mean a "tube"); but the absolute form of the word ("let him seize the throat") is opposed to this rendering, and the construction of the following words presents a difficulty, even if we suppose the פָּלַח to be used as equivalent to פָּ. Taking *sinnor* (as seems safest) to mean "channel, canal," the whole context and tone suggests that "the blind and the lame" is the object of the verb "smite," or some similar verb, and it is not unlikely that the inversion of the Eng. A. V. (though an impossible translation of the present text) gives the general sense. The supplying of an apodosis is harsh, but we have here only a choice of difficulties. No defensible translation of the passage has yet been proposed, and it is natural to conjecture that the text is corrupt, though its restoration is now perhaps impossible.—Tr.]

Ver. 9. Two things are here said: 1) David took up his abode in the conquered *Jebusite citadel*, which with its buildings formed the *Upper City*, and called it the *City of David*. Chron.: "therefore it is called the city of David." He made it the royal residence (which was equivalent to making Jerusalem the capital), on account of its remarkable strength, through which alone the Jebusites had been able to hold it so long, and on account of its very favorable position on the border between Judah and Benjamin, almost in the centre of the land. 2) *The building up of this city. And David built round about from the Millo and inward.*—The Def. Art. before "Millo" shows that this work was already in existence at the time of the capture, having been founded by the Jebusites. From the connection the *Millo* must have belonged to the citadel on Zion and have formed a part of the fortification. This alone would set aside the explanation of the word (founded on the etymology = "a filling out") as = "outfilling embankment," an earth-wall, which ran aslant through the Wady and connected Mount Zion with the opposite-lying temple-mountain (Kraft's *Topog.*, p. 64, Schultz, *Jerus.* 80, Ewald and others)—apart from the fact that that connection is shown by the latest investigations to have been not an earthwall, but a bridge resting on arches (Tobler, *Dritte Wanderung*, p. 223 sq.). But a comparison of Judg. ix. 6, 20, 46-49, puts it beyond doubt that Millo is the castle proper of the citadel or fortification = Bastion, a strong fortified tower or separate fortification which is called "house" in Judg. ix. 6,

* He changes פָּלַח into פָּלַח, and פָּלַח into פָּלַח
— "envies him."

† He reads פָּלַח instead of פָּלַח.

‡ Following Sept. *ἐν τῇ ἀκροπόλει* (Hesych. = ἐν τῇ ἀκροπόλει)
he reads פָּלַח for פָּלַח, referring to Psalm lxxxix.
44 פָּלַח.

20; 2 Kings xii. 21. The fort designed to protect the citadel and Upper City on Zion, lay no doubt at the point most exposed to hostile attack, that is, the northwest end of Zion, where the castle still stands. "From the Millo out" David built "around and inward," that is, while Millo formed the most advanced fortification, he built in connection with it and out from it on Zion, 1) "round-about," the city and citadel for further fortification, as was necessary especially on the north towards the Lower City, where an attack could be most easily made, and 2) "inward," so that the Upper City (City of David or of Zion) was extended by houses and defensive edifices, and more and more covered the mountain. The Chronicler (1 Chr. xi. 8) expresses substantially the same thing: "from one surrounding to the other," that is, the wholospace between the fortifications which were built around. As it is here clearly only buildings designed to fortify and extend the city on Zion that are spoken of, Josephus has misunderstood this passage when he relates (*Ant.* 7, 3, 2) that David surrounded the *Lower* City and the citadel with a wall, and united them into one. Comp. Winer, s. v. and Arnold in Herzog, s. v. "Zion" (XVIII. 623 sq.). On the extension of the Millo and the other fortifications by Solomon see 1 Kings ix. 15, 24; xi. 27. [See also 2 Chr. xxxii. 5.—Bib. Com. refers to Lewin's "Siege of Jerusalem." p. 256 sq., where it is argued from the etymology and the mentions in the Bible that the great platform, called the Haram esh-Sherif (1500 by 900 feet) was itself Millo, and Mr. Lewin thinks that Solomon's Palace (Beth-Millo, so called from abutting on Millo) was built on a terrace immediately below, and to the south of the Temple-area.—Patrick: "Some take Millo to be the low place between the fort and the city, which was now 'filled' with people."—On the "Palace of Solomon" see "Recovery of Jerusalem" (Am. Ed.) pp. 84, 91, 222, 249, and see also the remarks on the Haram esh-Sherif.—Ta.]. According to 1 Chr. xi. 9, "Joab renewed the rest of the city," that is, he restored at David's command what was destroyed in the capture. He thus seems as "chief and captain" to have been charged also with other than military affairs.—Ver. 10. General statement of the continuous advance and growth of David in power and consideration. Observe, 1) how this is referred to the highest source, not merely to God's assistance, but to the fact that *God was with him*, and 2) how God is in this connection called the *God of Hosts*.

Vers. 11-16. *David's house*. Building of a royal residence, and extension of his family. Comp. 1 Chr. xiv. 1-7.—And Hiram, king of Tyre, sent messengers unto David.—This name is written variously, Heb. Hiram or Huram (חִירָם 2 Chr. ii. 2), Phœnician Hirom (1 Kings v. 24, 32), Sept. Χειράμ (Cheiram), Joseph., Eiram and Eirom. That this king Hiram, who was in friendly connection with David, is the same Hiram that was Solomon's friend and ally, and his helper in building the Temple and palace, is clear not only from 2 Chron. ii. 2: "as thou hast done to David my father, (so do to me also)", but also from 1 Kings v. 15: "Hiram had always been David's friend." We can neither suppose therefore, with Ewald, that this king Hiram is the

grandfather of Solomon's friend of the same name, nor with Thénius that his (our Hiram's) father is here meant, whose name according to Menander of Ephesus (in Joseph. *cont. Ap.* I. 18) was Abibaal, whether this be considered a surname to the proper name Hiram, or it be held that the two persons are here confounded. The occasion to this hypothesis has been given by the difference that exists between the Biblical chronological statements and those of Josephus after Menander. The latter relates (*Jos. ubi sup.*) that Hiram succeeded his father Abibaal, and that he died in the thirty-fourth year of his reign and the fifty-third of his life. With this is to be connected the statement of Josephus (*ubi sup.* and *Ant.* 8, 3, 1) that Solomon began the temple in the twelfth year of Hiram. Now, according to 1 Kings ix. 10 sq., Hiram was still living after twenty years of Solomon's reign, counting from the beginning of the Temple-building (and therefore twenty-four years of his reign in all) had elapsed, namely seven years for the building of the Temple (1 Kings vi. 38, and thirteen years for the building of the palace (vii. 1). On comparing these statements of the Bible and Josephus, it appears that Hiram reigned at the most eight years contemporaneously with David, and that therefore David began his palace in about the seventh year before his death, that is, in the sixty-third year of his life, and that his determination to build a temple to the Lord (which was after the completion of his palace, 2 Sam. vii. 2) was not made till the last years of his life. Both these conclusions, however, are incompatible with our passage and with ch. vii.; for the position of these two narratives in the connection of the history leaves no doubt that both things belonged to David's prime of manhood. It has indeed been declared, in order to set aside the discrepancy, that the Books of Samuel narrate events not so much in chronological order as in the connection of things, and that here the building of the palace, which occurred much later, is related in connection with other buildings (Movers, *Phœniz.* II. 1, 147 sq., Rüttschi in Herzog, s. v. Hiram, Stähelin, *op. cit.* 107). And in fact it must be admitted that David's palace-building, which must have taken time, and supposes a corresponding period of rest and peace, probably did not (as might appear from the narrative) follow immediately on the conquest of Zion, before the Philistine war (ver. 17) which broke out as soon as the Philistines heard of David's anointment as king over Israel, but after this war. "The historian has rather attached to the conquest of Zion and its choice as David's residence not only what David gradually did to strengthen and beautify the new capital, but also the account of his wives and the children that were born to him in Jerusalem" (Keil). But though in detached instances a topical rather than a chronological arrangement of the material is to be recognized, it is nevertheless not probable in itself that David would have deferred the building of a royal palace till the last part of his life; and further, this, as Winer rightly observes, would not accord with ch. xi. 2, where the palace whence David sees Bathsheba is called the "*king's palace*," which is to be understood, not of the simple house that David took as his dwelling-place on Mount Zion immediately after its capture, but of the

place that he had had built for himself there. Comp. vii. 1, 2. And if the affair with Bathsheba occurred when David was an old man, which is in itself highly improbable, Solomon, who was born a couple of years later, would have been a little child when he ascended the throne. If David had not resolved on the building of the Temple till in advanced life, or towards the close of his life, we could not harmonize this fact with 1 Sam. vii. 12, and 1 Chr. xxii. 9, according to which Solomon was not yet born when David received the divine promise there mentioned. If therefore the account of the palace-building is in this place chronologically anticipatory, the building is nevertheless not to be put towards the end of David's reign. We are therefore forced to assume a longer reign for king Hiram, and to suppose inaccuracies in the chronological statements of Josephus, as has been shown to be true in the periods of reign of the succeeding Tyrian kings, even when he refers to Menander. See more in *Movers (ubi supra)* and Keil on this verse.—[On Tyre see *Movers* and *Arts. in Bib. Dict.*—Ta.]

It is not said that the object of this embassy, as in Solomon's case (1 Kings ix. 15), was to congratulate David on his accession to the throne (Then.), and this is improbable from the length of time (presupposed in his purpose to build) that must have elapsed since his accession. We should rather infer from the sending of cedar wood and workmen along with the messengers, that David had previously put himself in connection with Hiram, partly to maintain a good understanding with a powerful neighbor, partly and especially to obtain the help of this king (who was renowned for his magnificent edifices, *Mov. II. 1*, 190 sq.) in his building plans.—The eastern part of Lebanon (Antilibanus), which belonged to Israel, produced only firs, pines and cypresses (*Rob. Pal. III. 723*)*; the northwestern part, which alone was covered with cedar-forests, and furnished the best cedar for building, belonged to Phœnicia. On account of its strength, durability, beauty and fragrance, the cedar-wood was much used for costly building and wainscoting.—Through Tyrian workmen David began the splendid structures of cedar in Jerusalem, which had so increased in Jeremiah's time that he could exclaim to the city: "Thou dwellest on Lebanon and makest thy nest in the cedars" [*Jer. xxii. 23*].

Ver. 12. And David perceived, namely, from his success externally against Israel's enemies and in the connection with the friendly king of Tyre, and internally in the establishment of unity in Israel and in the execution of his plans, that the Lord had established him king over Israel; the "established" (in contrast with the previous divine choice of David as king and the fate of Saul's kingdom) refers to the *divine providences*, through which, as David clearly saw, all doubt as to the permanence of his kingdom was ended, and it immovably established. And that he had exalted his kingdom (*Chron. : "and that his kingdom was exalted on high" [I. xiv. 2]*) for his people Israel's sake, that is,

not for the sake of the blessing that rested on his people Israel (Bunsen), nor simply because he had chosen them (Then.), but because he wished to rule them as his (chosen) people through David's kingdom, glorify himself in them and make them a great and mighty people according to his covenant-faithfulness.

Vers. 13-16. *Account of the growth of David's house and family*, appended to the summary statement concerning the establishment of his kingdom and his palace-building. **Concubines and wives.**—David follows the custom of eastern princes, and gathers a numerous harem. See the law against this, *Deut. xvii. 17*. The "concubines" are mentioned first in order to bring out prominently the extension of the harem, as an essential part of oriental court-state, and as a symbol of royal power. The omission of the "concubines" in 1 Chr. xiv. 3 is not to be regarded as intentional (against Then.), for David's concubines are mentioned in 1 Chr. iii. 9.—"From Jerusalem" (יְרוּשָׁלַם) is not "elsewhere than in Jerusalem," which view (Keil) cannot be based on the following words, "after he came from Hebron," but (because of this very chronological statement) = "from, that is, out of Jerusalem," substantially agreeing with Chron.: "in Jerusalem." After changing his residence from Hebron to Jerusalem, David took concubines and wives in the latter place also.—The statement: **sons and daughters were born to him** shows clearly that, in all these summary accounts concerning family and building, a greater space of time than at the beginning of his reign is assumed; and this statement is here put proleptically not only before the following notice of the Philistine wars, but also before the narrative concerning Bathsheba. For among the sons of David (given in 1 Chr. xiv. 5-7, and also in iii. 5-8) occur here first the names of the four sons of Bathsheba: Shammua, Shobab, Nathan and Solomon. For Shammua Chron. (I. iii. 5) has *Shimea*, and for Elishua it has (ver. 6) *Elishama*, a clerical error from the following *Elishama*. After *Elishua*, 1 Chr. iii. 6, and xiv. 6 sq. have the two names *Eliphalet* (or *Elpalet*) and *Nogah*. This last is not to be taken as miswriting of *Nepheg* (*Mov.*). Thenius supposes that the latter (*Nogah*) has fallen out of our text by oversight, and that the former (*Eliphalet*) got into the text of Chron. by mistake from the following verse (ver. 16), that David had, therefore, only eight sons, not nine (as in 1 Chr. iii. 8) born in Jerusalem.—Keil thinks that the names of these two sons are omitted in our passage because they died early, and the late-born *Eliphalet* (whose name stands last) received the name of his dead brother; but the question is involved in doubt. According to the former view David had in all eighteen sons, according to the latter nineteen, of whom six were born in Hebron (2 Sam. iii. 2 sq.). Instead of *Eliada* 1 Chron. xiv. 7 has *Beeliada*, another form of the name, with *Baal* [= lord] instead of *El* [= God]. No daughter is named (see ver. 13), because daughters are in general not considered in genealogical lists. The only daughter that appears by name in the following history is Tamar, chap. xiii. 1. [Patrick: Kimchi says that Sam. gives the sons of the wives only, Chron., those of wives and con-

* [See Am. Ed. of *Rob. III. 441, 486, 489, 491, 547, 548* and 420; also II. 437, 438, and for the cedars II. 493, III. 538-593; see also Articles in the Bible Dictionaries and later books of travel, as Thomson's *Land and Book*, I. p. 292-297.—Ta.]

cubines, which does not agree with 1 Chron. iii. 9. — It was looked on as a piece of political wisdom in princes to endeavor to have many children, that by matching them into many potent families they might strengthen their interest and authority.—Tr.]

II. Vers. 17–25. *David's victories over the Philistines*, 1 Chr. xiv. 8–17.—Ver. 17. **And when the Philistines heard that they had anointed David king over Israel**—this was the occasion of the war. From David's elevation to the throne of all Israel and the consequent unification of the people, the Philistines feared (and did their best to prevent) such increase in his power as would endanger their power and foothold not only in Palestine [Israel], but also in their own land. Hence, according to the narrative, their attack followed on the receipt of intelligence of his anointment, which must have come on them as a surprise. Ewald conjectures (but it is a mere conjecture, and unnecessary) that the occasion of the war was David's withholding the tribute that he had paid the Philistines while he was in Hebron.—**And all the Philistines marched up**, namely, from the lowlands of Judah which they held, or from their own land against the Israelitish army (with which David had attacked the Jebusites) which was on the mountain-plateau of Judah. As this Jebusite war followed immediately on David's anointment (comp. vers. 3, 6), and the gathering of all the Philistines was not the affair of a moment, it is for this reason alone an untenable view that these two victories "probably belonged in the interval between the second anointment at Hebron and the capture of Zion" (Keil). But the following words: **And when David heard of it, he marched down to the hold**, are decisive, for the reference (as the context shows) is here to Mount Zion, which is mentioned just before (vers. 7, 9); and this is proved also by the Def. Art., which (from the context) cannot refer to some other stronghold in Judah resorted to by David in Saul's time (so Keil, who cites xxiii. 14), but points to the citadel of Zion which is here twice named with emphasis as the centre of David's position. The expression "he went down to the hold" is not against this view; for, though the citadel of Zion was so high that one ascended to it from all sides, yet its plateau was by no means a horizontal plain, but was made up of higher and lower parts, and David of course made his residence on the highest and safest part, the most favorable position for a military outlook, while the fortifications most protective against the enemy (enlarged by him, ver. 9) must certainly have lain on the relatively lower north-western side (in accordance with their design), and with this agrees the fact that the Philistines advanced to the attack from the west. David, accordingly, on hearing of the approach of the Philistines, went down from his residence to the fortifications on Zion, in order to make at this rendezvous and rally-point of his army the necessary preparations whether for defence (Maur.) or for attack. Maurer: "David was not yet certain whether to defend himself at the walls, or to advance to meet the enemy," comp. ver. 19. There is no need, therefore, to change the text*

* מצודה Instead of מצודה.

(Syr., Mich., Dathe) to "siege" (besiegers), the narrative giving no hint of a siege. It is by no means sure (Then.) from xxiii. 13, 14, that the hold here referred to is the cave of Adullam; for, even if the incident here related was an episode in this Philistine war, it may very well have occurred after David had left the citadel to march against the Philistines, while they were encamped in the valley of Rephaim. [Still, the impression made on us is that David went down into the plain against the Philistines; thus in ver. 20 he does not go down, but comes to Baal-perazim, as if he were already in the plain. Perhaps the editor has here inserted a separate narrative of this war, so that the "hold" here may be different from the "hold" in ver. 9. Adullam was a strong place, and was fortified by Rehoboam (2 Chron. xi. 7). If we take the narrative in xxiii. 13–17 to belong to the time of this war, it would show that David was at one time hard pressed; but this cannot be determined with certainty.—Tr.]—The phrase: "to seek David," cannot prove that David had at this time not yet taken up his residence on Zion (Keil), but only that the aim of the Philistines was to get possession of the person of David so dangerous to them.—Ver. 18. *The strategical position of the Philistines*. Instead of our text-word "spread themselves," 1 Chron. xiv. 9 has "made an inroad" (נשבו). *The valley of Rephaim*, according to Josh. xv. 8, was a fruitful plain,* nearly three miles long by two wide, separated from the valley of Ben-hinnom (south and south-west of Jerusalem) by a ridge, and large enough to hold a large army in camp; it was named after the old Canaanitish giant-tribe, the Rephaim (Gen. xiv. 5). Comp. Rob. I. 365 [Am. Ed. I. 219, 469], Tobl., Tbp. Jerus. II. 401 sq., and 3 Wand. 202, Winer II. 322, Thénien in Kämpfer's Stud. II. 137 sq. [For various opinions see Kitto, Porter, Bonar, Fürst.—Tr.] The Philistines had probably advanced from the west by way of Bethshemesh (comp. 1 Sam. vi. 9).

Ver. 19. *David inquires of the Lord* (comp. ii. 1; 1 Sam. xxiii. 2), 1) whether he shall march out against the Philistines, and 2) whether he shall get the victory over them. The expression "shall I go up?" is explained by the fact that David has led his army down from Mount Zion, the defence of which he had first to keep in view. He now advances to the attack from his position in the plain, which lay lower than the Philistines, perhaps near the cave of Adullam (Then.), after having inquired of the Lord and received an affirmative answer. He no doubt made a sudden impetuous attack, as is clear from the meaning of the name "Baal-perazim," the place where he "smote" the Philistines. He said, namely (referring the victory to the Lord according to the Lord's answer, ver. 19): "The Lord hath broken asunder (or through) my enemies before me as the breach of waters," that is, as a violent torrent makes a rift or breach. All other explanations, that make the point of comparison the division of the water-mass itself, depart from the conception of the expression, and weaken the force of the image. The place where

* עמק, comp. Isa. xvii. 5. [See Stanley's "Sinal and Pal.," App. § 1.—Tr.]

the battle was fought was thus called, from the way that David won it, *Water-breach*, "*Bruchhausen, Brechendorf*" (Keil) [Breach-ham, Break-thorpe—the Heb. name = "possessor of breaches."*—Tr.]. It cannot have been far from the Valley of Rephaim. In Isa. xxviii. 21 it is called (with allusion to this battle) "mount" Perazim. This fills out the topographical description of the place, and in exact accordance with the name "*water-breach*." As a torrent plunging from the *mountain* rends asunder everything before it, so David rushed with his army suddenly and unexpectedly on the Philistines, from a gorge opening into the valley of Rephaim, burst through and scattered them with impetuous and irresistible power. Perhaps he marched northward around the position of the Philistines, and attacked them from the rocky height (the border of the valley of Hinnom), that bounds the valley of Rephaim on the north, comp. Josh. xv. 8.—Ver. 21. And there they left their images behind, which they were doubtless accustomed to carry with them to war, in order to make the victory more certain.† Clericus: "as if they would feel the help of the gods more present, if they had their statues along. Perhaps they imitated the Hebrews, who sometimes carried the ark of God into camp." Their abandonment of their sacred images confirms the supposition (founded on the name of the scene of battle) that David made a sudden attack. Chron. has (by way of explanation) "gods" instead of "images." According to our passage *David took them away* as spoil; according to Chron., they were at David's command *burned with fire*. It cannot be determined whether this text of Chron. is an addition from another source (Movers), or taken from the same source as our text (Keil), or an explanatory remark of the Chronicler himself according to Deut. vii. 5, 25, where the burning of heathen idols is prescribed. Thus the disgrace of the Philistine capture of the Ark was wiped out.

Vers. 22–25. Second invasion by the Philistines and victory over them.—Ver. 22. Their approach is described (as ver. 17) by the phrase: *came up*. They had therefore fled as far as the lowland on the west, but, as David had not pursued them, soon assembled again. They advance (as ver. 18) to the *valley of Rephaim*. Chron. (ver. 13) has simply: "in the valley," Rephaim being understood from the context, and in fact supplied by Sept., Syr. and Arab. [Joseph., *Ant.* 7, 4, 1: "let no one suppose that the Philistines brought a small force against the Hebrews; all Syria and Phœnicia and many other warlike nations fought with them; only thus could they march against the Hebrews after their frequent defeats." But this assertion is unsupported and not necessary to explain the recuperation of the powerful Philistines. Josephus was anxious to magnify the prowess of his own nation.—Tr.]—Ver. 23. David again inquires of the Lord [Jos.: through the high-priest]. The words: "thou shalt not go up," suppose the question (as in ver.

19): *shall I go up?* The negative answer: "*go not up*" refers to the height, up to which David had gone in the first battle, in order thence to fall on the Philistines; for this time they had doubtless guarded against a surprise on that side. If their front was now in that direction, the addition of the Sept.: "to meet them," and Vulg.: "against them (= in front)," may be regarded as a correct explanation; but there is no necessity, as Then. supposes, for supplementing the

Heb. text with this expression (לִקְרָאתָם).—**Make a detour to their rear.**—Chron.: "go not up behind them,* but turn from them, and come on them." David was to fall on their rear *opposite the "baca-trees."* These (mentioned only here and 1 Chron. xiv. 14) are not pear-trees (Sept., Vulg., Aq., Rosenmüller, *Bibl. Pflanzenreich*, p. 249) or mulberry-trees (Jewish expositors, Luth. [Eng. A. V.]), but shrub-like *baca-trees*, which grow especially about Mecca (called *Baca* by the Arabs), similar to the balsam-shrub, from which they differ only in having longer leaves and larger round fruit (according to Abulfadli in *Cels. Hierob.* I. 338 sq.; comp. Niebuhr, *Beschreibung*, 339, Faber in Harmer's *Beobacht. über d. Orient*, I. 400, and Burckhardt *Reise in Syrien*, etc., 977, who found a *baca-valley* near Sinai). See Winer I. s. v. The name is probably derived from a verb meaning "to weep" (בָּכָה = בָּכָה), because when the leaves are broken or cut off, a tear-like sap exudes. Comp. the "*valley of Baca*" = "*valley of weeping, tear-dale*" [Pa. lxxiv. 6].—[For further opinions and details see Smith's *Bib. Dict.*, Art. *Mulberry-tree*.—Tr.]—The connection and the local presuppositions of the narrative put it beyond doubt that these *baca-trees* stood somewhere in the valley of Rephaim.—Ver. 24.† And when thou hearest the sound of a going.‡ . . . The sound produced by human steps (1 Kings xiv. 6; 2 Kings vi. 32), here the sound of an advancing army, is (as in Gen. iii. 8) employed as the symbol of the approach of the Lord—in the tops of the *baca-trees*, they, namely, being moved by a strong wind [Jos.: "while no wind was blowing."—Tr.]; the sound thus produced would indicate the advance of the Lord with His invisible hosts; it was to be the sign that He Himself would march before the army of Israel with His victorious might, comp. 1 Kings xix. 11 sq. So Jacob (Gen. xxxii. 2, 3) and Elisha (2 Kings vi. 17) behold in vision the guardian hosts of God. Then be sharp, that is, rush quickly to the attack [bestir thyself]! Chron. weaker and probably not original: "go out to battle." The ground: For then will the Lord go out before thee, etc., he should know by the above sign that the time appointed by the Lord for a sharp attack and for the revelation of His helping power was come. [The sound of going in the trees seems here represented by the narrative as supernatural, not produced by wind.—Instead of "in the tops," etc., Patrick renders: "in the beginnings," etc. (Neh. iii. 10), that is, at the

* [Or, possibly "lord (= God) of breaches." Comp. Gen. xxii. 14 and xvi. 13 (El-rol).—Tr.]

† [So the Edomites, 2 Chron. xxv. 14. The heathen idols were carried off with impunity—not so the Ark of God (Pat.).—Tr.]

* ["After them" = "to meet them."—Tr.]

† [וְיָדָהּ] for וְיָדָהּ, Ew., § 345 b.

‡ [The word signifies a majestic, stately tread or stepping, often used of God. Pa. lxxviii. 7.—Tr.]

entrance of the place where the trees stood, "for men do not walk on the tops of trees, and God intended to make a sound as if a vast number of men were marching." There is no need, however, of this difficult translation, if the sound be taken as a supernatural sign.—Tr.]—Ver. 25. Exact carrying out of the divine directions, and bestowal of the promised divine aid.—David smote the Philistines from Geba as far as the region of Gezer.—The direction of the battle and flight is determined by the position of Gezer to be from south-east to north-west, whatever the position of Geba be held to be. *Gezer* or *Gazer* (1 Chron. xiv. 16), *Gazer* and *Gazera* (Sept.), afterwards *Gazara* (2 Mac. x. 32; Jos. Ant. 8, 6, 1) or *Gadara* (Joseph. Ant. 5, 1, 22; 12, 7, 14) and *Gadaris* (Strabo XVI. 759)—an old Canaanitish royal city (Josh. xii. 12), belonging to the tribe of Ephraim, who did not drive the Canaanites out of it (Josh. xvi. 9, 10; Judg. i. 29), in the south of Ephraim (whose border passed from Lower Beth-horon over Gezer to the sea north of Joppa), north-west of Beth-horon on the western declivity of Mount Ephraim, where the latter sank into the Philistine plain (Plain of Sharon). Solomon fortified it, along with other important military positions (1 Kings ix. 15-17), inasmuch as it formed a strong defence towards the south against the Philistines; for "from this point an army might penetrate into the country and reach the capital far more easily than over the mountains of Judah" (see Then. and Bähr in loco). It is noteworthy that this place plays an important part as fortress in the Maccabean time also, and that the route taken by Judas Maccabeus from Emmaus to Gazer (1 Mac. iv. 15) and from Adasa to Gazer (1 Mac. vii. 45) is the same as this, namely, the north-westerly. Comp. v. Raumer, p. 191, and his map. For the *Geba*, from which David pursued the Philistines, is not = Gibeon (according to the inexact reading of Chron., which constantly changes the Gibeah of First Samuel into Gibeon, Stähelin, *Leben Davids* 38), which is adopted by Movers, Then., Keil, Dächsel—nor = Gibeah, whether Gibeah in Judah (Josh. xv. 57), 8-10 miles south-west of Jerusalem (Bertheau, Stähelin), or Gibeah of Samuel (Cler., Budd., O. v. Gerlach), neither of which could here come into consideration as a military position—but it is the place known from 1 Sam. xiii. 15-23 as the camping-ground of Saul and Jonathan, on the southern border of the Wady-es-Suweinit, opposite Michmash (now Mukhmas) which is on the northern border of the Wady, where Rob. found a place Jeba (with ruins) still existing. Comp. Isa. x. 29. See Rob., *Bibliotheca Sacra*, 1844, p. 598, and v. Raumer, 196, Furrer, *Wanderungen*, 212-217, Fay [in Lange's *Biblework*] on Josh. xviii. 24. The battle therefore passed from the valley of Rephaim on the west of Jerusalem about nine miles northward to the plateau of Geba, where the Philistines vainly tried to make a stand, and, having the deep gorge of Michmash before them, took a north-westerly direction towards Beth-horon and Gezer. Here the pursuit ceased, because the Philistines were driven into the plain, and no danger could be apprehended from them. According to Joseph. (Ant. 7, 4, 1) Gazer was then their extreme northern limit. On the great

extension of their power northward comp. Stark, *Gaza*, 170.—[Gibeon (instead of Geba) is here preferred by many critics, because Gibeon lies more nearly on the road from Rephaim to Gezer; but the pursuit may easily have gone first north to Geba and then west to Gezer, as Erdmann points out. It is not to be expected, however, that we can settle with absolute certainty these minute geographical points.—The phrase: "till thou come to Gezer," does not necessarily mean: "up to Gezer," but, like the similar expression: "as thou goest," may = "on the way to." See on 1 Sam. xxvii. 8.—Tr.]

In reference to the chronological relation of the account here, vers. 17-25, and that in 1 Chr. xiv. 8-17 it is to be remarked that the two differ, in that the former puts these victories without further statement in the beginning of David's government over all Israel, the latter in the interval between the unsuccessful and the successful attempts to remove the Ark. "Whether this exacter statement of time is correct cannot be determined with certainty" (Stähelin, *ubi sup.*, p. 37).

HISTORICAL AND THEOLOGICAL.

1. In his first royal deed of arms David, by a victory over the last Canaanites of any power that were left, completed the conquest of the land for the Lord's covenant-people, and thus concluded the military work that was first entrusted by divine command to Joshua (Josh. i. 1-9), but had been completed neither by him, nor by the Judges, nor by Saul. The result of this first exploit against the Jebusites was the firm establishment of the royal rule in the strongest position and in the centre of the land.

2. In David's person and government the Covenant-God, the King of His people, takes His royal seat on Mount Zion, and the city that David builds there is (with old Jerusalem under Zion) called, as being the theocratic dwelling-place and holy city of God, the "city of the great King" (Matt. v. 35). In the historical books the "City of David" (ver. 9) always has the narrower signification of the old Upper City or David's city, being used only in poetry of the whole city (Isa. xxii. 9; comp. xxxi. 1) while according to 1 Kings viii. 2: 2 Chronicles vi. 2; 1 Chronicles xv. 1, 29; it is distinctly differentiated from Jerusalem as a whole. So "Zion" in the historical books means originally only Mount Zion, on which the city of David lay, but is used by Poets and Prophets for Jerusalem in general, in allusion to its character as God's royal dwelling-place and throne (see Arnold, "Zion" in *Herzog XVIII.*, Hupfeld in *Zeitschr. d. deutsch. morgenl. ges.* XV., p. 224, Rem. 67). From the time of David's making his residence on Mount Zion dates in the theocratic language of the Old Covenant the terminology of God's royal dwelling and enthronement in the midst of His people on His regnal seat, "Mount Zion." See Ps. iii. 5 [4]: "He hears me from His holy mountain." Ps. ix. 12 [11]: "Sing ye to the Lord, who is enthroned on Zion." Ps. xv. 1; xxiv. 3; Isa. viii. 18; Joel iv. 16, 21, and other passages. "Zion" is the royal seat of the future Anointed of the Lord, of whom David

with his theocratical kingdom is the *type*, and concerning whom the promise in ch. vii. comes to him, the fulfillment of which is the matter of the prophetic declaration in Ps. ii., lxxxix., cx. Mount Zion is the geographical-historical symbol of the dominion of the Messiah to be sent by God to His people, and of the extension of the Messianic kingdom of God from this as centre. Hengstenberg on Ps. ii. 6: "Zion, the holy mountain of the Lord, is the fitting seat for His king; for as after David's time it was the centre of Israel, so is it destined to become some day the centre of the world, for from Zion goes forth the law and the word of the Lord from Jerusalem" (Isa. ii. 3).

3. The *military stamp* of the first part of David's reign is the pre-indication of the military character of the whole of it. That the theocracy in Israel may be developed, he purges the land of the remains of the heathen, extends the borders of Israel, and secures for the people the possession of the land and the maintenance of their boundaries by mighty victories over all their enemies. In the Psalms of David we hear the echo of this warlike and victorious theocracy. They are mostly songs of conflict and victory in praise of the God who saved His people from their enemies. Ps. ix. may serve as an example of them all, much of it corresponding with David's experiences in these first wars and victories, though it cannot be said that it was composed with special reference thereto.

4. Several prominent features characteristic of the *prophetic-theocratical historiography* appear in this section (which embraces the elevation of David to the throne of Israel, his wars against internal and external enemies): 1) the relation between king and people is described as essentially a covenant before the Lord (ver. 3); 2) it is declared to be the task and calling of the theocratic king to be shepherd and captain of the people (ver. 2); 3) the reference of all the king's successes to the highest and last source, the God of Sabaoth, who was with him, whereby all his own human merit is excluded (ver. 10); 4) the conception of all these events whereby David's kingdom was confirmed and recognized even by the powerful heathen king of Tyre, through whose friendly relations with David it was exalted and honored at home and abroad, as ordinations of God, the object of which was to establish David's kingdom as a divine institution, and give him the assurance that he was confirmed by the Lord immediately as king over Israel (ver. 12); 5) the repeated exhibition of David's humble subjection of his will to the will of God, which he seeks and asks after, that he may have a sure path in what he is to do, which path the divine answer shows him (vers. 19, 23); and 6) the express declaration of David's unconditional active obedience to the Lord's will, which is revealed to him in a definite Yes and No (ver. 25).

5. All the powers and goods of the world which have their *origin* in the *might* and *goodness* of God, are employed by Him also for the *ends* of His *wisdom* in the government of His kingdom of grace (which is founded on His positive self-revelation) and of His people. The help of the heathen king in David's Zion-buildings (and so in Solomon's Temple) sets forth the great truth

that all the art and treasures of the lower, natural world are to be subservient to the higher world, which has entered humanity through the kingdom of God, and to contribute to the glorification of the name of God. Bähr on 1 Kings v. 15-32: "Israel was destined not to foster the arts, but to be the bearer of divine revelation, and to secure for all nations the knowledge of the *one* living and holy God; *thereto* had God chosen this people out of all peoples, and *therewith* is closely connected its manner of life and occupation, yea, its whole development and history. To the attainment of this its destiny the other nations had to contribute with the special gifts and powers which had been lent them. Israel, in spite of faults and errors, stood as high above the Phœnicians in the knowledge of the truth, as they above Israel in technic and artistic performances (comp. Duncker, *Gesch. u. Alterth.*, p. 317-320); distinguished as was Phœnicia for arts and industries, its religion was nevertheless the most perverted and its cultus the rudest (Duncker, *ubi sup.*, 155 sq.)."

HOMILETICAL AND PRACTICAL.

Vers. 6-9. *The stronghold* on Mount Zion*: 1) How it is *gained*: a) by holy war against the enemies of God's kingdom; b) by holy victory, which God vouchsafes. 2) How it is *maintained*: a) in *defiance* of God's enemies, and b) as a *reliance* for God's friends.

Vers. 10-12. *The true kingdom by the grace of God*: 1) It is firmly founded through the Lord's power; 2) It grows and prospers under the Lord's blessing; 3) It renders subservient to itself the Lord's enemies; 4) It serves the Lord in the Lord's people.—Ver. 12. The true salutary relation between government and people rests on two things: 1) That the people recognize the authorities as set over them by God's grace, and honor them. 2) That the authorities regard themselves as constituted by God only for the people's welfare, and fulfil their calling to that end.

Vers. 17-25. *The war-counsel from on high*: 1) How it is *inquired after*—by looking above. 2) How it is *imparted*—by the voice from above. 3) How it is *carried out*—by help from above.—*Victory comes from the Lord*: 1) When it is beforehand humbly asked for according to the Lord's will and word; 2) When the battle is undertaken in the Lord's name and for His cause; 3) When it is fought with obedient observation of the Lord's directions and guidance.

The Lord will go out before thee (ver. 24): 1) A word of consolation in sore distress; 2) A word of encouragement amid inward conflict; 3) A word of exhortation to unconditional obedience of faith; 4) A word of assurance of the victory which the Lord gives.

The rustling of the Lord's approaching help in the tops of the trees (ver. 24): 1) Dost thou wait for it: His bidding? 2) Dost thou hear it with the right heed? 3) Dost thou understand it in the right sense? 4) Dost thou follow it without delay?

* [There is here an allusion to Luther's famous hymn, *Ein' feste Burg ist unser Gott*.—Ta.]

Vers. 6-9. **KRUMMACHER**: David dwells now in Mount Zion, the crown of the land, and from here on begins the history of Jerusalem, which as the history of a city has not its like in grandeur, in change of fortunes, and in importance for the whole world.—Now exalted to heaven, now cast down to hell, thrice destroyed to the foundations and always rising again from the ruins, now given up to the heathen, plundered, covered with shame, and then again crowned with the highest honors, the city stands on its seven hills amid the cities of the earth as a high seven-branched candlestick, from which shines forth into the world both the consuming flame of God's holiness and justice, and the mild and blessed light of the divine long-suffering, love, compassion and covenant-faithfulness.—Ver. 6 sq. **S. SCHMID**: In that which God has commanded, we must not look to what others have done before us, but to God's command (1 Sam. xv. 22, 23).—**SCHLIER**: The Lord, who delivered Jerusalem's stronghold into David's hand, still lives to-day, and will, so far as it is good for us, always help us still in every time of need, and well is it for all them that trust in Him.

Ver. 10. [**HENRY**: Those that have the Lord of hosts for them need not fear what hosts of men or devils can do against them. Those who grow great must ascribe it to the presence of God with them, and give Him the glory of it.—**TR.**]—**BERL. BIBLE**: The world thinks little of it when it is said, God be with a man. But it is assuredly no trifle, it is the greatest of all things, for one to have with him the God of all the hosts of heaven and earth.—**KRUMMACHER**: O blessed is the man on whose heart nothing so presses as this, that in all his doings he may be with God and God with him.—Ver. 11. **CRAMER**: A glorious testimony that even the heathen will serve Christ.—**STARKE**: God knows how to incline towards pious rulers the minds of neighboring princes and kings, so that they may show them all friendly good-will (Prov. xxi. 1).—Ver. 12. **J. LANGE**: Great lords exist for the sake of their subjects, not these for their sake: O that the fact might be recognized!—[Vers. 13-16. **SCOTT**: Alas! even good men are apt to grow secure and self-indulgent in prosperity, and to sanction by their example those abuses which they should oppose or repress; and all our returns for the Lord's mercies are deeply tinged with ingratitude.—**TR.**]

Ver. 17. **SCHLIER**: Then might David clearly enough see that there is appointed to man no true resting-time upon earth. David's life was a warfare, and from one strife it went on into another, and when he thought to have found rest, then battle and strife began anew. Our life upon earth is not yet the resting-time; what awaits us is strife and warfare.—**CRAMER**: The pious never cease to encounter opposition; therefore whoever wishes to be pious, let him prepare for this (Luke xiv. 28).—**KRUMMACHER**: The old enemy of Israel stood again in arms upon the plain. God the Lord knows how to mingle always with the encouragements which He gives His friends so much also of the humbling as suffices to secure them against the danger of losing their equilibrium.

Ver. 19 sqq. **SCHLIER**: Whatever we under-

take then, we must look to the Lord in beginning it, and it should be to us a matter of earnest concern that we may really have the Lord's word and will on our side.—So long as we have a good cause, we too may comfort ourselves with the help of the Lord; but what does it help if we pray and have a bad cause, or use God's word, and yet do not walk in the Lord's ways! God's word and prayer make no bad cause good, but help only when we undertake a good, God-pleasing work. And there is one more thing we must not overlook if we wish really to have the Lord's help, namely, that we must be acting only and entirely for the Lord's cause and honor. How did it stand, properly speaking, between Israel and the Philistines? On the one side was the Lord, and on the other the idols; there was the Lord's people, and here an idolatrous or heathen people. So the conflict was the cause of the Lord; the Lord's name and kingdom was in question; David's defeat would have been the Lord's defeat; a victory for David was the Lord's victory.

Ver. 20. **BERL. BIBLE**: David will not agree that the honor of the victory which he has gained by the help of God's goodness shall be ascribed to him, but rather to God.—**CRAMER**: Believers when they have been rescued from distress should heartily thank God for it, and recognize that the victory comes from Him; for He fights for His Church (Pa. I. 15; cxv. 1).—Ver. 21. **BERL. BIB.**: Men do not commonly let their idols go until they have been smitten by God, and do not quite let them go even then.

Vers. 23-25. **KRUMMACHER**: It rustles in the tops of the baka-trees, as if an invisible host were passing over them. We know what this meant for him. Nothing less than what was once meant for Jacob by his dream of the heavenly ladder, for Moses by the burning bush that was not consumed, for Elijah by the still, small voice on Horeb, and for Saul by the light which shone round him from heaven. The Lord was near and would go out for him.—**BERL. BIBLE**: God Himself gives to those who tranquilly trust in Him to know His will, and also places them in a position to be able to carry it out.—**KRUMMACHER**: The word of the Lord: "As soon as thou shalt hear the rustling in the tops . . . bestir thyself," applies figuratively to us also in our spiritual conflict with the children of unbelief in the world. There too it comes to nothing that one should make war with his own prowess and merely in the human equipment of reason and science. Success can only be reckoned on when the conflict is waged amid the blowing of the Holy Spirit's breath and with the immediate gracious presence of the Lord and of the truth of His word.—[**HENRY**: But observe, though God promised to go before them and smite the Philistines, yet David, when he heard the sound of this going, must bestir himself, and be ready to pursue the victory. God's grace must quicken our endeavors. Phil. ii. 12, 13.—**TR.**]

[Vers. 6, 7. Men are prone to rely on strong fortifications, so as to feel no fear of successful attack, and no need of help from God. So at a later period the men of the southern kingdom were at ease in this same Zion, and those of the northern kingdom trusted in the mountain of

Samaria, which was also a very strong place, and neither Judah nor Israel felt that their help came from Jehovah (Amos vi. 1-8). The same principle applies as to all reliance on mere human agencies, without recognizing our dependence on God; for example, on religious societies and boards, eloquent preachers, active pastors, famous revivalists, beautiful houses of worship, etc.—Tr.]

[Ver. 12. *A good man in great prosperity.* 1) He ascribes it all to the Lord. 2) He regards it as given him for the benefit of his fellow-men. (This is the text of Maurice's Sermon on "David the King," see "*Prophets and Kings of the Old Testament.*"—Tr.)

[Ver. 17 sqq. The Philistines could conquer

Saul, who had been forsaken by God for his disobedience; but they only stimulate David to fulfil his divine calling (iii. 18), and to seek divine guidance (ver. 19).—Tr.]

[Ver. 24. In like manner, when we perceive signs of the Spirit's special presence among us, we should bestir ourselves to secure the blessed results.—Tr.]

[Chap. v. *King David's first years of sunshine.* After struggling through so many years of darkness, he now gains 1) a new crown, vers. 1-3; 2) a new capital, vers. 6-9; 3) a new palace, ver. 11; 4) new victories over the old enemy, vers. 17-25; and in them all, 5) new proofs of Jehovah's favor, vers. 2, 10, 22, 19, 24.—Tr.]

III. Solemn transfer of the Ark to Mount Zion and establishment of regular divine service.

CHAPTER VI. 1-23.

- 1 AGAIN David [And David again¹] gathered together all the chosen men of
- 2 Israel, thirty thousand. And David arose and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts that dwelleth *between* the cherubims [which is called by the name of Jehovah of hosts who sitteth on the cherubim].² And they set [transported] the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah [on the hill]; and Uzzah and
- 4 Ahio, the sons of Abinadab, drove [led] the new cart. And they brought it out of the house of Abinadab which was at Gibeah [on the hill] [om. And . . . Gibeah]³
- 5 accompanying [with] the ark of God, and Ahio went before the ark. And David and all the house of Israel played before the Lord [Jehovah] on all manner of *instruments made of firwood* [with all their might, with songs]⁴ even [and] on harps [lyres] and on psalteries and on timbrels and on cornets [sistra] and on cymbals.
- 6 And when they came to Nachon's⁵ threshing-floor, Uzzah put forth *his hand* to

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 1. Wellhausen supposes that עָרַךְ came from the misunderstanding of עָרַךְ, as if the verb were from עָרַךְ, which regularly takes עָרַךְ (comp. 1 Sam. xviii. 29); but see the explanation in the Exposition.—Tr.]

² [Ver. 2. So substantially Cahen, Wellhausen, *Bib. Com.*; Philippon repeats the word "name," and Erdmann renders: "where (שָׁם) is invoked the name of the Lord of hosts, who is enthroned on the cherubim over it."—It is clear, however, that עָרַךְ is the complement of the Rel. אֲשֶׁר, and the second שָׁם is better omitted with Sept., Vulg., Chald., Arab., and one MS. of Kennicott. As to the number of words between the Rel. and its complement, such a massing up of dependent phrases is unusual, but not impossible; and the sentence may have been originally simpler (as Wellh. suggests) אֲשֶׁר נָקַד שָׁם אֶת הָאֲרוֹן, and the appositional phrase afterwards added.—Tr.]

³ [Ver. 4. This clause is omitted by Erdmann (so Sept.). But it is doubtful whether the whole verse had not better be omitted (as in 1 Chron. xiii.), for it adds nothing to the preceding. In that case the last clause might be regarded as a marginal explanation which early got into the text.—Thenius thinks that the incorrect repetition of the first clause has occasioned the dropping out of the words: "and Uzzah went," before the words: "with the ark of God," and Wellh. adds that it has also occasioned the change of the appellative אָחִיו, "his brother," into the proper name, אֲחִיו, "Ahio."—Tr.]

⁴ [Ver. 5. This is the reading in 1 Chron. xiii. 8. Sept.: עָרַךְ.—Tr.]

⁵ [Ver. 6. Aq. ἐν δασύς τροίμῳ, and so substantially Böttcher and Erdmann: "to a ready (fixed) threshing-floor," but this is less probable than the rendering of Eng. A. V. as a proper name. It is no objection to this that this word does not occur elsewhere as a proper name. The form in Chr. עָרַךְ is thought by Wellh. to be the same as the last syllable of this: — כָּרַךְ — כָּן; but this is improbable.—Tr.]

- 7 the ark of God and took hold of it, for the oxen shook it. And the anger of the Lord [Jehovah] was kindled against Uzzah, and God smote him there for his error;⁸ and there he died [he died there] by the ark of God. And David was displeased because the Lord [Jehovah] had made a breach upon Uzzah; and he called the name of the [that] place⁹ Perez-uzzah to this day. And David was afraid of the Lord [Jehovah] that day, and said, How shall the ark of the Lord [Jehovah] come to me? So David would not remove the ark of the Lord [Jehovah] unto him into¹⁰ the city of David, but David carried it aside into the house of Obed-edom the Gittite. And the ark of the Lord [Jehovah] continued in the house of Obed-edom the Gittite three months; and the Lord [Jehovah] blessed Obed-edom¹¹ and all his household.
- 12 And it was told king David, saying, The Lord [Jehovah] hath blessed the house of Obed-edom and all that pertaineth unto him, because of the ark of God. So [And] David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness. And¹² it was so [it came to pass] that when they that bare the ark of the Lord [Jehovah] had gone six paces, he sacrificed oxen and fatlings. And David danced before the Lord [Jehovah] with all his might; and David was girded with a linen ephod. So [And] David and all the house of Israel brought up the ark¹³ of the Lord [Jehovah] with shouting and with the [om. the] sound of the [om. the] trumpet.
- 16 And as the ark of the Lord [Jehovah] came into the city of David, Michal, Saul's daughter, looked through a [the] window, and saw king David leaping and dancing before the Lord [Jehovah]; and she despised him in her heart. And they brought in the ark of the Lord [Jehovah] and set it in his [its] place in the midst of the tabernacle that David had pitched for it; and David offered burnt-offerings¹⁴ and peace-offerings¹⁵ before the Lord [Jehovah]. And as soon as David had made [And David made] an end of offering [ins. the] burnt-offerings and [ins. the] peace-offerings, [ins. and] he blessed the people in the name¹⁶ of the Lord [Jehovah] of hosts. And he dealt among [dealt out to] all the people, *even* among [to] the whole multitude of Israel, as well to the women as [ins. to the] men, to every one a cake of bread and a good [om. good] piece of *flesh*¹⁷ and a flagon of wine [a raisin-cake]; so [and] all the people departed every one to his house.
- 20 And David returned to bless his household. And Michal, the daughter of Saul, came out to meet David, and said, How glorious was [om. was] the king of Israel [ins. made himself] to-day, who uncovered himself to-day in the eyes of the hand-maids of his servants, as one of the vain fellows shamelessly¹⁸ uncovereth himself!

* [Ver. 7. עַל-הַשָּׁר, an obscure phrase. Ewald: "unexpectedly" (comp. Dan. viii. 25; Job xv. 21); some Greek VSS. give ἐν τῇ προτερύει, ἐν τῇ ἀκροῇ; Erdmann and others as Eng. A. V., which is a doubtful meaning, and besides the suffix would then be required. Our phrase might be a fragment of the phrase in Chron.: עַל אֲשֶׁר שָׁלַח (so Bib. Com. and others). Chald. as Eng. A. V.; Vulg. *super temeritate* (so margin of Eng. A. V.).—Tx.]

† [Ver. 8. Some MSS. have הָיָה הַמִּקְדָּשׁ.—Tx.]

‡ [Ver. 10. עַל, "on," since the city was on a hill (but many MSS. have לָלֵךְ).—Tx.] indicates the point reached by motion, the Prep. being omitted, as is frequent.—Tx.]

§ [Ver. 11. Some MSS. have "the house of Obed-edom," and others add "the Gittite."—Tx.]

|| [Ver. 13. Here and elsewhere Aquila renders אָרֶן by γλαυσοκόμων. Sept. has ἐν ὄργανοις ἡρμουςτροις for יָעַל-בְּכֹרֶת in ver. 14 (see ver. 5). It is difficult to see how it gets its translation: "and there were with him seven choruses bearing the ark," unless it takes יָעַל-בְּכֹרֶת (steps) concretely as — "persons going or marching;" what follows: καὶ θύμα μύσχος καὶ ἄνους, is also strange.—Tx.]

¶ [Ver. 15. Some MSS.: "ark of the covenant of Jehovah."—Tx.]

‡ [Ver. 17. Without the Art. since the number is not given, and the statement is indefinite; but in the following verse, since the nouns are then defined by previous mention, the Art. is used.—Tx.]

§ [Ver. 18. שָׁמַח.—Sym.: δια τοῦ δούματος, Aq. ἐν δούματι.—Tx.]

|| [Ver. 19. Erdmann: "a measure (of wine)." Aq., Sym. ἀμυλίτην (perhaps ἀμυλίτην from ἀμυλος — "fine meal"), obscure, Sept. ἐχαρίτην, perhaps — רֶשֶׁת, Vulg. *assaturam bubulae carnis unam*, "a roast of ox-flesh."—Tx.]

¶ [Ver. 20. This adverb in Eng. A. V. is intended to express the force of the second Inf. here; the construction is noticed by Erdmann. Supposing the second Inf. to be genuine and intensive, the meaning would be: "really, thoroughly uncovers," to which Eng. A. V. corresponds substantially.—Tx.]

- 21 And David said unto Michal, *It was* [om. it was] before the Lord [Jehovah] which [who] chose me before thy father and before all his house, to appoint me ruler [prince] over the people of the Lord [Jehovah], over Israel—therefore will I play [yea, I have played] before the Lord [Jehovah]. And I will yet be more [be yet more] vile than thus, and will be base in mine own sight; and of the maid-servants 22 [yea, I have played] before the Lord [Jehovah]. And I will yet be more [be yet more] vile than thus, and will be base in mine own sight; and of the maid-servants 23 which [whom] thou hast spoken of, of them shall I be had in honor. Therefore [And] Michal the daughter of Saul had no child* unto the day of her death.

* [Ver. 23. Keth. יָלַד, Qeri יָלַד, written in Gen. xi. 30 יָלַד, which is the older form. Böttcher: "This is one of the few examples of the retention by the punctuators of an archaism in the older book, and its correction in the later."—Tr.]

EXEGETICAL AND CRITICAL.

[Parallel with 2 Sam. vi. is 1 Chr. xiii. xv., xvi.—Tr.]

Ver. 1. *Assembly of all the chosen men in Israel.*—"David assembled."* Thenius renders: "and David increased again all the chosen men" but against this is that nothing has been before said of the numbers of the army (as the "again" would then imply), and that such a completely isolated statement of the augmentation of the standing army would be very strange, [and further this rendering would not agree with the expression "all the chosen men."—Tr.].—The ancient VSS. all have: "assembled."—The expression "all the chosen men" can be understood (as in Judg. xvi. 34; xx. 15; 1 Sam. xxiv. 3) only of the *military* men chosen expressly for service of war, not of a chosen body identical (according to 1 Chr. xiii. 1-5) with the captains of thousands, etc., that is, with the representation of the nation in stocks and families (Keil), for the term "chosen" (בְּחֹרִי) could not be so employed. And for this reason the word "again" cannot refer to the non-military assembly of the Elders in v. 1, 3, against which further is, that David did not convoke that body, while it is here said that "David again gathered," and that that assembly lay too far back of the two gatherings of the military population for the Philistine wars described just before [ch. v.]. Rather the "again" refers to this latter assemblage of the *military* men, which is obviously presupposed in the immediately preceding narrative. Thus ver. 1 by the "again" and the "all the chosen men" connects itself immediately with what precedes, while it introduces what follows: for why should David not have brought up the ark with an army of thirty thousand men (against Thenius)? The exhibition of such military pomp accorded perfectly with the importance of the ark for the whole people, whose *dieu* in these "hearts of oak" [Germ. kernel- or core-warriors] (Ew. *Gr.* § 290 c) the more appropriately took the first place in the solemn procession, since it was their victory over the Philistines that made the transference of the ark possible. Besides, a military escort might be necessary to guard against a new attack of the enemy.—We learn from this "that David already in a certain sort maintained a standing army" (Then.).—The Sept. has seventy instead of thirty thousand, sup-

posing, no doubt, that the *whole* military force of all Israel was here assembled, a supposition that is excluded by the phrase "*chosen men*." [The consultation of David with the leaders in 1 Chr. xiii., and the assembling of "all Israel" (that is, probably, through its representatives) is not inconsistent with the statement here. The Chronicler brings out prominently details of organization, especially religious, "Samuel" gives the simplest historical narration.—Tr.]

Vers. 2-10. *David's march to fetch the ark from Kirjath-jearim.*—Ver. 2. **And David went with all the people that were with him.**—These are not the above-named thirty thousand chosen warriors, but, besides them, the representatives of the whole nation gathered to the festival, as described in 1 Chr. xiii. 1-16, where nothing is said of a military body, while here in our passage the preliminary conference with the heads of families is passed over, and only a summary statement made in reference to the accompaniment of the ark by the people. The expression "*from Baale*" is strange, since nothing has before been said of David's going thither. But we cannot make the Prep. (לְ) = "to" (Dathe), nor regard the phrase as definitive of the preceding "all the people," as do the ancient VSS. (Sept. "of the rulers of Judah," Vulg. "of the men of Judah," and so Luther "of the citizens of Judah")—the latter view is untenable because the designation of *place* presupposed in the expression "*from thence*" would then be wanting. From what follows "*Baale-Judah*" can be nothing but the *place Kirjath-jearim* (comp. 1 Chr. xiii. 6) whither the ark was carried according to 1 Sam. vi. 21; vii. 1, = *Kirjath-baal*, Josh. xv. 60; xviii. 14; *Baal-lah*, Josh. xv. 9; 1 Chr. xiii. 6. This original Canaanitish name continued along with the Israelitish. See Josh. xviii. 14, "*Kirjath-baal*, that is, *Kirjath-jearim, the city of the children of Judah*," to this last name answers here *Baale-Judah*, whereby this city is distinguished from others of like name, Baal or Baalah in Simeon (Josh. xix. 8; 1 Chr. iv. 33) and in Dan (Josh. xix. 44). It lay on the border between Judah and Benjamin, westward on the border of the latter tribe and about eight miles west of Jerusalem [identified by Rob. with the modern Kuryet el-Enab or Abu Gosh, on the road from Jerusalem to Jaffa.—Tr.].—Since, now, the Prep. "from" cannot well be taken (with Keil) to be an ancient clerical error, we may either suppose that the writer here gives a very condensed narrative, not mentioning David's march to Baalah, because he took it for granted in relating what was to him the chief matter, the bringing of the ark thence (Kimchi, Maurer), or, if such a condensation seems too

* יָלַד for אָסַף — אָסַף (as in 1 Sam. xv. 6; Mic. iv. 6, Ps. civ. 29), comp. Ew. § 139 b, Ges. § 68, Rom. 2; it is Impf. of אָסַף [not of יָלַד, "to increase"].

hard, we must suppose a lacuna in the text. Thenius thinks it probable that it originally read "to Kirjath-jearim of the citizens of Judah," = "children of Judah," Josh. xviii. 14 (קִרְיַת יְעָרִים בְּנֵי יְהוּדָה) and the two first words except the last letter (ס) have fallen out. This, as explaining how the Prep. (י) came into the text, seems better than the conjecture of Lud. Capell. (*Crit. Sac.* I. 9, § 8), who supplies the words of 1 Chr. xiii. 6 "to Baalah, to Kirjath-jearim, which is to Judah," or that of Bertheau (and Ewald) "Baalah, it (היא), is K., which is to Judah." [It seems a difficulty in the way of Thenius' ingenious restoration that the word יִשְׁבֵּי in the sense of "citizen, inhabitant" is found only with names of cities, not of countries. This, if correct, will also set aside Wellhausen's explanation of the Prep. (י), that it arose from a misunderstanding of יִשְׁבֵּי, which was taken = "citizens or inhabitants." Perhaps the ס is clerical error for ל, the two letters being not very unlike in their ancient forms.—Tr.] To bring up thence the ark of God.—The rest of the verse is descriptive of the "ark of God," but opinions vary as to the exact sense. The rendering (connecting אֲשֶׁר with יָרָא): "on which (ark) the name, the name of Jehovah . . . is called" (Keil) or "called on" (De Wette), has against it that "there is no example of so many words between the Rel. and its complement" (Then.), and the strangeness of this repetition of the "name" [which is written twice in the Heb.—Tr.]. The translation: "which (ark) is called the name" (Kimchi, and also Bunsen: which is called by name [whose name is called] . . .), is untenable because the ark itself is never so called; equally insufficient is Keil's explanation of his translation: "over which the name of Jehovah is named," that is, above which Jehovah reveals His glory, for the verb "is called or named" must be referred not to Jehovah, but to the human naming of Jehovah's name. Also to Ewald's view, who refers the Relative to "God" and translates "He was named with the name" (*Gr.* § 284 c) the twice-recurring "name" is an objection. It is better, therefore, to render (with Cler., Maur., Then., Berth.): "where the name of the Lord of hosts . . . is invoked" (reading אֲשֶׁר for אֵל). Usually indeed the verb "call" is followed by the Prep. ב (in, on) when it means "invoke," but it is found without this Prep., Ps. xcix. 6, and Lam. iii. 55; and though there was no invocation of the Lord's name at the ark itself (since none was permitted to approach it), yet the place where it stood was doubtless a place of divine worship.* "Who is enthroned on the Cherubim," that is, is present with His ruling power in the midst of His people; the expression is never used except in relation to the ark; see on 1 Sam. iv. 4. "Who is enthroned on the Cherubim above it

* The אֲשֶׁר-אֵל refers back to the אֵל. So in 1 Chr. xiii. 6 this invocation is mentioned, if we read אֲשֶׁר for אֵל at the end.

† עֲלֵיו belongs to אֵל, but there is no need to supply אֲשֶׁר in reference to "Cherubim" (Then.).

(the ark)."

[On the text of this verse see "Text. and Gram.—Tr.].—Ver. 3 sq. "Set it on the cart."* A "new cart" must be taken, because the sacred vessel was not permitted to come in contact with anything already consecrated by common use, comp. 1 Sam. vi. 7. "And brought it out;" according to the above translation ("set") there is no need of rendering this verb as Pluperf. "had brought" (Then.).—Carrying the ark on a cart was contrary to the legal requirement (Num. vii. 9), according to which it was always to be borne by the Levites. "The Hebrews here probably imitated a Phœnician or Philistine custom. The Phœnicians, namely, seem to have had sacred carts, on which they carried about their gods (Münter, *Relig. der Karthager*, p. 120), and the oxen were sacred to Baal (p. 15)." (Stahl, David p. 39). See 1 Sam. vi. 7. Out of the house of Abinadab on the hill, comp. 1 Sam. vii. 1 sq. According to this passage Abinadab's son Eleazar was entrusted with the oversight of the ark; here we find "Uzza and Ahio" mentioned as Abinadab's sons, and as driving the cart in charge of the ark. The ark had been about seventy years in Abinadab's house, twenty years up to the victory of Ebenezer (1 Sam. vii. 1 sq.), forty years under Samuel and Saul, and about ten years under David. Thus the statement that Uzza and Ahio led the ark may (as Keil remarks) be explained without difficulty. "Either these two sons were born about or after the time that the ark was deposited in his house, or the word 'sons' is used in the wider sense of 'grandsons,' as is often the case" (Keil).—*Text-criticism of ver.*

4. By the mistake of a transcriber, whose eye wandered at the words אֵלֶיךָ נָתַתִּים אֶת־הָאֵל back to אֲשֶׁר, the words from הָיָה were repeated, and are to be omitted. Only thus is the omission of the Art. in the second הָיָה to be explained. [That is, omit the "new" at the close of ver. 3, and in ver. 4 omit the first clause ending with "Gibeah." Some read ver. 4 thus: "and Uzza went with the ark of God, and Ahio (or, his brother) went before the ark," which gives a good sense. The whole verse is omitted in Chron. See "Text. and Gram.—Tr.].

Ver. 5. Whilst Ahio went before the ark, and Uzza went alongside it (ver. 6)—perhaps in ver. 4 the words "and Uzza went" have fallen out before "with the ark of God" (De Wette, Then., Buns.)—the whole procession, David at the head, moves forward with music, song and dance. The whole house of Israel, see vers. 1, 2. Before the Lord, whose presence was symbolized by the ark itself. "Sporting," that is, playing (see Judg. xvi. 25) and dancing (see ver. 14). The Heb. word (שָׁחַץ, מְצַח) is the general expression for dancing in its connection with vocal and instrumental music, 1 Sam. xviii. 7; xxi. 11; 1 Chr. xiii. 8; xv. 29; Jer. xxx. 19; xxxi. 4; Prov. viii. 30 sq.—The words of the Heb. text "with all manner of cypress-woods" make no sense; for what signifies the mention of the material, of which the instruments were afterwards made? The Sept. and Vulg. (ἐν ὀργάνοις ἡρμοσμένοις) "with fitted instruments," in omnibus lignis fa-

* אֵלֶיךָ בִּשְׂכָרִים 2 Kings xxiii. 30; comp. 2 Kings xiii. 16.

breftactis "with all manufactured woods") presuppose indeed this reading; but the Sept. has also another reading "with might and with songs," to which answer the corresponding words in Chron. (ver. 8): "with all their might and with songs." [This reading of Chron. is now generally adopted here, though not by the Jewish expositors Philippon and Cahen, who retain the text of "Samuel."—Tr.] With the expression "with all might" comp. ver. 14: "and David danced with all (his) might." On the connection of *song* with festive dance and instrumental music see on 1 Sam. xviii. 6, 7. The timbrel (tabret, hand-drum תִּבְרֵל) or Adufe [Arab. and Pers. duff or diff, Span. adufe] was used by the virgins to give the time in dancing.—The *menana* [incorrectly "cornet" in Eng. A. V.] is an instrument that gave forth a melodious tone when shaken to musical time (from מָנָה "to shake"), the sistrum (σίστρον) of the ancients.—"Cymbals," smaller or larger metal-plates, which when struck together gave a clear sound.* Chron. has "trumpets" in place of "sistra"; the two accounts are doubtless mutually complementary (Keil). [On these instruments see the *Bib. Dicts.*—Tr.]

Ver. 6. And when they came to a fixed threshing-floor.—*Nachon* (נָכֹן) is not to be taken (with many expositors [and Eng. A. V.]) as a proper name, since it never so occurs; nor is it—"threshing-floor of the blow" (נֶכֶךְ מֹד, Keil), for the word is always found as a Pass. Partcp. (Niph.), and cannot be derived from the Qal [simple Active] of the verb "smite" (נָכָה), which never occurs; besides, in that case, as Böttcher rightly remarks, "the name would not be connected with Perez (ver. 8)." *Nachon* (from נָכָה) = "a fixed threshing-floor, which did not change its place like the summer floor (Dan. ii. 35), and therefore probably had a roof and a stock of fodder" (Böttch.). Chron. has "threshing-floor of destruction" (Kidon, כִּידוֹן = כִּיר Job xxi. 10, destruction, properly blow, plaga = Ar. *cuid*), a designation that probably has its origin in the succeeding narrative. Later the name Perez-uzza came into use instead of these appellations. It is not necessary to insert in the Heb. the words "his hand" (יָדוֹ) after the verb "put forth," for the verb is found alone in Ps. xxii. 17; for example, comp. with Ps. xviii. 17; Obad. 13. [*Bib.-Com.*: the word *reach* is so used in Eng. without a following *hand*.—Tr.] *Uzza* reached out to the ark of God and took hold of it, namely, to keep it from falling over or down; for the oxen shook, jostled it (שָׁכַח), according to the usual signification of the verb,—not "ran away" (Ges. Dietr.), or "had gotten loose" (De Wette), nor "had thrown it down" (Böttch., Then.), since according to the narrative Uzza wished to save it from falling by laying hold of it. Ewald: "they jostled the ark so that it seemed about to fall off." [The Acc. Pron., not expressed in the Heb., is easily supplied from the connection.—Tr.]

Ver. 7. "God smote him for the error." [Erd-

mann thus agrees in this translation with Eng. A. V., Abarb., Philipps., Keil, Chald.; the difficulty is stated in "Text. and Gram." Some render "for his rashness," some "unawares," and others adopt the reading in 1 Chr. xiii. 10. Consult Kennicott's "*Dissertation*," p. 456, Levy's *Chald. Dict.* s. v. מָשָׁה, Wellhausen's "*Text Samuclis*."—Tr.]. The error consisted in touching the ark, which as the symbol of God's presence (1 Sam. iv. 7), none could look at (Num. iv. 20; 1 Sam. vi. 19), much less lay hold of, without peril of life. For transportation, therefore, it was first covered up by the Levites to whom it was committed (especially the Kohathites, Num. vii. 9), and that with faces covered (Num. iv. 15, 20), and carried on staves which constantly projected (Ex. xxv. 14, 15).—Instead of this brief statement of the offence, Chron. has the descriptive periphrasis: "because he had put out his hand to the ark," which is followed by Syr. and Arab. A suddenly fatal apoplectic stroke was the natural means of the manifestation of the divine anger at Uzza's violation of the majesty of the holy God symbolized in the ark of the covenant.—Ver. 8. "And David was angry that the Lord had made a breach (or inflicted a stroke) on Uzza," not "was amazed (confounded)," for the verb is always used of anger, the angry person being introduced with the Prep. לְ [= to], 2 Sam. xix. 43; 1 Sam. xv. 11; Gen. xviii. 30, 32; xxxi. 36. The cause of his anger or angry excitement is not the deed of Uzza, but the deed of God, the slaying of Uzza, in so far as he was obliged to look on himself as the cause of this punishment through his non-observance of the legal prescription concerning the transportation of the ark; for the ark was to be borne, not ridden, and touching it was forbidden on pain of death (Num. iv. 15). "To this day" this name had continued the only one in use in commemoration of this occurrence, [that is, up to the writer's time, which was at some considerable remove from the event referred to.—Tr.].—Ver. 9. While David is angry at this justly-incurred misfortune, his heart is filled with fear of the Lord. How shall the ark of the Lord come to me?—This question indicates the ground and object of David's fear of the Lord; in view of what had happened on the touching of the ark, he feels himself guilty before the Lord and unworthy of His presence; he fears to be similarly stricken, if he now bring the ark to him into Zion.—Ver. 10. The procession was broken up, and the effort to bring the ark to Zion abandoned; he carried it aside into the house of Obed-edom the Gittite.—*Obed-edom*, a Levite of the stock of the Korahites, which was a branch of the family of Kohath (Ex. vi. 16, 18, 21), a "son of Jeduthun" (1 Chr. xvi. 38), appears afterwards as a porter in Jerusalem, and also acts as musician in the transference of the ark (1 Chr. xv. 18, 21, 24; xvi. 5). He is called "Gittite" not from a former protracted residence in the Philistine city Gath (Vatabl.), but from Gath-Rimmon, the Levitical city in Dan. (Cler.), Josh. xxi. 24; xix. 45, where he was no doubt born. Since he was of the Korahites, who were porters during the march through the wilderness, we can the more readily understand how the ark was carried to him. [If *Jeduthun* is the same as

* Instead of our מִלְּפָנָיו Chron. has מִלְּפָנָיו, see

Ps. cl. 5.

Ethan (comp. 1 Chr. xv. 17, 19 with xvi. 41, 42; xxv. 1, 3, 6; 2 Chr. xxxv. 15) then Obed-edom, the son of Jeduthun, was a Merarite. There may, however, have been several of the name. 1 Chr. xxv. 15 is supposed by some to establish the identity of our Obed-edom with the Jeduthunite, though this cannot be said to be certain. If the two are the same, it is suggested that, "though a Merarite by birth, marriage with a Kohathite would account for his dwelling in a Kohathite city." The question can hardly be certainly decided. His name is peculiar, apparently = "serving (servant of) Edom." It is suggested (Wellh.) that Edom is here the name of a god, to which the objection is that there is no trace elsewhere of such a deity, the name occurring only as a gentile one, and in connection with Esau. It having been shown by Erdmann that the man Obed-edom was a Levite, it may be surmised either that he was a foreigner adopted by marriage into the tribe of Levi, or, more probably, that he, or some ancestor of his, had once been in servitude to the Edomites.—See *Bib.-Com. in loco*.—Tr.]

Vers. 11-19. [1 Chron. xiii. 14; xv., xvi.] *Transference of the Ark from the house of Obed-edom to the City of David.*—Ver. 11 sq. **Three months the Ark remained in the house of Obed-edom.**—After the words "with the house of Obed-edom," Chron. has "in its house," "in order to maintain the dignity of the sacred vessel" (Then.). The blessing on Obed-edom's house and possessions (comp. *Jos. Ant.* 7, 4, 2)* "for the ark of God's sake," that is, by reason of God's gracious presence in His majesty and glory, forms the contrast to that other revelation of God's anger [against Uzza] and to David's fear of misfortune and destruction from the presence of the ark, and now becomes the occasion of David's resolution to bring the ark to himself to Mount Zion. After the words (ver. 12): "because of the ark of God" the Vulg. has: "and David said, I will go and bring back the ark with blessing into my house," which is an explanation of what precedes in reference to Obed-edom's experience of blessing, as motive for bringing back the ark. [Wellhausen: "This addition in the Vulgate of 1590, which pragmatically connects the two facts which in the masoretic texts are merely collocated, does not belong to Jerome—see Vercellone *in loco*. It is found also in several Greek MSS. Against Thenius."—Tr.] Chron. (xv. 1) connects this narrative with the preceding (the palace-building, xiv. 1 sq.) by the remark that David, while building houses in Jerusalem, prepared a place for the ark of God and pitched a tent for it. **And David went and brought up the ark of God from the house of Obed-edom** (which was not necessarily near Perez-Uzza, but lay perhaps on the outskirts of the Lower City) **into the city of David** "with gladness," in glad procession, with festive joy, comp. Gen. xxxi. 27; Neh. xii. 43.—Ver. 13. Since *bearers* of the ark are spoken of, it appears that David now observed the prescription of the Law. In 1 Chr. xxv. 2 sq. David declares that no one should bear the ark but the Levites, because they were thereto chosen by God. The former procedure is thus expressly

recognized as illegal (comp. Num. i. 40; iv. 15; vi. 9; x. 17). In Chron. we then find (vers. 2-13) the king's consultation with the priests and Levites about the legal performance of the solemn act of bringing up the ark, and (ver. 14 sq.) David's further regulations concerning the singing and instrumental music in the procession.—**And when the bearers of the ark of the Lord had made six steps, he sacrificed** (caused to be sacrificed) **an ox and a fat calf.**—De Wette renders wrongly: "And it came to pass, as often as they went six steps, he sacrificed;" the Heb. would not allow this rendering (it must then be הִקְרִיב . . . מִזְבֵּחַ, Böttch.), and what a monstrous representation: such an offering every six steps! The meaning is that David, having arranged and started the procession, introduced and consecrated it with a sacrifice. "It was a thank-offering for the happy beginning and a petition for the prosperous continuation of the undertaking" (Böttch.). The halt after six steps is therefore not a "surprising fact" (Then.), nor need we suppose that the bearers stood "a long time" with the ark on their shoulders. The offering of seven bullocks and seven rams, which according to Chron. (xv. 26) was made by the Levites, was not the same with this, but a concluding thank-offering for the happy completion of the undertaking with the Lord's help (comp. ver. 25). [So also Patrick and Keil regard the sacrifice in 1 Chr. xv. 26; but it seems clear from the context that the same offering is here intended as in our passage, for the solemnity is not completed till ver. 28. It is no objection to this that David is the offerer in the one and the Levites in the other (Patr.), for David may have used the Levites as sacrificers (as Erdmann intimates); nor does the apparent difference in the animals make a serious difficulty, for the terms in "Samuel" may be collective, see Gen. xxxii. 6 (so Eng. A. V.), Chron. simply supplying the exact numbers, the special term "bullock" of Chron. may be included under the general "oxen" of "Samuel," and the "rams" under the somewhat indefinite "fatlings" (so Sept. and Vulg.). Or, if it be difficult to take the second word (בָּרִאִים) as collective, we may suppose a difference in the figures in the two accounts, such as is not infrequent.—Tr.]—Ver. 14. **And David danced with all his might before the Lord.**—The verb (Pilp. of בָּרַר, only here and ver. 16) = "to hop, spring, dance in a half circle," comp. the similar word for "camels, dromedaries" (בָּרְכָרִית). Dances on festive occasions, as in thanksgiving for deliverances (Ex. xv. 20), for victory (Judg. xi. 34; xxi. 19; 1 Sam. xviii. 6) were commonly performed by women alone. The expression "*with all his might*" sets forth the high degree of David's joyful excitement, comp. ver. 5. "Before the Lord," that is, before the ark of the covenant as the symbol of the presence of the Lord as the king of His people.—**Girded with a (white) linen ephod.**—As elsewhere the white ephod was worn only by priests as a sign of their priestly character (1 Sam. xxii. 18), there was a special significance in David's wearing the *priestly* dress now; it lay, however, not in a desire on his part to represent himself, in honor of the Lord as head of the priestly people of Israel, but partly in the general priestly cha-

* [Josephus says (but probably without extra-biblical authority) that Obed-edom, from having been poor, became rich, and that people observed it.—Tr.]

racter that the kingly office of David and Solomon still continued to maintain at the head of the people, partly in David's priestly procedure in this festivity; he, as it were, performed the functions of a priest (Thenius), not merely in blessing the people (ver. 18), but also in conducting the whole procession and arranging the sacrifice. While the Chronicler gives elaborate information respecting the dress of David and the Levites, our narrator here confines himself to the statement that David was clothed with the white ephod. On the other hand, David's dancing is omitted by the Chronicler, not because it *offended* him from a priestly point of view (for he alludes to it in ver. 29, and mentions it xiii. 8 in agreement with 2 Sam. vi. 5), but because he here wished to bring out with special prominence the ritualistic side of the ceremony, for which the priestly dress was important. (See Keil *in loco*.) [It is suggested by some (see *Bib. Comm.*) that the first clause of 1 Chr. xv. 27, "and David was clothed with a robe of fine linen," is merely another form (possibly a corruption) of the text of "Samuel," "and David danced with all his might," especially as this same ver. 27 mentions the linen-ephod also. The Heb. letters in the two clauses are sufficiently alike to permit one to be derived from the other, and the context in Chron. is not against such a supposition. But it is impossible to say whether the one text is to be derived from the other, or, under such a supposition, which is the original. — Tr.]—Ver. 15. Comp. 1 Chr. xv. 28, where the names of the several instruments are given. Here we have briefly with shouting and sound of trumpet.—The Chron. draws full accounts from the common source, our author gives a summary statement. [On religious dances among the Egyptians, Greeks, and Romans, see Wilkinson's *Ancient Egyptians*, Smith's *Dict. of Greek and Roman Ant.*, Arta. *Chorus and Salatio*, and comp. Art. *Dance* in Smith's *Bib. Dict.*—Tr.]

Ver. 16. *Michal** is expressly called *Saul's daughter*, not thereby to characterize her as lacking in true-hearted piety (Keil), but to distinguish her in comparison with David's other wives, as highest in position. She looked through the window—that is, holds herself aloof from the procession,† and criticises David's conduct (as her remark proves) with a cold heart which had no part in his and the people's joyous inspiration. When she saw the king leaping and dancing (Chronicl.: dancing [=leaping] and playing), she despised‡ him in her heart—despised him on account of his presumed degradation of himself, to the shame of his royal dignity (ver. 20).—Ver. 17. The tent that David pitched for the ark being merely a covering on poles without a firm structure of boards, could have been

only temporary, since David had the purpose to build a permanent sanctuary, a "house" to the Lord (chap. vii.). Set it in its place in the midst of the tent.—That is, in the space marked off according to the tabernacle which still stood in Gibeon, in the *Holy of Holies*. The burnt-offerings and thank-offerings that David now offered referred to this provisional sanctuary, and served to consecrate it. Of course he made the sacrifices not in his own person, but through the priests.—Ver. 18. The offerings being ended, he blessed the people in the name of the Lord of Sabaoth.—The blessing was not the Aaronic (Numb. vi. 22 sq.), which pertained only to the high-priest, but (like Solomon's, 1 Ki. viii. 55) a concluding benedictory address to the whole people. "The name of the Lord of Sabaoth" is the essential being of God, as it was exhibited in the fulness of all His revelations to His people. The benedictions find their fulfilment only in this self-revelation of God to His people as their source, which is at the same time the pledge for the fulfilment.—Ver. 19. The entertainment of the people. Each one, men and women, received a "bread-cake" (לֶחֶם = כֶּבֶד, 1 Chron. xvi. 3), a round cake, such as was baked for sacrificial meals, comp. Ex. xxix. 23 with Lev. viii. 24 sq. *Eshpar* [Eng. A. V.: good piece of flesh] occurs only here, is not = "piece of flesh,"* but probably to be derived from a verb "to measure" (Aeth. ሄሾ, De Dieu, Gesenius, Röddiger, De Wette), and = a "measure of wine," which would not be too hard a suppletion [would not be supplying or understanding too much] (Thenius). The third term [Eng. A. V.: flagon of wine] means *rain-cake*, or a mass of dried grapes pressed into a cake (Ges.), comp. Song of Songs ii. 5; Hos. iii. 1.—Thereupon the people returned home.—In like manner David, having finished the offering and the entertainment, returned to his house to bless it (ver. 20 a)—that is, to invoke on his house the blessings he had pronounced on the people, and (having finished this sacred act) to place it under the protection and blessing of the Lord, of whose presence in his house the ark standing near in the tent was the symbol. The close of verse 19 and the beginning of verse 20 are given at the end of the narrative, 1 Chron. xvi. 43.

Vers. 20-23. *Michal's pride and David's humility*.—Ver. 20. And Michal came to meet David.—The words here added by the Sept.: "and greeted him" are an insertion, which there is no ground for putting into the Hebrew text. How glorious did the king of Israel make himself to-day!—This bitterly ironical address with which David, returning joyfully to bless his house, is received by Michal, is the outburst of her wicked feeling (ver. 16). Who uncovered himself to-day in the eyes of the handmaids of his servants.—That is: exposed, degraded himself, obviously alluding to the fact that David had exchanged the royal robes proper to such an occasion for the light, comparatively short sacerdotal dress. She blames him not so much for dancing as that in such a procession and in such attire, forgetting his royal dignity, he min-

* מִיכָל, as in 1 Sam. xvii. 48 and often in later books, for מִיכָל (comp. Ew. § 345 b) "because there is no progress in the action, but we have merely the mention of an additional incident" (Keil).

† (But probably it was not expected that she and other members of the household (women) should take part in the procession (ver. 20).—Tr.)

‡ מִיכָל with ל, as verbs of inclination and hate often have the prepositional construction (love to, Lev. xix. 18; hate or contempt towards, Proverbs xvii. 5); Ewald, § 282 c.

* It is not (with most Rabbls) to be derived from שָׁא and שָׂא.

gled with the common people and put himself on a level with them. **As one of the vain fellows uncovers* himself.**—"Worthless, bad fellows" (פְּנִי) as Judg. ix. 4; xi. 3; Prov. xii. 11; Vulg.: "buffoons" (*acurris*), Sept.: "dancers" (*δρῶντες*), which is an explanation instead of a translation. (Observe the twofold definition of the degradation: "in the eyes of the maids of his servants" over against the reference to the king of Israel.

Ver. 21. *David's answer.*—Before the Lord who chose me and I have played before the Lord.—We have here an anacoluthon, the long Rel. clause "who chose . . . Israel" breaking the connection, which is then restored by "and [or yea] I have played," the phrase "before the Lord" (which stands at the beginning) being resumed. [On this verse see the English translation and "Text. and Gram."—Tr.] After the words "before Jehovah" Sept. inserts "I will dance; blessed be the Lord," and after "and I have played" [which it renders "I will play"] has "and I will dance," in order thus to relieve the anacoluthon, and to introduce the "dancing," which (though the object of Michal's blame) is strangely omitted [in the Heb.] in David's reply. In answer to Michal's cutting irony, which regards David's conduct merely from the point of view of its accordance with the dignity of "the king of Israel," and characterizes it as common and low, he affirms two things: 1) that in his procedure he had an eye only to the glory of God, and that it must therefore not be condemned as common and low, but rather recognized as holy and well-pleasing to God; and 2) that he received his kingdom and his position as king of Israel through the Lord's choice and command. He had therefore acted not counter to, but in accordance with this royal dignity, in that he gave the honor to the Lord, who had raised him from lowliness to this height. The expression "before the Lord" derives a very strong emphasis from its position at the beginning and at the end, and, thus repeated, indicates the holiest and highest point of view whence (in opposition to Michal's profane utterance) his procedure in this festival is to be judged and estimated. **Before thy father and before his whole house** says David, in order to repel the charge that he had thus lowered the royal dignity which had passed to him from Saul and his house, thus pointing also to the cause of the rejection of Saul and his house, namely, such haughtiness and pride as the "daughter of Saul" had here exhibited.—Ver. 22. "And I will be yet more vile." Instead of this Sept. has the nonsensical rendering: "and I will still thus uncover myself" (נִגְלֵה). The less reason then for changing

the Heb. "in my eyes" into the Sept. "in thy eyes." Certainly David did not lower himself in his own eyes, that is, in his own judgment, by his playing and dancing (as Thenius, contrary to the text-reading, remarks)—not in the sense of Michal's charge; yet he did lower or humble himself in his own eyes in the sense that he expresses in ver. 21, where he describes his conduct as a self-abasement before the presence of the Lord. "In comparison with this" (that is, with this abasement before the Lord) he continues: **And I will be held (= become) yet more vile** (Niph. = Qal. as Gen. xvi. 4) **in my eyes.**—That is, in my own judgment will humble myself yet more than to-day. The expression "in my eyes" cannot be explained as = I will suffer still greater contempt from men than what I have just experienced." And with the maids, of whom thou hast spoken, with them will I be held in honor.—Ewald's explanation: "should I seek honor from them? no, that is not at all necessary" falls to the ground, since Michal's assertion that he had gotten himself honor was not serious, but ironical. Thenius: "of the maids shall I be held in honor" [so Eng. A. V.]—that is, they, the simple souls, will know better than thou how to estimate my humility, and this will compensate me for thy foolish contempt. But this latter is an interpolated thought, which would be farthest from David's soul at this moment of extreme humility before the Lord, and would savor of Michal's ideas about human honor. The "honored" here (obviously contrasted with Michal's "honored, made glorious," ver. 20) refers (as is clear from the throughout recurring words, "before the Lord") to the honor in the sight of the Lord, which will be given those who humble themselves before the Lord. David, having opposed to Michal's "in the eyes of the maids" his "in the presence of the Lord," places himself "before the Lord" on the same level with the maids, expressing by the repeated "with" his fellowship and equality with these humble folk, and pointing to the honor which he with them would have before the Lord, because he humbly showed due honor to the Lord. [The objection to this interpretation is that we should then expect David to say "I will (or shall) be honored by Jehovah," that is, the subject or agent of the honoring must be expressed, and is given in the text only by the word "maids." The Hebrew Prep. may mean "among" or "before" (apud), and thus permits the translation of Eng. A. V., Patr., Then., Philipeon. Besides, in reply to Michal's sneer about the maids, it is a natural and sharp rejoinder on David's part to accept this honor which she regards as beneath contempt.—Tr.]—Ver. 23. Michal's childlessness is specially mentioned as a punishment of her pride. This was the deepest humiliation for an oriental woman. [For a vivid description of the scenes of this chapter see Stanley's *Jewish Church*, Second Series, p. 89-98, Lect. 23 (Am. Ed.).—Tr.]

HISTORICAL AND THEOLOGICAL.

1. It was not till David had taken Jerusalem from the Jebusites, made Zion his capital and secured it by his victories from Philistine attacks, and thus for a short time at least secured peace,

* כְּהִנּוּחַ נִגְלוּת. The explanation of this abnormal combination—according to Ew. § 240 c—is "that since according to the sense only the second form must be in the Inf. Abs., both now with slight change of form appear in the Inf. Const., because the whole sentence by reason of the Prep. בְּ follows the train of the Inf. Const."

Maurer: כְּהִנּוּחַ is Inf. Abs. (for כְּהִנּוּחַ), in order to make periphrasis with the preceding כְּהִנּוּחַ. Thenius and Olshausen (Gr. p. 600) explain כְּהִנּוּחַ as error of copyist from the preceding word.

that he could proceed to the holy work that he completed in bringing the ark to Zion, and that was of great importance for the religious life of the nation. This act *had its root* in David's truly pious feeling, was the living *expression* of his gratitude to the Lord for His favor, and *aimed at* the elevation and concentration of the religious life of Israel. It needed a *new elevation*, since under Saul it had partly at least sunk down from the height to which Samuel had brought it, and fallen into a somewhat brutalized condition. The royal house itself, whose influence on the people was so great, had more and more lost living piety; the spirit of pride reigned in it, as Michal (who was herein very like her father) plainly shows here in her bearing towards David; it is a significant fact that in her father's house she has an idol-image. The religious-moral life of the nation fell of necessity into more and more thorough dissolution, the longer Saul's persecutions of David continued and the external unity established by Samuel was destroyed by the wars between Saul and David, and by partisan oppositions. When, now, David by establishing his theocratic kingdom over all Israel had restored the *external* (national and governmental) unity, he made an important step further, by the act recorded in this chapter, towards elevating and sanctifying the inner life of his people; he laid the deepest foundation for their *internal unity* by again concentrating their religious life on its centre and source, namely, the dwelling of God in the midst of His people, symbolically set forth in the ark. "In Saul's time it [the ark] had not been sought after" (1 Chr. xiii. 3); the centre of divine service that it indicated had been lost. Now David gathers the representatives of the whole nation around him, in order at the head of the nation solemnly to restore to the centre of the national life the long-vanished sanctuary, and to renew the *religious unifying* of the people, especially in regard to *divine service*, about the kernel and star of the innermost life. By the transference of the ark to Zion Jerusalem, representing the national and political unity, becomes now the *centre of religion and divine service* for the national life. The account in Chron. supplements our history in regard to the part taken by the priests, the divine service and the ordination of the sacred service before the ark (chs. xiii., xv., xvi.). With this was connected the restoration of the unity and arrangement of the priestly service and of the duties of divine service. This unity indeed does not yet reach a complete external representation. There continue to be two holy places; the ark remains apart from the old tabernacle, which abode with the altar of burnt-offering at Gibeon, where also the offerings still went on (1 Chr. xvi. 39; comp. 1 Kings iii. 4). There the high-priest Zadok officiates, the son of Ahitub, of the family of Eleazar, who performs the legal regular sacrificial service at the tabernacle (Lev. xvii. 3). But beside him we find a second high-priest in that *Abiathar* (of the family of Ithamar), who escaped from Nob to David (1 Sam. xxii. 20), had remained with him, and now resided with the sanctuary on Zion (comp. 1 Kings ii. 28); so the two are named together in xx. 25; 1 Chr. xviii. 16. This double high-priestship, which had arisen from the separation of the tabernacle and the ark, was

the reason why David permitted this separation to continue, and did not remove the Mosaic tabernacle also to Mount Zion, since he could remove neither the one high-priest nor the other from his office. We see also two sacred tents, besides the old one at Gibeon a new one pitched by David over the ark. While the sacrificial service is still continued in Gibeon according to the Law (1 Chr. xvi. 40; comp. 1 Kings iii. 4), a sacred service is established by David at the ark also; *ibid.* ver. 37 sq.—But in spite of this still continuing external dualism, there was after the institution of the sacred service on Zion an *internal unity* (through the establishment of regular divine service) such as did not exist before. The *tent* which is pitched on Zion, is provisional, and points like the old tent, which in the march through the wilderness and in the time of the Judges was the symbol of a provisional arrangement, to a central sanctuary to be erected, the founding of which David has in mind, but cannot yet execute (ch. vii.). But in this provisional, personal state of the religious life which in its two principal seats is unified, purified and arranged, the sanctuary in Jerusalem steps into the central point of the religious consciousness both for David and for the whole people, while the sanctuary in Gibeon retires into the background, as is especially evident from the fact that the tabernacle is never mentioned in the Psalms. Comp. Hengst. *Gesch. d. R. Gottes* [Hist. of the kingdom of God] II., p. 122 sq.

2. The *significance* of this narrative (of the transference of the ark to Jerusalem and David's conduct therein) for the *apprehension and representation of the theocratic royal office* in his person, is first to be considered on the one side in relation to *God*, and on the other side in relation to the *people*. The content of his consciousness as king is simply this *one thought* of the *dependence* of his kingdom for its *dominion* on the royal rule and might of the *covenant-God*, whose *choice and command* has appointed him king over Israel (ver. 21), that he is the instrument by which God carries on His government of His people. From this point of view the bringing back of the ark is an act of *reverence and gratitude* to the Lord, whose *name*, symbolically set forth in this sanctuary, is honored and praised by David at the head of the whole people as the sum of all his revelations to them. But also by the establishment of this token of the *presence* of the Lord in the midst of His people and of His *royal dwelling and enthronement* in His possession on Mount Zion, which David has prepared for his own residence, the idea of the *indivisible unity* of the human kingship and the kingly rule of God in His people is brought out. There is enthroned the king of glory, Ps. xxiv. 7-10; the king's throne is the throne of God, Ps. xlv. 7 [6]; Jerusalem is the city of the Great King, Ps. xlviii. 3 [2]; Zion is Jehovah's dwelling, Ps. ix. 12 [11]; lxxiv. 2; lxxvi. 3 [2]; thence proceed all manifestations of God's royal might and glory, Ps. xx. 3 [2]; cx. 2.—But also in relation to the *people* David represents the theocratic kingship in the light of its ideal significance. He *assembles* the whole people about the sanctuary as the throne of Jehovah; he will make them a people truly *united* under the dominion of God, moving with their whole life around Je-

hovah as centre, showing their king-God the highest honor and *serving Him alone* (Pa. xxiv. 1-10). In contrast with every other oriental kingly office David shows in his conduct the *popular character* of the theocratic kingship. He does not soar at an unattainable and unapproachable distance and height above the people, but "makes himself one" with them, mingles immediately with them, is accessible to all, and does not scorn fellowship with the lowest and meanest, because he knows that in the presence of the Lord he is not connected but religious-morally on the same level with the whole people and every individual one of these (vera. 21, 22). David, as theocratic king, whose government is to be the organ and representative of Jehovah's rule over His people, is conscious that he is mediator between the Lord and His covenant-people, and acts accordingly: on the one hand he "represents the whole people" before the Lord and leads them to Him, at their head and in their stead brings burnt-offerings and thank-offerings, and appears with them "before the presence of the Lord" (ver. 21) to restore at the ark the legally ordained divine service—on the other hand he represents the Lord before His people, declaring His "name" to them, and praying and obtaining His "blessing" for them.—Herein, as appears most clearly in this history, David not only stands in closest connection with the bearers of the prophetic office, but we see in him also the kingly office in closest association with the priestly, while Saul, in opposition to both these offices, allowed his kingly rule to assume more and more an antitheocratic character. But still farther: as David, as representative and instrument of God's royal rule over the people of His possession [*peculiar people* = his private property—Tr.], possesses the prophetic spirit, whereby Jehovah's word designed for the people is on his tongue (xxiii. 2), so also, like Samuel representing the people before God, he combines in his person the priestly character with the kingly and the prophetic, and in this festival in his priestly dress and procedure brings out and represents the idea, that the theocratic kingship, as a representation of the people before the Lord is to be a priest-kingship. [As David is never said to have performed the distinctively priestly work of sacrifice (committing this, as Erdmann himself says in the Exposition, to the priests), and as the representation of the people before God, and mediation between them and Him is a general pious work, performed often by prophets and others (Abraham, Moses, Joshua, Samuel, Josiah, Nehemiah), it is not easy to see why on this ground alone a priestly character should be assigned to him. In one sense the whole people were priests (Ex. xix. 6), a great spiritual idea being thus guarded against the perverting tendencies of outward ritual, and so David was in the high spiritual sense a priest, as every Christian now is; but in the narrower sense an Israelitish priest made atonement for sin by blood, and none but sons of Aaron could perform this service, as now human priesthood is abolished, and the priestly work is done by Christ alone.—Tr.].—But also the religious-moral character and the disposition of the theocratic king is here set forth typically in the presence of the whole people; he precedes them in showing the Lord His due honor in word and deed; he shows himself

to be the faithful and conscientious overseer, leader and arranger of the divine service; he shows himself to be deeply penetrated with the feeling that he owes his royal office solely to the free undeserved grace of the Lord, and exhibits a deep humility, wishing to be nothing but the servant of the Lord in fellowship with his servants and maids. [See Translator's note to Erdmann's exposition of ver. 22.—Tr.].—This humble disposition of David in the presence of his God forms the sharpest contrast to the haughtiness and pride of his wife Michal, "who knew nothing of the impulse of divine love" (Theodoret).

3. God's blessing is an outflow of His name; it can only be *mediately* obtained by man for man, when it is drawn from this eternal, inexhaustible source. The Lord dispenses His blessing to house and family, people and State, only on the condition that His gracious presence is desired and preserved (ver. 11), and honor given to His name in mind, word and deed, as here by David and all the people. When men devote their heart and all their life as a sacrifice to the Lord, and consecrate themselves to Him, in reward therefor He sends on them streams of blessing.

4. The following are the references in the Psalms to the important event of the transference of the Ark. Pa. xxiv. was no doubt composed by David to celebrate Jehovah's entrance into the sanctuary on Mount Zion, with direct reference to the incidents narrated in 2 Sam. vi. Jehovah, the king of glory, comes to make His dwelling on Mount Zion amid His people.

He is celebrated as the king of the whole world (vera. 1, 10); on this foundation of the majesty of the Creator and Lord of all things rests the view of His royal glory, the revelation of which is unfolded in and for Israel. The praise of Jehovah as the strong hero in war, the Lord of Sabaoth, points to David's Philistine wars (2 Sam. vi. 1, 15). The primeval doors, which are to lift themselves up that the king may hold his entry, are the gates of the old fortress of Zion. The exhortation to the doors to raise and widen themselves assumes that this is the first entrance of the ark, and excludes the view that the Psalm was composed on its return from war. While vera. 7-10 describe the arrival and solemn entry of "the King of glory" with the outward preparation for His worthy reception and for His entrance into the place prepared for him, vera. 1-6 refer to the ascension of the people to Mount Zion and to the moral requirements made of those who will be in truth the people of God, who desire and seek after Him. Only the pure in thought, word and deed are His people and may approach Him. With unholy mind and unclean hand Uzza seized the sacred vessel; to this (2 Sam. vi. 6 sq.) refer the words of the Pa. v. 3-6. The blessing of "Jehovah the God of salvation" (ver. 5) recalls 2 Sam. vi. 11, 18. The words: "the generation of them that inquire after Him and seek His face," form a contrast to 1 Chron. xiii. 3: "Let us bring up the ark of God; for in Saul's time we sought it not."—The history of the entry is here regarded according to its higher moral-religious significance for the people of the Lord. "It was needful at the very beginning of the new relation to establish its essential character and fix it in the people's consciousness, to

furnish a counter-weight or equipoise to the external pomp with which the ark was brought in; to point out that true (not simply external) fellowship with a God like this one, the lord of the whole earth, and a share in His blessings, is to be obtained only in the one way of true righteousness; to point to the serious nature of the demands made on the subjects, that results from the glory of the entering king" (Hengstenb. on Ps. xxiv.).

With reference to the establishment of the sanctuary on Mount Zion, and in essential harmony with the first didactic-ethical part of Ps. xxiv., David sang Ps. xv. also, as is clear from the question to the Lord in ver. 1: "Who may be guest in thy tent, who may dwell on thy holy mountain?" and from the *portraiture of the moral character of God's house-companions*, though we cannot establish with certainty particular references which Hitzig here finds to the history in 2 Sam. vi. 12 sq. (see Moll [*Lange's Bible-Work*] on Ps. xv.).

Whether Ps. lxxviii. (as most ancient expositors, Stier and v. Hoffm. hold), especially vers. 16, 17 (Ew.), is to be referred to 2 Sam. vi., is doubtful; more probably it is connected with the return of the ark from the wars and victories whose termination is given in 2 Sam. xii. 31.

Ps. lxxviii. in vers. 56-72 presents the historical *pre-suppositions* of this fixing of the seat of the royal glory, which lie far back in the history of Israel's sin and defection from the Lord to strange gods. The Lord punished Israel for their apostasy by forsaking His dwelling in Shiloh, giving the sanctuary into the hands of enemies, etc. But the Lord again had mercy, and arose in His might to cast down the enemy; He chose Judah that He might in it on Zion establish His dominion and build high His sanctuary. From hence He ruled as the king of His people through His servant David whom he had chosen to feed His people, as once he fed the flock, whence He called him.

Ps. ci., "the Prince's psalm" or ruler's mirror (Luth.), was not indeed composed by David on the occasion of Uzza's misfortune and the deposition of the ark in the house of Obed-edom (Hammond, Ven., Dathe, Muntinghe, De W., Del.); for, from the connection of thought, the question: "When comest thou to me" (ver. 2)? cannot be referred to the words of 2 Sam. vi. 8: "how shall the ark of Jehovah come to me?" and the designation of Jerusalem (ver. 8) as "the city of the Lord" does not suit, since Jerusalem was so called in consequence of the establishment of the ark on Zion, and an anticipation of this designation (Del.) is not supposable. But this appellation, the "*city of the Lord*," taken together with the repeated expression "*within the house*" and with the prominent mention of personal, domestic, social and national duties and virtues, favors the view that some time after this event, which was an epoch-making one for his and the nation's religious-moral life, David wrote this Psalm with reference to the blessings that he therein received from God and the obligations therein imposed on him. The "*city of Jehovah*," which has received this name and the honor involved in it through the Lord's choice of it as a dwelling-place, "is to set forth not only in its divine

service [ritually], but also ethically the character of holiness" (Moll), Isa. xxxv. 8; lli. 1; Nah. ii. 1, as the king "*within his house*," which is founded and built on Mount Zion as the seat of the theocratic kingly dominion, himself walks in uprightness of heart, suffers no other house-companions but those who with him serve the Lord in righteousness (ver. 3), truth (ver. 4) and *humility* (ver. 5), and so conducts his *government*, that in the nation and land he looks on those only as his true servants and his companions in the kingdom of God who walk in the ways of faithfulness and honesty. Ewald: "We are introduced into the very core of all the great king's thought and effort at this time by Ps. ci., which cannot have been composed till at least after this removal of the sanctuary, when Jerusalem had already for some time been the 'city of Jehovah,' and according to its whole content probably falls in these first years. Here is freely poured forth a heavenly-clear stream of the purest kingly thoughts and purposes. . . . How David, having before wished to become a righteous king, faithful to the true God, was now in the 'city of Jehovah' much more joyfully and decidedly resolved to become one, comes out most beautifully from the words of this Song."

5. The establishment of the ark on Zion was the beginning of the reformation and reorganization of the divine service, which was raised by David from the disintegration and lawlessness into which it had fallen under Saul, to an artistically beautiful form. He organized the priests and Levites, dividing them into twenty-four classes for weekly service. With his own musical endowments was intimately connected his zealous care for the organization of the sacred music, to which, with the aid of the three great masters, Asaph, Heman and Jeduthun, he gave a new impulse, and for the culture and further development of which, along with the four thousand Levites who were charged with the execution of the sacred music, there was formed a select chorus out of the families of the three masters. And with this was connected the development of sacred poetry in psalm-composition, of which David himself was the creator.

HOMILETICAL AND PRACTICAL.

Ver. 2. [HALL: The tumults of war afforded no opportunity of this service; only peace is a friend to religion; neither is peace ever our friend, but when it is a servant of piety.*—TR.] FR. ARNDT: Truly to be praised and felicitated is every land that is ruled by a pious king; there mercy and truth meet together, righteousness and peace kiss each other: and the proverb is proven

* [The following specimen of allegorizing on ver. 1 is given as a curiosity: "The thirty thousand chosen (elect) are shown by the number to have been perfected in faith, works and hope. For *three* refers to the Trinity, and thus denotes faith; *ten* refers to the Decalogue, and denotes works; *thousand*, the greatest of numbers, the perfect number, denotes the hope of eternal life, than which there is nothing higher. Therefore multiply three by ten, lest faith without works be dead. Likewise multiply thirty by a thousand, in order that faith, which works through love, may not hope for reward elsewhere than in heaven." This precious morsel is found in *Rabanus Maurus* (ninth century), and also in an anonymous work of the seventh century, printed with the works of *Eucherius*.—TR.]

true: As the king, so the people! But also to be felicitated is every king himself, who does not forget that over him there reigns a yet greater king, the King of all kings, to whose grace he owes his royal power, who alone secures him his throne, and who will one day bring him to account for what he does and what he leaves undone.

VER. 3-7. **STARKE:** He who wishes to rejoice let him rejoice in the Lord.—[**HALL:** O happy Israel, that had a God to rejoice in, that had this occasion of rejoicing in their God, and an heart that embraced this occasion!—**TR.**]—As a burning coal kindles the next, so may the good example of pious rulers attract the subjects to follow them, 2 Cor. ix. 2.—Even that which is done with a good intention does not always please God, vii. 5; Lev. x. 1; Prov. xiv. 12.—**OSIANDER:** Even pious people err when they depart, though it be but a little, from the express word of God.—[**HALL:** God's businesses must be done after His own forms, which if we do with the best intentions alter, we presume.—**WORDSWORTH:** All religious reformations which are wrought by men are blemished with human infirmities.—**TR.**]—**SCHLIER:** How could such a festal joy, which knew nothing of holy fear, however well-meant, prove acceptable to God? It is not enough that we mean well, and have pious thoughts; we must also, in what we do, hold fast to God's word and commandment, and in all our joy in the Lord must not allow ourselves to forget that we have to do with a holy God.—**DISSELHOFF:** Where God sees one that wishes to flee to the shelter of His word, He so trains him up that he learns to bow unconditionally to the authority of that word, and no longer mingles God's word and man's word.—**F. W. KRUMMACHER:** This interruption of the bright jubilee-festival was for every one a new warning that God's kindness never goes alone, but always under the guidance of His holiness, . . . that we dangerously overstep the limits of becoming modesty whenever we mount up to the delusion that it depends on us to rescue the ark as soon as ever the car of the Church whereby it is borne appears, through the negligence and unfaithfulness of those who are appointed for its direction, to be rolling into the abyss.—**O. v. GERLACH:** Uzzah is a type of all those who with humanly good intentions, but in an unsanctified spirit, take it upon themselves to rescue the cause of God, which they think is in peril.

VER. 9. **OSIANDER:** When many have sinned, God commonly punishes one or two of the leaders, in order that the others may remember their sin and beg forgiveness.—**F. W. KRUMMACHER:** Though the Lord may for a time change His countenance, yet with His own people He always means faithfulness, and after the storm always makes the sun come up again in his time. However painfully He may chastise, His word of promise always stands: Can a woman forget her child?" etc.

VER. 11. **FR. ARNDT:** Where the sign of the Lord's presence, the means of grace, is, there the Lord's presence and gracious working is not wanting, and where this enters there is indeed blessing upon blessing, as in Obed-edom's house.—**SCHLIER:** What blessed people we then

first become when we receive God's word into our houses, and let this word of God be our heart's joy and delight. The blessing of the Lord dwells where God's word dwells.

[VER. 12. **SCOTT:** When pious men who have been betrayed into unwarrantable conduct have had time for self-examination, searching the Scriptures and prayer, they will discover and confess their mistakes, and be reduced to a better temper; they will justify God in His corrections; they will be convinced that safety and comfort consist, not in absenting themselves from His ordinances, or in declining dangerous services, but in attending to their duty in a proper spirit and manner; they will profit by their own errors.—**TR.**]

VER. 14. **DISSELHOFF:** David was full of joy because he perceived that entire submission of heart to God's revealed will makes one truly free and blessed.—**BERL. B.:** The joy of a soul is unspeakably great, which finds again in itself the pure and holy God, whom before it feared to receive.—**F. W. KRUMMACHER:** David gave expression to that which swelled in his bosom, even in corresponding gestures and a rhythmical movement.—The idea of that which the world of today is wont to associate with the word dance, is here to be kept quite at a distance. Dancing was in Israel a form of divine service, in which often—as in the case of Miriam and her companions after the passage of the Red Sea—the highest and holiest inspiration found expression.—**STARKE:** It is accordingly a shameful misuse to justify voluptuous dancing by David's example.—**SCHMID:** What is undertaken in God's service must be done with all the heart and with all the powers, in order that everybody may see that one is in real earnest.—VER. 15. **SCHLIER:** So we have here a popular festival, and indeed a right joyous popular festival full of festal jubilation, and the occasion of the festive joy is nothing else than the ark, the sanctuary of the Lord. The law of the Lord makes a whole people, with their king in the lead, joyous and jubilant.—How much do worldly festivals amount to, and how little do Christian festivals! what a jubilee in the one case, and how little true festal joy in the other!—Our fairest and most delightful popular festivals ought to be our Christian festivals.

VER. 16. **STARKE:** Divine and heavenly things are to worldly hearts only folly; they cannot know them, for they are spiritually discerned, 1 Cor. ii. 14.—**F. W. KRUMMACHER:** Even at the present day, alas! there is still no lack of people like Michal. In the pure fire of the Spirit from on high these persons also see only a morbid fanaticism; in the most animated and vigorous expression of hallowed exaltation of soul, a hypocritical display. . . . The life from and in God remains a mystery to every one until through the Spirit of God Himself it is unsealed to his experience.

VER. 20. [HENRY: We have no reason to think that this of which Michal accused him was true in fact; David no doubt observed decorum, and governed his zeal with discretion; but it is common for those that reproach religion thus to put false colors upon it, and lay it under the most odious characters.—**TR.**]—There is never wanting to pious enthusiasm the moment when

it again gives place to the accustomed quieter and more equable state of mind. David did not always come home in so exalted a frame as on that festal day. But lamentable is the case of him who does not at all understand the eagle-flight by which souls devoted to God, in times of especial visitations of grace, are carried up above all the enclosures of their wonted everyday life, and transported into a condition in which in feeling and word they "soar above the heights of earth."—BERL. BR.: After the soul has lost all its own greatness and all the joy drawn from itself, it has no other joy or greatness than the joy and greatness of God. Men filled with mere carnal prudence cannot bear such a condition. They condemn it and depise those who are so happy in possessing it, yea they chide it still, as here Michal reproaches David and passes carnal sentence on that which is spiritual.

Ver. 21 sqq. DISSELHOFF: A heart that with all the forces of its being clings so closely, so joyously, to God's revelation, or rather grows into it, draws from it all nourishment and receives from it all light, such a heart bears as a precious fruit that unfeigned, immovable humility, whose heart-refreshing image this history sets before our eyes.—He who walks in such humility before God and men, his eye is not blinded by the sunlight of good days, his heart and head do not become dizzy on the heights of prosperity. He stands firm, whether God leads him into the gloomy valley, or a step higher, or upon the summit. But such humility is born only of absolute submission under God's law and testimony.—[SCOTT: We should esteem such reproaches honorable, and determine to become still more vile in the eyes of ungodly revilers, by abounding in those services which they despise.—ROBINSON: We are warned from the examples of ancient saints to expect opposition and contempt, as far as we discover any real fervor in the service of God. Nor should we wonder if on such an occasion "a man's foes be they of his own household."—TR.]—S. SCHMID: It is better to be exalted by God with the lowly than to be humbled by God with the proud. Matt. xxiii. 12. CRAMER: Honor with God should be more highly esteemed than honor with men. John xii. 43.

Ver. 23. FR. ARNDT: If we look back once more, we see: All are blessed of God, David, Obed-edom, the rejoicing people; Michal alone has remained unblessed. Her lack of blessing was the penalty and the curse of her pride.—[HALL: David came to bless his house (ver. 20); Michal brings a curse upon herself.—TR.]

[Chap. vi. RABANUS MAURUS: In this history we see humility approved, pride condemned and rashness punished.—TR.]

Chaps. vi. and vii. DISSELHOFF: The blessed secret of standing firm in days of exaltation and undisturbed quiet. Belonging to it are: 1) Humble, unconditional *submission* to the testimony of God; 2) Faithful, genuine, zealous *work* for the honor of the Lord and of His kingdom; 3)

Grateful *stillness* when the Lord rejects our work for Him, and wishes to work in our own hearts.

[Vers. 6, 7. *The fate of Uzzah*: 1) Its occasion—neglect of a known commandment of God (Num. vii. 9; ver. 13). 2) Its immediate cause—irreverence (Num. iv. 15). 3) Its general lessons for us; for example, even an apparently little thing may be a great sin; an action may seem necessary, and yet be wrong; good intentions do not excuse disobedience; we must not expect to help God's work by measures which God forbids.—TR.]

[Ver. 8. *A man displeased with God*; thinking himself wiser, more kind, more just than God. Really perhaps vexed that his grand solemnity was interrupted, his rejoicing people disappointed, his prestige damaged, his enemies encouraged. Often when men complain of Providence on "high moral" grounds, they are in fact mainly influenced by some secret personal feeling.—Now highly elated with spiritual pride, at once thankful and self-complacent, and presently dejected, irritated and disposed to give up altogether (ver. 9). When any promising religious enterprise of which we have had the lead is disastrously interrupted, we are tempted to find fault with Providence.—TR.]

[Ver. 10. *Obed-edom and the ark*. Israel had long slighted the ark; Uzzah had been slain for making too free with it; David had shrunk from it in mere superstitious fear and resentment; Obed-edom receives it gladly, deals with it in the prescribed way, and is rewarded by a rich blessing. So as to religion in general. Some neglect, and greatly lose; some profane, and are ruined; some misunderstand, and pervert into superstitious fear; but those who truly welcome and observe it according to its real nature are richly blessed themselves, and may by their example induce others to seek it likewise (ver. 12).—TR.]

[Ver. 12. The "city of David" now becoming the "city of Jehovah" (Ps. ci. 8). 1) How it had been conquered; 2) How it was consecrated; 3) How it was to be prospered.—*Worthy purposes of a God-fearing ruler*. King David's devout programme when now established as theocratic sovereign (Ps. ci.). 1) As to his personal character and conduct (Ps. ci. 2); 2) As to punishment and prevention of evil-doing (*Ib.*, vers. 3-5, 7, 8); 3) As to encouragement of good men (*Ib.*, ver. 6). (Comp. above, "Hist. and Theol.," No. 4, latter part.)—TR.]

[Vers. 12-18. Sermon on Ps. xxiv., as written for this occasion. Comp. Ps. xv. (See above, "Hist. and Theol.," No. 4.)—Ver. 20. He that had "blessed the people" (ver. 18) returns to "bless his household." Piety in public and in private—public worship and family worship.—A good man, after public religious duties, returns joyous, thankful and loving to his home—and meets scolding and ridicule.—Vers. 16, 20-22. Religious enthusiasm, and those who condemn and ridicule it.—Vers. 16-23. Sermon on the history of *Michal*. (Comp. Henry on this passage.)—TR.]

II. *The divine consecration of the Davidic kingdom by the promise of the imperishable kingly dominion of the Davidic house.*

CHAP. VII. 1-29.

1. David's purpose to build the Lord a house, and the divine promise that the Lord will build him a house. Vers. 1-16.

1 AND it came to pass, when the king sat in his house, and the Lord [Jehovah] 2 had given him rest¹ round about from all his enemies, That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but [and] the ark of God 3 dwelleth within curtains [the curtain].² And Nathan said to the king, Go,³ do all 4 that is in thine heart [All, etc., go do], for the Lord [Jehovah] is with thee. And it came to pass that night, that the word of the Lord [Jehovah] came unto Nathan,⁴ 5 saying, Go and tell [say to] my servant, [ins. to] David, Thus saith the Lord [Jehovah], Shalt⁵ thou build me a house for me to dwell in? Whereas [For] I have not dwelt in any [a] house since the time that I brought up⁶ the children of Israel 7 out of Egypt even to this day, but have walked⁷ in a tent and in a tabernacle. In all the places⁸ wherein I have walked with all the children of Israel, spake I a word with any of the tribes⁹ of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar? Now, therefore, so [And now, thus] shalt thou say unto my servant, [ins. to] David, Thus saith the Lord [Jehovah] of hosts, I took¹⁰ thee from the sheeppcote [pasture], from following the sheep, to be 9 ruler over my people, over Israel; And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight [from before thee], and have

TEXTUAL AND GRAMMATICAL.

- ¹ [Ver. 1. Sept. κατακληρονόμησεν "caused to possess," reading לָקַח for נָתַן].—Ta.]
² [Ver. 2. Sept. "tent" (טֶנֶת), others διπλώματα "curtain of skins." Vulg. has the plural here, as in 1 Chron. xvii. 1. The difference is not important.—Ta.]
³ [Ver. 3. This word (לֵךְ) is wanting in a few MSS. and in Syr. and Ar.; it is of the nature of an expletive.—Ta.]
⁴ [Ver. 4. "Nathan the prophet" in Syr., Ar., and in 5 MSS., a natural scriptio plena.—Ta.]
⁵ [Ver. 5. Philippson: wilt thou [wishes thou to] build?; Cahen: is it thou that wishest? Sept. and Syr.: thou shalt not build. Chald. has: a house for my presence [Shekinah] to dwell in. We may render either "shall" or "will."—In the first clause some MSS. and EDD. and all the ancient VSS. except Chald. omit the second "to," probably to ease the construction (as in Eng. A. V.); so also in ver. 8.—Ta.]
⁶ [Ver. 6. Thenius, citing the ancient VSS. (especially Sept., Syr., Chald.), would read the Perf. הָקַמְתִּי instead of the Inf. הָקִמְתִּי, and would then supply שָׁמַיָא; but the masoretic pointing is at least as suitable as that of the VSS., and these last may easily be a free translation of our text.—Ta.]
⁷ [Ver. 6. Lit.: "have been walking," "have been a perambulator."—Ta.]
⁸ [Ver. 7. So Sept., Vulg., Chald., Ew., Then., Philippson, Cahen. De Wette and Erdmann have less well "in the whole time."—Ta.]
⁹ [Ver. 7. This reading is discussed in the exposition.—Ta.]
¹⁰ [Ver. 8. In this address to David (vers. 8-16) the sequence of verb-forms (in respect to time) presents some difficulty. The passage begins with a Perf. (past time), which is followed in regular sequence by Waw with Impf. till we reach the last verb in ver. 9, where the form changes to Waw with Perf., followed by similar forms in apparently future sequence up to the Athnach in ver. 11; in the last clause of this verse we find Waw with Perf., where the time is present. The remaining portion (vers. 12-16) is clearly future. The difficulty concerns the rendering of the verbs in vers. 8-11. Here it is to be observed that the change of form in ver. 9 after the Athnach is somewhat strange if the past time is to be maintained, and on the other hand, for future time we should expect the Impf.; it seems better, therefore, to take it as present (as in ver. 11). But in ver. 10, 11 a time is more naturally fixed as future by the Impfs. that there occur, and the introductory Waw with Perf. (וַיִּשְׁמַע) may be explained by supposing that the preceding וַיֵּשֶׁב "I make," extends into the future, so that according to the law of sequence it would be followed by Perfs. Thus, then, we should render in the past from 8b to 9a, make 9b a transitional present, 10 and 11 a future, and 11 b present.—This is nearly the order of the Sept.; it varies only in 9 b where the Greek has the Aorist (so Vulg.). Philippson and Bib.-Com. render throughout in the past, except in 11 b where the former has, and the latter permits the present. So Böttcher, Then., Cahen. The rendering here given is nearly that of Eng. A. V. and Wellhausen.—According to the one view God has given His people rest, and will now make David a house; according to the other He has cut off David's enemies, and will give him rest and make him a house.—The past form in ver. 1 "had given him rest" is the strongest argument for a past rendering in ver. 11, and therefore throughout; but this is not conclusive, since the "rest" in the latter case may be completer than in the former.—Ta.]

made thee a great¹¹ name like unto the name of the great men that are in the earth.
 10 Moreover [And] I will appoint a place for my people Israel and will plant them, that they may dwell in a place of their own [and they shall dwell in their own place], and move no more [and no more be disturbed], neither shall the children
 11 of wickedness afflict them any more, as beforetime, And as since the time that I commanded judges to be over my people Israel,¹² [.] and have caused [And I will cause] thee to rest from all thine enemies, also [and] the Lord [Jehovah] telleth thee that he [Jehovah]¹³ will make thee an house.
 12 And¹⁴ [om. and] when [When] thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels,¹⁵
 13 and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be
 14 my son. If he commit iniquity, I will chasten him with the rod of men and with
 15 the stripes of the children of men. But my mercy shall not depart¹⁶ away from
 16 him, as I took it from Saul whom I put away [ins. from] before thee. And thy house and thy kingdom shall be established [stable] forever before thee;¹⁷ thy throne shall be established forever.

2. David's prayer as answer to this divine promise. Vera. 17-29.

17 According to all these words and according to all this vision, so did Nathan
 18 speak unto David. Then went king David in [And king David went in] and sat before the Lord [Jehovah], and he said, Who am I, O Lord God [O lord Jehovah]¹⁹, and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God [O lord Jehovah], but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of
 20 man, O Lord God? [And this is the law of man,²⁰ O lord Jehovah]. And what can [shall] David say more unto thee? for thou, Lord God [om. Lord God], knowest thy servant [ins. lord Jehovah]. For thy word's²¹ sake, and according to thine own heart hast thou done all these great things, to make thy servant know them.
 22 Wherefore thou art great, O Lord God [Jehovah God]; for there is none like thee, neither is there any [and there is no] God beside thee, according to²² all that we
 23 have heard with our ears. And²³ what one nation in the earth is like thy people, even [om. even] like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you [them] great things and terrible, for thy land [om. for thy land, ins. to drive out] before thy people, which thou redeemedst

¹¹ [Ver. 9. The adj. is omitted in 1 Chr. xvii. 8, and in Sept., which is better.—Ta.]

¹² [Ver. 11. The first clause of ver. 11 is now (as the connection requires) generally taken as the conclusion of ver. 10, with a full stop after "Israel" (but Philippon connects it with the following: "and since the time . . . I have caused thee, etc."). Instead of יְהוָה יִשְׂרָאֵל Ewald (followed by Wellh.) reads לִי יְהוָה "and I will cause

them [Israel] to rest" on the ground that here (from ver. 10) it is Israel that is spoken of. This reading would remove the above-mentioned objection to the future rendering, but cannot be regarded as more than a conjecture, since in such a discourse the change of reference (as in the last clause of ver. 11) would not be strange.—Ta.]

¹³ [Ver. 11. The proper name "Jehovah" is here inserted probably for clearness.—Ta.]

¹⁴ [Ver. 12. There is no connective in the text, but 1 Chr. xvii. 11 and Sept., prefix יְהוָה "and it shall come to pass," which, according to Wellh., has here fallen out by reason of the preceding יְהוָה.—Ta.]

¹⁵ [Ver. 12. The divergences of the text of Chron. from ours are obvious. The former is briefer and simpler, and confines itself to the expression of the divine blessing, omitting (as unessential) the minatory clause in ver. 14.—Ta.]

¹⁶ [Ver. 15. Instead of the Qal we find Hiph. "I will not remove" in 1 Chr. xvii. 18, Sept., Vulg., Syr., Ar., which form De Rossi thinks is supported by some MSS., which have 1 sing. Qal Impf. (יִשְׁמַח); it is scarcely possible to decide between the two readings.—So in the latter clause of this verse Sept. has καθὼς ἀνέστης ἀπ' ἐν ἀνέστης ἐκ σπυρίων μου "as I removed it from those whom I removed from before me," and Chron.: "as I took it from him that was before thee." Here from the connection the "thee" of the Heb. seems preferable to the "me" of Sept.; as between "Samuel" and "Chron." the general presumption is that the latter condenses and abbreviates an originally longer text. The "Saul" may be insertion for clearness of reference, and the difference in the two texts may be connected with the repetition of the verb יָרַח (which in Eng. A. V. is here given by the two words

"took" and "put away"). It is perhaps better to suppose that the two editors (of "Samuel" and "Chron.") have wrought the original material each in his own way.—Ta.]

¹⁷ [Ver. 16. Some MSS. and Sept. and Syr. read "before me," which is preferred by De Rossi.—Ta.]

¹⁸ [Ver. 18. In Heb.: Adonai Jahveh. Where this combination occurs, the Masoretes call the second name Elohim (instead of the ordinary Adonai); the Chald. has Jahveh Elohim, Syr. Lord God, Sept. κύριος μου κύριος and Vulg. Dominus Deus, whence Eng. A. V. Lord God.—Ta.]

¹⁹ [Ver. 19. For discussion of the text of this clause see Exposition and Notes.—Ta.]

²⁰ [Ver. 21. It is to be noted that, whereas Sept. here has "for thy servant's sake" (as 1 Chr. xvii. 19), it omits this clause in the parallel passage in Chron.; this may point to a correction of the text by the Greek translators (Wellh. takes a similar view, holding the Sept. "according to thy heart thou hast done" to be taken from Chr.). The context seems to favor the reading in Chron.—Ta.]

²¹ [Ver. 22. In some good MSS. and EDD. "in all," which is preferred by De Rossi.—Ta.]

²² [Ver. 23. The text of this verse can hardly be satisfactorily restored, even after introducing the changes

- 24 to thee from Egypt, *from the [om. from the] nations and their gods?* For [And] thou hast confirmed to thyself thy people Israel to be a people unto thee forever, and thou, Lord [Jehovah], art become their God.
- 25 And now, O Lord [Jehovah] God, the word that thou hast spoken concerning thy servant and concerning his house, establish it [om. it] forever, and do as thou
- 26 hast said. And let thy name be magnified forever, saying, The Lord [Jehovah] of hosts is the [om. the] God over Israel; and let the house of thy servant David
- 27 be established before thee. For thou, O Lord [Jehovah] of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house; therefore hath thy
- 28 servant found in his heart to pray this prayer unto thee. And now, O Lord God, [lord Jehovah], thou art that [om. that] God, and thy words be true [are^{tr} truth],
- 29 and thou hast promised [spoken] this goodness unto thy servant; Therefore [And] now, let it please thee to bless the house of thy servant that it may continue forever before thee; for thou, O Lord God [lord Jehovah], hast spoken it, and with thy blessing let [shall] the house of thy servant be blessed forever.

suggested by the Chronicles-text (as given in the brackets). There seems to be a mingling of two forms of assertion, in one of which Israel is compared with a heathen nation and Jehovah with a false god, while in the other the comparison expresses only what Jehovah had done for Israel. To the first form, perhaps, belongs the Sept. phrase "what other nation," and the Plu. verb "went" in "Samuel," and to the second belong the phrases "for you," "for thy land," "redemest from Egypt." As regards the testimony of the ancient versions, the Vulg. renders our Heb. text (as Eng. A. V.), except that it has at the end "nation" instead of "nations" (because elohim has the Sing. suffix); the Chald. gives the Heb. paraphrastically: and who is as thy people, as Israel, a people one, chosen . . . whom men sent from Jehovah went to redeem . . . till they came to the land of thy presence which thou gavest to them," etc.; Syr. "on the earth aforesaid" (לְאֶרֶץ כְּנָעַן); Sept. has "other nation" (instead of "one nation"), "as God led them" (הוֹדִיָּךְ instead of הוֹדִיָּךְ), "to drive out (as in Chron.) . . . nations and tents" (מִלְּאֵי אֹהֶלִים for מִלְּאֵי אֹהֶלִים). Instead of "for you," Vulg. and Chald. have "for them;" our text here is defended by Böttcher and Erdmann, but even if such change of conception is possible for David, it is harsh and is perhaps better omitted in a translation.—See further in the Exposition.—Ta.]

* (Ver. 28. The fut. rendering is given by Sept., Syr., Vulg., but the Pres. is better (with Then. and Erdmann), because the whole clause is a declaration of what God is essentially. Philippeon has less well: "and thy words will be (werden, 'become,') truth, since thou hast spoken."—Ta.]

EXEGETICAL AND CRITICAL.

1. *David's purpose to build the Lord a house, and the divine prohibition with the promise that the Lord will build him a house.* Vers. 1-16 (1 Chron. xvii).

Vers. 1-3. *David's resolution to build the Lord a house is approved by the prophet Nathan.* Comp. 1 Chron. xvii. 1, 2.

Ver. 1. **And when the king dwelt in his house** (comp. ver. 11). What follows occurred not only after David had built his royal palace, but also after he, having secured external quiet, had taken up his permanent abode therein. The starting-point of David's words in ver. 2 (like that of the narrative) is the "house" in which he dwelt. [Philippeon: Abarbanel refers to Deut. xii. 9, 10 sq.,* supposing that David thought the condition there laid down to have now reached a fulfilment.—Tr.]—**And the Lord had given him rest round about from all his enemies.**—According to these words the following narrative cannot be put chronologically immediately after the Philistine war related in ch. v., which view the position of this section after ch. vi. might seem to favor. Decisive against this is the phrase: "*round about from all his enemies*," and ver. 9: "I have cut off all thy enemies before thee." The temporary quiet that David gained by that double victory over the Philistines he used to bring the ark to Zion; but he soon found himself involved in

new wars begun by Israel's enemies *round about*, first by the Philistines, according to the narration in ch. viii. Not till he had crushed all Israel's pressing enemies could he wish to carry out his determination to build a house for the Lord. On account of its factual connection with the account of the ark the history of this determination is attached to ch. vi., the narrative throughout, indeed, not appearing to be strictly chronological, but bearing the impress of a grouping of the several sections according to certain principal points of view. (In chs. viii.-xii. the external wars, in xiii.-xx. the internal difficulties, and in xxi. sq. detached occurrences in David's life are brought together without chronological sequence.) But it is not to be assumed that "our narrative is to be put in the last part of David's life" (Then.), since, according to ver. 11, he had still other wars to carry on against the enemies of Israel, for which reason precisely, and because he had to be on his guard without, the peaceful work of temple-building could not be executed (as Solomon also expressly affirms, 1 Kings v. 17); and since the promise in ver. 12 refers to the seed, that *will* yet proceed from his body. The time of the words: "when the Lord had given him rest" (wanting in Chron.), is to be put after that of the wars in ch. viii., whereby David secured his throne against "enemies round about," without being able thus to exclude further wars; his resolution to build a temple can be referred only to a temporary rest after his first victorious contests against all his enemies.—[Comp. the language in xxii. 1 and Josh. xxiii. 1.—Tr.]—Ver. 2. David communicated this

* [To this Josephus perhaps alludes when he says (Ant. 7, 4, 4) that Moses predicted the building of the temple.—Ta.]

resolution to the prophet *Nathan*, who, according to this, stood in a confidential relation to him as counsellor, and this is confirmed not only by Nathan's reproof after the sin with Bathsheba, but also by the fact (xii. 25) that Solomon's education was committed to him, and he with David's approval anointed Solomon as successor to his father while the latter was still living (1 Kings i. 34). [On Nathan see Erdmann's Introduction and the Bible-Dictionaries.—Tr.]—David states to Nathan as the ground of his resolution the contrast that he dwelt in a palace of cedar, while the ark of God stood within the curtains, that is, simply in a tent (vi. 15). The word here used (תִּלְכָּתָן) means in Ex. xxvi. 2 sq. the inner cover composed of several curtains, that was spread over the board-structure of the tabernacle. The Plu. is used in Isa. liv. 2 as = "tent," and in Song of Songs i. 5; Jer. iv. 20 as = "tents." The "within" refers to the drapery formed by the curtains; Chron. has "under curtains." David's words express the pious, humble disposition in which his purpose was founded. The utterance of the purpose itself is not added to this statement of its ground, but is presupposed in Nathan's approval [ver. 3]. All that is in thy heart, that is, in this connection, what thou hast resolved on, comp. 1 Sam. xiv. 7; 2 Kings x. 30. For the Lord is with thee, where the preceding "do" is based on the Lord's leading, under which David, as theocratic king, stands. Nathan characterizes David's purpose as one well-pleasing to the Lord. J. H. Michaelis: "out of his own mind, not by divine revelation."

Vers. 4-16. *The divine revelation to Nathan for David and his house.*

a. Vers. 4-7. *Not David is to build the Lord a house.*—Ver. 4. In that night, following the day on which David held the above conversation with Nathan, came the word of the Lord to Nathan. Nothing is said here of a divine revelation through a dream (comp. Num. xii. 6; 1 Kings iii. 5), or through a vision and the hearing of a voice (comp. 1 Sam. iii. 5, 10, 15), but the word of the Lord is described as having come to Nathan by night; that is, it is related that he received a divine revelation in the form and through the medium of the word, he receiving its content with the inner ear of the Spirit as a divine decision respecting that which was stirring his heart. Comp. Isa. xxi. 10. By the conversation held with David during the day Nathan's soul with all its thoughts and feelings was concentrated on David's great and holy purpose; this was the psychological basis for the divine inspiration that forms the content of the following revelation, and not in inner contradiction with, but in distinction from his answer to David, informs him that the purposed temple-building is to be executed according to the Lord's will not by David, but by his seed.—Ver. 5. Nathan receives the divine revelation that he may officially impart it to David.—Shouldst [or, shalt] thou build me a house to dwell in?—The question has a negative significance = thou shouldst [shalt] not. Chron., interpreting the meaning, has: "not thou." Certainly Nathan's assent to David's thought that a house ought to be built for the Lord is not thereby set aside;

but it is true that the opinion that David himself is to be the builder is corrected into this other, that this resolution is to be first carried out by his seed. Hengstenberg's interpretation, therefore, that David is to build the house not personally, but in his seed [*Christol.*, Eng. tr. i. 126], is forced and in contradiction both with his word and with Solomon's interpretation (1 Kings viii. 15-21).—Ver. 6. The reason for the no. It is logically obvious that this reason must stand in some relation to the sense in which the "shalt thou?" is spoken. Not thou shalt build me a house, for: 1) "I have not dwelt in a house from the day when I brought up the children of Israel out of Egypt to this day." During this whole period, while the people had yet no secure, firm, unendangered dwelling-place, the symbol of the Lord's presence and dwelling amid His people could also have no permanent abode. But I was a wanderer in tent and dwelling-place, that is, as the people was in constant movement and unquiet, so my abode was of necessity a movable tent, wandering from place to place; the allusion is to the necessary frequent change of place of the sanctuary, first in the wilderness, and then during the unquiet movements hither and thither in the land itself (Gilgal, Shiloh, Nob, Gibeon). Comp. 1 Chron. xvii. 5: "and I was from tent to tent and from dwelling to dwelling." There is no sufficient ground for distinguishing "tent" and "dwelling" as tent-frame and tent-cover (Then.); rather the "dwelling" is to be taken with Keil as explicative: in a tent, which was my dwelling.—[The word *mishtan*, rendered in Eng. A. V. "tabernacle," sometimes means the whole structure built by Moses, as in Ex. xxxv. 11, where it includes the boards, the tent (*ohel*, the goatskin-curtain) and the covering (*mishkan*, the curtains of ram-skins and seal-skins). Elsewhere (as in Ex. xl. 18) it denotes the board-structure with the inner curtains of blue, purple and scarlet; and again it is used (Ex. xxvi. 6) apparently for the inner curtains alone. It seems clear that technically the *ohel* or tent signified the outer cloth of goat-skin, and the *mishkan* or covering the two protecting heavy cloths of ram-skin and seal skin, the *mishtan* proper denoting the rest of the structure; but it is not so probable that the technical distinction is introduced here; the interpretation of Keil seems better. Still, taking the somewhat different reading in Chron., we may suppose that each of the terms *ohel* and *mishtan* is put for the whole structure of which they formed a part, a variation of terms for the sake of filling out the conception, the former rather suggesting the wilderness, the latter the land of Canaan.—Tr.]—Ver. 7. 2. To the statement that the Lord had hitherto had no fixed dwelling, but had dwelt only in a movable tent, is appended a second, that in all this time He had never given command to build Him a fixed abode.—In all wherein I walked, that is, in my whole walk, during the whole time that I walked among all the children of Israel. These words are to be taken not with the preceding (ver. 6), which form the adversative definition of the immediately preceding declaration, but with the following, and correspond in context with the statement of time in ver. 6: "from the day . . . to this day." The "walking" denotes

the self-witness of the divine presence, might and help in the whole historical development of Israel up to this time. **Spake I a word with any one of the tribes of Israel?**—Instead of "tribes" (טִבֵּי) Chron. has "judges" (שֹׁפְטִים), which is adopted by Ewald, Bertheau, Thenius, Bunsen, after ver. 11. But the "judges" are there mentioned in a totally different connection of thought; and if this were the original word, it would be impossible to explain the origination and general unquestioned acceptance of the difficult "tribes." The reading of the text "tribes" is to be retained with Maurer, Böttcher, Keil, Hengstenberg. Maurer correctly remarks: "those tribes are to be understood that before the time of David attained the supremacy, as Ephraim, Dan, Benjamin. Böttcher gives a complete list of the tribes that successively attained the headship through the Judges chosen from them. [Abarbanel (quoted by Philipps.) renders "sceptres" = "judges," but this is not admissible. On the text see "Text. and Gramm."—Tr.] The "feeding" (a figure derived from the shepherd, who goes before the flock, leads it to pasture and protects it) denotes the guidance and defence of the whole people, to which *one* tribe was called, and which it accomplished through the judge that represented it. The Chronicler had only the line of judges in mind; his alteration is a collateral text that serves very well to explain the main text. **Why build ye not me a house of cedar?***—That is, a permanent and costly sanctuary, worthy of my glory. Comp. 1 Kings viii. 16, where Solomon, with reference to these words, cites as the Lord's word: "I chose no city among all the tribes of Israel to build me a house." Ps. lxxviii. 67 is in like manner elucidatory of this passage; for there the choice of David as prince, and of Zion as the place of the sanctuary, is represented as if it were the choice of the tribe of Judah after the rejection of Ephraim. [*Synopsis Criticorum*: In this discourse of God some things are omitted that are afterwards represented as having been said here, as in 1 Kings viii. 16, 18, 25; 1 Chron. xxii. 8, 9; xxviii. 6; it is Scriptural usage not always to report the whole of a discourse, but sometimes to give a brief summary.—Tr.] Thus in vers. 6, 7, looking at the whole part of the people, *one side* of the reason for the "shalt thou?" in ver. 5 is given: From the beginning of the history till now a permanent dwelling for the Lord, instead of the moving tent, had *neither* actually existed (because not possible under the circumstances), nor been *divinely commanded*. [There is no reproof to David in this.—Tr.]

b. Vers. 8-11. *The other side* of the reason lies in the history of the Lord's dealings with David, which point to the fact that *the Lord will build David a house* before a house can be built to the Lord.—Ver. 8. The Lord's first manifestation of favor to him was *his elevation from the lowliness of the shepherd-life* to the office and dignity of prince over Israel. "From the sheepfold" (רֶחֱלִי) see Ps. lxxviii. 70. [Better: "from the pasture." The word means "habitation," which in reference to

flock means, not where they spend the night (which is, as Thenius says, לַיְלָה), but where they feed (see Isa. lxx. 10, where Eng. A. V. has improperly "fold"), and this suits the context of our passage.—Tr.] To this was added the continuous revelation of His gracious presence: Ver. 9.—**I was with thee in all thy going.**—These two facts, the elevation of David to be king and his constant attendance [by God] in all his walk, answer to the elevation of Israel to be his people, and the Lord's walking with them (vers. 6, 7). The wars hitherto waged form the *third* stadium: **I have cut off all thy enemies before thee.**

—These wars, however, were the wars of the Lord, waged by Him as king of his people (1 Sam. xxv. 28). On this plane of the Lord's exhibition of power in wars and victories over enemies rises the *glory of the great name* that the Lord has made for him in the sight of the nations round about (comp. Psalm cxxxii. 17, 18; 1 Chr. xiv. 17).—Ver. 10. These gradually advancing manifestations of the Lord's favor to David look to the *well-being of the people of Israel*: 1) He thereby prepared a place for them [Erdmann renders: "I prepared a place," etc.; see "Text. and Gram."—Tr.]; that is, by subduing their enemies made room for a safe, unendangered expansion in the promised land; 2) *Planted them*—that is, on the soil thus cleansed and made safe He established a firm, deep-rooted national life; 3) *They dwell in their [own] place*, their life-power unfolds itself within the limits secured them by the Lord; 4) *They shall no longer be affrighted* by restless enemies. In these words the discourse turns to the future of the people. The sense is: after all these manifestations of favor in the past up to this time, the Lord will for the future assure His people a position and an existence, wherein they shall no more experience the affliction and oppression that they suffered from godless nations. The "as beforetime" refers to the beginning of the people's history in *Egypt*. The words in ver. 11 from "and as since" to "Israel" belong with the "beforetime" as chronological datum, and depend on the "as" in ver. 10. **And from the time when I ordained Judges over my people Israel.**—That is, not merely during the period of the Judges, but on from the time when the judges began to lead the people, since the Prep. "from" [Eng. A. V.: "since"] gives only the *terminus a quo*, and consequently the period of the continuous oppression of the people by surrounding nations in the time after the judges till now is not excluded. This glance at the history of Israel's affliction and oppression from the beginning on answers to the glance at the Lord's presence and walk with them during their long period of wandering. All this the Lord has done to the people through His servant David (comp. Psalm lxxxix. 22-24). The usual connection of these words with the following: "and from the time that have I caused thee to rest" (so still Hengst. *ubi sup.* [p. 130]) is untenable—because: 1) we thus have the impossible statement that God gave David rest from the beginning of the period of the Judges on, and 2) the period of the Judges was any thing but a time of quiet. **And**

* [Bib. Comm.: The cedar of Lebanon is a totally different tree from what we improperly call Virginia cedar (*Juniperus Virginiana*). It is a close-grained, light-colored, yellowish wood, with darker knots and veins.—Tr.]

* [The general sense is not changed by this slight difference of translation.—Tr.]

I give thee rest from all thy enemies.—The verb (Perf. with Waw consec.) is to be understood of the *future*, as is usual with this form when, as here, a future precedes. "In the quiet progress of the discourse the Future here passes over into quiet description" (Ges. §126, 6). It is also here to be considered that the Perf. refers to Future in *asseverations* and *assurances*. To take the verb in a Perfect sense [= I have given rest], the narrative concerning the past in ver. 9 being thereby resumed (De Wette, Thenius [*Bible Commentary*, Philippson]), is inadmissible, because the discourse has already in the preceding words turned to the future, and such a retrogressive repetition, considering the rapid advance elsewhere in all these words, would be intolerable. David's present rest (ver. 1) was only a temporary one—for the hostile nations were ever seeking opportunity to assault Israel. Although David's wars and victories hitherto had so far firmly established Israel that the former times of "terror and distress" could not return, yet his reign was a constant war with the hostile nations around, in order to maintain the security that had been won, and to ward off the freshly impressing enemies. To this continuing unquiet refers the *first promise* of the Lord to David: "I will give thee rest from all thy enemies." The Chron. has (ver. 10): "and I subdue all thy enemies, and tell it thee, and a house will the Lord build thee."* The *second declaration* is introduced by the words: "the Lord announces to thee" (not, has announced), "causes to be announced." Thereby the promise itself: **The Lord will build thee a house** is raised to its supereminent importance above all the preceding words. In it culminates the gradually rising line of the Lord's exhibitions of favor to David, and through him to the people. The "house" is the royal authority in Israel, which is assured and established for his family. According to these words (vers. 5-7 and 8-11) there are two principal grounds for the Lord's negative answer to David's determination to build him a house: 1) as the Lord could have no fixed dwelling-place amid His people, so long as they were wandering out of Canaan, and in Canaan were constantly disquieted by enemies and driven hither and thither, so also David's rule, in spite of victories over enemies, was still too much disquieted by external enemies that had to be fought, he being especially called thereby to secure to the people a settled permanent existence for the future. Hence now also the dwelling-place of the Lord amid His people can have no other form than that of the tent, the symbol of Israel's wandering, which was to be ended and quieted first by David's battles and victories. 2) David had indeed declared that he wished to perform something for the Lord in the building of a house, but this human plan should and could not reach fulfilment except and before the Lord had completed His manifestations of favor to David and carried out His plan, which looked to confirming the royal authority for his house and family forever, and thereby assuring the well-being of the people. What the Lord had hitherto done for David, and through him for Israel, was only the beginning of this confirmation of his

kingdom; it was by its assured connection for all the future with David's posterity that the firm foundation was first laid, on which could be carried out the work of temple-building as the sign of the immovably founded kingdom of peace and of the theocracy that was to exhibit itself in undisturbed quiet in Israel. The meaning of the divine prohibition, therefore, is this: Thou canst not build me a house, for I must first build thee a house, before the building of a house for me is possible. This second principal ground is connected immediately with the first; for the promise could not be fulfilled, unless by the establishment of external peace the condition for the confirmation of David's house was given. The first ground is more precisely defined in 1 Chron. xxii. 7-13; xxvii. 3 sq. by the statement that David was not permitted to build the temple on account of his wars: "because thou art a man of war and hast shed blood." With this agrees Solomon's word to Hiram, 1 Kings v. 3: "My father could not build a house to the name of the Lord for the wars that were about him."*

c. Vers. 12-16. *The wider expansion and exacter definition of the promise:* "I will build thee a house." Ver. 12 starts from the end of David's life; *after his death* the promise will be fulfilled. **I will set up thy seed after thee.**—The "set up" (סָקַף) denotes not the "awakening" or bringing into existence, but the elevating the seed to royal rule and power. The "seed" is not the whole posterity, as is clear from the explanatory words in 1 Chron. xvii. 11: "thy seed that shall be of thy sons," nor merely a single individual, but a selection from the posterity, which will be appointed by God's favor to succeed David on the throne. **Which shall proceed (come) out of thy body.**—The seed here spoken of was still in the future when this promise was made to David. We are not, with Thenius, to change "will proceed" (יָצָא) to "has proceeded" (יָצָא), as if Solomon were then already born. **And I will establish his kingdom.**—On the setting up and elevation to the royal dignity follows its confirmation to David's posterity, which has been called to be bearer of the theocratical royal office. This promise was fulfilled in the first place in Solomon, who also expresses his consciousness of this fact in 1 Kings viii. 20; comp. 1 Kings ii. 12.—Ver. 13. **He, this thy seed, will build a house for my name.**—The name stands for God Himself, so far as He reveals Himself to His people as covenant-God and makes Himself known in His loftiness and holiness. "To build a house for His name" signifies therefore not simply "in His honor, or as a place to call on Him," but "to establish a fixed place, which should be the sign and pledge of His abode in Israel." To the shorter formula: "To the (or, for the) name of the Lord" (comp. 1 Kings viii. 17-20, 48; iii. 2; v. 17, 19; 1 Chron. xxii. 7, 19; xxviii. 3) answers the longer: "that my name may be there, my name shall be there" (1 Kings viii. 16, 29; comp. 2 Chron. vi. 5; 2 Kings xxiii. 27), or, "that my name may dwell there" (Deut. xii. 11; xiv. 23; xvi. 11; xxvi. 2; Neh. i. 9), or, "that

* [The sense is the same as in Samuel.—Tr.]

* [See the thought here well brought out in Kell on "Samuel," Eng. tr. p. 344 sq.—Tr.]

I may put my name there" (1 Ki. ix. 3; 2 Ki. xxi. 7). **And I will establish the throne of his kingdom forever.**—The royal dominion will not only be one established in David's house, but also one *enduring forever*, never to be severed from this house. It is not here the everlasting dominion of one king that is spoken of, but it is said: with the seed of David the kingdom shall remain *forever* (= everlastingly). The everlasting stay of the kingdom in the house of David is promised. Comp. ver. 25, where David so understands this divine promise. Comp. Ps. lxxxix. 30; lxxii. 5, 7, 17.—Ver. 14. **I will be to him a father, and he shall be to me a son.**—The relation of fatherhood and sonship will exist between the covenant-God of Israel and the seed of David. This denotes in the first place the relation of the most cordial mutual love, which attests its enduring character by *fidelity*, and demonstrates its existence towards the Lord by active obedience. But besides this ethical significance of the relation of David's seed as "son" to God as "its father" (indicated by the Prep. "to"), we must, from the connection, note 1) the origin or descent of the son from the father; the seed of David, entrusted with everlasting kingly dignity, has as such his origin in the will of God, owes his kingdom to the divine choice and call, comp. Ps. ii. 7; lxxxix. 27, 28. 2) In the designations "father and son" is indicated community of possession; the seed, as son, receives the dominion from the father as heir, and, as this dominion is an everlasting one, he will, as son and heir, reign *forever* in possession of the kingdom. The father's kingdom is an unlimited one, embracing the whole world; so in the idea of sonship there lies, along with *everlastingness*, the idea of *all-embracing world-dominion*, on which the son lawfully enters. Comp. Psalm lxxxix. 26-30; ii. 7-9. **Whom, if he commits iniquity—that is, not hypothetically, "in case he sin," but actually, when he sins (as cannot fail to happen); the seed, David's posterity here spoken of is not exempted from the sin that clings to all men—I will chasten with the rod of men and with the stripes of the children of men.***—That is, with such punishments as men suffer for their sins. David's seed will be free neither from sin nor from its human punishment. "Grace is not to release David and the Davidic line from this universal human lot, is not to be for them a charter to sin" (Hengst.). Comp. Baur: *Gesch. d. alt. Weissag.* [Hist. of O. T. Prophecy] I. 392 sq. Such chastisement will not be set aside by the cordial relation of David's seed as son to the Lord as father, but will rather follow David: The father will punish the son for his sins. The elevation of the latter to such glory above all the children of men is not to be a reason for making him an exception in respect to punishableness, but in this regard he will be equalled with all men before God's righteousness. Clericus, against the connection, explains the "rod of

men" to mean: "moderate punishments, such as parents usually inflict." Wholly wrong is the rendering: "whom if any one offend, or, against whom if any one sin," comp. Pfeiffer, *Dubia Vezata*, V. 2, l. 84, p. 390; Russ, *De promissione Davidica soli Messie vindicata*, Jen., 1713. In Ps. lxxxix. 31-33 we have the further elucidation: "If his sons forsake my law and walk not in my judgments . . . I will visit them with the rod of their sin and with the stripes of their iniquity." Chron. omits this declaration in order to bring out the more strongly the following thought that the divine favor will, in spite of sin, remain with David's seed (Hengst. *ubi sup.* [p. 135]).—Ver. 15. **But my favor shall not depart from him.**—It is presupposed that in his sinning he remains faithful to the Lord, not departing from Him, and that the chastisement leads him to repentance (comp. 1 Chron. xxviii. 9; Psalm cxxxii. 12). This is clear from the following words: **as I took it from Saul whom I put away before thee.**—Comp. 1 Sam. xv. 23, 26, 28. "Before thee," before thy face; Saul and his kingdom had to disappear before David, who, with his kingdom took their place, and with whose seed the kingdom will remain forever in spite of the sins that shall be found in the individuals of his posterity, "his sons" (Ps. lxxxix. 31). The contrast is that between the punishment of sin in individuals and the favor that remains permanently with the family, whereby the divine promise becomes an *unconditioned one* (Hengst.).—Ver. 16. **And thy house and thy kingdom shall be permanent,** as the result of the permanent favor and grace assured to David's seed (comp. Ps. lxxxix. 29, 38; Isa. lv. 3 ["sure mercies of David," same word as is here rendered "established" in Eng. A. V.—Tr.]), and as the lasting fulfilment of the promise in verse 12: "I will raise up, lift up thy seed." The word "before thee" is arbitrarily changed by Sept. and Syr. into "before me." Böttcher explains: "in thy conception" (comparing vii. 26, 29; 1 Kings viii. 50), and adds: "the reference is to the outlook of the living, not to a conscious participation still granted to the dead." O. v. Gerlach: "David, as ancestor and beginner of the line of kings, is conceived of as he who passes all his successors before him in vision." **Thy throne will be firm forever.**—This answers to the words in ver. 12: "and I will confirm his kingdom," as the continuous effect of this promise. In the "forever" (here twice given and resumed from ver. 13) in the promise of the *everlasting* kingdom connected with the house of David, the prophecy culminates. On the "firm" [כָּבֵד, Eng. A. V.: "established," different from the word so rendered in the former part of this verse, which = "sure," "faithful"—Tr.], comp. Mic. iv. 1, and on the "forever" comp. Ps. lxxii. 17; lxxxix. 37; xlv. 7; cx. 4; cxxxiii. 11, 12. Comp. Jno. xii. 34.

2. David's prayer.—Vers. 17-29.

Ver. 17. Conclusion of the preceding section and introduction to the following. According to all these words and according to all this vision.—The words, as the content of God's revelation to Nathan, are distinguished from the vision as indication of its form and mode. To suppose a dream here (Thomius) because the revela-

* The Rel. sentence begun with וְאִם is broken off, the Inf. (כִּדְרִי) as indication of cause, acting as protasis and the Perf. with Waw cons. as apodosis in a future sense, giving the result of the winning. Ges. §126, 6d, Rem. 1. Then, strikes out the second ו (as a mis-copy of the first), and connects the Rel. with the suffix in הַכִּדְרִי.

tion occurred at night (ver. 4) is inadmissible—since nothing is said of a dream; for the vision (חֲזִיוֹן = רְאוּיָה) is every where distinguished from the revelation by dream (Keil); and in Isa. xxix. 7 the word “dream” is expressly added in order to indicate a “vision” that occurred in a dream. Our word signifies the view, vision, as the result of the looking or gazing of the prophets (who are called רוֹאֵי, gazers, seers) with the inner sense, whether in a waking state or in a dream. In the former case the “vision” may denote either collectively a number of divine revelations, taken as a whole (so Isa. i. 1; Obad. 1; Nah. i. 1), or, a single revelation, as here (so Ezek. vii. 26; Dan. viii. 1, 2, 15, 17). But it is not the vision or view in itself that forms the essence and substance of the prophetic revelation, but rather the “word” or the “words” of the Lord, which as medium of the Spirit of God come to the prophetic spirit; the vision is the psychical form under which the revelation takes place. David’s answer to the Lord falls into three parts: Thanks for the exceeding abundant favor shown him and his house now in this revelation (vers. 18-21), Praise to the Lord for the great things He has done for His people in the past (vers. 22-24), and Prayer for the fulfilment of the promise in the future (vers. 25-29).

a. Vers. 18-21. David’s thanksgiving for the Lord’s gracious manifestation in the great promise now received.—The words “David went in . . . before Jehovah” indicate the powerful impression that Nathan’s communication made on David’s soul; the divine revelation received compels him to betake himself to the sanctuary “into the presence” of the Lord, where he “remained” (רָמַדָּה) tarried [Eng. A. V. sat] sunk in contemplation and prayer. It cannot be inferred from Ex. xvii. 12 that David is to be thought of here as sitting; for Moses there sat from weariness after long prayer. The verb (רָמַדָּה usually “sit”) is often used in the general sense: “remain, tarry.” [Bib. Comm. correctly points out that, even if the verb be rendered “sat,” it is not necessary to suppose that David prayed sitting. He may have risen to pray after meditation. Yet sitting under such circumstances would be a respectful attitude, and elsewhere we have no proof in the Scriptures of a customary attitude in prayer; that Solomon (1 Kings viii. 22) and Ezra and the Levites (Neh. viii. 4; ix. 4) stood was due to the peculiar circumstances. It is not stated in what place David offered his prayer; it may have been in his own house or in some part of the tabernacle.*—Tr.]—The content of this thanksgiving-prayer is like a clear glass, wherein we see into the innermost depths of David’s heart. His soul, wholly taken up with the divine revelation and promise, expresses itself in the following utterances, which follow one another quickly in accordance with the internal excitement of feeling: 1) The humble confession of unworthiness in respect to all manifestations of favor hitherto made to him and his house. Who am I, Lord Jehovah, and what is my house?—The words answer exactly to Jacob’s words in Gen. xxxii. 10 as the expression

of the deepest humility and feeling of nothingness over against the greatness and glory of God. So in Pa. viii. 5; cxliv. 3 there is the contrast between the divine loftiness and human lowliness and nothingness. That thou hast brought me hitherto.—David reviews all the past leadings of God’s grace, in respect to which, as manifestations of the divine favor and love, he so feels his unworthiness and nothingness, and at the same time indirectly declares that he has hitherto submitted himself to the Lord’s guidance. 2) David, with like humility, thanks the Lord for this present supereminent manifestation of His favor in the promise relating to the future of his house.—Ver. 19. He gives the liveliest expression to his humble and joyfully excited feeling of the greatness and glory of God in the repetition of the preceding address, “Lord Jehovah” (ver. 18), and (comparing the abundant fullness of grace in this present revelation with the former exhibitions of grace, which culminate in it) in the first sentence of this verse (from the beginning to “great while to come”). From the far future [Eng. A. V.: “for a great while to come”], that is, of my house; the promise refers to favors in the far future for his house. The sense is: if, looking at former undeserved favors, I must bow low with the feeling of unworthiness, much more in view of the promises made out of free grace to my house for the far future.

The last sentence of this verse (וְאָתָּה יְהוָה תִּירֶת הָאָדָם) is as enigmatic as the parallel passage, 1 Chron.

xvii. 17 (וְרָאִיתִי כְתוֹר הָאָדָם הַמַּעֲלֶה). At the outset it must be assumed as certain that this word torah [Eng. A. V.: manner] never=“manner, custom, mode of acting” (מִשְׁפָּט, חֻק). Therefore the explanation (in itself very agreeable and easy): “and this (hast thou spoken) after the manner of men, thou acetest with me, that stand so infinitely below thee, in human manner,—that is, in such friendly manner as men use with one another” (Grotius, Gesenius, Winer, Maurer, Thénius, and De Wette: “such is the manner of men”) is as untenable as Luther’s translation: “this is the manner of a man who is God the Lord,” which besides rests on the conception of this passage as directly Messianic (pointing to the incarnation of God in Christ), and incorrectly takes “Lord Jehovah,” which here as before and after is an address, as explanatory apposition to “man.” For the same reason the explanation of Clericus and others is to be rejected: “in human fashion—that is, thou hast cared for me and my family as men do for their children and grandchildren, looking out for their future,” especially as it assigns to David’s words the very trivial thought of caring for a family for the future. Ebrard (Herz. VI. 609) characterizes this expression, “the law of man, of the Lord Jehovah,” as a word of “presageful bewilderment,” and finds the explanation in 1 Chron. xvii. 17, where he renders: “Thou hast looked on me like the form of man, who is God, Jehovah above,” David, says Ebrard, saw that he himself was contemplated, but at the same time so that Jehovah appeared to him here as a man, who was also God and enthroned on high, recognizing the fact that the final point of the promised posterity was Jehovah Himself, but Jehovah as man and God.

* [On David’s posture see notes of Patrick and Gill in loco.—Tr.]

So already S. Schmidt, who (after Chron.) inserts "as" before *torah*, taking this last = "condition, state" (תנאי): "O Jehovah God, Thou hast looked on me . . . Thou who, in the humble condition and infirm state of wretched, afflicted man, art in all things made like man." Apart from the incorrect, direct Messianic interpretation, all these and similar expositions take *torah* in a sense that it never has. It means regularly *law*. Hence Dathe and Schultz render: "such is a law for men"—that is, so should my enemies act when they think to hurl my descendants from the throne. So Bunsen: "This (Thy promise) is an indication (law) for men—that is, Thou wilt make Thy will authoritative even among men." But this explanation requires too much to be supplied in order that the words may be understood. The same thing is true of the rendering of Hengstenberg—which Keil adopts: "The law of man, the law that is to regulate the conduct of men (comp. the expression Lev. vi. 2 (9), the law of the burnt-offering; xiv. 2, the law of the leper; xii. 7, the law of the woman that has borne a child), is the law of love to one's neighbor, Levit. xix. 18; Mic. vi. 8; 'this,' namely, the Lord's conduct to him in his love and faithfulness, answers to the law by which men are to be governed in their conduct to one another; when God the Lord so graciously and lovingly condescends to act towards poor mortals according to this law that holds among men, it must fill us with adoring wonder. To this answers the parallel passage in Chron.: and thou sawest me (visitedst me, dealedest with me) after the law of man (תורה = תורה), that is, the law of love to one's neighbor, thou height (!) Jehovah God." Against this view is to be remarked 1) that it requires too much to be understood in connection with "this" and "law," 2) that God's acting according to the law of love (given by Himself) cannot be thus represented as in contrast with His greatness and glory, as if He stood above the conduct that men (according to this law) are to follow, and should therefore be worthy of the greater admiration if He condescended to such conduct.—As *torah* originally signifies *teaching, instruction*, both divine (Job xxii. 22; Ps. xix. 8) and human (Prov. i. 8; iii. 1; iv. 2; vii. 2; xxviii. 7, 9), it is possible to render: "and this is a (divine) instruction for (poor, abject) man, to whom Thou so condescendest, O Lord God," or, to paraphrase with Bunsen: "Thou instructest me (makest disclosures to me) as one man another; so great is thy condescension." But this rendering, contrary to David's tone of feeling throughout this whole section, lays all the stress on a formal thing, namely, the fact that God condescends to speak to him, to make disclosures to him, while it must be the *content* of the Lord's words about the future of his house that moves him to humble thanksgiving and praise. Not the fact that the Lord condescends to him with His word of revelation (which He has often done before), but *what* He has now *spoken* to him is the cause of his humble thanksgiving.—For the explanation of this obscure passage it is further to be considered that these words, uttered abruptly and in lapidary style, are from the connection evidently to be taken 1) as the expression of a joyfully excited heart, and 2) as the exclamation of humble astonishment at the great-

ness and glory of the grace of God in the promise given to his house, in contrast with human lowliness, as is indicated by the word "man" over against the address "Lord Jehovah." The *content* of the promise to David's house for the future, to which David has just referred as the highest evidence of the divine favor, and to which the "this" must beyond doubt be referred, is the divine determination that the kingdom is to be one *proper to his house* and forever connected with it, and is thus to have an *everlasting* duration. This is the divine *torah* or prescription, which is to hold for a weak, insignificant man and his seed, for poor human creatures. In the exclamation "this," David looks in astonishment and adoration at the *glory* and the *everlastingness* (imperishableness) that is promised his house. This kingdom is indeed the kingdom of God Himself, and since it is promised his house forever, divine dignity and divine possession is thus for the farthest future ascribed to this house by that "word of the Lord," the "Lord Jehovah," towards whom David already feels so humbled and lowly by reason of His former manifestations of love and favor, now condescends to attach His kingdom in Israel, His everlasting divine dominion forever to his house, to his posterity, that is, to insignificant children of men, by such a law, which is contained in that word of promise. Similarly O. v. Gerlach: "This is an expression of wondering admiration of the gracious condescension of God. Such a law Thou establishest for a man and his house, namely, that Thou promisest it everlasting duration." Comp. Bunsen: "Of so grand a promise hast Thou, O Eternal One, thought a mortal man worthy." [Eng. A. V., adopting the interrogative form with negative force, apparently takes the meaning of this sentence to be: "it is not thus that men act towards one another, but Thy ways, O Lord, are above men's ways." Against this is that the word *torah* does not mean "manner" (so Erdmann above), and that the sentence thus stands in no relation as to sense with the parallel passage, 1 Chr. xvii. 17.—Other interpretations (see Poole's Synopsis) take אָדָם as the proper name *Adam*, and explain: "as Adam's posterity rule the world, so shall mine rule Israel," or: "as Thou madest a covenant with Adam and his posterity, so with me and mine;" but the proper name *Adam* occurs nowhere else in the Davidic period, and this interpretation does not suit the context, especially the sense of unworthiness expressed by David.—This word again is taken as = "a great man" (so *Bib. Com.* and Abarbanel), or as = "a mean man," neither of which senses it can have by itself. We cannot therefore explain: "Thou dealest with me as is becoming (to deal with) a great man," or: "this is the law (or prerogative) of a great man, to found dynasties that are to last into the far future" (*Bib. Comm.*), which interpretations (though agreeing somewhat with 1 Chr. xvii. 17) do not accord with the humility that characterizes the whole passage. Chandler's rendering: "this is according to the constitution of men," namely, that the crown should be hereditary (God graciously making it hereditary in David's family), is somewhat far-fetched and unsuitable to David's line of thought. The early English com-

mentators generally interpret the passage as directly Messianic; but the context does not permit this.—If our text be retained, the sentence must be rendered: "and this is the law of man," that is, the promise given is the prescription made for the government of man, who, in comparison with God, is so low, so unworthy of such honor; and Dr. Erdmann's explanation is the most satisfactory. But regard must be had to 1 Chr. xvii. 17, in which it is evidently intended to give the same thought as is given here, and which, as it now stands, is to be rendered: "Thou regardest me according to the line of men on high." It is difficult to bring these two declarations into harmony. Moreover, the two texts have enough similarity and difference to suggest that one has been altered from the other, or that both are corruptions of the original text. The ancient versions give little or no aid in determining text or meaning; they mostly either render literally, or give paraphrases that cannot be gotten from the existing Hebrew, and that offer no fruitful suggestion. It is noticeable, however, that the Chald. in "Samuel" has: "and this is a vision of men," while the Sept. in "Chronicles" renders: "Thou regardedst me as a vision of man," and these translations favor the causative form of the verb in Chron. (Hiph. וַיִּרְאֵנִי), or else a reading וַיִּרְאֵנִי "vision" instead of וַיִּרְאֵנִי or וַיִּרְאֵנִי.—Ewald (after Chron.) reads the Samuel text: וַיִּרְאֵנִי וַיִּרְאֵנִי "and Thou hast made me look on the line of men upwards," that is, into the future; and Wellhausen changes וַיִּרְאֵנִי (and וַיִּרְאֵנִי) into וַיִּרְאֵנִי "Thou hast made me see generations."—Since none of the proposed amendments of the text are quite satisfactory (for it is not clear how our present text originated), we must be content to know the general idea of the passage (which does not essentially vary in the renderings of Erdmann, Ewald and Wellhausen), namely, that David here continues his humble acknowledgment of the divine favor.—Tr.]

Ver. 20. David here affirms 3) the *inexpressibleness* and *exceeding abundance* of the divine favor bestowed on him, and the consequent *impossibility* of setting forth in words the thankfulness that he feels in his heart. **And what shall David say more to thee?**—Language fails; silence is here the most eloquent thanks. **And thou knowest thy servant, Lord Jehovah.**—As in ver. 19 the exclamation "Lord Jehovah!" formed a sharp contrast to the "man," so it does here to "thy servant," answering to the humble consciousness of the endless distance between him and his God, with which, however, is connected the childlike consciousness of immediate cordial community with God: for, as he often elsewhere appeals to God, who knows the heart, for consolation and justification against man, so he does here in respect to his thankful heart, since he is sure of having the testimony of the *Omniscient* for him (see Ps. xl. 6, 10 [5, 9]).—Ver. 21. **For thy word's sake and after thy heart hast thou done all these great things to make them known to thy servant;** the concrete "great deeds" is here meant, not the abstract

"greatness," see Ps. lxxi. 21; cxlv. 3. The word "this" [Eng. A. V. "these"] shows that the great things here referred to are the splendid promises that the Lord announced through Nathan to Him, his servant. Looking, now, at all the great things that the Lord has done for him in this revelation, David declares 4) the *supernatural, superhuman eternal ground and origin* of these new great manifestations of favor (which exceed all preceding ones) in "the word" and in "the heart" of God, that is, in His free *gracious will*, which is independent of all human merit. **For Thy word's sake.** Chron. v. 19: "for thy servant's sake," that is, because Thou hast chosen and called me to be king of Israel. "For David does not boast before God that his own merit had gained him these things" (Cler.). According to this point of view "the word" is perhaps that word of *choice and destination* given in 1 Sam. xvi. 12 ("the Lord said, Arise, anoint him, for this is he"), as Hengst. supposes. It is possibly, however, the old prophecy concerning the Tribe of Judah in Gen. xlix. 10; "for that David recognized the connection between the promise given him through Nathan and the prophecy of Gen. xlix. 10, is shown by 1 Chr. xxviii. 4, where he represents his choice to be king as the result of the choice of Judah to be prince" (Keil). [It does not appear from this passage in Chron. that David means more than that the tribe of Judah had been now selected in his person as the royal tribe.—Tr.]. **"And according to thy heart,"** that is, according to the love and grace by which thy heart is filled, from thy loving will.* Clericus: "From the spontaneous motion of thy mind, without external incitement." Comp. Ex. xxxiv. 6; Ps. ciii. 8. Over against "God's heart" as the source of the great favor received David sets his heart as filled with humble thanks therefor; but his word of thanks must stand dumb before the clear Yea and Amen and the earlier words of promise of God, the Yea and Amen of which is this exhibition of favor. In thus deriving it from God's faithfulness to His promise, and from His heart-love, he adds the positive thought to the negative "who am I?" of ver. 18, and so leads the conclusion of this thanksgiving back to its beginning. ["To make thy servant know," or, as in Chron. (v. 19) "to make known all (these) great things." God not only in His sovereign mercy determined great things for David, but further for his consolation and strengthening made them known to him through His prophet.—Tr.]

b. Vers. 22-24. *Praise of the Lord's greatness and incomparable glory as manifested by this highest exhibition of favor, in accord with the great deeds whereby in times of old He made Himself known to His people as their God.*—Ver. 22. **Therefore,** because Thou hast done so great things for me, on the ground of this experience of Thine abounding favor, **thou art great, Lord God;** comp. ver. 26: "and Thy name will be great," not: "considered great" (Luth.), nor: "be Thy name praised by me" (v. Gerl., Then.), but it is an assertion of greatness manifested objectively in facts. The *factual confession* "great is the Lord" (comp. Ps. xxxv. 27; xl. 17 [16]) is precisely praise to God.

* This is the only meaning of וּלְהַרְאֵה (וּלְהַרְאֵה). [But see 1 Chr. xxix. 11; Esth. i. 4.—Tr.]

* [Note that the word "heart" in the usage of the O. T. means the whole inner nature, including intellect, affections and will.—Tr.]

—Now follows the *ground* for this praise of the Lord's greatness: For there is none like thee—this declares *God's incomparableness*. Comp. Ex. xv. 11 "who is like thee, etc." Deut. iii. 24. And there is not a God beside thee, declaration of God's *aloneness* and *exclusiveness*, comp. Deut. iv. 35; 1 Sam. ii. 2. According to all that we have heard with our ears;* David here passes from the *contemplation* of the greatness, incomparableness and soleness, wherein the Lord has declared Himself to him in the *present*, to the praise of God in the *review* of the great deeds whereby in the *past* He has revealed Himself to His people as such a God. "In Ps. xl. 6 David rises, just as here, from his personal experience to the whole line of God's glorious manifestations in the history of His people" (Hengst.).—Ver. 23. And what nation is as thy people, as Israel any [nation] on earth? The initial "and," according to the sense, gives the factual ground of what precedes. We cannot render: "where is, as Israel, a nation, etc." (De W. [and Luther])†, nor "for whose sake God went, etc." (Hengst.), but must translate: "what nation . . . whom God, etc." *Elohim*‡ here stands with a plural verb—as often elsewhere where heathen idol-worship is referred to, as in Ex. xxxii. 4, 8, where *Elohim* is used of the golden calf ("these are thy gods, that brought thee out of Egypt"), comp. Deut. iv. 7; 1 Kings xii. 29, while, as name of the God of Israel, it has a singular verb or other complement—because the thought is here intended to be expressed that there is no nation but Israel that had been redeemed by its deity or its idols by such a deed as that by which the true God had redeemed Israel to be His people. It is therefore unnecessary to change the verb into the singular, reading "brought" (הוֹלִיכֻ) [הוֹלִיכֵי] instead of "went" (הָיָה). In consequence of God's great deeds Israel is a people *sole of its kind*, to be compared with no other, comp. Deut. iv. 7; xxxiii. 29. By His great deed, the deliverance out of Egypt, He has proved Himself to His people to be the only God, besides whom there is no God, and with whom no other is to be compared (Ex. xv. 11-13; Deut. iv. 34). Whom God went (put Himself in motion) to purchase to himself (redeem) for a people; the deliverance from Egypt was the *suigeneric*, incomparable deed of the incomparable, sole God, whereby He made Israel an independent nation and gained them out of all nations as His own possession. And to make himself a name; that deed of redemption is the factual historical proof that He is the true God, who has not His equal, and the God of Israel in the fulness of His might and of the revelation of His grace, and this fulness it is

* [This phrase probably refers to the oral tradition by which Israel's history was handed down from father to son.—Ta.]

† קִי is not—"where" (De W.), but is to be connected with אֶרֶץ (comp. Judg. xxi. 8; Deut. iii. 24). See Ew. § 325 a: "what one people, what people ever [what-ever people] . . ."—אֶרֶץ is to be connected with אֶרֶץ as accus. of the object. [On the text see "Text and Grammar"—Ta.]

‡ [The Heb. word *elohim* is in form plural, but is the usual word for God.—Ta.]

that makes His name. In this His name (whereby Israel only knows and names Him as the God that led them out of Egypt) He is contrasted with the vain idols of the heathen nations as the one true God (Josh. xxiv. 17; Judg. ii. 1, 12; vi. 13).—And to do for you great things and terrible. The "for you" refers not to "gods" (*Elohim*), but to "people;" but it is not necessary to change the text to "for them" (after the Vulgate), because, David's soul being filled and excited with the thought of his people, in the course of his prayer his words turn suddenly in increasing vividness from reference to the people naturally and immediately to the people itself, and "since also 1 Chr. xvii. has in its 'for thee' this easily explicable leap to an address to the thing spoken of" (Böttch.). [But the address to the people is much harder than the address to God, and it seems better to read "for them."—Ta.]—On the other hand, the "for thy land" gives no good sense without forcing, and Chron. has instead of this "to drive out" (ver. 21). It is therefore better (with the Sept. τοῦ ἐκβαλεῖν σε) to suppose

a clerical error, and (taking לְיִשְׂרָאֵל as the true text) to render: (namely) that thou drovest out before thy people.—The frightful, terrible things are the great deeds of the Lord in connection with the destruction of the heathen nations. On this idea comp. Ex. xv. 11; Deut. x. 21. The fundamental passage respecting the expulsion of foreign nations is Ex. xxiii. 27-33, where this verb "drive out" (שָׁרַף) is repeatedly used. Which thou redeemedst to thee from Egypt.—This fundamental deed of the God of Israel is expressly mentioned in this parenthetical sentence, because the right of property that He thereby had in His people chosen out of the nations, necessarily led to His maintaining and defending them against the heathen nations, and the destruction of the Egyptians in this deed was the prelude to God's for Israel "great" but for the hostile Canaanites "terrible deeds," whereby He placed Israel in position to drive their enemies out of the land. The heathen and their gods; these words depend on the verb "drovest out." Keil (who retains the "for thy land," rejecting the alteration according to Chron.) takes these words as apposition to "from Egypt" and supplies the prep. "from" before them [so Eng. A. V. and Philippon.—Ta.].—But this construction is inadmissible, because the Plur. "nations" does not accord with the Sing. "Egypt." After the deliverance from Egypt David will celebrate the expulsion of the heathen from Canaan as a great deed of God. The Sing. suffix [Heb. "nations and its gods"] gives no sense after the Plu. noun; to take it *distributively*, as Keil does ("the gods of each of these heathen nations"), is too hard; we must therefore read the Plu. suffix "their gods."—Ver. 24. The result of God's mighty deeds stated in ver. 23. And thou hast confirmed to thyself thy people Israel, comp. ver. 10; it is God's act whereby in the conquered land the people were led to the firm establishment of their dwellings, their possessions, and their whole life. The thought does not go back to the time of Moses, but advances from the foregoing fact of the subjection and expulsion of "the heathen nations

and their gods" to the establishment of the people in Canaan. To be a people to thee forever. The design of God's gracious benefits was: 1) *Israel was to belong to Him alone as His property*;^{*} through God's mighty deeds the long-since executed choice of the people as His property is ever anew confirmed, and their obligation, to belong to and serve Him alone as people, ever repeated. 2) "For ever" they were to belong to Him as His people. This appointment of the people to be everlasting is remarkable; there shall never cease to be such a people of possession on the ground of such gracious manifestations and saving acts of the Lord. To this idea of the everlasting continuance of a people of God, ("all nations are finally merged in this people, the divine Israel, the congregation of Jesus Christ," O. v. Gerlach), answers the promise of the everlasting continuance of the throne of David, which gave him occasion thus to praise God for His deeds, whereby He has established and prepared Israel for Himself as His people forever. And thou, Lord, art become their God, as Israel has become Thy people. This His relation to His people as their God has been established by all His revelations and deeds; for He has thereby testified that He is their God and given Himself to them as their own. The people on their part have contributed nothing thereto. The Lord's free grace in its great and glorious manifestation is the source and origin of this covenant-association, wherein God is His people's God and the people their God's people. [*Bib. Com.* here refers well to Gen. xvii. 7, 8; Ex. vi. 7.—*Tr.*]

c. Vers. 25-29. *David's prayer for the fulfilment of the promise*, attached to his thanksgiving for the past, his glance passing from the splendor of the present (to which the promise has led him) to the future.—Ver. 25. David here distinguishes between the two applications of the promise, to him personally and to his house: that thou hast spoken concerning thy servant and concerning his house; "establish it forever," as indeed it has promised the everlasting continuance of the house and of the kingdom. Let thy word become deed.—Ver. 26. Design or consequence of the fulfilment: that thy name may become great forever.—David has in eye, as the highest end of the fulfilment, not the honor of his house, not the glory of the people, but solely the honor of the Lord. Saying, the Lord of Sabaoth is God over Israel, that is, "the almighty God, who rules heaven and earth, is the defender and protector of Israel, His people; He attests Himself as their God by protecting the royal house on which depends Israel's welfare" (Hengst.). And the house of thy servant David will be established before thee.—The petition here assumes the form of confident hope. This expression of definite expectation by reason of its boldness needs basing on a sure founda-

tion, as is done in ver. 27, where it returns to the form of confident petition. For this reason the initial particle in ver. 27 ('³) is to be rendered "for" (with Luth., Buns., De W., Hengst.) as giving the ground of what precedes, and not to be connected with the following "therefore": "because thou . . . therefore has" (Böttch., Then.). The former rendering accords with the liveliness of feeling with which David prays; the latter gives a construction too sluggish for his feeling. For thou, Lord of Sabaoth, hast uncovered the ear of thy servant, that is, hast revealed to him through thy word (comp. 1 Sam. ix. 15), saying, a house will I build thee.—David goes back to this fundamental promise, because in it are contained all the manifestations of favor that are promised to his family for the future. It is on the firm basis of this word, wherein the Lord acknowledged him and condescended to him, that David founded that confident petition: Therefore has thy servant found his heart, that is, found courage [Eng. A. V. "found in his heart"]. Heart = courage, Gen. xlii. 28; 1 Sam. xvii. 32; Ps. xl. 13 [12] and often elsewhere.—In ver. 28 and ver. 29 follows the conclusion and the completion of the petition; its ground on the subjective side of confidence and courage (which is exhibited in vers. 25, 26) having been given by appeal to the divine promise (ver. 27), the content (not yet expressed) of that which completes the petition, is based on the truth of the Lord's word [that is, he first (ver. 28) appeals to God's truth and then (ver. 29) sets forth his petition in final form.—*Tr.*]. And now, Lord Jehovah, thou art God,* and thy words are truth, not: "may thy words be truth," [nor, "will be truth."—*Tr.*]. The following words of the verse are to be taken as protasis (Thenius); And thou spakest this goodness to thy servant, wherein the content of the promises is briefly condensed and recapitulated.—Ver. 29. The "and now" resumes the "and now" of ver. 28: And now begin (not: let it please thee) to bless (Sept., Vulg.) the house of thy servant that it may continue forever before thee; the everlasting continuance of the house depends on the blessing of the Lord; the beginning in the blessing that secures the everlasting continuance is related to the "forever." [Erdmann here follows Thenius in rendering "begin" instead of "let it please thee" as Eng. A. V.; the Hebrew word properly means "to set one's self to do a thing with free determination of will," and the rendering of the Septuagint and Vulgate "begin" is only a very general one and not very correct. We cannot easily find a better rendering than that of Eng. A. V., which is the usual one; other possible translations are: "make up thy mind, set thyself to, take in hand."—*Tr.*] For thou, Lord Jehovah, hast spoken; these words represent the content of ver. 28 as the divine ground of the desired fulfil-

* [This is the phrase found in Ex. xix. 5 "ye shall be to me a possession or property" (Eng. A. V. "peculiar treasure"), in Dt. vii. 6 "a people of possession" (Eng. A. V. "Special people"), and in Mal. iii. 17 they shall be to me, in the day that I make, "a possession." The Hebrew word (יְדִינָה) is rendered by the Sept. *συνεργός* and *συνεργός*, which have thus passed into the N. T. in this sense of "property, possession," as Tit. ii. 14 "a peculiar people" = "a people that is God's property," and 1 Pet. ii. 9.—*Tr.*]

* אַתָּה here stands for the 2d person (as the 3d pers. pron. is often used for the verb "to be"): "Thou art God," comp. Ps. xlv. 5 [4]; Zeph. ii. 12; Ew. § 297 b. (The "that God" of Eng. A. V. is incorrect and Dr. Erdmann's rendering is right; but it is not true that the 3d pers. pron. is ever used for the 2d pers. or for the substantive verb; the literal translation here is "thou art He (namely) God," the copula being omitted as often in Heb.—*Tr.*]

ment of the promise, since in them is given the security for the confident hope that is expressed in the concluding word: **And from [or, with] thy blessing will the house of thy servant be blessed forever.** Instead of "thou wilt bless," it reads: "from thy blessing" as the source of all blessings "will the house of thy servant" to which thou hast promised everlasting existence "be blessed forever," which is the condition of everlasting continuance. David's prayer is completed by the expression of confident hope, and goes over into prophecy. [This future rendering of the last clause gives a richer sense and one more appropriate in the connection (God has spoken and it will be so) than the optative form of Eng. A. V. So substantially 1 Chr. xvii. 27.—TR.].

HISTORICAL AND THEOLOGICAL.

1. *Historically* the divine revelation and promise that came to David through Nathan, concerning the theocratic-messianic kingdom that was forever connected with his seed, presupposes the previous development of the idea of the theocratic kingdom. Comp. pp. 68 sqq., 136 sqq. [Hist. and Theol. to 1 Sam. viii.]. In this development (which advances from the general to the particular, from the promise of salvation for all nations to be realized through the whole nation descended from Abraham) the promise that assigns to the house and family of David the position of bearer and mediator of the Messianic blessing is based on the prophecy which, out of the seed of Abraham as represented by the twelve sons of Jacob and the corresponding tribes, designates the tribe of Judah as the bearer of a royal dominion that embraces and brings peace to all the nations of the earth (Gen. xlix. 10). "While up to this time the tribe only had been designated in which an imperishable dominion was to be established, and out of which at last the Saviour was to come, under David the designation of the family also was added" (Hengst. Christol. [Eng. tr., p. 123]). The really existing theocratic kingdom, as exhibited in David's government, approximated very nearly to the ideal significance of the kingdom over Israel; that is, to being God's dominion over His people through the human organ chosen by Him, who was in humility and obedience unconditionally to subject his own will to the divine will. On the basis of this fact the prophecy of a future seed of David, that should, in the possession of an everlasting royal dominion, stand in closest community with God as His son, could take shape, as here in Nathan's word. In contrast with the kingdom of Saul, which came into sharp opposition to the idea of the absolute divine dominion in Israel, and consequently into permanent conflict with the other theocratic institutions (the Prophetic office and the Priesthood), there appeared, through the rule of David, the man after God's own heart (1 Sam. xiii. 14), on the one hand, the idea of the theocracy, in such manner that David regarded himself only as the "servant of the Lord," and wished to be nothing but the humble, obedient instrument of the divine government over the people, and on the other hand, the royal office was elevated to the position of being the controlling and centralizing point of all the theocratic main elements of the national life. This, then, was the basis of the further development of the Messianic idea, the way for which was

paved by Nathan's word to David, wherein the idea of the theocratic kingdom, which reached its highest point in David, was most intimately connected with David's royal house.

2. The historical character of Nathan's prophecy shows itself in the first place in its *factual occasion*. This lies in the relative contrast in the plans of human and divine wisdom. David's plan, after subduing his enemies, to build a temple to the Lord's honor in the midst of His people, together with Nathan's agreement thereto, corresponds thoroughly with the theocratic disposition of the two men, and with their recognition of the Lord's relation to His people as the people of His possession, and of the people's character as a priestly kingdom. But according to God's thought, the right time for this was not yet come; for the execution of this plan (which is not in itself rejected) the divine wisdom demands 1) that the present condition of the people should cease, for (despite David's victories) they were still surrounded by threatening heathen nations, had not found sure and permanent rest, and so God's sanctuary must still be a wandering tent; 2) that David's house and the kingdom therewith connected should be completely, forever and finally established as basis for the unfolding of the divine dominion [theocracy] over the people of Israel and the other nations, as this dominion was to be exhibited in God's enthroned dwelling in the permanent house [temple]. Nathan is made acquainted with these thoughts and ways of God's wisdom through a divine revelation, in consequence of which he now in his divine-prophetic word does not indeed principally [fundamentally or essentially] reject the plan to build a temple to the Lord, but still announces the Lord's will that the execution of this plan is to be reserved for the seed of David. The view that the prophet's restraining word declares that Jehovah needs in general no stately house (Diestel, *Jahrb. f. deutsche Theol.*, 1863, p. 559) finds no support in the text, which says nothing more in ver. 5 than that David should not build; and the assertion (*ubi sup.*) that the prohibition is in no way based on grounds derived from the special situation is obviously opposed to the statement of reasons in vers. 6-11, wherein Israel's wanderings are connected with the still continuing unrest and insecurity of David's time (the enemies being yet not definitively subdued), and the thought is clearly enough expressed that the temple cannot yet be built because quiet is still to be secured against enemies. There is, therefore, no ground for referring (Diestel) the prohibition of the temple-building to an ancient strict opinion [against such building]; nothing of this sort can be meant here, since the symbolical conception of God's dwelling in space amid His people in a permanent temple is no more opposed to the strict conception of the being [essence] of God than that of His dwelling in a movable tent. And so also there is no sufficient ground for assigning this prohibition to some one else than Nathan, to Gad, for example. Rather the section vers. 4-16 is in accord both with the historical situation that it presupposes and to which it refers, and with itself.—From another side the concrete* reference to Solomon's birth

* [That is, the specific reference, the idea being clothed in a person.—TR.]

and the temple-building to be completed by him has been adduced against the purely historical character of the words of Nathan and David; it is affirmed to be clear—from this reference, and from a comparison between it and the ideal picture of the kingdom contained in the words, and by comparing the brief and very peculiar “last words of David,” especially 2 Sam. xxiii. 5—that we have here a later post-Solomonic remodelling of the original promise, and that this original promise, which was of a more general form, was at a later time more distinctly stated according to events that had meantime occurred (G. Baur, *ubi sup.*, p. 394, 405). Against which, however, is to be remarked 1) that those special designations are by no means so concretely set forth; there is nothing but a general statement of the raising up of the seed after David and of a building of the temple by this seed; 2) Solomon’s discourse in 1 Kings v. 5 presupposes that Nathan’s words contained precisely this statement. Thenius also opposes this supposition of an *ex post facto* remodelling of these prophetic words, remarking (p. 176, 2d ed.): “For the rest there is no ground to suppose with De Wette that Nathan’s prophecy was not composed till after Solomon; Ps. lxxxix. (vers. 4, 5, 20-38 [3, 4, 19-37]), especially ver. 20 [19]), Ps. cxxxii. 11, 12, and Isa. lv. 3 attest its historical truth, and rightly understood it as Messianic also.”—To this must be added that David’s prayer (vers. 18-29) which in its peculiar individuality bears the marks of genuineness or originality, presupposes the whole content of Nathan’s words as here reported, especially the reference to the future and to the everlasting continuance of David’s house (comp. vers. 19, 25, 26, 27, 29); and so also his Ps. xviii. (ch. xxii.), especially the close, and his last word (xxiii. 1-7).

3. The chief points in the content of this prophecy, which is introduced by the word: “Not thou shalt build for the Lord a house, but the Lord will build thee a house,” are the following (in order of mention): 1) **God promises David a seed destined and called to be the bearer of the theocratic kingdom.** It is true, the promise relates to David’s house in general (vers. 11, 16, 19, 25, 26, 27, 29). But the house is not identical with the seed, to whom refer the declarations that form the gist of the prophecy. This seed is not the whole posterity, but a selection from it; comp. ver. 12: “I will raise up thy seed after thee” with 1 Chr. xvii. 11, according to which the seed is to be of the sons of David; nor is it restricted to a single person, but signifies the posterity selected and appointed by God, which is to be bearer for all future time of the theocratic kingdom. 2) For this seed chosen by God’s free grace, wherein is represented the house that the Lord builds for David, the kingdom is firmly established; the securely established royal authority will be attached to the house of David (ver. 12). 3) To the Davidic kingdom, the bearer of which is David’s seed, an everlasting duration is promised; the reference is not to the everlasting rule of a single king, but to the endless continuance of the kingdom of David’s seed. Like the promised kingdom, the house of David also has a perpetual duration (vers. 13, 16). 4) God promises to be the Father of David’s seed, and pledges it such an intimate relation to Him-

self that it shall be *His son*. As God is the Father of the people of Israel by the fact that He has chosen them as His people by free grace, made them His people by redemption, led them by His paternal love, obligated them to obedience, and sanctified them to be the people of His possession, so He is the Father of the everlasting royal seed of David by the fact that He has chosen it for His kingly house in Israel, and made and formed it to be bearer of His everlasting dominion over His people, and it is His son by love of most intimate fellowship with God, and by the humble obedience wherein it thoroughly subjects its will to the divine will. “As all Israelites are sons of Jehovah (Deut. xiv. 1), so must the king be in special measure, but only as the head of the chosen people of God” (Diestel, *ubi sup.* 559). 5) On the ground of this relation of father and son the favor of God will abide unchanged with the seed of David, that is, the theocratic king. He will, indeed, be punished for the sins into which he falls; but these chastisements will never reach the point of rejection, as happened in Saul’s case; the sins of David’s seed will, for the sake of the promise given to David, never set aside the divine counsel.—“The word of the prophet Nathan and the thanksgiving of David mark the culmination of the Davidic history” (Baumgarten).

4. The significance of the prophecy for the Messianic expectation of salvation. The direct Messianic reference to Christ (Tertull. *ad Marc.* iii. 20; Lactant. *divin. instit.* 4, 13; August. *de civ. Dei*, 17, 8; Rupert von Deutz, Beza, S. Schmid, Calov, Pfeiffer, Buddeus, and other old theologians [Patrick (in part), A. Clarke]) stands (apart from the unhistorical view of the nature of Messianic prophecy that lies at its foundation) in contradiction with the sinning of David’s seed (vers. 14, 15), whereby a purely human and sinful posterity is designated, and with the temple-building (ver. 13), which can only be understood of earthly work. [Some attempt to set aside these objections to a direct Messianic interpretation by suggesting that the sin in the case of Christ is the sin He bore for men, as in Isa. liii. (Gill), or by rendering ver. 14 “even in his suffering for iniquity I shall chasten him,” etc. (A. Clarke), and by regarding the house built by Christ as a spiritual one; but this translation of the Heb. is not admissible, and the spiritualizing in the other case is harsh and contrary to the plain meaning of the text. Such a prophecy must be treated as that of the “Servant of Jehovah” in Isaiah and as the Parable of the Prodigal Son; the main spiritual idea must be determined, and its fulfilment looked for in the Messiah, without attempting to transfer all the details into the sphere of permanent spiritual history.—Tr.]—The limitation of the prophecy to Solomon and his immediate posterity (Rabbinical writers, Grotius) is opposed to the “everlasting” duration that is promised the Davidic kingdom, and that cannot be weakened into a designation of a long period of time (comp. Ps. lxxxix. 30 [29]). [The phrase “forever” (the Eng. rendering of several different but substantially equivalent phrases in Heb.) sometimes indicates a limited period of time (as in 1 Sam. i. 22), where the limitation is determined by the nature of the case or by statements in the context; here the absence of any special limiting statements, taken in connection

with the general tone of the promises to Israel in the Old Test., leads us to the conclusion that an unlimited duration is intended to be expressed.—Tr.]—The interpretation that refers the words in part immediately and directly to Christ, in part to Solomon and his nearest posterity is found already in Theodoret (2 Reg. quest. 21), who explains vers. 12, 13 a, 14 b, 15 of David's immediate bodily descendants, but vers. 13 b, 14 a, 16 of Christ. So also Brenz: "he does not wholly exclude Solomon, yet refers principally to Christ." Similarly Sack (*Apologet.* 243 sq.) says that the seed of vers. 12 and 13 is to be understood of the Messiah, but the content of vers. 14, 15 of the earlier scions of the Davidic house, from whom, notwithstanding their sins, the kingdom is never or at least not soon to be withdrawn. But this supposition of a double reference is as much opposed by the unity and continuity of the prophet's thoughts and views (as traced in the Exposition) as the related supposition (based on the presupposition of a double sense in the Scripture) according to which Nathan's word refers in the literal sense to Solomon, in the mystical sense to Christ (Glass, *philol. sacra*, p. 272). [We must distinguish between this mechanical view of a double sense in Scripture and the view that assigns to certain persons and things a typical-prophetic position in the development of the plan of salvation.—Tr.]

In the first place it must be determined in what respect we are to suppose a factual fulfilment of this promise in David's own lifetime, and then in his posterity. David himself, in 1 Chr. xxii. 9 sq., refers them first to Solomon, applying to him the words: "he will be to me a son and I will be to him a father, and I will establish the law of his kingdom over Israel for ever." David does the same in 1 Chr. xxviii. 2 sq., both times with the exhortation faithfully to observe the commandments and judgments of God, and by obedience to the Lord's will to live worthy of his high calling in order that the promise might be fulfilled. So also Solomon applies the promise to himself, 1 Kings v. 5; 2 Chr. vi. 7 sq.; 1 Kings viii. 17–20. In 1 Kings ix. 4, 5 God confirms to him the power given to David, assuring him that if he would walk before His face as David did, and faithfully keep His commandments, He would establish the throne of his dominion forever, in accordance with His promise to David: "there shalt not fail thee a man from the throne of Israel."—Punishment for his defection from the living God was visited on Solomon by the separation of the Ten Tribes under Jeroboam; but the promise that His favor should yet not be withdrawn from David's house is also fulfilled, the kingdom "for David's sake" and "that David, the servant of the Lord, might always have a light before him in Jerusalem, which He had chosen to put His name there," remaining to the seed of David, which for this sin "is to be afflicted, but not forever." The humbling of David's seed was to be only temporary, and the promise of the everlasting kingdom was to be fulfilled not in Jeroboam's house, but in David's, 1 Kings xi. 31–39. Abijah, the son of Rehoboam, walked in the sins of his father, and his heart was not wholly with the Lord; but for David's sake the Lord his God gave Rehoboam a light in Jerusalem, in that he raised up his son after him and let Jerusalem

stand, because David had done what was right in the sight of the Lord (1 Kings xv. 4, 5). Jehoram did that which was evil in the eyes of the Lord; but the Lord would not destroy Judah for David his servant's sake, as He had promised to give him a light in his sons always (2 Kings viii. 18, 19). "While prophecy announces the downfall of one dynasty after another of the Ten Tribes, it also indeed threatens individual apostate kings in Judah with the divine judgment, but never questions the continuance of the right of David's family to the throne. David's crown may be taken away; but there will come one to whom it belongs, Ezek. xxi. 32 [27]" (Ehler, *Herz.* IX. 412). The promise is thus referred to all David's descendants that were called to the throne from Solomon on (comp. Pa. lxxxix. 20–50; cxxxii. 10, 11) in accordance with the word of David in 2 Sam. vii. 25, wherein he speaks of the promise of an everlasting kingdom as one that is given forever to his house.—Nathan's prophecy has thus in the first place a fundamental significance for the development of the kingdom of God and the salvation therein unfolded, in so far as from now on for all time the kingdom of Israel with its theocratic calling to realize God's dominion in the life of His people, and to fulfil the ends of His kingdom, towers far above the Prophetic Office (as the organ of the revelation and announcement of God's will to His people), and above the High-priesthood (as expiatory mediation between the sinful people and the holy God). All hopes and expectations of the future salvation under the theocracy that is realizing itself in the people attach themselves to the idea of the theocratic kingdom, which is the representative and manifestation of the kingdom of God itself and therefore everlasting, as also the people of God themselves have received the promise of everlasting duration (Deut. xi. 21). But this kingdom is exclusively the Davidic; with the seed of David (so far as this seed is chosen and appointed for it) it goes forth as everlasting bearer of the favors and blessings of God, of which the people partake on the ground of the covenant that God has concluded with David (Isa. lv. 3). "Things may indeed be affirmed of every king that sits on David's throne that are true in the first instance not of him personally, but of the kingdom that he represents (comp. passages like Pa. xxi. 5, 7; lxi. 7). But, impelled by the Spirit, the sacred poetry produces a kingly form that far transcends what the present shows, and exhibits the Davidic and Solomonic kingdom in its archetypal completeness" (Oehler, *Herz.* IX. 412). The idea of the theocratic Davidic kingdom of everlasting duration, and with the stamp of sonship assumes from this prophecy a concrete form in the ideal of a theocratic king who proceeds from the seed of David. This latter is called in Pa. ii. 7, 12, "the son of God" absolutely; in Pa. cx. 1 declared to be the ruler that shares with God His unlimited might and power over heaven and earth, and even David's lord; in Pa. lxxii. everlasting dominion to the ends of the earth is ascribed to him, and in Pa. xlv. 2 the name "Elohim, God," itself is given him. In David's prophetic word in 2 Sam. xxiii. this ideal takes the form of a righteous ruler, who introduces a glorious future, in Pa. ii, cx., that

of a victorious prince who as son and heir of God in unconquerable power extends his dominion by vigorous battles over the whole earth, and brings His foes to his feet, and in Ps. lxxii. that of a powerful prince, who conducts His government in divine righteousness, dispenses weal and blessing to the wretched, stretches out His kingdom of peace and its blessings over all princes and nations of the earth and receives their homage.—[More correctly, these passages refer first to a present earthly monarch looked on as representing the ideal king, and their assertions, partially true of the finite earthly king, are to be realized in one that shall be identical with the ideal.—Tr.] Further the promise given to David is the foundation of all Messianic prophecies and hopes in the prophets concerning the completion of the kingdom of God, its revelations of grace and its blessings of salvation, comp. Oehler *ubi sup.* 413. The idea of the everlasting victorious and peaceful theocracy that embraces not only Israel, but all the nations of the earth, and the ideal of the theocratic king, proceeding from David's house and seed, and standing in the exclusive relation to God of son, who introduces and exercises this dominion [the theocracy], finds its full reality in the Messiah, Jesus Christ, the *Son of God* and *Son of David*, who is anointed without measure with the Holy Ghost and by the complete indwelling of God in His person exhibits Himself as the personal principle of the kingdom of God. The view that the descent of Christ from the Davidic race does not belong to the essential content of the fulfilment of the idea of the Old Testament-kingdom (G. Baur, 407) is refuted by the constant declarations of the prophets concerning the Davidic descent of the great king, as well as by the universal Jewish conception of the Messiah as the son of David (Matt. xxii. 42 sq.), both of which rest on this *fundamental prophecy*. Jesus Himself accepts the name of "Son of David" without protest; Paul (Rom. i. 3), the Epistle to the Hebrews (vii. 14), and the Apocalypse (v. 5; xxii. 16) declare Him to be a descendant of David. "How deep this promise penetrated David's soul is shown by his thanksgiving prayer in 2 Sam. vii. 18 sq. The Messiah is not therein spoken of in the first instance; it relates to the ideal person of the Davidic race; but its final fulfilment in the Messiah is already contained indirectly in its own content, since the *everlastingness* of a merely human kingdom is inconceivable; this became clearer to David the more he compared this promise with the Messianic idea that had come down from the fathers; it finally reached full certainty in his mind through the further inward disclosures that attached themselves to this fundamental promise which occupied David day and night" (Hengst., *Geach. d. Reich. Gott. unter d. Alt. Bundes*, 1871, II. 2, 124 [Hengstenberg's *Hist. of the Kingdom of God under the Old Covenant*]).

5. The prayer of David after the reception of the Lord's promise of favor (vers. 18-29) bears testimony to the unexpected, joyfully surprising revelation that was made to him, and mirrors his childlike *humility*, *fervid devotion* and *unshakable confidence* towards his God. To this prayer which proceeds from a joyfully shocked and deeply moved heart, applies (so far as is possible

from the Old Testament stand-point) what Bernard of Clairvaux says of true prayer: "If the way to God's throne is to stand free and open to our prayer, and it is there to find ready acceptance and hearing, it must proceed from an *humble, fervid and trusting* heart. *Humility* teaches us the necessity of prayer, *fervor* gives it flight and endurance, *trust* provides it with an unmovable foundation." The humility of the praying servant of God expresses itself in the declaration of its own littleness and unworthiness: 1) in view of the many manifestations of favor, through which the Lord has brought him in the *past* up to this point (ver. 18); 2) In view of the great promises for the *future* that He has given him out of free grace (ver. 19); and 3) In view of the paternal kindness, wherein He has condescended to him in this *present revelation* of love (vers. 20, 21). "All without merit or worthiness of mine" (Luther).—A further special exhibition of humility is the occurrence of the word "servant" *three times* in vers. 18-21 and *seven times* in vers. 25-29. "This thanksgiving confirms anew the fact that the only foundation on which the true godliness and everlastingness of the kingdom can rest is the purity and holiness of an humble heart, and therefore the hearty and living humility of David's thanksgiving may give us the strongest assurance that here is really enthroned the culmination of all royal rule" (Baumgarten).—In the prayer humility is combined with *childlike fervor and sincerity*, wherewith: 1) God's *power and glory*, as revealed in His previous gracious deeds for His people, is praised and celebrated (vers. 22, 23); 2) God's *love*, wherein He acknowledges Himself to be His people's God and Lord, is declared (ver. 24); and 3) God's *name* is invoked from the depths of a heart full of the consciousness of His gracious presence. ("The name Jehovah occurs twelve times, and is ten times addressed. In the address the simple Jehovah occurs once, Adonai Jehovah six times, Jehovah Elohim twice, and Jehovah Sabaoth once. The address Adonai Jehovah is found at the beginning and at the end. The third division first takes up the divine names of the second, and then returns at the close to that of the first." Hengst., *ubi sup.*, 158.)—[Compare the use of divine names in the parallel passage in 1 Chron. xvii.—Tr.]. With humility and fervor is combined hearty *trust* 1) in the prayer for the *fulfilment* of the gracious *promise*; 2) in the *appeal* to the *truthfulness* of God's word; and 3) in the *confident hope* of God's *blessing* (vers. 25-29).

HOMILETICAL AND PRACTICAL.

Vers. 1-11. "The Lord is with thee" (ver. 3). I. How the Lord owns Himself as thine: 1) In battle and victory over all thy enemies; 2) In the quietness and peace of thy heart; 3) In the blessing of thy house; 4) In the instructions of His word. II. How thou shouldst consequently place thyself with respect to the Lord: 1) In joyful willingness to prove thy gratitude to Him; 2) In humble obedience of faith to His will when it rejects thy thoughts; 3) In humbly letting thy house be built for thee by Him, and letting Him give to thee before thou wilt give to

Him; and 4) In awaiting with childlike confidence His blessing for the future.

Giving and Taking in the relation of man to God: 1) "A man can receive nothing, except it be given him from heaven;" but 2) A man can also give nothing to God the Lord, except it be first given him by the Lord.

"*I was with thee whithersoever thou wentest*" (ver. 9): 1) How far this divine testimony has been confirmed in the guidance of thy whole course of life; 2) How its truth should qualify thee to know His ways in the guidance of His people, and in the history of His kingdom; 3) What obligation is thereby laid on thee in relation to thy God.

Vers. 12-16. *The fulfilment of the great and gracious promise of God to David, in Christ the Son of David*: 1) In His person, He is not merely David's seed = seed of the woman = Abraham's seed, but also God's Son; 2) In His office, He is King over the kingdom of God, King of all kings; 3) In His possession of power, He has an everlasting kingdom, to Him is given all power in heaven and on earth; 4) In His work, He builds for the name of God the Father a house, a spiritual temple in humanity, out of living stones (comp. John ii. 19).

[Vers. 16, 17. ROBERT HALL: *The advantages of Civil Government contrasted with the blessings of the Spiritual Kingdom of Jesus Christ* (Works, Am. Ed., III., 444): 1) As to security, and the sense of security. 2) Liberty. 3) Plenty. 4) A tendency to improvement in social institutions. 5) Stability.—Tr.]

Vers. 18-24. *The greatness of the manifestations of God's grace*: 1) They infinitely surpass the desert and worthiness of sinful men (Who am I? etc.), ver. 18; 2) They fill all times, from the remotest past into the farthest future (vers. 18, 19); 3) They are high-exalted above all human thoughts and words, which cannot comprehend and express them (ver. 20); 4) They are deep-grounded in God's word and heart (ver. 21).

Vers. 22-24. *The right praise of God on the part of His people*: 1) Looking to that which He is to them, as their incomparably gracious God, and exclusively their own; 2) Looking to that which He as their God has done in them in the wonders of His redeeming might and love; and 3) Looking to that for which He has made them His people, and prepared them for Himself.

Vers. 25-29. *The right prayer and supplication of living faith*: 1) It grounds itself firmly in the word of God's promise (ver. 25); 2) It aims at nothing but the honor of God's name (ver. 26); 3) It springs from a heart which is moved by God's promise (ver. 27); 4) It appeals to God's faithfulness and truth; 5) It receives the fullness of God's promised blessing.

[Vers. 18-29. HENRY: *David's Prayer*: 1) He speaks very humbly of himself, and his own merits (ver. 18). 2) He speaks very highly and honorably of God's favors to him (vers. 18-20). 3) He ascribes all to the free grace of God (ver. 21). 4) He adores the greatness and glory of God (ver. 22). 5) He expresses a great esteem for the Israel of God (vers. 23, 24). 5) He concludes with humble petitions to God (vers. 27-29).—Tr.]

Vers. 1-4. [HENRY: When God in His providence gives us rest, and finds us little to do of

worldly business, we must do so much the more for God and our souls. How different were the thoughts of David, when he sat in his palace, from Nebuchadnezzar's, when he walked in his, Dan. iv. 29, 30.—Tr.]—J. LANGE: It is not enough to have a good design in a matter, but one must also have a particular assurance as to whether this or that is according to God's gracious will.—SCHLIER: Alas for us, if the Scriptures were nothing more than human, well-meant thoughts of holy men of God; who could then rely on them? who could live and die on them? But well for us that we have a word of God, a word out of God's own mouth, which God's Spirit has given us.—Vers. 4, 5. WUERT. BIBLE: God is much more desirous of giving to us than of receiving from us.—S. SCHMID: God demands not so much splendid outward service, but rather an inner and honest service of the heart, Isa. iv. 24.—SCHLIER: The true house of God is His people; there would He make His abode in the hearts of His own. A human heart that opens itself to God is a temple more pleasing to Him than the stateliest structure of gold and marble, and a church that really has the Lord dwelling in its midst is in the sight of God more precious than the noblest showy building which sets all the world a wondering.

Vers. 8-11. We always indeed imagine that we must first give something to the Lord, and that if we have not been beforehand with Him, the Lord will not bless us; and yet what is all that we do, if the Lord has not first taken hold of us?—We must first experience the Lord's blessings in ourselves, and then first can we do any thing for Him in return.—Vers. 12-16. STARKE: Christ's kingdom is a firmly established kingdom; even the gates of hell cannot prevail against it (Matt. xvi. 18).—Christ is the right architect of the spiritual house of God; and through Him alone can we become temples and abodes of the living God (1 Cor. vi. 16; 1 Pet. ii. 5).—SCHLIER: The true and living house of God, which He has built, is the church of the Lord which He has bought with His blood and gathered by His Spirit.

Ver. 17. S. SCHMID: A faithful servant of God speaks according to the direction of God's word—takes nothing therefrom, and adds nothing thereto (Deut. xii. 32).—Ver. 18. CRAMER: That is the true complexion of the saints: the more they are exalted by God and favored with gifts and goods, the more they humble themselves and count themselves unworthy thereof (Gen. xviii. 27; xxxii. 10; Luke i. 48).—Vers. 20, 21. OSANDER: When a devout man's heart is stirred up by the Holy Spirit to gratitude towards God, it can often not find words enough to utter its hearty love, and to exalt God high enough over all (Luke i. 46 sq.).—STARKE: In praying we must not merely recognize and acknowledge our unworthiness, but also praise God's grace and compassion (Luke i. 48-50).—Vers. 17-21. SCHLIER: God's goodness should awaken us to a recognition of our sins, it should bring us down on our knees, it should make us little and worthless. The more God the Lord does us good, so much the more should we humble ourselves; and the higher He places us, so much the more should we recognize our unworthiness; and when He lifts us up from the dust to the height and blesses us with the fullness of His blessing, then first should we be

come thoroughly little and worthless, in our own eyes.

Ver. 22. CRAMER: God demands of us not only the faith of the heart, but also the confession of our lips (Rom. x. 10).—Ver. 23. S. SCHMID: Not their own deeds make a people great, but the works of God which He does among such a people. Blessed is that people whose God is the Lord; but this blessedness comes from the mere compassion of God.—Vers. 22-24. SCHLIER: It is a great gain when, through God's benefits, we learn to recognize the benefactor, and let ourselves be drawn by God's goodness to the Lord Himself. God's goodness should make us little and worthless, and bow us down on our knees, but God's goodness should also make the Lord in our estimation ever greater, worthier and nobler.—Vers. 25, 26. CRAMER: Although we have God's fair and rich promises before us, and have once found confirmation and increase thereof (1 Kings viii. 25, 26).

Ver. 28 sqq. BERL. BIBLE: The greatest act in praying is the persevering supplication of faith for the performance of God's blessed purpose; to hold fast the everlasting truth made known to us, and as if seeking payment of a debt to remind, urge, press, knock, beat the door.—STARKE: Every blessing in heavenly good things is derived from the gracious pleasure of God (Eph. i. 3).

[Ver. 2. It seems natural and appropriate that our houses of worship should be not less substantial and elegant than our dwelling-houses.—Ver. 3. The Lord's having evidently "been with us" does not prove that He approves all we have done; still less that He will approve all we feel inclined to do.—It may be perfectly proper that a thing should be done, and yet not proper that

we should undertake to do it.—Our wisest friends may give us wrong counsel, in hastily taking for granted that what seems to them good will seem good to the Lord.—In denying us the gratification of some pious wish, God may design accomplishing it in a way that He sees to be better; and He may commend and reward the wish He does not gratify. ("Thou didst well that it was in thine heart," 1 Kings viii. 18).—A sermon on *Nathan*, chap. vii. 1-17 and xii. 1-14.

[Ver. 9. *Fame*.—"And have made thee a great name," etc. I. Fame is a gift of God's Providence—hence to be enjoyed with humility. II. Fame is one of God's noblest gifts—hence may be desired and earnestly sought, if righteously. III. Fame, like all other gifts, has weighty responsibilities—hence to be used for the good of men and the glory of God.—Ver. 14. "*I will be his father, and he shall be my son*." This true—1) of Solomon and other descendants of David who were kings of Judah; 2) of Christ, "the son of David," Heb. i. 5; 3) Of every one who is a believer in Christ, and thus a child of God, 1 John iii. 1; v. 1.—Tr.]

[Vers. 18-21. *A model of devout thanksgiving*: I. Over what he rejoices. 1) Over great blessings received in the past, ver. 18. 2) Over yet greater blessings promised in the future, ver. 19. II. In what spirit he regards these favors. 1) As utterly undeserved by himself, vers. 18, 20. 2) As the gift of God's sovereign grace, ver. 21; Matt. xi. 26.—Ver. 22. The greatness of *Israel's God* argued from the wonders of *Israel's history*. Comp. vers. 23, 24.—Tr.]

[Ver. 27. *Promise and Prayer*. 1) The promise does not prevent prayer. 2) The promise authorizes prayer that would otherwise be presumptuous. 3) The promise gives assurance of success in prayer. Comp. vers. 28, 29.—Tr.]

III. The splendid development of David's royal rule without and within.

CHAPTERS VIII.—X.

1. Without by wars and victories over Israel's external enemies. Chap. VIII. 1-14.

- 1 AND after this it came to pass that David smote the Philistines and subdued [humbled] them; and David took Metheg-Ammah¹ out of the hand of the Philistines.

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 1. We leave this obscure word untranslated. Erdmann renders it "the bridle of the mother," but the Heb. מִתְּגָאֵם never means mother; so Philipsson: "the bridle of the metropolis (capital city)." The ancient VSS. are discordant and unsatisfactory: Chald. has "the fastening of the Ammah," Vulg. "the bridle of tribute," Syr. and Arab. render a proper name Ramath-Gamah (which some translate "the height of the rush"), Aquila gives "the bridle of the aqueduct" or (according to another edition) "the bridle of the ell," Symmachus "the authority of tribute," while the Sept. reading τὴν ἀποσκευαστήν suggests that their text contained the stem מִתְּגָאֵם or מִתְּגָאֵם. These renderings show the perplexity of the translators; the Rabbinical translation "stream or aqueduct" (so perhaps Chald.) is improbable, and the rendering "tribute" equally without authority (— מִתְּגָאֵם), while the reading in Chron. "Gath and her daughters" is an explanation, not a translation, if it be not a different form of the same original text. In this uncertainty it seems better to leave the words untranslated, as in Eng. A. V. Perhaps we have here a proper name, possibly a corruption of the text of Chronicles.—Tr.]

- 2 And he smote Moab and measured them with a line, casting them down to [making them lie down on] the ground; even with two lines measured he [and he measured two lines] to put to death and with [om. with] one⁹ full line to keep alive. And so [om. so] the Moabites became David's servants and brought [bringing] gifts.
- 3 David smote also [And David smote] Hadadezer³ the son of Rehob, king of Zobah, as he went to recover his border at [to make an attack at] the river Euphrates.⁵ And David took from him a thousand chariots⁶ and seven hundred horsemen and twenty thousand footmen; and David houghed all the chariot horses, but reserved of them for an hundred chariots.
- 5 And when the Syrians⁷ of Damascus came to succour Hadadezer king of Zobah, 6 David slew of the Syrians two and twenty thousand men. Then [And] David put garrisons in Syria of Damascus, and the Syrians became servants to David and brought [bringing] gifts. And the Lord [Jehovah] preserved David whithersoever he went. And David took the shields⁸ of gold that were on the servants of 8 Hadadezer, and brought them to Jerusalem. And from Bethah⁹ and from Berothai, cities of Hadadezer, king David took exceeding much brass [copper].
- 9 When [And] Toi king of Hamath heard that David had smitten all the host of 10 Hadadezer, Then [And] Toi sent Joram¹⁰ his son unto king David, to salute him and to bless [congratulate] him, because he had fought against Hadadezer and smitten him; for Hadadezer had wars with Toi; and Joram brought with him [and in his hand were] vessels of silver and vessels of gold and vessels of brass [copper]. 11 Which [These] also king David did dedicate unto the Lord [Jehovah] with the silver and gold that he had dedicated of all [ins. the] nations which he subdued, 12 Of Syria¹¹ and of Moab and of the children of Ammon and of the Philistines and of Amalek and of the spoil of Hadadezer son of Rehob, king of Zobah.
- 13 And David gat him a name when he returned from smiting of [om. of] the Syrians¹² in the valley of salt, being [om. being] eighteen thousand men. And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of [om. they of] Edom became David's servants. And the Lord [Jehovah] preserved David whithersoever he went.

⁹ [Ver. 2. Sept. has "two lines to kill and two to save," and Vulg. gives one line to each division (and so the Syr. in Walton's Polyglot, followed by Arab., but Lee's Syr. text agrees with the Heb.); these are changes from desire for symmetry.—Ta.]

³ [Ver. 3. Erdmann and many others prefer this form *Hadadezer* to the form in Chron., *Hadaracer* (which is found in all the ancient VSS, except Chald., and in many good Heb. MSS. and EDD.) on the ground that Hadad is the name of a Syrian sun-god and occurs in many other proper names; but Schrader (*Die Keilinschriften und das A. T.*, p. 101) says that the name of the Syrian king in 1 Kings xx. 1 is not Benhadad, but Ben-hadar, which the Assyrian writes Bihidri; Schrader translates the name ("the god) Bin is exalted." If this be correct, the reading here is probably Hadaracer, as in Chron.—Ta.]

⁴ [Ver. 3. Our text is here to be preferred to that of Chron. (xviii. 3). Erdmann renders "to re-establish his power," nearly as Eng. A. V. But the phrase here used always means "to turn one's hand" either literally (as 1 Sam. xiv. 27) or figuratively, and either from (פָּ) a thing (Ex. xviii. 17) or to or against a thing (לְ) in Ex. iv. 7 לָךְ in Am. i. 8); here, as not the enemy against whom, but the place in which the effort is made is meant the prep. "in" (בְּ) is used; he went to "put his hand, direct his attack" in or at the river.—Ta.]

⁵ [Ver. 3. The word "Euphrates," not in the text, is supplied by the Masorites in the margin, and is found in many MSS. and EDD.; its insertion in the Heb. is unnecessary, since "the river" means the Euphrates.—Ta.]

⁶ [Ver. 4. The Heb. here reads: "1700 horsemen and 20,000 footmen;" Eng. A. V. divides the first number and introduces "chariots" in order to account for their mention at the end of the verse (after 1 Chr. xviii. 4); Erdmann adopts the whole of the reading of Chron. "1000 chariots, 7000 horsemen, and 20,000 footmen" (so also Sept. and Then.). But Wellhausen objects to this that the רכב at the end is used in a general sense, including the horses of the "horsemen,"—inasmuch as after all the רכב only are houghed, there remain only 100 רכב "chariot-horses" and not also the "riding-horses." Still, as the author may here have chosen to leave out the riding-horses altogether, this objection would not be decisive; but it is in favor of our text that, while not impossible, it is not so easy as that of Chron.—Ta.]

⁷ [Ver. 5. Syr. and Arab. read badly "Edom and Damascus."—Ta.]

⁸ [Ver. 7. The versions render this word (לָשָׁע) variously, apparently guessing at its meaning from the connection. As Thénius points out, the etymology (from a verb meaning "to be hard or strong") and some of the passages where it occurs (as Jer. ii. 11) favor the meaning "armour;" the rendering "shield" is now more commonly adopted.—Ta.]

⁹ [Ver. 8. The probability seems to be in favor of the reading "Tebah."—Ta.]

¹⁰ [Ver. 10. The better reading is probably Hadoram (as in Chron.), with which compare the Hadaracer above.—Ta.]

¹¹ [Ver. 12. Some MSS. and Sept., Syr., Arab. read "Edom," a change of one letter only in the Hebrew, and this better suits the connection, where this name is followed by Moab, etc., Zobah appearing at the end.—Ta.]

¹² [Ver. 13. As Syria was not near the valley of salt, this text is manifestly corrupt. We may either read "Edom" for "Syria" (so Sept. and Chron.) or insert the clause "and smote Edom" after "Syrians" (so Erdmann). The former course is the simpler, and avoids the difficulty of accounting for the omission of any reference to Syria in Chronicles. The Heb. words for Syria (אַרְמִיָּה) and Edom (עֲדוֹמָה) differ very slightly.—Ta.]

EXEGETICAL AND CRITICAL.

A general survey is here given of David's wars and victories with the aid of the Lord (vers. 6, 14), without its being indicated, however (as is above observed), by the word "after this" that the wars here detailed were chronologically attached to the events of chap. vii., or that these wars were chronologically related to one another as the sequence of mention might seem to show. The phrase "after this" is the general formula of transition and connection, which introduces David's wars grouped according to the factual point of view, and works them into the broad frame of the theocratic history. See a similar loose, not strictly chronological connection by this formula in x. 1; xiii. 1. The parallel section in 1 Chron. is chap. xviii.

Ver. 1. *The subjection of the Philistines.* David not only defeated them in a battle, but also subjected them to his authority. He took out of their hand "the bridle of the mother" (מֶתֶג הָאִמָּה *meteg ha ammah*). The Chronicler has for this "Gath and her daughters," which words are to be accepted in explanation of our expression instead of giving place to vague conjectures. *Ammah* (אִמָּה, feminine formation from אִם = "mother-city," so the capital city of a country is often called in Arabic and Phœnician, comp. Gesen. *Thesaurus*, p. 112, and our word "metropolis;" and the cities dependent on the capital city are called "daughters," comp. Josh. xv. 45, 47. Among the five chief cities of the Philistines (1 Sam. vi. 16, 17), Gath in Saul's time already, as seat of a king who appears at the head of the Philistine princes (1 Sam. xxvii. 2; xxix. 2 sq.), had attained the rank of a capital of Philistia, whence the bridle of dominion was extended over the other cities and the whole people. [These notices do not seem sufficient in themselves to show a hegemony for Gath.—Tr.] The "bridle of the mother"—that is, according to Chron., the power and authority over Philistia concentrated in the metropolis, Gath, the mother with the "daughters," or Philistine cities over which Gath exercised authority—David took possession of, he subjugated Philistia, and made it tributary, as the nations afterwards mentioned. The king of Gath mentioned in 1 Kings ii. 39 belonged also to the tributary kings, subject to Solomon, this side of the Euphrates, as far as Gaza (1 Kings v. 1, 4). So Gesenius, De Wette, Keil. Of other explanations of our phrase some do not accord with the meaning of the words, e. g., Schultens, Mich., Ewald render "arm-bridle," but *ammah* does not mean "arm," and Grotius gives *claustra montis Ammah*—"the fortress of Mount Ammah,"—but *meteg* cannot mean "fortress." Some do not agree with the actual condition of things, e. g., Bertheau explains, "he wrested from the Philistines the dominion that they had hitherto exercised over Israel," but this does not agree with David's dominion over Israel; and Böttcher takes *ammah*—(אִם)—as meaning one that goes before and leads,

and then in the abstract sense of leading, guidance, "the bridle of guidance,"—but "this would suit only if the setting aside of a hegemony were here spoken of" (Then.). Looking at the words of Chron., the Sept. (τὴν ἀποριστημένην—"the separated, marked off") and 1 Sam. vii. 13, 14, The-nius conjectures that the text has arisen by error of copyists from an original text, which contained a description (that cannot now be made out) of the boundary-district, which David then forever wrested from the Philistines. In the essence of the thing, this explanation agrees with that above given.

Ver. 2. *The subjugation of the Moabites.*—On the former friendly relation between the king of Moab and David, see 1 Sam. xxii. 3, 4. The cause of Moab's enmity against him is unknown. Perhaps meantime another king had come to the throne than he with whom David sought refuge and with his parents found hospitality. Probably in this war occurred what is mentioned in 1 Chron. xi. 22 of Benaiah, one of David's heroes, that he slew two of the king of Moab's sons. The severe punishment inflicted on the arms-bearing Moabites (they were compelled to lie in a row on the ground, two thirds were measured with a line for death, and one-third for life) points to some very grave offence on their part. They thenceforward became David's servants, that is, were subject to him and paid him tribute. [Patrick: Now was fulfilled the prophecy of Balaam, Numb. xxiv. 17.—Tr.]

Vers. 3, 4. *Subjugation of Hadadezer, king of Zobah.*—And David smote Hadadezer.—Instead of this name we have "Hadarezer" in x. 16, 19, and in Chron.; so also Sept., Vulg., Syr., Arab., Josephus. But as *Hadad* was the name of the sun-god of the Syrians, and frequently occurs in Syrian proper names (see Movers, *Phæn.* I. 196 sq.), Hadadezer,—"whose help God is," must be taken as the original reading. [For a different view see "Text. and Gramm."—Tr.] The district of Zobah was a part of Syria (x. 6, 16 and Psalm lx. 2, where it is called *Aram-Zobah*), bordering on Syria, beyond the Euphrates in Mesopotamia, whence Hadadezer brought Arameans to his help across the Euphrates. Its position is more exactly described in ver. 5 (it was near the territory of the *Damascus* Syrians) and ver. 9 and 2 Chron. viii. 3 (it touched Hamath on the north, at the Orontes). It must therefore be put north-east of Damascus and south of Hamath, between the Orontes and the Euphrates. Comp. Winer, *R.-B.* II. 738. It seems to have reached so far south that the Ammonites could get help from it against Israel, x. 6; 1 Chron. xix. 6. As Zobah was doubtless the capital city of the country, it is probably (Grot., Ew.) to be identified with the city *Sabe* (Ptol. v. 19) which lay on the same parallel with Damascus and eastward towards the Euphrates.* "We must therefore look for Zobah to the east of the transjordanic Israelitish territory and beyond its northern border, and its king must have ruled over a great part of the desert between Palestine and the Euphrates, and consequently over the southern part of Syria" (Stähelin, *Leben Davids*, p. 51). But on what occasion and under what circumstances was David involved in a war

* [On this phrase see "Text. and Gramm." For various explanations see Poole's *Synopsis* and Bochart's *Hieroz.* II. p. 225.—Tr.]

• [See Art. *Zobah* in Smith's *Bib. Dict.*—Tr.]

with this distant kingdom? The answer to this question will appear in the course of the following exposition. **As he went to re-establish his power at the river (Euphrates).** [Lit. "as he went to put forth his hand" = to make an effort or attack. See "Text. and Gramm." against Erdmann's rendering.—Tr.] The question is whether Hadadezer or David is subject here. The Heb. **וְ** [hand] = power, dominion. The Infin. (**וַיִּשְׁתַּח**) means not to stretch out, extend (De Wette), but to draw back, re-establish a dominion, which consequently existed before. Taking Hadadezer as subject, and looking to 1 Sam. xiv. 47, where it is said that *Saul* fought successfully against *Zobah*, it has been explained to mean that Hadadezer now attempted to regain the territory then lost (Maurer, Bunsen, Ewald, Keil). But can we suppose that Hadadezer waited so long after Saul's death? Rather it is to be presumed that he had long ago re-established his power. In favor of taking *David* as subject, it may be said that the whole sentence would then have the same subject, which is most natural according to the tenor of the narrative, and that David must have felt called on to restore Israel's power up to the Euphrates which had been lost since Saul's time. But *against* this undoubtedly is the word "*his power*" (**וְ**); for David had not yet occupied the land on the Euphrates. We are therefore obliged to take *Hadadezer* as subject, who had attempted to restore his shattered power on the Euphrates when David conquered him in this war and made him his vassal. How his power was shattered will appear hereafter. Chron. has "to establish" (**וַיִּשְׁתַּח**), which agrees with the above explanation—and so the Sept. **ἐπιστήσαι** [=establish]. Which was the original reading cannot be determined. [The phrase in Sam. is a common one; that in Chron. (in the Heb.) is difficult and improbable.—Tr.] Against the rendering of Grot. and Cler.: "as he (David) went to force back his (Hadadezer's) power towards the Euphrates" is the prep. "in, at" (**בְּ**) before "river," and the change of persons in this subordinate sentence (Thenius). [Adopting the rendering suggested above, the reference may very well be to David as the subject: David going to make an attack at the Euphrates, was naturally opposed by the powerful Hadadezer; otherwise it is difficult to see how Hadadezer's attack in this region could have brought him in contact with David.—Tr.] The Masora adds "Euphrates" after "river" [so Eng. A. V.],—which, however, is not necessary, since the word "the river" (**הַנָּהָר**) of itself means the Euphrates.* How important it must have been for David to rest his power on this side on the Euphrates is obvious. Ver. 4. **And David took (prisoners) from him 1700 horsemen and 20,000 footmen.**—Chron. has 7000 horsemen and 1000 chariots. Here, therefore, the word "chariot" has fallen out, and the sign for seven thousand (**ז')** been changed to that for seven hundred (**ז**). The text of Chron. is the correct one; "for to 20,000 footmen in the plains of Syria 7000 horsemen are evidently better proportioned than

1700" (Thenius). The 1000 chariots also accords with the connection, "because afterward David is said to have houghed the chariot-horses" (Cler.). **And David lamed all the riding-animals.**—The word (**וַיִּשְׁתַּח**) means riding-animals in general, not merely chariot-horses (so Isa. xxi. 7). These David made useless and harmless by cutting the sinews of their hind feet (**וַיִּשְׁתַּח**)—comp. Judg. xi. 6, 9). It was a matter of importance to David to render useless not the chariots, but the horses. [He reserved a hundred horses not for war, but for a triumph or a guard; whether or not this reservation was illegal and ungodly is not said.—Tr.]

Vers. 5-8. *The conquest of Aram-Damascus (the Syrians of Damascus).* Ver. 5. **Aram-Damascus**—that is, the Arameans whose capital was Damascus (Chron. *Darmesek*, Sam. *Dammesek*)—east of the Antilibanon range, on the Chrysorrhoas (Pharpar) river, and on the great caravan-route from Central Asia to Western Asia. These Syrians of Damascus came as allies to the help of Hadadezer, attacking David from the north, but suffered a severe defeat, as appears from the fact that they lost 22,000 men. [See Josephus' reference here to the account of Nicolaus of Damascus (*Ant.* 7, 5, 2), who mentions a Syrian king Hadad beaten at the Euphrates by David (Then.).—Tr.]—Ver. 6. To hold them in subjection he placed posts, garrisons in their territory, comp. 1 Sam. x. 5; xiii. 3. "He made them subject and tributary to him." [Some render "officers" instead of "garrisons," but hardly so well.—Tr.]—Ver. 7.

"Shields" (**וַיִּשְׁתַּח**), not "armour," comp. 2 Kings xi. 10, Gesen., Thea. and Lex. by Dietrich. The golden shields of Hadadezer's servants (that is, his immediate guard) David sent as booty to Jerusalem. The Sept. here has the additional statement: "And Susakim [Shishak] king of Egypt took them away when he went up against Jerusalem in the days of Roboam, son of Solomon," of which there is no trace in any other version or in Chron., and which there is no good reason for introducing into our text (against Thenius), since, by comparing 1 Chron. xviii. 8 (where the use made of the copper is mentioned), and 1 Kings xiv. 25-27, it is clear how a translator or copyist from inexact observation of these passages might have been led to make such an addition to the text as marginal note or explanation. [Keil also points out that the shields carried off by Shishak were not these captured by David, but those made by Solomon.—Tr.]—Ver. 8. **And from Hadadezer's cities Bethah and Berothai took king David very much copper.**—It is not possible to determine certainly the position of these cities. But it may be conjectured that *Berothai* (comp. Ezek. xlvii. 16), for which Chron. has *Kus*, is identical either with *Barathena*, near Sabe (Ptol. *Geog.* 5, 19, 5; so Ewald), or with the present *Berah* south-east of Damascus (Thenius), or with *Birtha* on the eastern bank of the Euphrates (= *Birha*, Ptol. *Geog.* 5, 19, 3), not to be confounded with *Birha*, on the Tigris (Ptol. *Geog.* 5, 18, 9). The old Phœnician *Berytus* on the Mediterranean Sea (= Beirut) is out of the question, since the territory of the king of Zobah could certainly not have reached so far. "The name may be derived as well from *berosh* [cypress], in Syrian *beroth*, as

* [As in Ps. lxxii. 8: "from the river to the ends of the earth" (south of Egypt), and so 1 Mac. vii. 8. As the Nahar is the Euphrates, so the Yeor is the Nile.—Tr.]

from beer [a well]" (Thenius). See Winer s. v. (*Bib. Comm.*: Can the Wady Barada be the modern representative of the name?—Tr.) Instead of *Betah* Chron. has *Tibhath*, to which answer the *Metebak* of the Sept. and the *Tebah* of the Syriac—so that we may suppose "from Tebah" (תֵּבָח) to be the original reading (Then., Keil). This is favored by the *Tebah* of Gen. xxii. 24 (which points to this region), the name of a son of Nahor, and also of a place that now stands north of Damascus and Tadmor, between Tadmor and Aleppo (Büsching, *Erdbeschreib.* XI. I., 544). The booty of these cities consisted of a large quantity of copper. Chronicles (either, as Movers supposes, taking it from another source, or using more completely the same source as the author of Samuel) adds in respect to the use of the booty: "Therefrom Solomon made the copper sea and the pillars and the copper vessels." The Sept. adds these words here after "very much brass" with the insertion "and the wash-basins." But there is no reason with Thenius to alter our text accordingly, since the effort of the Sept. to explain and fill out from other material is evident here, as in ver. 7. [On copper in Canaan see Deut. viii. 9. Some centuries before this copper was carried in quantities from Syria to Egypt (*Bib. Com.*)—Tr.]—The loss of the Syrians in these battles was forty-two thousand men (comp. vers. 4 and 5). This number agrees with the statement of the loss in x. 18 = forty thousand men. From this alone it is clear that the Aramean war that is minutely related in ch. x. is the same as that here spoken of. It is to be further noted that the war against the Arameans here related ends with their complete subjection (vers. 6 and 9). Against the view that ch. x. narrates a second Aramean war, wherein the subjugated Arameans revolt when David becomes involved in war with the Ammonites, and help them against him, is the fact that in ch. x. nothing is said of such a revolt, the Syrians appearing as wholly independent of David and hiring their aid to the Ammonites (x. 6). Before the Arameans could unite with these latter, Joab defeated them under Hadadezer; the latter called the Arameans from beyond the Euphrates to his help in order to regain his power on the Euphrates, which was lost by that defeat, and they were now also defeated by David (x. 13-18). This explains our ver. 3: "as he (Hadadezer) went to re-establish his power at the river Phrath" (Luther). In the general view of David's wars in ch. viii. this Aramean war is briefly related according to its issue under David's lead. In ch. x. the Ammonitish war (here merely alluded to, ver. 12) is minutely related on account of the history of Uriah therewith connected; and as this war led to that with the Arameans, the latter also, after the summary statement of it in ch. viii., is fully narrated in ch. x. "The war with Ammon, whose development could not be understood without the Syrian, is more elaborately narrated (in ch. x.) for a special reason only, namely, for the sake of Uriah's history, and is for this reason no doubt merely mentioned in the general view of all the great wars (viii. 12), since otherwise its issue at least would necessarily have been described as fully as that of the Moabite war" (Ewald, *Geesch.* [*Hist. of Israel*] III. 205).

Comp. Keil's *Comm.*, [Eng. Tr., p. 358 sq.]—According to 1 Chron. xviii. 3 David's decisive victory over the Arameans was gained at *Hamath*, that is, Epiphania on the Orontes, a colony of the Canaanites (Gen. x. 18), at the foot of Hermon, therefore on the western boundary of the district of Zobah, and on the northernmost border of Palestine, still one of the greatest cities of Turkish Asia, retaining its old name; according to 2 Sam. x. 17 the victory was gained at *Helam*, an unknown place; but this difference is insignificant, and may be removed by supposing either that Helam was near Hamath (Keil), or that the decisive combats occurred at both places at the same time.*

Vers. 9, 10. *King Toi of Hamath seeks a friendly alliance with David in consequence of the latter's victory over the king of Zobah and his allies.*—For Toi Chron. has Toi. When Toi heard that David had smitten all the host of Hadadezer (David's victory was therefore a decisive one), he sent his son Joram (better Hadoram) to David. Chron., instead of Joram, has *Hadoram*, Joseph. *Adoram*, and Sept. *Jedouram*; *Hadoram* (according to Mich., from Hador, the name of a Syrian deity, but see also Gen. x. 27; 1 Chron. i. 21, where it is the name of an Arabian tribe) is to be regarded as the original reading, instead of the Heb. name Joram, which doubtless got into the text from similarity of sound by error of copying or of hearing [or, it is a Hebraization of a foreign name, as often happens.—Tr.]. The embassy was 1) to greet David in Toi's name, properly, to ask after his welfare, comp. Gen. xliii. 27, and 2) to bless him, that is, to congratulate him on his victory over Hadadezer. The reason for this congratulation is given in the words: "for a man of wars of Toi was Hadadezer," that is, Hadadezer carried on constant wars with Toi; Aq. and Sym. have "waging war" (πολεμῶν). On the phrase: "man of wars" = one whose call and business is warring, comp. 1 Chron. xxviii. 3; Isa. xlii. 13. Since *Hamath* and *Zobah* bordered on one another, Toi was in constant danger of being entirely despoiled of his authority by Hadadezer, on whom he was perhaps in some degree dependent. Hence his congratulation of David as the expression of joy over the victory that freed him from a dangerous enemy, and of the wish to enter into a relation of friendship and alliance with the powerful victor, to which end he sent rich presents consisting of vessels of silver, of gold, and of copper. [For the forms of ancient Chaldean and Assyrian vessels see Rawlinson, *Ancient Monarchies* I. 91, 386.—Tr.]

Vers. 11, 12. *David consecrates to the Lord all the booty of gold and silver taken from the conquered nations.* David's wars were wars of the Lord, in whose name he fought against the enemies of the chosen people, and led the people to victory. Therefore the booty belonged actually to the Lord. David affirmed this by separating it from profane use (this is the primary meaning of "dedicated," מִקְדָּשׁ), and setting it apart for the Lord, that is, either in general he put it into the treasury of the sanctuary, or he determined that it should be used in making sacred vessels for the

* [See notes on 2 Sam. x. 16.—Tr.]

temple that was to be built. Instead of the second "dedicated" (שִׁמְשָׁן) Chron. has "took" (לָקַח), which gives the same sense.—Ver. 12. From *Aram* [-Syria] and from *Moab* and from the children of *Ammon* and from the Philistines and from *Amalek* and from the spoil of *Hadadezer*. Instead of *Aram* Chron. has *Edom*, and omits the words referring to *Hadadezer*, that is, makes no mention at all of the wars against *Aram*. But as in this enumeration of all David's wars (as it obviously is) *Aram* could not, as it seems, be properly omitted, it might appear probable that we should read *Aram* in Chron. instead of *Edom*, especially as the victory over *Edom* is not mentioned till afterwards. It might, however, be also supposed that "*Aram*" was omitted [in Chron.] because the booty taken from the *Arameans* has just been spoken of, and the further mention of booty from other nations was attached immediately to that statement. On the other hand it is not necessary (with Keil) to suppose a gap in our text after "*Aram*," that is to be filled with "from *Edom*." It may be supposed that, as the Chronicler did not mention *Aram* because he had spoken of it just before, so our narrator did not include *Edom* because he intended to speak of the victory over the *Edomites* immediately afterwards. [On this reading see "Text. and Gram."] As *Edom* is geographically connected with *Moab* and *Ammon*, and as the spoil of the Syrian *Hadadezer* is mentioned at the end of the verse, it seems better (with *Bib. Com.*) to read *Edom* for *Aram*; though the *Aram* of our text might refer to the Syrians of *Damascus* (so Gill).—Tr.]

Vers. 13, 14. *Conquest of Edom*. Comp. 1 Chr. xviii. 12, 13, where it is said that *Abishai*, the son of *Zeruiah*, smote the *Edomites* in the valley of salt, eighteen thousand men, and the statements in Ps. lx. 2 [superscription] and 1 Kings xi. 15, which vary from this in minor points.—Ver. 13. And David made himself a name. Against the rendering "he set up a monument" is the fact that such a statement could not have been made here without reference to the Lord and indication of the place, and that it is wholly irreconcilable with David's disposition that he should here set up a monument to himself. The proper translation is: "made himself a name" (comp. Gen. xi. 4, xxi. 1) gained renown (so the Vulg.), Chap. vii. 9, "I have made thee a great name," etc., is not in contradiction with this, for it points out the divine causality in David's glorious military career as contrasted with its human side.—The glory of his name was exalted still more by another splendid achievement. As he returned from the battle against *Aram*, literally, from smiting *Aram*. The connection alone naturally suggests that the *Aramean* wars related above are here meant. But our text affirms David made himself a name by a new victory over *Aram* in the valley of salt. The text is here obviously incomplete. The words "in the valley of salt" cannot be connected with what here precedes, since a battle with the *Arameans* in this valley, which lay on the ancient border of *Judah* and *Edom* in the *Edomite* territory south of the *Dead Sea*, is out of the question. Before these words we must insert "and he

smote *Edom*," which may easily have fallen out in copying through the similarity of *Edom* and *Aram* (עֲדָם and אֲרָם). Sept.: "he smote *Idumea*." [Or, we may read *Edom* instead of *Aram* (Syria), comp. 1 Chr. xviii. 12, and see "Text. and Gram."—Tr.] David's wars in the north against the *Arameans* and *Ammonites* had led the *Edomites* to fancy that they might easily get possession of the southern part of the *Israelitish* territory. When David had ended those wars, he returned (the word "returned" does not refer to *Joab* (Ew.)—see below). Whether he returned on the east or west of the *Jordan* and the *Dead Sea* is uncertain. The battle with the *Edomites* was then fought in the salt valley, the same place where *Amaziah* afterwards conquered the *Edomites* (2 Kings xiv. 7). The *Edomites* lost eighteen thousand men; so also Chron. But in Chron. the battle is fought not by David himself, but by *Abishai*, the son of *Zeruiah*, and in 1 Kings xi. 15 and in Ps. lx. 2 [superscription] by *Joab*. There are here no real contradictions, since in different reports (for ex., in the last German-French war) the same battles are referred to different leaders, in one to the *Fieldmarshal*, in another to his subordinate *Generals*, in still another to the *Generalissimo* himself. *Abishai*, who in the Syrian-*Ammonitish* war commanded a division of David's army under *Joab*, was the conqueror of the *Edomites*, while *Joab* was *General-in-chief*, and David had control of the whole military operation. *Michaelis*: "David as king, *Joab* as chief commander, and *Abishai*, who was sent forward by his brother, and overthrew the enemy." Only incapacity to conceive such affairs in their reality and manifoldness can find a discrepancy here. For the rest it is to be noted that the Chronicler, though he names *Abishai* as leader in this victory, was at the same time thinking of David as the conqueror (in accord with our passage), since he adds: "And the Lord helped David in all his undertakings." The difference in numbers also (here and in Chron. eighteen thousand, in Ps. lx. twelve thousand) is unimportant; there is no need to suppose an error of copyist in the last passage (Ew.) to explain it. It receives a simple explanation from the various statements about the battle in different authorities. In the last German-French war the reports of the numbers of killed or prisoners often differed by thousands. How much more might such differences arise at a time when no exact countings were not provided for. [Bp. Patrick suggests that *Abishai* began the fight and slew six thousand, and then *Joab*, advancing with his reserve, slew twelve thousand more (so Ps. lx). It is impossible to give a certain explanation of the difference.—Tr.] David put garrisons in all *Edom* (not in Chron). *Thenius* supposes the reason of the special emphatic statement here (comp. ver. 6), that no part of *Edom* was left without a garrison, to be that this was not the case in former campaigns against *Edom* (see for ex. 1 Sam. xiv. 47). But the explanation lies rather in the numerous mountains, caves and gorges of the country, which made a complete garrisoning necessary.—Thus had David overthrown the huge column of nations that were dangerous to *Israel* from north to south, and on its ruins founded his dominion.

HISTORICAL AND THEOLOGICAL.

1. In all his wars and victories over Israel's enemies David, as theocratic king, was only the instrument of the Lord, who Himself waged these wars for His people. Therefore in his royal military calling David knows himself also only as servant of the Lord, to whom, as the true Commander, he consecrates and dedicates the booty gained. And the prophetic narrative can say nothing higher of David than that he performed these splendid deeds of arms through the help of the Lord (vers. 6, 14). But in these victories over the enemies of God's people was fulfilled the Lord's promise (vii. 10, 11), trusting in which David could advance to battle prepared for war and certain of victory.

2. David's royal calling was to be fulfilled chiefly in wars and victories over Israel's enemies, in order that the kingdom of God in Israel might attain its unhindered, theocratic-national full development of form. But from this historical basis is subsequently developed the idea of the theocratic kingdom as a mighty and powerful one that victoriously combats the enemies of the theocracy, and makes them subservient to the divine might and power. On this is then built up the Messianic prophecy of the future king, who in divine might and glory will complete the kingdom of God by the thorough conquest of all its enemies, establish God's universal dominion in the people of God redeemed from the world-powers, and dispense God's blessing under His protection and pastoral fidelity. Compare especially Ps. ii., lxxii., cx., which in their historical foundation and fundamental ideas are unintelligible without the history of David's wars and victories (ch. viii.) that lays the foundation both for the Messianic prophecy and for the promise in ch. vii.

3. Under the guidance of Ps. lx.—which refers to the impending new war with the Edomite (after the glorious conclusion of the Syrian-Ammonite war) and to Israel's new danger from their inroad (Delitzsch, Moll), not to the situation after the victory over Edom in the Salt-valley (Hengst.)—it is possible to follow the ups and downs of David's thoughts under the experiences of this time and afterwards in his recollection of its trials and God's gracious manifestations, and to exhibit the truths therein contained that hold good for God's kingdom in all times. After the days of mighty manifestations of divine help there have come for God's people times of great distress within and without, not, however, by chance, by a necessary natural process or by unavertable fate, but immediately from the Lord. The deep powerful feeling of the absolute dependence of all human life on the Lord permits no lament over calamity, without accompanying declaration that the Lord has sent it according to His unsearchable counsel, and without giving Him the glory by the confession: "This hath the Lord done!" So David's lament in vers. 3-5 [1-3] is such a declaration and confession of the Lord's omnipotent power in the infliction of severe sufferings and great dangers on His people. "O God, thou hast cast us off, thou hast scattered us, made the land tremble and broken it, hast made thy people

see hard things, etc."—But with such lament and confession is connected in the pious heart the living remembrance of God's former manifestations of favor in His promises, as the banner that is raised by the Lord for them that fear Him. Thereby has the Lord Himself given His assailed ones the right to remind Him of His promises, and so the lament changes into the prayer: Help, answer us! (vers. 6, 7 [4, 5]). Praying faith hears the divine answer in the might-displaying word of the living God ("God hath spoken in His holiness") wherein He announces Himself as the unlimited Owner and Lord of His land and people, and as the victorious opponent and sovereign of their enemies. These are the two fundamental truths that the history of God's kingdom everywhere affirms and confirms: the Lord acknowledges His people (as His possession) with His promises and their fulfilment; and the enemies of God's kingdom and people will not be able to elude His power, but must submit to it (vers. 8-10 [6-8]). But in how sharp contradiction of such divine promises is the actual condition of God's people in the world? "Hast thou not cast us off?" Doest thou not go forth with our hosts? (vers. 11, 12 [9, 10]). [The translation of the Eng. A. V. is also possible, and gives the same general sense.—Tr.] The above lament is repeated in such a question, which arises from the involuntary comparison of the present straitened condition of God's kingdom and people with the majestic declaration of God that promises victory and dominion over all enemies. This sharp dissonance must penetrate deep into the heart of God's servant when he sees with equal vividness and clearness both the rich promises of God and the needs and straits of God's kingdom. But it is resolved into all the more pressing entreaty and prayer for the divine help and into the twofold confident avowal and confession: 1) In God we shall show our power, that is, carry off the victory, and 2) God the Lord, who is in His people, will through them destroy the power of the enemy (vers. 13, 14 [11, 12]). The Psalm ceases with the same twofold ground-tone that sounds through 2 Sam. viii. David made himself a name by his victories over his enemies, and the Lord helped him whithersoever he went.

Nearly related to Ps. lx. is Ps. xlv.* which similarly presupposes the affliction of God's people and the danger of their conquest and dispersion by the hostile neighboring nations. Through the Lord's help to the fathers when the land was taken possession of (vers. 2-4 [1-3]) is awakened and sustained faith that the same God, as king of His people, will now also grant His people victory over their enemies (vers. 5-8 [4-7]), so that they shall forever thank Him as they have hitherto boasted of Him (ver. 9 [8]). But in contradiction of this tradition of divine help in the olden time and of this confidence is the present overthrow and distress of the people (vers. 10-17 [9-16]) which is felt all the more deeply in view of the people's faithfulness to the covenant, as the

* [The permanent and deep calamity portrayed in this Psalm makes it extremely difficult, if not quite impossible to refer it to the time of David. There is great room for doubt also as to the Davidic origin of Ps. lx. See the Comms. of Delitzsch and Perowne on Psalms for discussions of this point.—Ta.]

omniscient God knows (vers. 18-22 [17-21]). But the consciousness of undeserved sufferings and afflictions leads to the *profounder conviction* that such sufferings, inflicted by the Lord, must be endured for the Lord's sake, since the enmity towards the Lord's people is directed against the Lord Himself (ver. 23 [22]). Therewith, however, is connected also the *hope* of God's people, as expressed in their prayer that the Lord would arise from His inactivity and espouse His people's cause. The ground of this hope and prayer lies in their *need of help* and in the *free grace of God*. Ps. xlv., being thus similar to Ps. lx. in its course of thought and its historical presuppositions, most probably belongs to the time of affliction expressly designated in Ps. lx., when the Edomites sorely pressed Israel; comp. Am. i. 6. The frightful castigation that Joab inflicted on them (1 Kings xi. 15) intimates the greatness of the suffering that they had prepared for Israel, and thus serves indirectly to confirm the historical circumstances presupposed in these two Psalms.—In Ps. cviii. we find a repetition of Ps. lx. 7-14 [5-12]) loosely combined with another Psalm-fragment lviii. 8-12 [7-11]).

HOMILETICAL AND PRACTICAL.

War is right and a duty before God, when the object is 1) To guard God's law and order against hostile power; 2) To preserve gifts and goods granted by God; 3) To fulfil tasks assigned by God; 4) To carry out the clearly recognized plans of God's wisdom.

Ver. 1. SCHLIER: We see here . . . how it still is at the present day with wars in the world, what righteous and unrighteous wars properly are, but also what wars always ought to be.—Ver. 2. TUEB. BIBLE: To pious kings God gives victory and glory. Prov. xx. 28.—OSIANDER: That is the most glorious victory and the most fortunate government, when the conquered enemies do not hate the conqueror, but hold him in honor and render him willing obedience.—Vers. 3, 4. OSIANDER: If the mightiest foes could not subdue David, so too no human power will extirpate the kingdom of Christ.—S. SCHMID: Against God and those who trust in God no human might avails (Prov. xxix. 25). When the kingdom of God is the object of attack, the ungodly are somewhat united and help each other, while at other times they are against each other (Luke xxiii. 12; Acts iv. 27).—Ver. 6. CRAMER: The heathen also must bring gold and gifts (Isa. lx. 6), and willingly offer to him in holy attire.

Vers. 9-14. A beautiful emblem of the fact that many among the heathen also shall willingly turn to Christ.—STARKE: God's promises, though it be late, are yet truly and surely fulfilled (Gen. xxv. 23).* If God gives to us, we should also

* ["The mills of God grind late the fine flour," say

give to Him again. But we give to Him again when we do good to His children and servants.—SCHLIER: How well it would be if all rulers and warlike heroes never had their eye on themselves, but always and only on the honor of the Lord, if all happened to the Lord's honor alone, if all honor were given only to the Lord, if all booty were spent only for the service of the Lord and never for display and pride.

[Ver. 2. David is at the present day often charged with great cruelty for slaying so many of the Moabites; but to most of his contemporaries, friend and foe, it probably seemed a hazardous leniency to spare a full third. The Asiatic rulers have always inclined to what we should regard as extreme severity in punishment; but no man has ever been able to rule long in Asia without such punishments, at least to the extent of making examples, as David did here and in xii. 31. Is there not danger in the Christendom of to-day that we shall go to the opposite extreme, that mercy to criminals will be carried so far as to become cruelty to society?—Ver. 3. Only once, and for a brief season, did the children of Abraham possess the whole region promised to him, Gen. xv. 18. During all the centuries it was theirs by right through God's gift; but it was not theirs by possession through their own fault. In like manner, how seldom does national or individual life and character reach up to the height of its heaven-permitted possibilities.—Tr.]

[Vers. 6, 14. I. How trying a life David was leading, in its exertions, hardships, perils. II. How blessed a life amid it all, since the Lord preserved him whithersoever he went!—Vers. 10, 11. It is the lot of many who wish to be greatly useful that they can but gather materials and devise plans, leaving it for others to build and rejoice. Men forget the former class, but God does not. We speak only of Solomon's Temple; but in the eye of God it was David's Temple too. Does one long for a different task, and feel tempted to repine? That which God assigns will be best for us, if we waste not life in dreaming of some other lot, but faithfully stand where He puts us.—Tr.]

[Vers. 1-14. *Lessons from David's years of warfare.* 1) A pious man may have many enemies. 2) A pious man may be required to spend much of his life in war. 3) A pious man may be compelled to inflict severe punishments (ver. 2). 4) A pious man, even though not always prospered or preserved (vers. 6, 14) is always guided and blessed. 5) A pious man will rejoice to consecrate the richest results of his struggles and toils unto God (vers. 10, 11).—Tr.]

the Jewish Sibylline Oracles; or as a late Greek writer has it, "The mills of the gods grind late, but grind fine."—Tr.]

2. David's Internal Government: Organization of the Administration of the Kingdom (VIII. 15-18) and Magnanimous Exhibition of Royal Favor to the Sunken House of Saul.—Mephibosheth. Chap. IX. 1-13.

a. *The Administration of the Kingdom and David's Officers.* Chap. VIII. 15-18.

- 15 And David reigned over all Israel, and David executed judgment and justice
16 unto all his people. And Joab the son of Zeruiah was over the host; and Jeho-
17 shaphat the son of Ahilud was recorder; And Zadok the son of Ahitub and Ahimelech the son of Abiathar [Abiathar the son of Ahimelech]¹ were the priests;
18 and Seraiah² was the [om. the] scribe; And Benaiah the son of Jehoiada was over³ both [om. both] the Cherethites and the Pelethites; and David's sons were chief rulers.⁴

b. *David's Magnanimity toward Mephibosheth, Jonathan's Son.* Chap. IX. 1-13.

- 1 And David said, Is there yet any that is left of the house of Saul, that I may
2 show him kindness for Jonathan's sake? And there was of the house of Saul a servant whose name was Ziba. And when they had called [And they called] him unto David [ins. and] the king said unto him, Art thou Ziba? And he said, Thy
3 servant is he. And the king said, Is there not yet any of the house of Saul that I may show the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son [There is yet a son of Jonathan] which is [om. which is] lame on
4 [in] his feet. And the king said unto him, Where is he? And Ziba said unto the king, Behold he is in the house of Machir, the son of Ammiel in Lodebar.
5 Then [And] king David sent and fetched him out of the house of Machir, the
6 son of Ammiel, from Lodebar. Now when [And] Mephibosheth⁵ the son of Jonathan the son of Saul was come [came] unto David he fell [and fell] on his face and did reverence. And David said, Mephibosheth. And he answered [said],
7 Behold thy servant! And David said unto him, Fear not, for I will surely shew [show] thee kindness for Jonathan thy father's sake, and will restore thee all the
8 land of Saul thy father, and thou shalt eat bread at my table continually. And he bowed himself and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?
9 Then [And] the king called to Ziba Saul's servant and said unto him, I have

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 17. The supposition that our text has here inverted the names seems to be justified by the whole history, which shows no other priest in David's time by the side of Zadok but Abiathar, the son of Ahimelech. Some, however (Sp. Patrick, Wordsworth), suppose that the chief-priest Abiathar is not here named, but the two subordinate priests are given. This is possible, but not probable, because we have here a list of the chief officers of David. With our Heb. text are 1 Chron. xviii. 16; 1 Chron. xxiv. 3, 6. Sept., Vulg., Chald., while Syr. and Arab. have the inversion here proposed. Erdmann unnecessarily supposes a historical error in the text.—Lit.: "were priests," the Art. being omitted because they were the only priests (high-priests), as above "recorder" and below "scribe."—Ta.]

² [Ver. 17. It seems impossible to decide certainly between this form of the name and those of Chron. (Shavsha), 2 Sam. xx. 25 (Sheya and Sheva) and 1 Kings iv. 3 (Shisha).—Ta.]

³ [Ver. 18. The Prep. "over" (על) is here properly supplied by Eng. A. V., which, however, incorrectly renders the following י (which is to be rejected) by "both."—Ta.]

⁴ [Ver. 18. So Chron.; others render: "counsellors." For the renderings of the verb (כָּרַךְ) in the ancient versions and lexicons, see Gesen., *Thes. s. v.* Gesenius himself holds that all other meanings of the word are derived from the notion of "priest;" but while the radical meaning must be held to be obscure, the connection of the use of the noun undoubtedly favors the rendering of Eng. A. V. here, and in 2 Sam. xx. 23-26 and 1 Kings iv. 2-6. The verb in Isa. lxi. 10 also presents difficulty.—Ta.]

⁵ [Ver. 6. On the form of this name, in which the last element was originally *Baal*, and the reason for the change see on 2 Sam. iv. 4.—Ta.]

- 10 given unto thy master's son all that pertained to Saul and to all his house. Thou therefore [And thou] and thy sons and thy servants shall till the land for him, and thou shalt bring in the *fruits* that thy master's son may have food [bring thy master's son food]* to eat; but [and] Mephibosheth thy master's son shall eat bread alway at my table. Now [And] Ziba had fifteen sons and twenty servants.
- 11 Then said Ziba [And Ziba said] unto the king, According to all that my lord the king hath commanded his servant so shall thy servant do. As for Mephibosheth,
- 12 *said the king,*[†] he shall eat at my table as one of the king's sons. And Mephibosheth had a young son whose name was Micha. And all that dwelt in the house
- 13 of Ziba were servants unto Mephibosheth. So [And] Mephibosheth dwelt in Jerusalem; for he did eat continually at the king's table; and [in] he] was lame on [in] both his feet.

* [Ver. 10. So all the ancient VSS. except Chald.; the *וְהָיָה* of the Heb. is therefore to be omitted as destroying the syntax, since there is now no object for the verb "bring" (Eng. A. V. inserts "the fruits"). Further, some Greek VSS. cited in Montfaucon's ed. of Origen's *Hexapla* read: "and thou shalt bring bread to the house (*בֵּית*) instead of (*כִּי*) of thy lord," and this reading has also been proposed by Böttcher (independently, it would seem, as he does not mention the Greek) and approved by Thenius. The external evidence is distinctly against this reading (it is found only in some anonymous Greek versions), but the internal evidence strongly favors it; for, as Böttcher remarks, the following clause, affirming that Mephibosheth will eat at the royal table, would naturally contrast him with some other person or persons in this clause. The passage would then read thus: "thou and thy sons and thy servants shall till the land for him, and thou shalt bring food to the household of thy master, and they shall eat; and Mephibosheth [himself] shall eat at my table." We might then put *אָכַל* for *אָכַלְוּ*, but it is not necessary, since *בֵּית* (house) may take a verb in the Sing. The change of *בֵּית* to *כִּי* in copying would be easy, especially as the phrase: "son of thy master," is found near, and the error, if it be an error, must have come in very early.—On the other hand our present Heb. text (*כִּי*) is favored by the similar phrase elsewhere used in this narrative, and the contrast above referred to, while natural, cannot be said to be absolutely necessary. Böttcher's emendation may therefore be said to be highly probable, but not absolutely certain.—Tr.]

† [Ver. 11. This phrase is supplied by Eng. A. V. on the supposition that these are the words of David, and so Bp. Patrick. Erdmann and others refer the words to Ziba. But it is not probable that David would here repeat his former declaration after Ziba had assented to everything; and in Ziba's mouth the words are inappropriate, whether he means his own table (Philippson), or quotes the king's phrase: "my table" (Erdmann). It is better to regard the phrase as the statement of the narrator. *Bib. Com.*, taking it so, retains the present text and renders: "so Mephibosheth ate at my table," etc., regarding David himself as the narrator, which, however, is hard and unexampled. Following Sept. and Syr. we might read: "and Mephibosheth ate (= was eating) at the king's table," etc. The word king (*הַמֶּלֶךְ*) may have fallen out through error of eye on account of its occurrence at the end of the verse, or the "my table" may have been repeated from ver. 11. To this emendation it is not a sufficient objection that the same phrase would thus be employed by the narrator in ver. 13; for in ver. 11 it describes the conclusion of the immediate arrangement made by the king, while in ver. 13 it concludes the whole account of Mephibosheth's position and circumstances, as for a similar reason the statement about his lameness is repeated in ver. 13.—Tr.]

EXEGETICAL AND CRITICAL.

a. Chap. viii. 15-18. *The internal administration of the kingdom.* Alongside of David's military activity without is here placed the new summary view of the offices and their incumbents, whereby a unitary administration, embracing all the internal affairs of the kingdom was carried on.

Ver. 15. To David's wars, which gained him safety from enemies and dominion over Israel is here attached a general characterization of his government in its inward nature. **He was executing**, that is, striving in all things thoroughly to establish judgment and justice in the whole nation.—According to this point of view he ordered and administered the affairs of the kingdom through the following offices, the names of the incumbents of which are given.—Ver. 16. 1) **Joab was over the host**, had the supreme command of the army, was Minister of war and Chief Marshal in one. See ii. 18. 2) **Jehoshaphat son of Ahilud** (Ahilud was a well-known man) was *Mazkir* (*מַזְכִּיר*), that is, not the recorder and preserver of the most important

events of the kingdom, as Vulg. (a *commentarius*) and Sept. (*ἐν τῶν βουλευμάτων* [keeper of the records]) understand it, but the referee in all internal affairs and highest representative counselor, the **Chancellor**, who at the same time suggested and drew up the royal decrees and saw to their proper publication and registration in the State-archives. Comp. *Ehler in Herzog*. VIII. 15. [For further mention of this office see 1 Ki. iv. 3; 2 Ki. xviii. 18, 37; 2 Chr. xxxiv. 8. It is evident that the office was a very important one; and from the etymology (the word = one who calls to remembrance) it seems not unlikely that it included the recording of important events. It would thus sufficiently differ from that of *Sopher* (Scribe or Secretary), which would be more personal and political. Gesenius and others refer to the Roman *Magister memoriae* and the Persian *Waka Nuwis* (imperial historiographer). In the absence of any English term exactly representing the Hebrew, the "recorder" of Eng. A. V. may be retained.—Tr.].—Ver. 17. **Zadok the son of Ahitub and Ahimelech the son of Abiathar were priests** (= high-priests). **Zadok** here appears for the first time; he therefore did not become high-priest till after David's accession

to the throne. Through his father, Ahitub, he was a descendant of Aaron's son *Eleazar* (1 Chr. v. 29 compared with 34 and 1 Chr. vi. 35-37); Ahimelech on the contrary descended through Abiathar from *Ithamar*, Aaron's younger son, 1 Chr. xxiv. 3, 6. The "Ahimelech" in 1 Chron. xviii. 16 is an error of copyist, since we have "Ahimelech" also in 1 Chron. xxiv. 3, 6. Elsewhere, however, the two high-priests in David's time are given as *Zadok* and *Abiathar* (xv. 24, 35; xvii. 15; xix. 12; xx. 25), and according to 1 Sam. xxii. 20, Abiathar was a son of *Ahimelech*. Movers, Thenius, Ewald, hence suppose an inversion of names here, so that we should read: Abiathar, son of Ahimelech. But in that case we should have to suppose a similar inversion, so far as regards the change of Ahimelech to Abiathar in 1 Chron. xxiv. 3, 6, 31, passages quite independent of ours, where Ahimelech, as son of Abiathar appears as high-priest of Ithamar's line alongside of Zadok, who is of Eleazar's line. Instead of this violent procedure Bertheau (on 1 Chron. xviii. 16), CEhler, Keil, and others, suggest that Abiathar, son of Ahimelech, had a son of the same name as his grandfather, and that he, for some reason unknown to us, acted as high-priest along with his father who was still living at the beginning of Solomon's reign (1 Kings ii. 27). That he *might* have had such a son of proper age is to be presumed from 1 Sam. xiv. 3. According to xv. 27; xvii. 17, 20, Abiathar had a younger son Jonathan, who afterwards joined Adonijah against Solomon [1 Kings i. 42], while Ahimelech is mentioned neither there nor here, perhaps because he was no longer alive. But this suggestion is open to grave doubts, not merely because an Ahimelech son of Abiathar appears nowhere but here and in the passages cited from Chron., but especially because elsewhere Zadok and Abiathar appear as the acting priests [=high-priests] under David. There remains the supposition of a *historical error* (instead of an *error of copyist*) in the authority used here and in 1 Chr. xxiv. 3, 6, 31, the author of the original account having reversed the order of the names. [This supposition of Erdmann's seems the most improbable of all here cited; error in such a point can hardly be supposed in the author of "Samuel," with 1 Sam. xxii. and the rest of the history before him. An error in copying easily perpetuates itself, though we cannot always explain how it arose, and how it comes to reappear in certain places and not in others.—Still less probable is the opinion of Geiger (*Urschrift*, p. 21) and Wellhausen that there are here traces of a systematic attempt to exalt the line of Eleazar (*Zadokites*) at the expense of the house of Ithamar; that an "Ahitub" should occur several times is not strange or suspicious, and the whole tone of the history is quiet and natural, showing no signs of distortion and tendentious manipulation. There seems to be no sound objection to supposing an inversion of these names here by a scribe's error. See "Text. and Gram."—Tr.]—Zadok acted as high-priest in Gibeon (1 Chron. xvi. 39; comp. 1 Kings iii. 4) at the Sanctuary, the other in Jerusalem.—4) *Seraiah* was scribe (*Sopher*), State Secretary, not a military muster-officer, for this is designated by another word (*פָּקֵד*), see xxiv. 2, 4, 9. Comp. CEhler (*Hers.* VIII. 15) and

Keil. [So in 2 Kings xxv. 19 a certain military officer is termed "the scribe (*sopher*), the captain of the army, who levied the people," or, perhaps (as in margin of Eng. A. V.) "the scribe of the captain of the army." It is possible that the *Sopher* combined civil and military duties; it has also been supposed (though there is no proof of it) that there were two officers called *Sopher*, one civil and military (as here), the other ecclesiastical.—Tr.]—The name of this man in 1 Chron. xviii. 16 is *Sharsha*, in 2 Sam. xx. 25 *Sheya* [Eng. A. V. has the marginal (*Qeri*) *Sheva*] and in 1 Kings iv. 3 (where the same person is meant) *Shisha*. According to this, *Sheya** seems to be a shortened form of *Shisha* = *Shavsha*, and the latter, along with *Seraiah*, a second name of the same person. Possibly, however, the difference came from scribal error or indistinctness of letters, whichever was the original form.—Ver. 18. 5) *Benaiah* the son of *Jehoiada* (a mighty warrior of *Kabzeel*, xxiii. 20-23) was over the *Cherethites* and the *Pelethites* (we are to read "over" instead of the unintelligible masoretic "and," as in the parallel passage in Chron.). These two names designate the *royal body-guard* attached to the king's court and person (Jos. Ant. 7, 5, 4 *σωματοφύλακες*). The name *Cherethite* is to be derived from a verb (*כָּרַת*) meaning "to cut down, destroy," it having been the duty of royal guards in the East to execute the death-sentence; so did *Benaiah* in 1 Kings ii. 25. *Pelethites*, from a verb (*פָּלַת*), "to hasten, flee," means "runners," the men of the body-guard having had to carry the royal orders swiftly to distant places. Comp. 2 Chron. xxx. 6. In the parallel passage 2 Sam. xx. 23 instead of *Kerethi* [*Cherethi*] stands *Kari* (from *כָּרַת*, "to dig"), and in 2 Kings xi. 4, 19, for the whole phrase stands: "the *Kari* and the runners," that is, *Pelethites* = runners. So Gesen. (*Thes. s. v.*). Then. (here and on 1 Kings i. 38; 2 Kings xi. 12) and Keil (here and on Chron.). The words are adjectives (formed by 'y) with substantival meaning, designating offices, properly "executioners and runners" (as the *שָׂרִיִּם* in xxiii. 8 [Eng. A. V. "captains"]). Comp. Ew., § 177, 164.—Opposed to this explanation is another, first advanced by Lakenmacher (*observ. philolog.* II. 11 seq.), and then defended by Ew., Berth., Mov., Hitzig, Starke, Rüttschi and others, namely, that the *Kerethi* = *Cretes* or *Carians* (*כְּרִי*), and the *Pelethi* = *Philistines*, since the latter are called *Kerethi* in 1 Sam. xxx. 14; Zeph. ii. 5; Ezek. xxv. 16. But in the first passage the name designates not the *Philistines* in general, but a branch of the *Philistine* people settled in the southwest of *Philistia*, and in the two prophetic passages the name "*Philistines*" stands along with this name (*Kerethi*), which characterizes them as murderers, exterminators. Further, the view that *Pelethi* is corrupted from *Philistines* (*פְּלִשְׁתִּים* from *פְּלִשְׁתִּים*) is to be rejected as "wholly without foundation" (so Keil after

* *שיא* shortened from *שֵׁשׁא* — *שֵׁשׁא*, the latter, along with *שָׂרִיִּם*, a second name of the same person.

Gesen.: "who can endure such a contraction in a Shemitic language?"). If Kerethi and Pelethi both mean Philistines, the application of two synonymous words to the royal body-guard is as strange as if one should combine "Englishmen and Britons, Italians and Welshmen" (Gesen.). Against this view, moreover, is the later designation "Kari and runners," whence Pelethi = runners. Besides, the conjecture that the Philistines immigrated from Crete rests on the indefinite statements of Tacitus (*Hist.* 5, 1, 2): "they say that the Jews fled from the island of Crete, and settled in the extreme parts of Libya," and of Stephanus of Byzantium (*s. v.* Παζά) that this city [Gaza] was once called Minoa after Minos king of Crete, to which are opposed Deut. ii. 23; Am. ix. 7, which state that the Philistines came from Caphtor. See Keil, *Comm.* 266 A. 1 [Eng. transl., p. 368 Note]. Further, as Thenius remarks, "it is altogether improbable that the patriotic David, so faithful to the service of the one true God, should have surrounded himself with a *foreign and heathen* body-guard," to which Keil (*ubi supra*) admirably adds against Hitzig: "Least of all would David have chosen his body-guard out of the Philistines, the hereditary enemies of Israel."—[The ancient versions throw little light on these words. Sept. and Vulg. transfer them; Syriac has "nobles and rustics (Lond. Polyg. soldiers)," Chald. "archers and slingers."—There are strong reasons for holding them to be not appellatives (as Ges. and Erdm.) but gentile nouns: 1) the grammatical form of the words (Krethi, Plethi) points to this; the termination *i* is used in Heb. to form patronymics and gentiles, and besides to form nouns only from other nouns (sub. or adj.) or adverbs, that is, in general it forms denominative nouns; it cannot, then, be here well referred to verbal roots, as Gesenius and others wish, but must form a denominative, which here cannot well be anything but a gentile noun; the *shelishi* of 2 Sam. xxiii. 8, cited by Erdmann, being a denominative, does not favor his view; 2) in 1 Sam. xxx. 14 one of these words, Krethi, actually denotes a Philistine tribe, or a tribe dwelling near Philistia; this establishes the fact that it was the name of a tribe, while of any other use there is no established trace in the Bible; for so also it is used in Ezek. xxv. 16 and Zeph. ii. 5, where there is no reason to hold that anything else than the gentile sense is meant, Ezekiel simply making a play on the name, as is very common in the prophetic writings; 3) add to this that if these words were appellatives signifying "executioners and runners," it is not easy to see why the common Heb. words for these offices were not employed, and why our words appear only in David's time (Rüetschi).—These reasons seem almost decisive for regarding these as proper names (without saying anything of their origin and signification).—The objections urged against this view by Keil and Erdmann seem insufficient to set it aside: a) the objection from synonymous names rests on the assumption that both words must be taken as = Philistines; but, as Erdmann himself remarks, the Krethi are only a tribe living in or near the Philistine territory,

and the Plethi may be another different tribe or family possibly not Philistines at all; b) it is thought that the later phrase "the kari and the runners" (2 Kings xi. 4, 19) establishes the fact that *plethi* = "runners," and that one of our words being an appellative, the other also must be appellative; but that the common Heb. word for "runners or footmen" should be used in Athaliah's time (as in Saul's, 1 Sam. xxii. 17, and of Absalom and Adonijah) cannot prove that David did not have a special body of guards with a special gentile name, even supposing the phrase in 1 Kings xi. to be parallel with ours, which is by no means certain; if the Plethi were runners, it does not follow that the word itself means "runners," nor is it clear whether the Kari (Eng. A. V. incorrectly "captains") are the same with the Krethi (in 2 Sam. xx. 23 the text has Kari, the margin Krethi), rather the word is another proper name (Carians or some other); c) David's patriotism and piety would be no bar to his taking a body-guard from neighboring tribes, among whom he had probably passed a part of his time of exile, and had many friends (compare Uriah, Ittai, and other foreigners), nor were such men necessarily heathen because they were foreigners, many foreigners having attached themselves to the religion of Israel.—As to the origin of the names Krethi and Plethi there is much uncertainty. The first is identified with *Cretas* by those that think Caphtor (Gen. x. 14, Deut. ii. 23) to be Crete, but against this Ebers has brought strong reasons (*Ægypt.* I. 130 sq.); however, independently of any reference to Caphtor, a tribe may have come from Crete and settled on the Mediterranean shore. The connection of Kari with Carian, while not improbable in itself, is yet unproved. The identification of the second name Plethi with Pliathi or Philistine (by the falling out of the *s* letter) is hard and improbable; Bp. Patrick thinks it likely that the name designated an Israelitish family, and refers to the Reubenite Peleth, Num. xvi. 1, and the Judahite of the same name, 1 Chr. ii. 33; Abarbanel (cited and approved by Philippson) regards both words as names of Israelitish families. At present we must be content to remain in ignorance of the origin of the names.—Ta.)* 6) And David's sons were confidential counsellors. As Movers (*Bibl. Chron.* 302 sq.) has shown, the word *cohen* [usually = priest] does not here mean "domestic chaplains, palace-priests, unlevitical spiritual advisers" (Gesen., De Wette, Winer, Maurer, and others), but "confidential counsellor," according to 1 Kings iv. 5, where the same term applied to Sabud, son of Nathan [Eng. A. V. "principal officer"] is explained by the phrase "the king's friend." [This phrase is not necessarily an explanation of the term *cohen*, but may be simply another descriptive epithet.—Ta.]. The periphrastic expression in 1 Chr. xviii. 17 "the first [chief] at the hand. (side) of the king" points to the same signification. According to Kimchi the verb (פָּרַח) means "to serve in an office of dignity," according to Grotius, "to do

* [The word *welsh* means "foreign," and the Germans applied the name to Italians, as the Saxons did to the Cymry.—Ta.]

* [Böttcher omits these two words, and (after the Sept.), renders "Benaiah was counsellor," introducing פָּרַח instead of "Krethi and Pelethi," but this view has little in its favor.—Ta.]

service, whence the participle in reference to God means a *priest*, in reference to the king a *minister*." [This seems to be the most probable statement from the examples in the Old Test., the rendering of Sept., Syr. and Chald. here, and the opinion of the Talmud (Bab. Nedarim 62 a) and the rabbinical writers. The fullest discussions are by J. D. Michaelis, *Supplem. in Lex. Heb.*, and Gesenius, *Thes. s. v.* Our data are hardly sufficient to enable us to speak with certainty of the original meaning of the word.—Tr.]

The list of officers (vers. 16-18) is here appended to the statistical-historical account of David's wars in order to conclude the history of David's royal rule at its culmination with a glance at the internal administration of the kingdom. It can no more be conclusively decided from this that the Editor here incorporates into his account a [different] history of David (Thenius) than in the similar passage, 1 Sam. xiv. It is a list of the high officers of state that stood by him in the internal administration of the kingdom at the moment when he had secured it against "the enemies roundabout," and extended it by victories over them, and could now undisturbed give attention to its internal strengthening and organization. The list in xx. 23-26, on the contrary, gives the list of officers as it stood in his last days after the internal shocks that his government had sustained.

b. Ch. ix. *David's magnanimous conduct towards Mephibosheth*. As Mephibosheth was five years old at Saul's death (iv. 4), and now had a young son (v. 12), what is here related cannot be put immediately after David's removal to Jerusalem or Ishbosheth's murder (ch. iv.) (as Then. would do on account of David's words, "is there left any of Saul's house?" which might indeed have been spoken with reference to that murder), but belongs to a later period, when David had secured his kingdom within and raised it to its zenith by external wars. These words indicate that David after long wars was had now found a time of quiet to attend to internal affairs, among the most important of which must have been the fulfilment of his covenant of friendship with Jonathan. The narrative shows how he fulfilled Jonathan's request (1 Sam. xx. 15), and his own answering promise with royal grace and magnanimity.

Ver. 1. David's question: **Is it so that there is yet any one left to* Saul's house?** presupposes that he had made inquiry and gotten information thereof, and now wished to assure himself of what he had heard. He had perhaps some time before accidentally heard of the concealed abode of the unfortunate last scion of Saul's house in a remote place (ver. 5). The words: **That I may show him kindness for Jonathan's sake** refer to Jonathan's words, 1 Sam. xx. 14, 15 ("show me the mercy of the Lord," etc.).†—Ver. 2. A former servant of Saul, *Ziba*, gives exacter information of the person and the place. [Kitto in *Daily Bib. Ill.* thinks it improbable that David knew any thing of the existence of a son of Jonathan, or that he would recog-

nize him under his altered name (Mephibosheth instead of Meribbaal); Ziba was probably known to some of David's officers and hunted up by them.—Tr.] In David's question to him (ver. 3): **Is there no one, etc., that I may show him the mercy of God?** the term *mercy or kindness* (ver. 1) is more exactly defined as a kindness such as God Himself shows; and this agrees again with Jonathan's mention (1 Sam. xx. 14) of the "kindness of God," which he begs David to show to him and his house. [Others understand it of kindness in God, out of reverence for God, for God's sake (Keil), or take the expression as merely a superlative one=very great kindness (Patrick), others combine these three views, and this is better; kindness shown from an indwelling in God will be pure and great kindness such as God shows.—Tr.] According to Ziba's information [vers. 3, 4] **Jonathan's lame son is in Lodebar in the house of Machir the son of Ammiel**.—*Lodebar* (לֹדְבָר, in xvii. 27 לֹדְבָר) was therefore across the Jordan near Mahanaim and Rabbath-Ammon, perhaps Liddir,* Josh. xiii. 26. According to this account *Machir* was a respected and propertied man, who had taken charge of Mephibosheth after Jonathan's death. [See chap. xvii. 27-29.—Tr.]

Vers. 6-8. *Meeting of David and Mephibosheth*.—Mephibosheth does reverence to David as his king with such tokens of fear that David is obliged to encourage him: **Fear not**.—It was oriental custom that rulers, and especially those of a new dynasty, should alay all the relations of a predecessor. David relieves him of this fear by declaring: 1) that he would show him kindness for his father Jonathan's sake; 2) would restore to him all Saul's land—that is, his private estate at Gibeah (comp. 1 Sam. ix.), which had passed into the possession either of David or of remote kinsmen of Saul (Mephibosheth had therefore hitherto been a poor man, dependent on others), and 3) would take him during his life into his house and to his table. **Thou shalt eat bread at my table continually**.—Mephibosheth, overwhelmed by this exhibition of royal grace, testifies his gratitude by *gestures* ("bowed himself") and by words wherein he confesses himself unworthy of such great goodness. The comparison of the *dead dog* indicates what is lowest and most despicable, comp. 1 Sam. xxiv. 15. [Grove (Art. "Mephibosheth" in Smith's *Bible Dictionary*): These early misfortunes [loss of parents, lameness, poverty] threw a shade over his whole life, and his personal deformity seems to have exercised a depressing and depreciatory influence on his character.—Tr.]

Vers. 9-13. *Mephibosheth put in possession of Saul's estate and admitted to David's house and table*.—David's transaction with Ziba suggests that the latter resided at Gibeah, on the land of Saul's family, and stood in some relation to the family, perhaps that of steward. David 1) *informs* him that he has restored to Mephibosheth all the property of Saul and of his house. **I have given them to thy master's son—son here=grandson**, as above (ver. 7) *father=grandfather*; 2) *commissions* him (ver. 10) to cultivate the land for

* The Dat. is not periphrasis of the Gen. (Keil), nor to be changed into "from (מִן), the house" (Then.), but indicates "appartenance to."

† [On this speech of Jonathan see the corrected Eng. translation and translator's notes.—Tr.]

* [This word לֹדְבָר is variously read and understood; Eng. A. V. Deblir.—Tr.]

him, entrusts him with the management and control of the property. The "*bring*" is to be understood of "*storing* into the barns or also of *delivery* at Jerusalem" (Thenius), the latter according to Josephus and Ewald, §303 c. That the son of thy master may have bread and eat it refers not to Mephibosheth's son (Micha ver. 12), as has been supposed in order to avoid the apparent contradiction of David's statement that Mephibosheth is to eat at his table; there is really no contradiction, since this last statement merely means that Mephibosheth *himself* is to have the honor of daily eating at David's table, while these words relate to the general support of the house and family of the so highly honored son of David's friend. [On the text see "Text. and Gramm."—Tr.] The statement: **Ziba had 15 sons and 20 servants** serves to explain the commission: **Cultivate the land thou and thy sons and thy servants** and to show that Ziba was in condition with his family and servants to manage so large an estate. "Something considerable could therefore be made for Mephibosheth" (Thenius). Ver. 11 in its two parts—Ziba's declaration that he would perform David's command, and the statement of Mephibosheth eating at David's table—corresponds to the two parts of ver. 10. The words: **And Mephibosheth eats at my table as one of the king's sons** cannot be taken as David's (Clericus, De Wette [Eng. A. V.]), since David would then have said the same thing three times, and there would in general be no reason for such a *reply* to Ziba's words. They are rather to be regarded as spoken by Ziba—not, however, as a *rejoinder* in the sense: "If he will live with me, he will be treated as a king's son" (Grotius), but as a *repetition* of David's word, attached to the "as my lord has commanded" (ver. 10) with the expression of joyful astonishment and the consequent addition: "as one of the king's sons!" Ziba, in affirming that all that the king has ordered shall be done, repeats in reference to Mephibosheth his *verba ipsissima*. This explanation may be preferred to the assumption of a wrong reading here, namely, "my table," for "David's table," Sept. (Thenius, Keil), or "thy tables" (= thy table, Böttcher), partly because the text is not to be altered without pressing necessity, partly because in that case the statement that Mephibosheth ate at David's table would be repeated immediately afterwards (in ver. 13). [For another view of the text see "Text. and Gramm."—Tr.]

Ver. 12. [Mephibosheth was about 13 years old when David fixed his abode in Jerusalem; how old he was now would depend on the chronological position of chap. ix., which cannot be fixed with certainty. The Heb. word (יָלֵף) here rendered "young" is indefinite as to age; for Micha's descendants see 1 Chron. viii. 34 sq.; ix. 40 sq.—Tr.] "The house of Ziba were servants; Vulg. "served." Thenius, in view of ver. 10, would read the Particp. serving (עֹבְדִים). In any case, the constant servitude of Ziba's whole household to Mephibosheth is indicated, while the latter as lord of the land dwelt at Jerusalem as companion of David's family in the house and at the table.

HISTORICAL AND THEOLOGICAL.

1. The picture of David's royal power and glory in contrast with the poor, crippled son of Jonathan, the last scion of Saul's fallen house, comes out in greater splendor, the deeper the latter humbles himself before him and trusts himself to his favor. In his noble conduct to Mephibosheth David demonstrates the friendship that he had sworn to Jonathan.

2. The truly pious and God-fearing man not only shows "kindness of God" in so far as God's kindness impels him to show such merciful love as God does, whereby he proves himself in truth a child of God, but it is the merciful love of God Himself that dwells in his heart and works therefrom; for he that lives in fellowship with God receives into his heart through the Holy Ghost the love that is in God, and lives and moves in this love.

HOMILETICAL AND PRACTICAL.

[Chap. viii. 15-18. TAYLOR: In the minds of most readers of the Bible the name of David, king of Israel, is associated mainly with military prowess, poetic genius, and personal piety; and only on the rarest occasions do we hear any reference made to his administrative ability. Yet in this last quality he was at least as remarkable as in any one of the others; and great injustice is done to him if we leave out of view the eminent services which he rendered to his country by the exercise of his governmental and organizing faculties. . . . More than Charlemagne did for Europe, or Alfred for England, David accomplished for the tribes of Israel.—Tr.]

Chap. ix. How true, compassionate love of one's neighbor should be exhibited, is shown by David's conduct towards Mephibosheth. 1) This love does not suffer the neighbor's need to come to it, but searches out and goes after the need; 2) It does not suffer itself to be determined by selfish aims, but does its duty in faithfulness and impelled by God's mercy for God's sake; 3) It brings to the neighbor's heart, when filled with trembling anxiety and fear, consolation and peace by the words, "Fear not;" 4) It lifts up the neighbor from his wretchedness and want, by restoring to him what he had lost without fault, and by making him share in the enjoyment of its own blessings, assigned it by God.

How a man after God's heart, amid experiences of divine goodness and faithfulness, should show the mercy of God towards his fellow-man: 1) By faithfully discharging the duties of *friendship*; 2) In case there has been *enmity*, by requiring evil with good; 3) By rendering to one on whom God's counsel has inflicted *misfortune*, the words and deeds of humble and helpful love.

The exercise of merciful love is an evidence that one has himself experienced the divine mercy; for this mercy is, 1) Its source, 2) Its motive, 3) Its example.—"The mercy of God is that which is shown in God and for God's sake, Luke vi. 30." (BERL. BIBLE.)

Ver. 1. STARKE: To poor children whose parents have deserved well of us we should do good in return. WUERT. BIB.: When harm has been

done one, and his enemy is no longer present, he should not avenge himself on his posterity, but should forget the wrong, and, if possible, should do good to the children and posterity of the man who wronged him (Matt. v. 44).—[HENRY: David had too long forgotten his obligations to Jonathan, but now, at length, they are brought to his mind. It is good sometimes to bethink ourselves whether there be any promises or engagements that we have neglected to make good; better do it late than never. SCOTT: Those who have much in their power should sedulously inquire after opportunities of doing good; for frequently the most deserving objects of our compassion are concealed by modesty and patient resignation.—TR.]—Vers. 2, 3. S. SCHMID: All our good works, even works of mercy, must be done for God's sake.—STARKE: Our mercy should be ordered according to God's mercy.

Ver. 5. STARKE: A Christian should not only love in word, but also in deed and in truth (1 John iii. 18).—Ver. 6, 7. CRAMER: Treat orphans as a father, and thou shalt be as a son of the Most High (Ecclus. iv. 10).—WUERT. BIBLE: When

parents are pious, their children after their death enjoy the fruit of it (Exod. xx. 6; Ps. cxii. 1, 2).—Ver. 7. BERL. BIBLE: Believers should earnestly take care to show all possible loving service to the children of those whom they have loved in the Lord, since we can then do nothing better than to remind such children of their parents' grace, that they may follow them in faith and piety.—SCHLIER: Still is it a good thing for children if they have God-fearing parents, and still for long years may children enjoy the good their parents have done. The piety of parents is worth more than much money and goods.—[COWPER:

My boast is not that I deduce my birth
From Iohns enthroned, and rulers of the earth;
But higher far my proud pretensions rise—
The son of parents passed into the skies.—Tr.]

Ver. 9. HALL: There is no more certain way to glory and advancement than a lowly dejection of ourselves. Vers. 11, 12. OSIANDER: Stewards should serve their lord not with eye-service, but with all fidelity (Eph. vi. 6; Col. iii. 22).

IV. The Ammonite-Syrian War.

CHAPTER X. 1-19.

- 1 AND it came to pass after this that the king¹ of the children of Ammon died,
- 2 and Hanun his son reigned in his stead. Then said David [And David said], I will show kindness unto Hanun the son of Nahash, as his father showed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.
- 3 And the princes of the children of Ammon said unto Hanun their lord, Thinkest² thou that David doth honour thy father that he hath sent comforters unto thee? hath not David *rather* [*om.* rather] sent his servants unto thee to search the city³
- 4 and to spy it out and to overthrow it? Wherefore [And] Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in
- 5 the middle *even* [*om.* even] to their buttocks and sent them away. When [And] they told it unto David⁴ [*ins.* and] he sent to meet them, because [for] the men were greatly ashamed; and the king said, Tarry at Jericho until your beards be grown, and *then* return.
- 6 And when [*om.* when] the children of Ammon saw that they stank [that they had made themselves loathsome⁵] before David [*ins.* and], the children of Ammon sent and hired the Syrians of Beth-rehob and the Syrians of Zobah, twenty thou-

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 1. The reason for the omission of the king's name here (in the Heb. and all the VSS.) is not obvious; yet there is no good ground for supplying it. The Arab. vers. omits the name of the son also in this verse.

² [Ver. 3. Lit. "is David an honorer of thy father in thy eyes, that?" etc.

³ Ver. 3. Some MSS. and edd. of the Heb., and the Arab. have "land" instead of "city," which, as being the easier rendering, is here less probable.

⁴ [Ver. 5. Chron. has: "and they went and told David concerning the men," which is an expansion for the sake of clearness.

⁵ [Ver. 6. Syr. Arab., Vulg., Sym., and Chald. render: "that they had injured David," which does not point to a different text, but is an explanation. Instead of וַיִּשְׁתַּחֲוּוּ Sept. read (as in the Heb. of Chron.) וַיִּשְׁתַּחֲוּוּ, which is rendered by them "the people of David" (בְּנֵי דָוִד).

- sand footmen, and of king Maacah [and the king of Maacah] a thousand men, and
 7 of Ish-tob [and the men of Tob], twelve thousand men. And when [om. when] David heard of it, he [and] sent Joab and all the host of [om. of], the mighty men.
 8 And the children of Ammon came out and put the battle in array at the entering in [the doorway] of the gate; and the Syrians of Zoba and of Rehob and Ish-tob
 9 [the men of Tob] and Maacah were by themselves in the field. When [And] Joab saw that the front of the battle was against him before and behind [ins. and], he chose of all the choice men of Israel, and put *them*⁹ in array against the Syrians;
 10 And the rest of the people he delivered into the hand of Abishai his brother that
 11 he might put [and put] *them* in array against the children of Ammon. And he said, If the Syrians be too strong for me, then thou shalt help me, but [and] if the children of Ammon be too strong for thee, then I will come and [to] help thee.
 12 Be of good courage, and let us play the men [Be strong, and let us show ourselves strong] for our people and for the cities of our God; and the Lord [Jehovah will]
 13 do¹⁰ that which seemeth him good. And Joab drew nigh, and the people that were
 14 with him, unto the battle against the Syrians, and they fled before him. And when [om. when] the children of Ammon saw that the Syrians were fled, then fled they also [and they fled] before Abishai, and entered into the city. So [And] Joab returned from the children of Ammon and came to Jerusalem.
 15 And when [om. when] the Syrians saw that they were smitten before Israel [ins. and], they gathered themselves together. And Hadarezer¹¹ sent and brought out the Syrians that were beyond the river; and they came to Helam,¹² and Shobach
 17 the captain of the host of Hadarezer *went* before them [was at their head]. And when [om. when] it was told David [ins. and], he gathered all Israel together and passed over [ins. the] Jordan and came to Helam. And the Syrians set them-
 18 selves in array against David and fought with him. And the Syrians fled before Israel, and David slew *the men* of seven hundred chariots of the Syrians and forty thousand horsemen [of the S. seven hundred chariot-men and four thousand horsemen], and smote Shobach the captain of their host who [so that he] died there.
 19 And when [om. when] all the kings that were servants to Hadarezer saw that they were smitten before Israel [ins. and], they made peace¹³ with Israel and served them. So [And] the Syrians feared to help the children of Ammon any more.

⁹ [Ver. 9. Philipsson renders: "put himself," and so below (ver. 10) "he put himself," but this seems less natural than the usual translation.—Tr.]

¹⁰ [Ver. 12. It is better here to preserve the identity of the Heb. word rendered "strong," which is used in several places in the context.—Tr.]

¹¹ [Ver. 12. The form here is future, not optative (Vulg.), though it is possible that the final ׀ is repeated from the following word.—Tr.]

¹² [Ver. 16. Here also there is wavering in the Heb. MSS. as to the spelling of this name, some MSS. and ed. having "Hadadeser;" see on x. 2.—Tr.]

¹³ [Ver. 16. For the discussion of this reading see the Exposition. So on ver. 18.—Tr.]

¹⁴ [Ver. 19. Sept. renders "fled to" (*ἔφυγον εἰς*), a free translation; so probably Vulg. As to the addition in the Vulg. (see Exposition) Böttcher would put it at the beginning of ver. 16. It is perhaps better to regard it as a marginal remark made on some copy of the Vulg., though it is not easy to account for the number given, fifty-eight thousand. Its absence from the other versions justifies us in excluding it from the text.—Tr.]

EXEGETICAL AND CRITICAL.

Compare the parallel narrative in 1 Chron. xix. —Vers. 1-5. *The cause of the war with the Ammonites.* This war, having been only mentioned in viii. 12, is here, together with the Syrian wars occasioned by it (given fully in ch. viii.), described in its whole course, because of its close connection with the history of Uriah and his wife, which became for David the fatal point at which his kingdom turned from glory to downfall.—Ver. 1. *And it came to pass after this.* On this loose, general formula of connection see viii. 1. *The king of the children of Ammon died.*—His name (which is inserted in Chron.* by way of explanation) is not mentioned

till ver. 2; this *Nahash* is the same as he of 1 Sam. xi. 1. [As this was probably about forty years after the events narrated in 1 Sam. xi., it is possible, certainly, that the two kings *Nahash* may be the same; but it is neither certain nor very probable, considering the usual length of royal reigns.—Tr.]—Ver. 2. What kindness *Nahash* had shown David is unknown. Perhaps he had sent congratulations on his accession to the throne. At all events his relations with David were friendly, while with Saul his relations were hostile.* For his defeat at Jabesh see 1 Sam. xi.—[Some refer to 2 Sam. xvii. 25 as possibly indicating a family-alliance between David and *Nahash*.—Tr.] David accordingly sent an embassy of condolence to *Haman* the son of *Nahash*.—Ver. 3. After the death of *Nahash*,

* [The German here has incorrectly "the Septuagint," instead of "Chronicles."—Tr.]

* [Bp. Patrick suggests that he was friendly to David because hostile to Saul.—Tr.]

who was in friendly connection with David, the Ammonite princes, jealous no doubt of the mighty growth of the kingdom of Israel, introduce a new era by counselling his successor to adopt a hostile policy that would be a challenge to war.—**Is David in thine eyes an honor of thy father** (which question involves a negation)? The question itself contains a slight reproach against the king, that he allowed himself to be deceived by David's conduct. They express to him the suspicion that David sent this ostensibly consulatory embassy merely for the purpose of spying out and then destroying the "city," that is, Rabbah (1 Sam. xi. 1), the capital-city of the country. Rabbah was a strongly fortified place (comp. ver. 14), the internal examination of which was certainly important for an enemy purposing to besiege it.—Ver. 4. The king, treating the ambassadors as spies, subjected them to the indignity of shaving off the *half* (that is, one side) of *their beards*. This is the grossest insult that can be offered an Oriental; for the beard is the sign of the free man's dignity and his finest adornment. Isa. vii. 20; 1. 6.* See Lakemacher, *Observe*. X. 145 sq., Arvieux, *Nachricht.* III. 173, Niebuhr, *Beschreib. v. Arab.*, 317, and farther in Winer, *s. v. Bart.*—[Keil, Philpsson and others quote modern instances. Many Orientals would rather die than lose their beards, and the Turks used to regard beardless Europeans as runaway slaves. A war like this occurred in Persia in 1764.—Tr.] Hanun besides cut off the long outer garments of the ambassadors to the buttocks.† The Israelites, except the priests, wore no breeches. So much the grosser, therefore, was the insult.—Ver. 5. After hearing of the double insult offered his ambassadors, David directs them not to return, but to stay at Jericho and wait for their beards to grow.

Vers. 6-14. *Israel's successful war against the Syrians*, whom the Ammonites had hired (vers. 6-13), and against the *Ammonites*, who after the flight of their allies, likewise took to flight (ver. 14).—Ver. 6. The Ammonites desired war with Israel. They knew that by their treatment of the ambassadors of David they had made themselves *stinking*, that is, hateful to him (1 Sam. xiii. 4), and *hired as allies*: 1) the Syrians of *Beth-Rehob*; comp. ver. 8,‡ where we have simply the name Rehob. This Rehob is the name of the Syrian district, whose capital-city was Beth-Rehob. This is hardly to be sought where Robinson (*Neue bibl. Forsch.*, p. 488 [Am. ed. III. 371, 372]) conjecturally locates it, namely, in the ruins of the fortress Hunin, southwest of the Tell el Kadi (the old Laish-Dan), the northern boundary of Palestine, since in that case the capital-city of this Aramean region would have lain within the land of Israel (Keil); it is better located [twenty-five Eng. miles] north-east of

Damascus, on the site of the present Ruhaibeh (Kremer, *Dam.*, p. 192, Ritter XVII. 1472, Stähelin, 56), unless, following the reading in Chron. (*Naharaim* for Beth-Rehob), we prefer the *Rehoboth of the river*, that is, of the Euphrates (Gen. xxxvi. 37), where there is now (near the junction of the Chaboras and the Euphrates) a place called Er-rahabe or *Rahabeh* (Rosenm., *Alterth.* II. 2, 270 sq.; Ritter XV. 128), where this city may have been situated. Keil's argument against this view, namely, that the sway of the king of Zobah (ver. 16) extended beyond the Euphrates into Mesopotamia, and hence this "Rehoboth on the river" cannot well have been the capital-city of a particular Aramean kingdom, is not of force, partly because this sway is by no means certainly proved, partly because it is not made out that it embraced the *whole* territory between the two rivers. [See Arts. *Rehob* and *Rehoboth* in Smith's *Bib. Dict.*—Tr.]—2) The Syrians of Zobah, see viii. 3. 3) The king of *Maachah* (in Chron. *Aram-Maachah*), bordering on Geshur, according to Josh. xii. 5 on the northern border of Bashan, on the south-western declivity of Hermon (comp. Onom. Μαχαθ), on the border of the Israelitish trans-jordanic territory (Deut. iii. 14), especially of Reuben and Gad (Josh. xiii. 11). 4) Not Istob (as in the VSS., Joseph., Ew., § 273 b), but the men of *Tob*, since there was a region of this name near the Ammonite territory, to which Jephthah fled (Judg. xi. 5). Its location cannot be fixed with certainty. Ewald: the *Thauba* (Θαύβα) of Ptol. 5, 19, which, however, must be sought for in desert Arabia. Knobel: the present *Tubneh*, about twenty-four Eng. miles south of Damascus, comp. *Tubion* (Τούβιον,* Τούβιν), 1 Macc. v. 13; 2 Macc. xii. 17. Stähelin: the present village *Taibeh*, mentioned by Ritter XV. 891, 922, and placed north of Tibneh in Wetzstein's map of Hauran. Chron. gives exacter information: Hanun sent one thousand talents of silver to hire from Aram-Naharaim, Aram-Maachah and Zobah chariots and horsemen. For this large sum (over two million dollars) the Ammonites, according to Chron., hired him thirty-two thousand chariots and horsemen† (22,000), comp. viii. 4) and the king of Maachah with his people. Chron. states that the hired auxiliaries encamped at *Medeba* (comp. Josh. xiii. 9, 16, with Num. xxi. 30), the present Medaba, four Eng. miles south-east of Heshbon, between the Arnon and the Jabbok opposite Jericho, in the territory of Reuben; it afterwards came into the possession of Moab, Isa. xv. 2.—[It is mentioned in the inscription of the Moabite king Mesha as having been captured by Omri, and recaptured by Mesha.—Tr.] The ruins, situated on a hill, are a mile in circuit. See Raumer, 264. As it was in a plain (Josh. xiii. 16), not more than eight miles southwest of Rabbah, the strong Ammonitish capital-city, it was a suitable rendezvous for the hired auxiliaries and a good position for the defence of Rabbah against a siege. The auxiliaries of Tob are not mentioned in Chron. The two accounts [Sam. and Chron.] agree in the number of the auxiliaries.

* [Lev. xix. 37; Deut. xiv. 1 are not in point here; they refer not to ordinary shaving, but to idolatrous clipping of the hair. Comp. the Nasarite-vow.—Tr.]

† For *אֲנָשֵׁי* = *anashim* Chron. has the euphemistic *אֲנָשֵׁי שֶׁבַע* = *sheva*, that is, the part of the body where stepping is made possible, since the legs there begin.

‡ [The Germ. has ch. viii., where the name Rehob is used of a king (vers. 3, 15), but not of a district.—Tr.]

* [In 1 Macc. v. 13 Tischendorf writes *Táβιον*, *Tobion*.—Tr.]

† [The word in Chron. means "chariots" only, and does not include horsemen.—Tr.]

According to Chron. the Ammonites hired thirty-two thousand men [Chron. says "chariots."—Tr.] and the troops of Maachah; Sam. gives one thousand from Maachah, two thousand from Zobah, and twelve thousand from Tob. But as to the composition of the auxiliary troops, the two accounts differ; according to the Chronicler there were "chariots and horsemen," according to our passage "footmen," while yet according to viii. 4 and 1 Chron. xviii. 4 the king of Zobah fought against David with "chariots and horsemen." Keil: "Here, then, there are copyists' errors in both texts. For the Syrian troops consisted neither of infantry alone, nor of chariots and horsemen alone, but of infantry, cavalry and war-chariots, as is evident not only from viii. 4; 1 Chron. xviii. 4, but also from the close of our narrative.—The Syrians fought in both battles with all three arms, so that David twice defeated chariots, cavalry and infantry."

Ver. 7. Against these hostile troops David sends his general Joab and the "whole host, the mighty men." Not "the whole host of the warriors" (De Wette), but "Gibborim" [mighty men] is in apposition with "the whole host." The mention of the *whole* army excludes the supposition of a select body, "a foundation of the Israelitish army" (Bunsen), especially as the Gibborim are never distinguished from the whole army (Bertheau on 1 Chron. xix. 8). There is therefore no ground for supplying "and" before "the mighty men" (Thenius). [Eng. A. V. incorrectly inserts "of."—Tr.]

Ver. 8. And the Ammonites came out, that is, from their capital city, where they had gathered within the protecting fortifications. This appears from the following words: and put themselves in battle-array before the gate of the city, that is, Rabbah (so in Chron. "before the city"). The position of the Syrian auxiliaries "in the field," that is, on the broad plain of Medeba, is clearly distinguished from that of the Ammonites before the city (for defence or attack), so that the statement of the position of Joab's army (ver. 9) is clear. It is not said: "And when Joab saw that the battle was against him" (De Wette), but: "that the face (front) of the battle was against him, in front and in rear." He could be attacked on both sides, by the Ammonites in rear, by the Syrians in front. He therefore so makes his dispositions as to select some from all the chosen* men in Israel. This chosen body Joab sets against the Syrians, their position in the open field making their attack sharper (perhaps, also, they were the more numerous), while the Ammonites stood in reserve to cover their stronghold Rabbah.—The rest of the army (ver. 10) he placed under the command of his brother Abishai against the Ammonites, in order that he might be covered in rear in his attack on the Syrians, and might have support, if he needed it.—To this refers his agreement with Abishai in ver. 11. Either was to come to the help of the other, if there was danger of being overpowered by the enemy. It hence appears

* Chron. has the Sing. (גִּבּוֹרִים), which is a more common designation of the army than the Plu. The 3 ("in") before "Israel" is to be retained (against the VSS. and some MSS.).

that the Israelites were not to make an assault on both sides at the same time, but Joab intended first to attack and defeat the Syrians, while Abishai was to cover his rear. A simultaneous attack might, however, be made by the two armies between which Joab and Abishai stood. The point here, therefore, was quickly and stoutly to carry through a bold stroke.—This is the reference in Joab's words to Abishai in ver. 12, of which Thenius finely remarks: "This is a warlike exhortation, the briefest indeed, but the fullest of meaning." **Be stout, strong**—this applies to Abishai personally and indicates stout *temper of mind*—and let us show ourselves stout—this refers to warlike *action*; for our people and the cities of our God—with these words he points out the prize for which they were contending. The weal and freedom of the whole Israelitish people was at stake. "The cities of our God," these words mean either the cities of Israel in general, which as representatives of the whole land are called the cities of God, because they are with the whole land God's property and possession (Keil), or those cities in which the worship of the living God was established for the whole people, whose conquest by the enemy would have resulted in the overthrow of the worship of Jehovah and the establishment of the heathen worship of idols. [Others suppose, not so well, that the reference here is to Medeba and other cities now threatened by the enemy, though still in the hands of the Israelites.—Tr.] **The Lord will do what is good in his eyes**; these words express *trust in God* combined with unconditional submission. Alongside of the *faithfulness* (to be shown by bravery and firmness), that was to do its duty in this situation so dangerous for the people and for Jehovah, is put the hidden *will of God* in respect to what will happen, and unconditional submission to His counsel and deed. The sense is well expressed by Clericus: "If it should seem good to God to give our enemies the victory, we must acquiesce in His will; meantime let us go bravely into battle."—Ver. 13. Quickly and vigorously the attack is made on the Syrians—they *fee*. Grotius: "as often happens with those that fight for pay alone without respect to the cause." [So Bp. Patrick.—Tr.]. "Inasmuch as for them, casually assembled, there would be neither glory in victory nor shame in flight," Tacit. Hist. II. 12. [Perhaps Joab first attacked the Syrians not solely because they were mercenaries and in the open field, but also because they were better disciplined and therefore more to be feared than the Ammonites.—Tr.].—Ver. 14. This rout of the allied force occasioned the flight of the Ammonites also, who threw themselves into their capital city. After this brilliant exploit Joab brought the campaign to an end and returned to Jerusalem, probably because (see xi. 1) the advanced season was unfavorable to carrying through the siege of Rabbah [or also, because the Syrians were not sufficiently broken, or because he had not the materials for a siege (Bib. Com.).—Tr.].

Vers. 15–19. *Second battle with the Syrians* and their complete defeat under Hadarezer.—Ver. 15. The ground of the Syrians for again collecting their forces was shame at having been defeated by the Israelites, and care for their safety against a presumable campaign of David. Among the Sy-

rians king Hadarezer of *Zobah* (viii. 3) appears as the most powerful prince and David's most hostile opponent. Here and in Chron. he is always called Hadarezer, in chap. viii. Hadarezer. The Syrians (reassembled after their rout) are reinforced by the Syrian troops that Hadarezer (ver. 16) called to his help "from beyond the river," that is, from Mesopotamia. These Mesopotamians levied by him were, therefore, under his jurisdiction (comp. ver. 19). *Shobach*, Hadarezer's field-marshal, led these troops, but was also general-in-chief of the whole Syrian army (ver. 18). And came to Helam.—The Hebrew might also be translated: "and their army came" (Then., Böttcher). But the remark would be somewhat superfluous and excessively dragging in this militarily lively and curt account. As there is no such remark in Chron., and as in ver. 17 the phrase "he came to Helamah," designates the place where David met the Syrians, the word is to be taken (with the ancient VSS.) as the name of a place, our word here being merely a shorter form of that in ver. 17 (הֶלָם = הֶלָמָה). The place has not yet been identified. [Instead of the second *Helam* Chron. has "to them." If we adopt this text and render "their army" in ver. 16, the account will read: Hadarezer brought the Syrians, and their army came and Shobach before them . . . and David passed over Jordan and came to them, and the Syrians, etc. It is not easy to decide between the texts of Sam. and Chron.; the difficulty of identifying Helam may be an argument for both.—Tr.].—Ver. 17. Helam is designated as the place across the Jordan whither David brought his army and fought the Syrians. Chron. has "he came on them" (the Arameans)—either a scribal error, or an intentional omission of the name of the place because it was too little known. The name *Helam** is thought by Ew., Bött. and Then. to point to the *Alamata* on the Euphrates (Ptol. 5, 15, 25). But the Syrians would hardly have fallen back before David as far as the Euphrates to receive his attack there with the river in their rear. As this is the same battle that (according to 1 Chron. xviii. 3) was fought at *Hamath* (comp. viii. 4), and the statement "came to Helam" here follows immediately after the remark that David crossed the Jordan, Helam must be located across the Jordan, not on the Euphrates, but farther west near Hamath. Here the whole Israelitish and Syrian armies stood opposed to one another in battle. [Why David took command in person is not stated; probably on account of the importance of the campaign, hardly from any dissatisfaction with Joab. Some account must be taken of David's military spirit.—Tr.].—Ver. 18. *David's splendid victory*. The Syrians partly took to flight, partly were cut to pieces by the Israelites. The completeness of the victory is further especially brought out by mentioning *first* (ver. 18) the large number of the slain: seven hundred chariot-soldiers and forty thousand horsemen (Chron. gives seven thousand† chariot-men and

forty thousand footmen). With this the statements in viii. 4 and 1 Chron. xviii. 4, 5 (one thousand seven hundred horsemen, or one thousand chariot-men and seven thousand horsemen, and twenty thousand footmen of Aram-Zobah, and twenty-two thousand men of Aram-Damascus) agree "as well as can be expected in the well-known corruption of numbers, so that there is scarcely a doubt that the number of fallen Arameans is the same in both accounts (chaps. viii. and x.), and that our chapter relates circumstantially the same war, the result only of which is given in ch. viii. and 1 Chr. xviii." (Keil). It is then further stated that David so smote the general that he died; that is, he died on the field of wounds received in battle.—Ver. 19. The result of this defeat: 1) "all the vassal-princes" that had followed Hadarezer's summons to war against David, made peace with Israel when they saw that they were beaten. The addition (after the first "Israel") in the Vulg.: "they feared, and there fled fifty-eight thousand in the presence of Israel," does not warrant us in introducing it into the text (with Thenius), and finding therein the statement of the number of those that were "slain in flight;" for such a numerical statement does not suit the tenor of the narrative, which here intends only a general remark on the recognition of their complete defeat by the Syrians, so that we should least expect such a statement here about merely a part of the defeated army—apart from the fact that the word "smitten" (ver. 19) includes all the slain, not merely those that fell in flight; 2) the Syrian princes and peoples became tributary to Israel, and rendered the Ammonites no more aid against the Israelites.—Nothing is here said of the wars with *Damascus* and *Edom*, to which Joab turned in the south (ch. viii.), while David was gaining his victories in the north, because the narrative is here occupied with the fortunes of Rabbah only because of their connection with those of Uriah (Ewald).

HISTORICAL AND THEOLOGICAL.

1. One injustice produces another, and drags men on irretardably to destruction by the resulting chain of sins and injustices. The king of Ammon with sinful levity lends his ear to the liars and calumniators that surround him; thence comes the most outrageous insolence towards David's ambassadors, and the most abusive insult to the whole people of Israel; on this follows the hasty preparation and provocation of a wholly unjust, wicked war; therein the princes are forced to take part, and so to stake their land and people. The end is complete destruction.

2. This great danger, prepared for David by his enemies, was made through the divine control to conduce to the magnifying of his name, and to his ascent to the highest point of royal glory. The bold insolence of the enemies of God's people and kingdom must serve not only to bring about more wonderfully the revelation of the Lord's power in subduing enemies and helping friends, but also to manifest more splendidly the glory and might of His kingdom in the battles into which it is forced by enemies.

3. Joab's word to Abishai is a prelude to the Lord's word to Peter: "Strengthen thy brethren."

* הֶלָמָה, "Heb. name of a Syrian city, dual-form from הֶלָם (two armies), with the הֶ- local" (Böttcher).

† [This number is almost incredibly large, and the text of Sam. is to be preferred.—Tr.]

Heroic bravery in the war (it exhorts) is to be combined 1) with the *recognition* of those most sacred *possessions and ends* for which the struggle is to be made,—thereby it is consecrated,—and 2) with humble, trustful *submission* to the *will of the Lord*—thereby it is preserved from temerity and presumptuousness. The war is a just and holy one, undertaken for the defence of the possessions received from God, to guard the honor of God, and in the name of God.

HOMILETICAL AND PRACTICAL.

Ver. 12. *Bravery in battling for the highest objects*: 1) It is rooted in *fidelity* to God and to our brethren the *people of God*; 2) It is *proven* by *devotion* of body and soul and the whole life to the aims of the *kingdom of God*; 3) It is *sanctified* by unconditional *submission* to the purposes and doings of the *will of God*.

"*The Lord do that which seemeth him good.*" 1) A confession of humble *submission* to God's will, in presence of the greatest perils referring everything to Him; 2) A testimony borne by childlike and strong *reliance* on the Lord's *help*, which is confidently expected in the cause of His people and His kingdom; 3) The expression of a *devout frame of mind*, which is the basis of all *genuine fidelity* in fulfilling the duties of one's calling, and especially of all true *bravery* in fighting against the enemies of God's kingdom.

Vers. 1 sqq. CRAMER: Nothing worthier can be devised than to requite thanks with thanks. Prov. xvii. 13.—SEB. SCHMID: When God will chastise a people, He withdraws from them good and sensible rulers; and woe to the land whose king is a child (Eccl. x. 16).—Ver. 3. SEB. SCHMID: Calumny is a diabolical vice, since under appearance of prudence and truth it calls forth the greatest misfortunes.—STARKE: To put an evil construction upon good is the best art of the ungodly.—[HALL: Carnal men are wont to measure another's foot by their own last; their own falsehood makes them unjustly suspicious of others. . . . It is hard for a wicked heart to think well of any other; because it can think none better than itself, and knows itself evil. The freer a man is from vice himself, the more charitable he uses to be unto others.—Tr.]

Ver. 6. CRAMER: That is the way with an evil conscience; it flees before it is hunted (Job xv. 20).—J. LANGE: When a man knows that he has deserved punishment, and yet is unwilling to acknowledge his guilt, he is sure to heap upon himself more and more guilt.—[HALL: It is one of the mad principles of wickedness, that it is a weakness to relent, and rather to die than yield. Even ill causes, once undertaken, must be upheld,

although with blood; whereas the gracious heart, finding his own mistaking, doth not only remit of an ungrounded displeasure, but studies to be revenged of itself, and to give satisfaction to the offended.—Tr.]

Ver. 12. STARKE: A Christian must indeed show all diligence in his calling and station, but must look to God for whatever progress he wishes to make (1 Cor. iii. 6).—[HALL: The tongue of a commander fights more than his hand. A good leader must, out of his own abundance, put life and spirits into all others: if a lion lead sheep into the field, there is hope of victory. . . . All valor is cowardice to that which is built upon religion.—HENRY: "God and our country" was the word. . . . When we make conscience of doing our duty, we may with the greatest satisfaction leave the event with God; not thinking that our valor bids Him to prosper us, but that still He may do as He pleases, yet hoping for His salvation in His own way and time.—Tr.] Vers. 18 sq. OSIANDER: Those who rely on man and do not trust God, come to shame (Psa. xiv. 3).—[HENRY: Joab provided for the worst, and put the case that the Syrians or Ammonites might prove too strong for him (ver. 11); but he proved too strong for them both. We do not hinder our successes by preparing for disappointment.—Tr.]

Vers. 15–19. SCHLIER: He who does evil will also reap a harvest of evil; and he who helps in evil will certainly also get a poor reward from it. As the seed, so the harvest.—The Lord has everything in His hand, then He has the insolence of enemies in His hand and makes all work well. He can check and subdue even the greatest insolence, and convert it into a blessing for His people.

[Vers. 3, 4. They who are tempted to offer gross insults had always better look before they leap.—Ver. 5. "*Tarry at Jericho*," etc. 1) We must beware of casting pearls before swine (ver. 2). The Ammonites must have been known to David as a cruel and barbarous people). 2) Nothing is so offensive as a wanton insult, in return for respect and kindness. 3) The gravest men are sensitive to ridicule of their personal appearance. 4) All persons of noble nature are considerate of the feelings of others. 5) Time heals many ills.—Ver. 12. Joab was a selfish, unscrupulous, unprincipled man; yet in entering upon a perilous battle he talks piously. So do almost all generals and civil rulers in any great emergency; not only because they know that the people feel their dependence on God, but because in the hour of trial they feel it themselves. Such language under such circumstances does not clearly prove one to be devout, or to be hypocritical; it expresses a feeling which may be genuine, though transient and superficial.—Tr.]

SECOND SECTION.

The begloming of David's royal rule by the sins of himself and his house, and the thence resulting misfortunes.

CHAPS. XI.—XVIII.

I. Internal shattering of David's rule by the grievous sins of himself and his house.

CHAPS. XI.—XIV.

1. David's deep fall during the war against Rabbath-Ammon. Chap. xi. 1-27.

- 1 AND it came to pass, after the year was expired, at the time when kings¹ go forth to battle, that David sent Joab and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But [And] David tarried still at [abode in] Jerusalem. And it came to pass in an eveningtide, that David arose from off his bed and walked upon the roof of the king's house; and from the roof he saw a woman washing herself, and the woman was very beautiful to look upon. And David sent and enquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers and took her, and she came in unto him, and he lay with her;² for [and] she was purified from her uncleanness, and she returned unto her house. And the woman conceived, and sent and told David, and said, I am with child.
- 6 And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah³ to David. And when Uriah was come [And Uriah came] unto him,⁴ [ins. and] David demanded [asked] of him [om. of him] how Joab did, and how the people did, and how the war prospered. And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed [went] out of the king's house, and there followed him a mess⁵ of meat [food] from the king. But [And] Uriah

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 1. So the Qerl (margin). Böttcher and Hitzig retain the Kethib "messengers," the former understanding it of ambassadors, the latter of watchers to observe the new moon (comp. Jer. xxxi. 6); but these views are not probable; it is not likely that a time of the year would be defined by an act that was performed twelve times a year, and it is unlikely that ambassadors were sent out at a special time of the year. Though the Kethib (מְלָכִים) may be the harder, and so far the preferable form, general considerations strongly favor the Qerl.—Böttcher's theory is that there existed two recensions of the history, one made by priests (which he marks PR.), the other by laymen (LR), of which the former is here followed by "Chronicles" (making Joab act independently, and softening the "Ammonites" into the "land of Ammon"), and the latter by "Samuel" (emphasizing the king's activity, etc.). Rather we should say that the author of "Samuel" selected his material from a prophetic point of view, the author of "Chronicles" from a Levitical point of view.—Ta.]

² [Ver. 4. Wellhausen rightly observes that the Athnach should be under עָרַךְ, and the purification will then be subsequent and not previous (as in the following "for" of Eng. A. V.) to the time of עָרַךְ.—Ta.]

³ [Ver. 6. After "Uriah" one MS. of De Rossi, Syr., Chald., insert "the Hittite," an instance of the tendency to assimilation.—The omission of the אֲמֹר ("saying") makes no difficulty here (so also in xix. 15); it is easily supplied in thought, and is inserted by Sept., Vulg., Arab. (as in Eng. A. V.). Böttcher thinks that the omission belongs to the curt priest-text, the insertion to the lay-text.—Ta.]

⁴ [Ver. 7. Some MSS. of Kennicott and De Rossi, and Syr., Arab., Vulg., read "to David," an illustration of the disposition of copyists and translators to make the text clearer by stating the person or thing explicitly rather than trust to the frequently indefinite Pronoun. In general, the preference is in such cases to be given to the less explicit.—Ta.]

⁵ [Ver. 8. "Or, a portion, gift." Literally "something lifted up" (Sept. ἀρῶν). Vulg. and Chald. render food and meal, Syr. and Arab. gift. Some anonymous Greek VSS. (in Montfaucon's Hex.) have a strange rendering: οἱ υἱοὶ τοῦ βασιλέως ἀνέστησαν ἐπὶ τοῦ βασιλέως "after those that stood by the king" (reading τῶν for ἀντὶ), as if Uriah were preceded by royal officers, from whom David may have learned (ver. 10) that Uriah did not go home. Schleusner suggests that they read מְשָׁרָה (minister) instead of מְשָׁאָה.—Ta.]

slept at the door of the king's house with all^a the servants of his lord, and went not
 10 down to his house. And when they had told [And they told] David, saying, Uriah
 went not down to his house, [*ins. and*] David said unto Uriah, Camest thou not from
 thy journey? [Art thou not come from a journey?] why then [*om. then*] didst thou
 11 not go down unto thine house? And Uriah said unto David, The ark, and Israel,
 and Judah abide in tents [booths]; and my lord Joab and the servants of my lord
 are encamped in the open fields [field]; shall I then [and shall I] go into mine
 house to eat and to drink and to lie with my wife? as thou livest^b and as thy soul
 12 liveth, I will not do this thing. And David said to Uriah, Tarry here to-day also,
 and to-morrow I will let thee depart. So [And] Uriah abode in Jerusalem that
 13 day and the morrow. And when David had [And David] called him [*ins. and*]
 he did eat and drink before him, and he made him drunk; and at even he went
 out to lie on his bed with the servants of his lord, but [and] went not down to his
 house.

14 And it came to pass in the morning that David wrote a letter to Joab, and sent
 15 it by the hand of Uriah. And he wrote in the letter, saying, Set^c ye Uriah in the
 forefront of the hottest battle, and retire ye from him, that he may be smitten and
 16 die. And it came to pass, when Joab observed the city, that he assigned Uriah
 17 unto a place where he knew that valiant men were. And the men of the city went
 out and fought with Joab; and there fell some of the people of the servants of Da-
 18 vid; and Uriah the Hittite died also. Then [And] Joab sent and told David all
 19 the things concerning the war; And charged the messenger, saying, When thou
 hast made an end of telling the matters of [all the things concerning] the war unto
 20 the king, And^d if so be that the king's wrath arise, and he say unto thee, Wherefore
 approached ye so nigh unto the city when ye did fight [to fight]? Knew ye not
 21 that they would shoot from the wall? Who smote Abimelech the son of Jerubbe-
 sheth^e? did not a woman cast a piece of a millstone upon him from the wall, that
 he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah
 the Hittite is dead also.

22 So [And] the messenger went, and came and showed David all that Joab had
 23 sent him for. And the messenger said unto David, Surely [*om. surely*] the men
 prevailed against us, and came out unto us into the field, and we were upon them

^a [Ver. 9. The omission of the word "all" in Sept. and Arab. (Vulg. has *cum aliis servis*) has simplicity in its favor; it would be natural to insert here a descriptive word.—Ta.]

^b [Ver. 11. The Heb. text is here supported by all the versions except Sept., which has: *וַיֵּשֶׁב אֶת שׁוּלְוֹתָיו* *om.* "how? as thy soul liveth," that is, it read *וַיֵּשֶׁב* "how?" (see Dan. x. 17) instead of *וַיֵּשֶׁב*. On account of the seeming tautology of the Heb., Theinüs and Böttcher adopt the reading of the Sept. (in which, however, the *how?* is intolerable, while Wellhausen would read *וַיֵּשֶׁב* "by the life of Jahveh," or strike out the second clause: "by the life of thy soul." But this double asseveration may easily be understood as the repetition of an excited soldier.—Ta.]

^c [Ver. 15. *וַיֵּבֶן*; Sept. *ἀφ' ὧν* "bring in" — *וַיֵּבֶן*, but the Sing. here does not agree with the following Plu. *וַיֵּבֶן* (so Wellhausen).—Ta.]

^d [Ver. 20. The Sept. repeats in ver. 21 the whole of the speech (with one or two verbal alterations) that Joab puts into David's mouth in ver. 20. 21. On the other hand the Heb. text says nothing of David's anger, nor of any such speech, when the messenger reports to him (ver. 23 sq.). Böttcher, therefore, rejecting the "monstrous repetition" of the Sept., holds that the speech in question belongs (with an introductory "and David was wroth with Joab") at the end of ver. 22, that it was afterwards inserted after ver. 19, because it seemed necessary there, the Sept. translating from a text that contained the repetition, while the masoretic text dropped the second speech as cumbersome. So also (as to the form of the text) substantially Theinüs, who omits ver. 21 as far as the second "wall." The latter, however, thinks the alleged omission in the Heb. (at the end of ver. 22) to have been purposely made by the transcriber, in order to conceal his recognized error of insertion in ver. 21, 22; Wellh., on the contrary, holds that the omission was for brevity's sake simply.—Joab's speech, as it stands in the Heb., certainly shows a very lively anticipation of David's view of the case; but Böttcher is wrong in saying that such anticipation is impossible, for Joab of course puts it only as a supposition, and Abimelech's case would naturally occur to him. There is no need on this account merely to suppose that David actually got angry, or cited Abimelech's history; Joab's lively anticipation does not logically involve David's conformity to it. But, if David did show anger, there is still no necessity for supposing that he mentioned Abimelech, and his objection to approaching the wall might easily have been taken for granted and omitted.—Then, it is after all more probable that the Sept. should make so natural an insertion than that the Heb. text should omit it. We, therefore, with Erdmann, retain the masoretic text.—Ta.]

^e [Ver. 21. Sept. *Jerubbabai*, the original form of the name; but probably *Jerubbeseth* (so Böttcher) is the correct text—reading here, this form having become common in the time of the author of our Book. The Sept.-translator went back to the original form. This does not offer support to Böttcher's hypothesis of the two recensions of our text (priestly and laic).—The Sept. also calls Jerubbabai the son of Ner, which Theinüs thinks is for *Zer*, the last syllable of Abieser (see Judg. vi. 11). It may, however, be worthy of notice that the Syriac has "Abimelech the son of Nedubbeel" (for *Nerubbeel*), substituting the Syr. *n* of the 3 sing.-masc. Impf. for the Heb. *Yod*; and there may be some connection between this and the Sept.-form.—Ta.]

24 even [*om.* even] unto the entering [doorway] of the gate. And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead [died],
 25 and thy servant Uriah the Hittite is dead also. Then [And] David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another; make thy battle more [*om.* more] strong
 26 against the city and overthrow it. And encourage thou him. And when [*om.* when] the wife of Uriah heard that Uriah her husband was dead, [*ins.* and] she
 27 mourned for her husband. And when [*om.* when] the mourning was past [over], [*ins.* and] David sent and fetched her to his house, and she became his wife, and bare him a son. But [And] the thing that David had done displeased the Lord [Jehovah].

EXEGETICAL AND CRITICAL.

Ver. 1. The siege of Rabbah. Comp. 1 Chron. xx. 1. And it came to pass at the return of the year—that is, at the setting in of spring* in the month of Abib (Nisan), with which the new year began. Josephus: “as the Spring set in.” [Comp. our *March* from the god of war, Mars, the beginning of the old Roman year.—Tr.] The term, *a quo* referred to in this chronological statement is the time (x. 13, 14) when Joab, having driven the Arameans off, and the Ammonites having retired before Abishai into their capital city, had returned to Jerusalem on account of the rain in winter, which made it unwise to begin a siege. At the time when kings go forth.—Instead of the “messengers” of the Heb. text, read “kings” (Qeri), as in all the versions and in Chronicles. A reference to the embassy of chap. x. 2, after all the intervening events, would here be completely out of place. The “kings” here, however, are not the hostile kings (chap. x.) that came out against David (Maurer)—against which is the preceding chronological statement, and the absence of any reference to the past events recorded in chap. x.—but the Israelitish kings. On the return of the season favorable to military operations, when the kings of Israel were accustomed to go forth to their wars, David advanced to the siege of Rabbah, which he had deferred the year before on account of the unfavorable season. [Joab had no doubt taken precautions to guard against hostile movements of the enemy.—Tr.] And David sent Joab and his servants with him and all Israel—that is, the military chieftains from about his person and his court (comp. ver. 9) and the whole army, including soldiers and officers. The “servants” are not the war-servants proper in distinction from a militia serving only in time of war (Mich.)—an entirely arbitrary distinction—nor the “officers” in distinction from “all Israel” as the *army* (Thenius). And they destroyed the children of Ammon.—Chron.: “the land of the children of Ammon.” But the verb is elsewhere used (as in 1 Sam. xxvi. 15) of persons in reference to the land inhabited by them. It is unnecessary to regard “land” as more correctly used here in contrast with the capital city (Thenius), because it was usual, while some strong point was attacked to

ravage the land far and near by incursion-parties; so 1 Sam. xiii. 16, 17. [Our text, as the harder, is to be preferred; Chron. has introduced a natural explanation.—Tr.] And they besieged Rabbah=“Rabbath of the children of Ammon,”—that is, the great city of the Ammonites. See Josh. xiii. 25; Deut. iii. 11; the present ruins of Rabbat-Amman on the Nahr-Amman (the upper Jabbok), perfectly desert and uninhabited. Polybius: Rabbathamana. But David remained in Jerusalem [the impending war with the Ammonites alone not being of sufficient importance to require his presence.—Tr.]—explanatory transition to the episode of David's adultery.

Vers. 2-5. David's adultery with Bathsheba.—This section and the following one are wanting in Chronicles. Towards the evening [Heb.: in the evening—Tr.]—when the noon-rest was over, and the cooler part of the day had come. [In later times the evening (ערב) began at three o'clock in the afternoon; it was the time when it was getting darker, when the sun was declining, and after sunset till dark.—Tr.] David was walking (for pleasure) on the roof of the king's house, which was built on the edge of Mount Zion, so that one could thence look immediately down into the courts of the Lower City, where Uriah's house was,* comp. ver. 8. The woman that David saw was in the act of bathing (the Heb. uses the participle) in the uncovered court of her house, where, in accordance with general Eastern custom, there was a well. [Or, in her chamber, the casements being open (Patrick). In either case, the place was private, visible only from a neighboring roof; and in the East people refrain from looking down from a roof into neighbors' courts (Phillipson); so that it is on this ground an unfounded suggestion that Bathsheba was purposely bathing in an exposed place in order to attract the king's gaze.—Tr.]—Ver. 3. Inflamed with sensual desire, David makes inquiry about the woman whose beauty had attracted him. “And one said (Vulg.: *nuntiatum ei est*), Is it not, etc.?” That is, “It is, etc.” (the negative question is often used in lively discourse). This form of expression supposes that the object or person mentioned was somehow already otherwise known.—Instead of “Bathsheba, daughter of Eliam,” 1 Chron. iii. 5 has “Bathsheba, daughter of Amiel.” The form *Bathsheba* (=“daughter of the

* [Some interpret: “when the summer set in.” Abarbanel: “when the sun returned to the same point.” Perhaps the phrase is a general one: “when the year had rolled round, and the time came for kings to go forth.”—Tr.]

* [It is not necessary to suppose that David's *siesta* and evening-walk show that he had become inert and luxurious. It was the habit of the times, and he seems to have begun his walk with no evil design.—Tr.]

oath," not "daughter of Sheba") is, according to 1 Ki. i. 11, 15 and other places, to be regarded as the usual, and so as the original and correct, one. The difficulty of explaining it makes it impossible to adduce the meaning in favor of the originality and correctness of the form Bathsheba (Thenius), which may easily have come from the other by a copyist's change of a single letter (2 into 1). According to Ewald (§ 273 d), *Eliam* and *Ammiel* are different forms of the same name by an arbitrary inversion of the component parts.* [From 2 Sam. xxiii. 34, where Eliam is called the son of Ahithophel, it is supposed by some that Bathsheba was the grand-daughter of Ahithophel, and that this explains the latter's adherence to Absalom. So Jerome, Chandler, p. 407, Note, and Blunt, *Undesigned Coincidences*, p. 143 sq. (Am. ed.). The supposition seems not improbable.—Tr.] *Uriah* was a *Hittite*. He belonged (xxiii. 39) to David's Gibeonim [Heroes]. The Hittites already in Palestine in Abraham's time (Gen. xv. 20) dwelt near Hebron (Gen. xxiii. 7 sq.), afterwards near Bethel (Judg. i. 24 sq.); Solomon reduced the remnant of them to servitude (1 Ki. ix. 20).—Ver. 4. Short but very vivid narrative of the sinful deed committed by David in spite of his learning that Bathsheba was a married woman. That David used force or artifice to get possession of the "innocent" woman (Mich.) is not indicated in the expression: "and he took her." The narrative leads us to infer that Bathsheba came and submitted herself to David without opposition. This undoubtedly proves her participation in the guilt, though we are not to assume that her bathing there was "purposed," in order to be seen (Thenius). She was moved doubtless by vanity and ambition in not venturing to refuse the demand of David the king. Her purification (which was according to the Law, Lev. xv. 18) was performed while she was yet in the king's palace. [Eng. A. V., Philippon and others not so well make the purification precede her coming to the palace, putting a full stop after the word "uncleanness."—Tr.]—Ver. 5. Adultery was, according to Lev. xx. 10, punishable with death. Her message to David had in view the avoidance of the consequences of this sin (Keil).

Vers. 6-13. David's efforts to conceal the adultery frustrated by Uriah.—Ver. 6. There is no evidence that *Uriah* was the armor-bearer of Joab (Josephus). He had a *command* in the army, as is clear from what follows, especially from the questions in ver. 7, which could be answered only by one whose position gave him a wide and exact knowledge of the condition of the war. David brought him to Jerusalem in order that, as Bathsheba's husband, he might hereafter pass for the father of the child begotten in adultery. The questions addressed to him were intended to conceal from him as far as possible the purpose for which he was called, and to make the impression that he was summoned to render a military report. Washing the feet is the symbol at the same time of rest and refreshment. After David has dismissed him to his home, he sends him literally "something taken up," what the man of rank sets

before his guest from his own table (Gen. xliii. 34), and then any present (Am. v. 11; Esth. ii. 18). Here it was probably a dish of honor, which Uriah was to enjoy at home.—Ver. 9. Uriah, however, did not act according to David's will and expectation, but remained in the king's palace "at or in the door," and spent the night there, in the guard-room (1 Kings xiv. 27, 28), with the royal court-officials or the body-guard. It is possible that he did this merely out of zeal of service (comp. ver. 11); but also his suspicions may have been already aroused, and he may have heard something of the affair with Bathsheba.—Ver. 10 sq. [Perhaps David had sent to find out whether Uriah went home, or the servants that carried the present may have informed him.—Tr.] There is a certain tone of displeasure in David's words already, though his question was a natural one, since Uriah's conduct (as indicated in the question) must have been strange. Uriah's answer [ver. 11] is an explanation and justification of his not going home, together with a solemn asseveration; whereby he conceals his real ground of action, his unwillingness to meet the king's wish. According to his statement, the Ark had been carried along into the field,*—for the war was a war of the Lord. When it, the sign of God's presence, and all Israel, God's host, were in tents, and Joab and the king's officers were lying on the bare ground, how could he take his pleasure in his house? **By thy life and by the life of thy soul** is not a tautology, but a strengthening of the oath by repetition of the thought, the expression combining the general and the special. [See the text examined in "Text. and Gram." The phrase "Israel and Judah" probably indicates an authorship for our Book after the division of the kingdom; yet not certainly, since there was foundation for the distinction of the two parts in the fact that Judah alone at first adhered to David. See Erdmann's *Introduction*, § 6.—Tr.]—Ver. 12 sq. This attempt failing, David tries to gain his end by keeping Uriah a day longer. He invited him to his table, and made him drunk, in order thus more certainly to secure his passing the following night with his wife. That night, however, Uriah again slept at the palace-door. A factual irony! David sees his plan wholly frustrated, and is now driven by his sin-entangled, sin-darkened heart to add murder to adultery. [A chronological difficulty is made here unnecessarily by some critics: it is said that the invitation of ver. 13 was given on the "morrow," and this last word is joined to ver. 13 so as to read: "Uriah abode in Jerusalem that day. And on the morrow David called him," etc. In that case Uriah did not depart on the morrow, as David promised (ver. 12), since he slept in Jerusalem that night (ver. 13), but the day after the morrow (ver. 14). The difficulty is removed by supposing (as is quite possible) the invitation of ver. 13 to have been given on the

* [That is, the names are composed of *am*—people, and *el*—God. Eliam—God of the people; Ammiel—people of God. For other views see the lexicons of Gesenius and Fürst.—Tr.]

* [Comp. 1 Sam. iv. 4. The ark was taken along as an encouraging sign of the divine presence and favor—probably not to inquire of God (against Patrick and Bible Comm.). Such inquiry was made through the high-priest's ephod. In Josh. vii. 6 (the only case of inquiry at the ark mentioned) Joshua had a special divine revelation, as Moses used to have. On 1 Sam. xiv. 18 see the discussion of the text in loco. On a rabbinical view that there were two arks, one containing the ephod, see Philippon in loco.—Tr.]

"that day" of ver. 12; then the "morrow" of ver. 12 will be identical with the "morning" of ver. 14. The "calling" in ver. 13 does not necessarily require a more definite statement of time than is suggested in ver. 12.—Tr.]

Vers. 14-27. The letter concerning Uriah. Uriah's death. Bathsheba David's wife.—Ver. 14sq. Uriah himself must bear the letter that decrees his death. A new artifice of David's that makes murder its minister. Uriah was to be placed in the hottest, most dangerous part of the battle, where a retreat would not be strange, and he, David well knew, as a brave soldier (one of the Gihborim or Heroes) would not so easily retreat. No reason is assigned [in the letter] for this command, which Joab could not misunderstand. He had simply to carry out the royal instructions, and so he did (ver. 16sq.). **And it came to pass when Joab watched the city** (such is the literal rendering of the Heb. שָׁמַר).

"We must understand by this a procedure different from the usual siege, a nearer approach, which challenged the warriors in the city to a sally" (Bunsen) [comp. Judg. i. 24, where the participle of the same Hebrew verb is rendered "spies" in Eng. A. V., properly "the observing (i. e., besieging) force."—Tr.]. Joab knew the place where the enemy's best warriors would fight in the sally. There he put Uriah, whose bravery he knew, without needing to say to the soldiers: "leave him in the lurch" (Michaelis, Bunsen), since he could foresee that this would happen from the dangerousness of the post. In becoming the instrument of David's murderous artifice, Joab needed not to know the ground of the order. As obedient servant of the king he carried it out the more unhesitatingly, inasmuch as it was an order of the commander of the army in relation to a soldier, who might have committed some grave offence against him, and whose seemingly accidental death might be desired by him for special reasons.

—Ver. 18sq. *Joab's message*.—From the account of the message it is obvious that the messenger knew nothing of the crafty plot against Uriah's life. It is an elaborate report by Joab of the near approach of a part of the besieging force to the wall of the city, leading to a sally by the enemy, wherein a number of the Israelites fell. To this circumstantial account the report of Uriah's fall (the only part of it now interesting to David) was to be added in a supplementary way at the end. Joab takes it for granted that the king will exhibit anger (pretended or real) at this useless spilling of blood. **Abimelech the son of Jerubesheth**—i. e., Gideon, Judg. vi. 32.* His death by a mill-stone is related Judg. ix. 53. [*Bible Commentary* here remarks that "this reference to Judg. ix. 53 indicates the existence in David's time of the national annals of that period in an accessible form, and the king's habit of reading or having read to him the history of his country." But Joab's reference to Abimelech shows merely that the facts were known (possibly by tradition), not certainly that national annals existed (though it is not improbable that there were written accounts of such events). It is hardly probable

that our Book of Judges existed at this time.—Tr.]—**Say, Thy servant Uriah the Hittite is dead also.**—This the messenger was in any case to say last, as an appendix to his report, "as if Uriah, of his own accord, or even against Joab's will, had pressed forward with his men, and so was chargeable with his own death and that of the others that had fallen" (Keil). Joab is evidently concerned to conceal the wicked deed from the messenger, and at the same time to let David know that it is accomplished.

Ver. 22sq. *David's reception of the messenger*.—The message is delivered exactly in accordance with Joab's instructions.* Between vers. 22 and 23 the Sept. has an insertion [Sept. reads: and David's anger was kindled against Joab, and he said to the messenger, Why did ye approach to the city, etc., inserting nearly through ver. 21.—Tr.] This Thenius adopts on the ground that neither David's presumed displeasure, nor any expression of it on the report of the messenger is mentioned. But this is unnecessary. Either the "kindling" of David's anger, supposed possible by Joab, did not take place—or, if it did, there was no need to relate it at length; it was taken for granted, and the narration gives only the words of the messenger in reply to David's comment on the rash affair, in order to explain and justify it. [The text here is discussed in "Text. and Gramm." and the present Heb. reading defended.—Tr.]

Ver. 23.† The enemy supposed that with their superiority of numbers here they could make a successful sally. This sally led to a hot fight, wherein the Israelites pressed near to the wall within shot of the archers, and thus many were killed. The messenger therefore reports a sally of the besieged, which occasioned this dangerous approach to the wall.—Ver. 25. David's answer is, as it were, an extenuation of the matter, and of such nature that the messenger cannot suppose a reference to any thing more than this bloody military affair. **Let not this thing be evil in thy eyes; so and so devours the sword.**‡ —David's words seemingly express the quiet and equanimity of a commander who does not permit

* שָׁלַח with two Accus.; to send a person with a thing—commission him, 1 Ki. xiv. 6; Isa. lv. 11.

† כִּי—at the time that, when, frequently so used in Ex. xxi. (in distinction from the conditional אִם), or eo quod—because, fully כִּי יֵי "for this reason because," comp. Isa. i. 29, 30; Job xxxviii. 20. [Or—*for*, that, introducing substantive clause (as frequently in N. T.). Thenius unnecessarily objects to this כִּי as "referring to nothing."—Tr.]

‡ The א in אִם and כִּי [ver. 24] is an Aramaic form.

§ The intrans. יָרַע with the sign of the Acc. אֶת (as elsewhere the Pass. Verb is found with the Acc.) according to the sense, the active meaning coming forward against the intrans. and pass. *Ew.* §277 d. [The אֶת here introduces the Acc. of general limitation.—Tr.] The sense is: Look not evilly on this thing. *Comp.* 1 Sam. xx. 18; Josh. xxii. 17; Neh. ix. 32. On כִּי וְכִי see *Ew.* §105 b. The first time a is put for e, a slight phonetic change easily occurring in such correlative phrases (Judg. xviii. 4; 1 Kings xiv. 5).

* [There written *Jerubbaal*. On the change of name see 2 Sam. ii. 8; ix. 6—and on the Sept. reading see "Text. and Gramm." on this verse.—Tr.]

himself to be disturbed by such bad news. Thus he conceals his excitement over the success of his plot. He orders the siege of Rabbah to be pressed and the city to be destroyed. The messenger is dismissed with this answer to Joab, with the further instruction: strengthen him, encourage him. Neither the isolated position of these words, nor David's encouraging the field-commander by a messenger, makes this expression a strange one (Thenius); for we need not suppose the "messenger" so far below "his general" in rank as to make such an exhortation in the king's message necessarily unbecoming. The "messenger" was certainly not a common soldier, but doubtless a high officer who, as his words show, had knowledge of the whole conduct of the war before Rabbah. The Sept., Syriac and Arabic translate: get possession of it, namely, the city, comp. 1 Kings xvi. 22. These words would then form the conclusion of the message. [Comp. also Jer. xx. 7. But this sense of the verb cannot be established from the biblical usage. It means to *press on* one (Jerem. xx. 7), to *prevail against* (of persons, 1 Kings xvi. 22), but apparently not to conquer a city. Another objection to this rendering is that it would introduce an anti-climax: "destroy it and prevail against it." On the other hand, the signification *encourage* is well established, Deut. i. 38; Isa. xli. 7.—Tr.]

Vers. 26, 27. Bathsheba David's wife. The usual mourning lasted seven days (comp. 1 Sam. xxxi. 13). Bathsheba was probably taken to wife by David immediately after the expiration of this time of mourning. If the mourning-time of widows was no longer than the ordinary mourning, then the interval between the adultery and the marriage was doubtless short enough to allow Bathsheba's child (begotten in that adultery) to appear to be begotten in wedlock. The concluding words of the narration: **But the thing that David had done displeased the Lord*** contain the moral decision from the theocratical point of view, and are, as it were, the superscription to the following history of the divine judgments that fell on David and his house on account of this sin.

[For mention of other times of mourning, see Gen. i. 10; Deut. xxxiv. 8; 1 Sam. xxxi. 13; 2 Sam. xiv. 2. In particular cases special feeling would lead to an extension of the ordinary mourning-period.—Tr.]

HISTORICAL AND THEOLOGICAL.

1. The history of David's fall from the height of his communion with God as "a man after God's own heart" into the deepest depth of sin and crime contains a serious and warning lesson concerning the *power* of sin even over those who are under the guidance of God's will and word, when they give place in a single point of their inner life to the yet unoccupied sinful lust therein hidden, and fail in faithfulness in the struggle against their own evil hearts, and in self-denial.

* [A. Clarke refers to the similar incident in Bellerophon's life:

πότερ δ' οὐκ σφματα λυγρὰ,
Γράψας ἐν πίνακι πικρῇ θυμοφθόρα πολλὰ.

(Zl. VI. 168, 169).—Tr.]

[It is obvious, and yet often overlooked by assailants of the morality of the Old Testament, that the history, in chronicling this sin of the "man after God's own heart," does not endorse, but distinctly condemns it. It admits that such a man could commit such a sin, and afterwards enjoy the favor of God; but only on the condition that the real bent of his soul, turned aside for a while under temptation, was towards God and holiness.—Tr.]

2. The inscrutable development of many individual sins from *one* hidden root proceeds according to an inner natural law: the human will, by detaching the heart from the living God, surrenders itself to the power of sinful lust, and the latter through the removal of the moral forces that had hitherto held it down and controlled the outer and inner life, gets unrestrained dominion. When the life is at the highest point of communion with the living God, pride slips in and leads to an all the deeper fall. The enjoyment of experiences of divine favor and of the fruits of struggle for the kingdom of God, leaves the door of the heart open to fleshly security. Temporary rest from work and fight, though not in itself insidious, leads to moral indolence, to spiritual sloth, to carelessness and unfaithfulness in office and calling. Wicked lust, excited from without at a hidden point of the inner life, no longer finds limitations in thoughts on the solemn divine command and prohibition: Thou shalt and thou shalt not, in the warning and exhorting voice of conscience, in the restraints and hindrances of divine providence, in faithful performance of duty and labor in one's calling, whereby the kindled fire might again be smothered. The "evil conscience" that follows the satisfaction of evil lust leads on the beaten, slippery and precipitous path to lying and deception, in order to conceal the sin from men. From the soil of the heart poisoned by *one* sin, from perversion from God of feeling and will in *one* hidden point of the heart, comes *one* sin after another; and not only does the fruitfulness and frightfulness of sinful lust show itself in its production of an unbroken series of wicked thoughts and desires, but "the curse of the evil deed" is made complete in that "it must continue to produce evil."

3. It is a sign of the irresistible power of conscience, and an involuntary self-condemnation, when a man seeks in every way to conceal his sin from men, but to extenuate and justify it before God; and on the other hand unwillingness to make confession has its deepest ground in the pride of the human heart, which increases in proportion as the man becomes involved in sin, and the evil in him develops itself from the slightest beginnings into a power that exercises dominion over the whole inner life. "Whosoever commits sin, he is the servant of sin" [John viii. 14, comp. Rom. vi.—Tr.]

HOMILETICAL AND PRACTICAL.

[HALL: With what unwillingness, with what fear, do I still look upon the miscarriage of the man after God's own heart! O holy prophet, who can promise himself always to stand, when he sees thee fallen, and maimed with the fall! Let profane eyes behold thee contentedly, as a pattern, as an excuse for sinning; I shall never

look upon thee but through tears, as a woful spectacle of human infirmity.—**TR.**]

VER. 1. SCHLIER: If God has granted us some special good fortune we will never be puffed up, but will rather become little and lowly, and the higher we rise the more will we humble ourselves. An humble man always finds grace and blessing, but pride always goes before a fall.

VER. 2. DISSELHOFF: Idle hours bring forth idle thoughts, and idle thoughts are nothing but drykindling-wood, that waits only for a spark to be suddenly ablaze.—All have had the painful experience that our sins often have their roots in indolence and unfaithfulness in our calling. As long as we walk and work in our office, we are encompassed with a wall. As soon as we fall out of our office, we fall away from our fortunes and become a prey to the enemy.—**[HALL:** There can be no safety to that soul, where the senses are let loose. He can never keep his covenant with God, that makes not a covenant with his eyes. It is an idle presumption to think the outward man may be free, while the inward is safe.—**TAYLOR:** Here, then, in the moral weakness which constant prosperity had created, in the opportunity which idleness afforded to temptation, and in the blunted sensibility which polygamy had superinduced, we see how David was so easily overcome.—**CHRYSOEOM:** Youth is sometimes wiser and better than age. David the youth smote down the barbarian, and showed all philosophy (wisdom and piety), and when he grew older, then he sinned.—**TR.**]

VERS. 2-4. SCHLIER: Let us watch and pray; we may well need it. What shall become of us if a feeling of security arises in us? How shall we get through with a pure body and heart if we are filled with self-conceit? Let us also carefully avoid idleness; labor is a medicine against sin.—**J. LANGE:** One sin brings forth another, and one act of unfaithfulness to conscience draws another after it. **JAMES i. 15.**—**STARKE:** Loneliness affords the most convenient time for the temptations of Satan (**Matt. iv. 1 sq.**).—**S. SCHMID:** The quieter and securer men are in things bodily, the more perilous is it for them in things spiritual.—**DISSELHOFF:** If the not fully slain ungodly impulses in the man after God's own heart grew up so quickly and to such strength when he deviated a finger's breadth from the way of the Lord—and the Lord allowed him to go—how will it be with the untamed lusts in our hearts? If such a story does not give one a view of the unfathomable depths of sin and of its power, he will never learn what sin is.—**STARKE:** Rulers sin in leading their subjects into sin, for they are not lords over God's command (**Acts v. 29; Matt. xxii. 21.**)—**[HALL:** Had Bathsheba been mindful of her matrimonial fidelity, perhaps David had been soon checked in his inordinate desire; her facility furthers the sin. It is no excuse to say, I was tempted, though by the great, though by the holy and learned. Let the mover be never so glorious, if he stir us to evil, he must be entertained with defiance.—**TR.**]

SCHLIER: Human customs are carefully observed, and God's command is trodden under foot. People attend to outward forms and usages, and live on consoled thereby in their sins.—**[HENRY:** The aggravations of David's sin. (1) His age, at least fifty years. (2) He had

many wives and concubines—this is insisted on, chap. xii. 8. (3) Uriah was one of his "worthies," a man of honor and virtue, now jeopardizing life in his service. (4) David was a king, whom God had intrusted with the sword of justice, and he made himself a pattern, when he should have been a terror, to evil-doers.—**TR.**]

VERS. 6-9. CRAMER: When sin has once lodged itself it becomes fruitful, and bears other sins (**James ii. 10.**)—**[HALL:** It is rare and hard to commit a single sin.—**TR.**]

SEB. SCHMID: The most cunning devices are often, through the special Providence of God, made a laughing-stock by the simplest simplicity.—**OSIANDER:** Although the ungodly seek out all manner of cunning inventions to cloak their sins, yet it does not succeed; for God knows how, in a wonderful manner, to bring even secret sins to light (**Matt. x. 26.**)—**SCHLIER:** When we have sinned, how often we trouble ourselves to hide our sins from the world, but how little do we think of God's eye and God's judgment! How contented we are if only we stand free from censure before men, and can throw the blame upon others!

VERS. 14 sqq. OSIANDER: So great is the devil's cunning and wickedness that when once he has brought a man to fall, he drives him on to more and greater sins.—**DISSELHOFF:** As the poisonous seed, laid in the bosom of the earth, comes up and brings fruit a hundredfold, as one root branches into a hundred new ones, spreads with rapid growth through the whole field and sends up everywhere the wild shoots, not otherwise is it with the sin which a man hides in his heart. Inwardly it strikes its roots deeper, broader, mightier; outwardly it brings superabundant fruit. It blinds the eyes, stops the ears, petrifies the feeling, deadens the conscience. It bursts all tender bonds, it dulls and benumbs to all else that one held dear and holy on earth. Holy fear vanishes, the reins are cast off from the heart, and mean, hateful, foul traits of character, which one had reckoned impossible, reveal themselves in mournful nakedness.—**SCHLIER:** Sin takes a man captive, so that from one he hurls himself into another, so that sin becomes wantonness and crime, yea, even abomination. He who consents to sin, knows where the corruption begins, but who will undertake to say where it ends? And what is most fearful is the blindness into which sin casts the man, so that his eyes are holden, that he no longer knows what he is doing, no longer sees through the simplest things that were once known and familiar to him, but with eyes open rushes into ruin.

[TAYLOR: It may be asked, how can you account for such enormous iniquity in such a man as we have seen that David was? . . . There are some men in whom everything is on a large scale. When their good nature is uppermost, they overtop all others in holiness; but if, unhappily, they should be thrown off their guard, and the old man should gain the mastery, some dreadful wickedness may be expected. This is all the more likely to be the case if the quality of intensity be added to their greatness; for a man with such a temperament is never anything by half. . . . A man of David's nature ought to be more peculiarly on his guard than other men: The express train, dashing along at furious speed, will do more mischief if it runs off than the slow-going

horse-car in the city streets. Every one understands that; but every one demands, in consequence, that the driver of the one shall be proportionately more watchful than that of the other. With such a nature as David had, and knew that he had, he ought to have been supremely on his guard, while again the privileges which he had received from God rendered it both easy and practicable for him to be vigilant.—KINGSLEY: Such terrible crimes are not committed by men in a right state of mind. *Nemo repente fuit turpissimus*. He who commits adultery, treachery and murder, must have been long tampering, at least in heart, with all these. Had not David been playing upon the edge of sin, into sin he would not have fallen. He may have been quite unconscious of bad habits of mind; but they must have been there, growing in secret. The tyrannous self-will, which is too often developed by long success and command; the unscrupulous craft, which is too often developed by long adversity, and the necessity of sustaining one's self in a difficult position, . . . and that fearful moral weakness which comes from long indulgence of the passions. . . . On David's own theory, that he was an utterly weak person without the help of God, the act is perfectly like David. It is what David would naturally do, when he had left hold of God. Had he left hold of God in the wilderness, he would have become a mere robber-chief. He does leave hold of God in his palace on Zion, and he becomes a mere Eastern despot.—TR.]

J. DISSELHOFF: The fall of the man after God's own heart: 1) What brought the beloved of God to so deep a fall? 2) He who once gives himself up to sin becomes its slave, and is driven ever deeper and deeper by its might.

[HALL: O God, Thou hadst never suffered so dear a favorite of Thine to fall so fearfully, if Thou hadst not meant to make him a universal example to mankind, of not presuming, of not despairing. How can we presume of not sinning, or despair of sinning, when we find so great a saint thus fallen, thus risen!—TR.]

[Ver. 1. This entire campaign, with the siege of a capital and slaying of thousands, interests us now only as the occasion of David's series of great sins. And in truth the striking excellen-

cies or faults of one great and good man, when permanently recorded and widely read, become more important to the welfare of the human race than the overthrow of cities or kingdoms.—Ver. 2 sqq. What a series! A lascivious look (Matt. v. 28), actual adultery, pitiful and then base attempts at concealment, and finally a treacherous murder. How little David imagined, in the moment of lustful looking, that he was taking the first step in such a course of frightful wickedness!—Vers. 14, 15. Here is the darkest moment of this terrible story. Few scenes in all the sad history of our race are so disgraceful to human nature and so utterly disheartening to the beholder, as when David, the Psalmist and King, with such a history, such experiences, such promises, sat writing this letter.—Ver. 16. It is often hard to find helpers to virtue, but always easy to find helpers in vice and crime.—Ver. 17. Uriah the Hittite—immortal by his wrongs!—Ver. 25. Alas! often do men hide wicked designs, and satisfaction at successful plotting, under the common-places of resignation to the inevitable, of submission to the conditions of existence.—Ver. 27. So he seemed to have compassed his ends and effectually concealed his crime by a still baser crime. But his conscience slept uneasily its poisoned sleep, and Jehovah was displeased!—TR.]

[Vers. 2-27. *David's frightful fall*. 1) The inspired writings (unlike most biographies) narrate without reserve the faults of good men. 2) This story serves as an encouragement to sin, or as a solemn warning against sin, according to the spirit of him that reads it. We should discipline ourselves to take a right and wholesome view of other men's faults. 3) One sin leads to another; and attempts at concealment often involve one in greater difficulty, and tempt him to additional wrong. When a good man has been betrayed into crime, let him humbly confess it, and cut short the series. 4) If David fell, let him that thinketh he standeth take heed lest he fall (1 Cor. x. 12). CHRYSTOSTOM: The narrow way has precipices on both sides. Let us walk it awake and watchful. For we are not more exact than David, who by a moment's neglect was precipitated into the very gulf of sin.—TR.]

2. Nathan's Exhortation to Repentance. David's Repentance. Conquest of Rabbah and Punishment of the Ammonites.

CHAP. XII. 1-31.

1 AND¹ the Lord [Jehovah] sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city, the one rich and the other 2, 3 poor.² The rich man had exceeding many flocks and herds. But [And] the

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 1. See Josephus' dressing up of the narrative of this chapter (*Ant.* 7, 7, 3-5). His additions are probably in part his own invention, and in part (as Böttcher remarks) taken from late glosses, from which also the Vulg. and Chald. may have drawn. In a few cases glosses of this sort seem to have found their way into our Heb. text.—TR.]

² [Ver. 1. *שני*, instead of the usual *שני*, is found only in Sam. and Prov.; the *שני* is always thrown out by the Masorites (*Qeri*) in the former book (omitted from the text in twenty-two MSS. of Kennicott), never in the

poor³ man had nothing save one little ewe lamb, which he had bought and nourished up; and it grew up together with him and with his children; it did eat of his own meat [food], and drank of his own cup, and lay in his bosom, and was
 4 unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd to dress for the wayfaring man that was come unto him; but [and] took the poor man's lamb, and dressed it for
 5 the man that was come to him. And David's anger was greatly kindled against the man, and he said unto Nathan, As the Lord [Jehovah] liveth, the man that
 6 hath done this thing shall surely die; And he shall restore the lamb fourfold, because he did this thing and because he had no pity.

7 And Nathan said to David, Thou art the man. Thus saith the Lord [Jehovah] God of Israel, I anointed thee king over Israel, and I delivered thee out of the
 8 hand of Saul; And I gave thee thy master's house,⁴ and thy master's wives into thy bosom, and gave thee the house⁴ of Israel and of Judah; and if that had been too little, I would moreover [further] have given unto thee such and such things.
 9 Wherefore hast thou despised the commandment of the Lord [Jehovah], to do evil in his⁵ sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.
 10 Now,⁶ therefore [And now] the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be
 11 thy wife. Thus saith the Lord [Jehovah], Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor,⁷ and he shall lie with thy wives in the light of this sun.
 12 For thou didst it secretly; but I will do this thing before all Israel and before the sun.
 13 And David said unto Nathan, I have sinned against the Lord [Jehovah]. And

latter. It may be only a *scriptio plena*, or it may be from a verb ראש collateral to רשע (comp. ראש, "poverty," Prov. vi. 11). In either case it seems to have been thought by the Masorites unfit for a prose-text. The stem is not found in Aramaic.—Ta.]

* [Ver. 3. Some MSS. here write ראש, see above.—Instead of פָּבֶשֶׁת we find in the Pentateuch פָּבֶשֶׁת and (by transposition) פָּבֶשֶׁת (as כָּשַׁב for כָּשַׁב); Böttcher suggests that the slenderer vowel (i) gives here a diminutive sense, but this is doubtful.—The Imperfects תִּשְׁחָדֶה, תִּשְׁחָדֶה, and תִּשְׁחָדֶה here express customary action. Instead of פָּבֶשֶׁת some MSS. have לָבַת.—Ta.]

* [Ver. 8. Syr. בָּנָת, doubtless a clerical error. The Arab. follows the Syriac.—Ta.]

* [Ver. 9. Some MSS. and the Vulg. read: "in my eyes," which is approved by Norzius and De Rossi. Another reading is: in the eyes of Jehovah (some MSS., Syr., Arab.).—In the latter part of the verse the repetition of the statement that David slew Uriah has given offence to some critics, who take it to be meaningless; and Syr. omits the clause: "Uriah the Hittite thou hast slain with the sword," and transposes the two following. Böttcher therefore conjectures for the first phrase הִנֵּנִי בְּאֵיבֶיךָ, "thou didst ambush Uriah," to which Thenius objects that the הִנֵּנִי of the following verse requires the same word here in the text, and that the two clauses are not identical in statement, but the second is descriptive and explanatory. The Bib. Com. suggests that the last clause of this verse should be appended to ver. 10, where it seems required, whereby the repetition in ver. 9 would be avoided. On the other hand the absence of logical symmetry favors the present Heb. reading (as making it harder), while there is yet in it a certain rhetorical force; the speaker presses home in ver. 9 the charge of murder, and in ver. 10 thinks it sufficient to state the one fact (the marrying Bathsheba) that represents the whole crime.—Ta.]

* [Ver. 10. Wellhausen regards vers. 10-12 as an interpolation, because no reference is made to the punishments announced in them, either in the "thou shalt not die" of ver. 13 or in ver. 14; and it is true ver. 13 attaches itself easily to ver. 9. Gramberg also (in Thenius) says that no pardon would really have been granted David, if Nathan had spoken vers. 11, 12. To this latter Thenius properly replies, that pardon (being conditioned on a state of soul) does not necessarily involve a setting aside of the natural effects of sin. So also as to Wellhausen's criticism, Nathan's course of thought may be thus represented: he sets forth David's sin (ver. 9), denounces against his house the everlasting vengeance of the sword (ver. 10), and an open requital of his crime on him personally (vers. 11, 12); thereupon David confesses his sin, anticipating the worst consequences for himself, and Nathan replies that (notwithstanding what had just been said) death should not now be visited on him; yet that he might not be without immediate punishment, his child should die. Thus the contrast between the punishment of vers. 10-12 and that of vers. 13, 14, will lie in the immediateness or remoteness. For the rest, it is not necessary to suppose that this scene occurred in a minute, even though we should not (with Ewald) assume a considerable interval of time in the middle of ver. 13 (at the Pisqa).—Ta.]

* [Ver. 11. The Yod in רָעִיָּה is to be regarded as radical (though some MSS. omit it) and the word as singular.—Ta.]

* [Ver. 13. The masoretic note here is: "Pisqa (division) in the middle of the verse." This doubtless indicates that a pause was felt to be desirable between David's solemn confession of sin and Nathan's announcement of pardon; but whether it is also intended to indicate an interval of time must remain undetermined.—Ta.]

Nathan said unto David, The Lord [Jehovah] also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies^a of the Lord [Jehovah] to blaspheme, the child also that is born unto thee shall surely die. And Nathan departed [went] unto his house.

And the Lord [Jehovah] struck the child that Uriah's wife bare unto David, and it was very sick. David therefore [And David] besought God for the child; and David fasted, and went in and lay all night upon the earth [ground]. And the elders of his house arose *and went* to him, to raise him up from the earth [ground]; but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead; for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice; how will he then vex himself, if we tell him that the child is dead? [and how shall we say to him, The child is dead? he will then act badly.] But when David [And David] saw that his servants whispered, [ins. and] David perceived that the child was dead; therefore [and] David said unto his servants, Is the child dead? And they said, He is dead. Then [And] David arose from the earth [ground], and washed and anointed himself, and changed his apparel, and came into the house of the Lord [Jehovah] and worshipped; then he [and] came to his own house, and when he required [and asked], [ins. and] they set bread before him, and he did eat. Then said his servants [And his servants said] unto him, What thing is this that thou hast done? thou didst fast and weep for the child *while it was alive*; but [and] when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept; for I said, Who can tell whether God will be gracious to me, that the child may [shall] live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. And David comforted Bathsheba his wife, and went in unto her, and lay with her; and she bare a son, and he called his name Solomon; and the Lord [Jehovah] loved him. And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the Lord [Jehovah].

And Joab fought against Rabbah of the children of Ammon, and took the royal city. And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters. Now, therefore [And now] gather the rest of the people together, and encamp against the city and take it, lest I take the city, and it be called after my name. And David gathered all the people together, and went to Rabbah, and fought against it and took it. And he took their king's crown from off his head, the weight whereof [and its weight] was a talent of gold with the [and] precious stones; and it was set on David's head. And he brought forth the spoil of the city in great abundance. And he brought forth the people that were therein, and put^b them under saws and under harrows [threshing-sledges] of iron and under axes of iron, and made them pass through the brick-kiln;^c and thus he did unto all the cities of the children of Ammon. So [And] David and all the people returned unto Jerusalem.

^a [Ver. 14. So all versions and MSS. Geiger thinks that this is a case similar to 1 Sam. xxv. 22, where the "enemies" is inserted to avoid an irreverent or injurious expression. But in that passage (see the discussion there in "Text. and Gram.") the word "enemies" is obviously out of place, while here it suits very well; and the possibility of the causative sense of the *Piel* must be omitted. Yet if the Heb. text be retained, we must suppose some publicity given to David's crime; and the reading: "thou hast despised Jehovah," would agree well with the context.—*Tr.*]

^b [Ver. 31. Chron. (xx. 3) has *סָדַק*, "he sawed," which is adopted by Erdmann, *Bib. Com.*, and most critics. The Heb. phrase here is unusual and hard, and the reading of Chron. has against it only that the verb *sawed* does not agree well with the instruments of threshing and cutting. Therefore a general sense, cut, has been assigned to the verb, which, however, is doubtful. It is held by some that our Heb. text means only that David put his prisoners to work with saws, etc.; but the words will hardly bear this interpretation. Chald. has "sawed" (*סָדַק*), and so the Vulg. (probably a paraphrase).—*Tr.*]

^c [Ver. 31. Erdmann: "made them enter their Moloch," retaining the *Kethib*, as he explains in his exposition. Eng. A. V. adopts the *Qeri*, which seems the better reading.—*Tr.*]

EXEGETICAL AND CRITICAL.

1. Vers. 1-12. *Nathan's exhortation to repentance.*
—Ver. 1. *And the Lord sent.*—Nathan received his commission to David as prophet; as the Septua-

gint, Syr., Arab. and some MSS., rightly indicate by the addition of the explanatory phrase "the prophet" [after "Nathan"]. After the words "said unto him" the Vulgate adds "give me your opinion" (*responde mihi iudicium*), a gloss, probably occasioned by the fact that Na-

than's discourse begins immediately with a parallel.*—David is caught beforehand in the cleverly spread net of the prophet's parable.—Ver. 3. The poor man had "nothing at all" but one lamb, which he "kept alive," supported, reared. It was not a pet-lamb (Keil), since the man had absolutely no other possession in cattle. As a poor man he had the means of buying only one little lamb, which he was now raising, and which he loved the more as it was his only property. [*Bib.-Com.*: All these circumstances are exquisitely contrived to heighten the pity and indignation of the hearer.—*Ta.*].—Ver. 4.† [The three designations "traveller," "wayfarer," "the man that came to him," are rhetorical variations and mean the same thing substantially, though the last is obviously specially appropriate in its place. Some of the rabbis and the fathers (quoted with apparent approval by Wordsworth) make the three names set forth lust in its different stages of growth, as a passer-by, as a guest, as a permanent inmate; of course this allegorizing is out of place here.—*Ta.*].—Ver. 5 *sqq.* Nathan so told his story that David must needs believe it referred to a deed of violence to be immediately punished, not supposing at all that it concerned him.‡ Hence his violent indignation. The *fourfold* compensation for a stolen sheep was a legal provision, Ex. xxi. 37. The *sevenfold* of the Sept. is to be explained by the fact that the number seven was so common among the Hebrews. Comp. Prov. vi. 31. [The Chald. says *fortyfold*, either by clerical error, or in a mere spirit of exaggeration. This variation may suggest the uncertainty of Böttcher's view, that the Heb. text here has the priestly recension (according to the law in Exodus) and the Greek the laic recension. Nor is there any ground for the assertion of Thénius (and Wellhausen) that David was certainly here not thinking of the law in Exodus, and that the Greek text is the original. Though the Book of Exodus in its present shape may not have existed in David's time, there is no reason why this law should not have been known.—*Ta.*].—Ver. 7. **Thou art the man.**—The farther David was from thinking of a reference to himself, the greater the force with which this word must have struck him. The account here given of the firmness and wisdom with which Nathan approached the king

is "inimitably admirable" (Ewald). The Sept. and Vulg. [not the common Vulg. text.—*Ta.*], have: "thou art the man that has done this," a mere explanatory addition. **Thus saith the Lord the God of Israel.**—The following words, as far as ver. 9, bring out most clearly the *greatness of David's guilt* in various points: 1) from the point of view of his *royal office*; his crime is most sharply *opposed* to his *divine induction* thereinto; 2) his deliverance from Saul was a gracious act of God, for which he has here shown himself in the highest degree ungrateful; 3) David might unblamed have taken his predecessor's wives (Thénius); this is the only meaning to be attached to the words: "I gave thee thy master's house, and thy master's wives into thy bosom." [Bp. Patrick and others give the later Jewish understanding of the law or custom: the king and no other person fell heir to the property and harem of his predecessor, but it did not follow that he actually married the inmates of the harem; they might be merely a part of his establishment. If it was a son that succeeded his father, he treated these women with reverence; if no blood-relationship existed between the two kings, the successor might actually take the women as his wives (Philipsson). As to the morality of the act, it was a natural result of a polygamous system, and morally in the same category with it; and polygamy was allowed by the Mosaic Law.—*Ta.*]. According to 1 Sam. xiv. 50 Saul had only one wife, and according to 2 Sam. iii. 7 only one concubine who fell into Abner's hands. 4) David, as king, had control of all Israel (1 Sam. viii. 16), and might have increased his establishment from their daughters, without committing this crime. **And I have given thee the house of Israel;** instead of "house" Syr. and Arab. read "daughters," for which change, according to the above explanation, there is no need. 5) David despised, transgressed the "word," that is, the law of God by slaying Uriah. The Heb. text has: "in his eyes," the margin: "in my eyes;" the difference is insignificant.* This crime is heightened, however, by the fact that he committed the murder by "the sword of the children of Ammon." With this added statement and the use of the stronger word "murder" [Eng. A. V. slain] instead of "slay," the fact already mentioned is repeated, in order that the culmination of the iniquity, the using the enemies of God's people as its instrument, may come forth more sharply.

Vers. 10-12. *Threat of punishment, David's misdeed being again characterised as a factual contempt of the Lord.* Instead of: "Thou hast despised the word of the Lord," it is here said: "Thou hast despised Me." For in His word the Lord Himself reveals Himself. For this reason, because David is guilty of despising the Lord, 1) "the sword shall not depart from his house forever," that is, as long as the house or posterity of David shall last. From the seed of this evil deed of David sprang the poisonous fruit of the evil deeds of his sons and the consequent domestic and fraternal war. The bloody sword appears in the mur-

* [It is doubtful whether this phrase belongs to the Vulgate text. It is not found in our present printed edition, nor in the Codex Amiatinus; and the expression is not Hebrew but Latin (Wellhausen).—Josephus' language "he asked him to tell him what he thought" (Ant. 7, 7, 3) is a natural introduction in Josephus' expansive manner, and does not necessarily suggest a corresponding phrase in his Greek text.—*Ta.*]

† עֲרֵב, anathrous, defined by the Article with the following adjective. See Ewald, § 293 a.

‡ [Especially as no murder is introduced into the parable. No doubt it was part of Nathan's plan, as Dr. Erdmann suggests, to conceal the immediate reference from David. He therefore does not minutely imitate the circumstances of David's crime, and the interpretation of the parable must simply take the central thought and apply it. Here was a man that wronged his neighbor by depriving him of valuable property; the wrong is heightened by the fact that the aggressor has much and the sufferer little. Such an aggressor was David. Farther than this it is not proper to carry the interpretation of particulars. Abenabanel's explanation (given by Patrick) is too minute.—*Ta.*]

* [In Hahn's ed. of the Heb. Bib. both text and margin have "his eyes" (with a mere orthographic difference); but in some other edd. (see De Rossi) the Qeri or margin is as Dr. Erdmann states.—*Ta.*]

der of the incestuous Amnon by Absalom (xiii. 28, 29), in the death of the rebel Absalom (xiii. xiv.), and in the execution of Adonijah (1 Kings ii. 24, 25). Thereby is Uriah's murder punished; 2) David is threatened with disgrace through the disgrace of his wives. **To thy neighbor . . . in the sight of the sun**—before all Israel. For the fulfilment by Absalom, see xvi. 22, and comp. 1 Kings ii. 23 sq., where Adonijah asks for Abishag the Shunammite. [On the text in vers. 9, 10 see "Text. and Gram."—Tr.]

Vers. 13-23. *David's penitent confession and punishment by the death of the child of Bathsheba.*—Ver. 13. **I have sinned against the Lord.**—This frank, short, honest confession of sin was made not some time after this discourse of Nathan, but immediately as its direct result. The power of the prophetic word laid hold of the depths of his heart and conscience; the divine truth, which inexorably laid bare his sin, put an end to all self-deception and all anxious effort to cover up and palliate his transgression of the divine word. He confesses his sin as a sin *against the Lord*, to show that he clearly recognizes it to be, what it essentially is, a contradiction of God's holy will. Nathan's answer is the announcement of the Lord's grace 1) in forgiving the sin: **The Lord will cause [or, has caused]—Tr.] thy sin to pass over**, that is, it is not to remain before him, but to vanish, be forgiven; 2) in remitting the deserved punishment: **Thou shalt not die!**—As adulterer and homicide David had deserved death; but this just punishment was not executed, because he honestly repented and did not harden his heart against the Lord. [Probably the civil law in such a case could not have been enforced against an absolute king by human authority; but God could have found means to execute it. Clearly it is physical death that is here meant, not the death of the soul (against Wordsworth and Bib.-Com.).—In the Mosaic code there is no provision against such a marriage as that of David and Bathsheba; on general moral grounds it would have been pronounced wrong. Yet there were also reasons why the marriage should take place, and God Himself solves the ethical question by the mouth of His prophet, not increasing the evil by sundering the marriage tie, but so chastising the sinners that one of them at least must have remembered the lesson to the end of his life.—According to the later Jewish law the marriage was illegal; and some Jewish writers have tried hard to clear David of the charge of adultery. See Patrick's Comm., 2 Sam. xi. 27 and 4.—Tr.]—This is not inconsistent with the threat of punishment in ver. 14, the fulfilment of which is specially founded on the provocation to blasphemy given to the heathen. **Only because thou hast made the enemies of the Lord to despise* (him).** The enemies of the people of Israel were also enemies of the Lord and of the king of this people. Towards the heathen Israel's duty was, by obedience to God's word and commands, to set forth the theocracy and bring it to honor and recognition. Transgression of God's command by the king himself must lead the heathen to heap shame and re-

proach on Israel and its God; and there must therefore be expiation by punishment. David and Bathsheba must lose their adulterously begotten child, and this should be a sign to the Lord's enemies of the severe justice of the God of Israel. "The child also, etc.," the statement is introduced by the word *also* as in keeping with what precedes (וְ, not *howbeit*, but *also*).—Ver.

15. **The Lord smote the child.**—The fulfilment followed immediately on the prediction. The sickness is represented as a punishment inflicted by God; therefore is added: **which the wife of Uriah had borne to David.**—[It was, then, apparently not till after the birth of the child that Nathan came to David; the latter had remained many months seemingly unconscious of his sin.—Tr.]—Ver. 16. David acknowledges the punishing hand of the Lord. He goes away to a retired spot, to collect himself and pour out his heart before God. The phrase "went in" refers to his going not to the Sanctuary (to which he does not go till ver. 20), but to a quiet room in his house, where he could be alone; Vulg.: *ingressus seorsum* ["he went in apart"].—Ver. 17. **The elders of his house** are its oldest and most trusted servants. Comp. Gen. xxiv. 2; 1. 7. So Clericus. Whether David's uncles and oldest brothers are thereby meant (Ewald) must remain undecided.—Ver. 18. The elders hesitate to tell David of the death of the child, lest he be plunged into deeper grief, or do himself a harm. Vulg.: "how much more will he afflict himself?" [David's affection for this child is remarkable. He was a "great lover of his children" (Patrick) and perhaps specially attached to this one by reason of his love for its mother.—Tr.]—Ver. 19 sqq. David's conduct is the opposite of what the servants expected. The solution of their perplexity lay in the fact that David had hitherto prayed for the child's life, but now bowed humbly beneath God's hand, and thus gains strength *joyfully* to bear the burden laid on him. David's two courses of conduct in immediate juxtaposition have one common source within him; namely, humble, unconditional devotion of heart to the will of the Lord. After "and he asked" [ver. 20] "bread" is omitted, because it is mentioned immediately afterwards. The shorter phrase is obviously original; the addition of the Sept.: "bread to eat," is an interpretation.—Ver. 21. Render: "thou didst fast and weep for (וַעֲבַדְתָּ) the child, while it yet lived" [= for the child living—Tr.]; so Vulg., Cler., Ew. § 341 b [Sept., Eng. A. V.]; not "while the child lived" (Ges., De Wette, Maur., Keil [Chald., Syr., Luther]), since as conjunction the word denotes only either the ground or the end.*—Ver. 22. See on vers. 19 sqq. De-

* [Sept., changing the accents, has: "what is this that thou hast done for the child? while it yet lived thou didst fast, etc.," and this is adopted by Thénius (after Hitzig), and declared by Wellhausen to be the only possible construction of the words. The latter, however, points out the two difficulties in this construction, that we do not expect any qualifying phrase after "thou hast done," and that the curtness and isolation of the וַ is hard. He therefore reads וַעֲבַדְתָּ (as in ver. 22) "while the child was yet alive" instead of וַעֲבַדְתָּ, for which, says Böttcher, there is no need. The construction of Eng. A. V., though not without its difficulties, may be retained, though Wellhausen's suggestion commends itself as more natural and grammatical.—Tr.]

* וַעֲבַדְתָּ Piel Inf. Abs.; the ו for assonance with the following Perfect, Ew. § 240 a.

vid had continued to hope that the Lord would hear his prayer* and spare the child.—Ver. 23. The continued existence of the child's soul in Sheol is here assumed, and the hope of reunion with it expressed. "Nothing is said, indeed, of conscious existence, but this must have been supposed, in order to find consolation and repose in going to the dead" (Böttch., *de inferis*, § 109 sq.).

Vers. 24, 25. *Birth of Solomon.* David comforted Bathsheba, because he himself had received comfort. The Sept. prefixes "she conceived" to our appropriately curt text "she bare a son." And he called his name Solomon.† Solomon's birth is mentioned here because of its factual connection with what precedes. The name *Solomon*, like the similar names in Lev. xxiv. 11; Num. xxxiv. 27; 1 Chr. xxvi. 25 sq., was "an old and common one . . . it is therefore wholly without foundation to say that Solomon first received this name from the 'peace' of his time" (Ew., *Gesch. [Hist. of Israel]* III. p. 228, Rem. 1). It is probable, indeed, that Solomon's birth occurred just after the conquest of Rabbah related below; for, as Bathsheba's first son was conceived during the siege, this siege, if Solomon was born before its termination, would have lasted about two years [Cler., Thenius]. Nevertheless the name Solomon is to be explained not from the peace gained by the Ammonite war, but (after 1 Chr. xxii. 9) from the wish that peace might be allotted him as a gift of God, in contrast with the continual wars of his father's life. And the Lord loved him.—Here instead of David, the Lord appears as subject; and so in the verb "sent" [ver. 25] the Lord is subject, not David, since the latter had already given the name Solomon. Ewald renders: "he (David) asked through Nathan from the oracle a loftier name for his new-born son;" but this rests on the inappropriate conception of the words "Jehovah loved him" as referring to the maintenance of this child's life [in contrast with the dead child—Tr.], apart from the fact that the subject "Jehovah" is again arbitrarily changed. This last consideration is also against the rendering: "and he (David) gave him into the hand of Nathan the prophet (to bring up)," where the Piel of the verb would be required. The expression in the text (Qal with לְ [to send by the hand of]) means to give a commission (comp. Ex. iv. 13). Jehovah sent Nathan to David with the commission to give the child the name *Jedidiah*. Nathan is expressly called *prophet*, because he appeared in divine commission as such. This was the factual opposite of the former message [ver. 1], God's declaration that He had bestowed His grace and mercy on David and his child. The subject of the verb "called" is Nathan. "On account of Jehovah," that is, because Jehovah loved him, as the name

signified (= "beloved of Jehovah," Germ. *Gottlieb*.)* While *Solomon* was the name given him by his parents, by which he was to be called, *Jedidiah*, as the high name given him by the prophet, denoted the Lord's love and faithfulness bestowed on him whose light was to illumine his whole life. [Böttcher, Thenius and Wellhausen insist on rendering ver. 25: "and he committed him to the care of Nathan," etc., which agrees, says Thenius, with the general opinion (of which, however, there is not a word in the Bible) that Nathan was Solomon's tutor. This is also the view of Victorinus Strigelius quoted by Patrick, and is certainly more in keeping with the context than the other. If the view of Eng. A. V. and Erdmann be correct we should expect some additional explanatory phrase; unless the next sentence is such a complementary phrase, in which case the subject of "called" must be the same as that of "sent," namely Jehovah. But, as Erdmann himself points out, the subject of "called" is not Jehovah, but either Nathan or David. For this reason it seems better to take David also as subject of "sent" or delivered." David committed him (reading the Piel) to Nathan, and Nathan gave him his higher name. Comp. similar second names in the histories of Abraham and Sarah, Jacob and Simon Peter.—Then, remarks of this whole narrative that its exact fidelity to nature and touching simplicity, when we recollect that the scenes passed in the interior of the palace, show that it must have been communicated by a contemporary.—Tr.]

Vers. 26-31. *Conquest of Rabbah and cruel punishment of the Ammonites.* Comp. 1 Chr. xx. 1-3.—Ver. 26 sqq. The narrative returns to xi. 1. From the connection the "city of the kingdom,"† the capital of the kingdom, is the whole city, not merely the water-town (ver. 27) "excluding the acropolis" (Keil). Joab, as commanding general, conducting the siege, conquered the whole city; and this result is here summarily stated in advance. [But this statement does not read like an anticipative summary; the capture of ver. 29 seems to be different from that of ver. 26.—Tr.].—Ver. 27 sq. Detailed account of the affair, especially how Joab, after taking the water-city, summoned the king, who had remained in Jerusalem (xi. 1), in order that the remaining higher part of the city might be taken under his direction to the honor of the royal name. And so it happened, though it was none the less true (ver. 26) that Joab was the real conqueror. Vulg.: "lest, the city being taken by me, the victory should be ascribed to my name." Luther: "that I may not have the name of it."—To judge from the ruins of Ammon (comp. Ritter XV., p. 1145 sq.) the capital-city of the Ammonites lay on both banks of the Upper Jabbok, in a narrow valley, on the north side of which on an eminence was the citadel ("the city" ver. 28) towering above

* Kethib יְהוָה , Impf. Qal, Qeri יְהוָה Perf. With *Waw* consecutive.

† [Solomon, in Heb. *Shelomoh*, = "peaceful." Other names from the same stem are Shalmal (Esr. ii. 46, margin), Shelomi (Num. xxxiv. 27), Shelumiel (Numb. i. 6), Shelemiah (1 Chr. xxvi. 14), Shelomith (Lev. xxiv. 11; 2 Chr. xl. 20). Sept. and Vulg. write Salomon, and New Test. (Greek) Solomon, which our translators have adopted (*Bib. Com.*). The Arabic form is Suleiman, Syr. Sheleimun. The final *s* comes from the attempt of the Sept. to give the name a Greek appearance, or, it may really have taken this form in Egypt.—Tr.]

* [The first part of the name Jedidiah means the same as David. Comp. Amadeus.—Tr.]

† [There is a disposition to assimilate the two designations in vers. 26 and 27, city of the kingdom and city of water. In ver. 27 Syr., Arab., Chald., and some Heb. MSS. read as in ver. 26, and Wellhausen proposes to read ver. 26 as ver. 27. Certainly if Joab had already captured the whole city, there would be no room for David's capture (ver. 29), and so Keil's explanation must be adopted if we retain the Heb. text.—Tr.]

the whole lower city ("the water-city"). This citadel was not taken by Joab till David came, in order that the completion of the conquest might appear as the deed of the king himself. See Curt. 6, 6 (quoted by Grotius): "he (Craterus), after everything was prepared, awaited the coming of the king (Alexander), yielding to him, as was proper, the honor of the capture of the city."—[Eng. A. V. has: "and it be called after my name." As there seems to be no example of a conquered city's being called after the name of the conqueror, it may be better to render (with Erdmann and others): "and my name be called (or honored) upon (in respect to) it." However, the ordinary meaning of the phrase is as in Eng. A. V.—Joab's conduct here is either that of a devoted servant, wishing to give his master honor or shield him from popular disfavor (on account of the affair of Bathsheba), or that of an adroit courtier, who will not run the risk of exciting his king's envy by too much success (see 1 Sam. xviii. 6-8).—Tr.].—Ver. 29. **All the people**, the soldiers that had remained at home; the besieging force had to be strengthened in order to conquer the strong Upper City.—Ver. 30. When the citadel was taken, the king of the Ammonites was either killed or captured. David took the *crown* from his head, and set it on his own, in order to represent himself as lord of the Ammonite kingdom. The *tikkat* [talent] was 3000 shekels (comp. Winer, *s. v. Gewichte*); the weight of the crown was 83½ [Dresden] pounds [= about 100 English pounds, for the silver talent, which was probably the current unit of weight; the gold-talent weighed twice as much.—Tr.]. This heavy crown of gold and precious stones might have been worn during the short time of coronation by a strong man like David. In many places now weights scarcely less heavy are borne on the head even by women. We need not, therefore, suppose that the weight is here accidentally exaggerated (Keil), nor that the crown was supported on the throne above the head (Clericus). [Some would understand that the *value*, and not the weight of the crown is here given; but the text-word can mean nothing but "weight." The Sept. has: "he took the crown of Molchom their king from his head." This reading Molkom or Milkom instead of "their king" is adopted by Geiger (p. 306), who sees in our Hebrew text an illustration of the tendency to get rid of the names of idol deities. As our text stands the suffix "their" is strange, since the Ammonites are not mentioned immediately before (Wellh.), and we might also expect here the mention of the Ammonite king by name (*Bib.-Comm.*). We may therefore render: "he took Malcom's (Moloch's) crown from his head."—Tr.].—Ver. 31. The cruel punishments inflicted by David on the Ammonites were probably the same that they were accustomed to inflict on the Israelites or other nations in war. For their cruelties see 1 Sam. xi. 2 and Am. i. 8. As they did, so it was done to them. Instead of "he put them under saws, etc." we must read: "he cut them with saws, etc.," as in Chron. and the Targum (לִּיזְּ instead of לִּיזְּ); our present text can only be rendered: "he put them into saws," etc., a phrase that cannot be applied to the saw. Comp. Heb. xi. 37, and Sueton. Caligula 27: "he cut them in two

with the saw." And with **cutting instruments** [Eng. A. V. axes] of iron. Instead of this 1 Chr. xx. 3 has "saws" a second time, a clerical error* for "axes" [Eng. A. V. corrects the error, and renders "axes."—Tr.].—In the next clause the Qeri, Sept. and Vulg. [and Eng. A. V.] read: "made them pass through the brick-kiln,"† that is, burned them in brick-kilns (Keil). But the text is to be retained with Kimchi, whose explanation is essentially correct: "he passed them through Malchan, i. e., the place where the Ammonites burned their sons to their idol." Instead of *mal-*

kan (from מֹלֶךְ = Moloch) we may with Bött. pronounce the word *milkon* = *milkom*.‡ Both denote the image of Moloch (comp. 1 Kings xi. 5, 33). In the burning image human sacrifices were offered to Moloch, and "to cause to pass through (or, through the fire) to Moloch" is the usual phrase for this idol-service§ (see Lev. xviii. 21; 2 Kings xxiii. 10; Jer. xxxii. 35; Ezek. xx. 31). "The design was to inflict a striking punishment on idolatry, and in so far the war was a holy one" (Then.). The milder explanation of the punishment as consisting in the imposition of severe labors, cutting wood, burning bricks, etc. (Danz and others) is inconsistent with the words of the text. However, the text does not require us to suppose that all the inhabitants of Rabbah were thus treated; it was probably only the soldiers that were in the Upper City ("and so he did to all the cities of the Ammonites."—Tr.).

By this Ammonite war (probably the last that he waged) David had extended and strengthened his kingdom toward the whole east. By all his wars (Chron. viii. sq.) the boundaries of his kingdom were so far extended that it was secure against heathen nations. But this splendor of outward power and dominion stood in sharp contrast with the inward disintegration of the royal house and of the whole people through David's sin.

HISTORICAL AND THEOLOGICAL

1. David's *condition of soul* in the time from his fall to his repentance may be understood from the fact that it needed such a strong impulse as Nathan's discourse to bring him to repentance, while on the other hand the word of confession followed immediately on the discourse. This latter indicates that his conscience had accused him of sin; but frank confession had been somehow hindered, till the hindrance was set aside by Nathan's word. The confession was preceded

* כְּנִירוֹת לְכִנּוּרֹת.

† מִלְכִּין instead of Kethib מִלְכִּין.

‡ Böttcher: The Kethib needs no change, for מִלְכִּין is a Hebraised form of מֹלֶכֶם, the ending *om* being augmentative.

§ [As Dr. Erdmann remarks, the standing formula is "to pass through to Moloch" and the Heb. text cannot be so rendered; it is "in" *malkon*. It is a further objection to this view that the phrase was used distinctly of the worship of Moloch, and would hardly be used of an act of punishment. But if the Qeri be adopted, the phrase is still hard, because of the preposition: "he made them pass through in the kiln," the usual phrase omitting the preposition. No satisfactory translation of the words has yet been offered.—Tr.]

by a *silence*, which did not proceed from a contrite heart, but concealed an unquiet conscience and distracted heart. Thenius rightly says: "*Psalm xxxii.* describes what David felt before he was led to confession of sin by Nathan's address." The expression (vers. 3, 4): "for I kept silence; my bones wasted away in my crying all the day; for day and night thy hand was heavy upon me," sets forth how his silence was accompanied by consuming anguish of body and soul, wherein he felt in his conscience the oppressive burden of God's punitive righteousness, without being thereby moved to confession of sin. "We see plainly from *Psalm xxxii.* what bitter inward struggles he endured before he yielded to the divine chastisement and grew strong enough to confess his sins openly before God" (Ewald). These inward conflicts were produced by two factors: (1) the constant "*weight of God's hand on him*"—the accusing, condemning voice of conscience, the inward completion of the divine judgment; (2) his impenitent, uncontrite heart (which was the *cause of his silence*), which wished to "maintain its rights" by self-excuse and self-justification against the inevitable divine judgment (comp. *Ps. li.* 6). This was "*the guile in his spirit*" (ver. 2), which was the ground of his silence ("for," ver. 3). He was not *upright in heart* (ver. 11), so that he did not honestly confess his sins, but *concealed* them (comp. ver. 5). Thus *Psalm xxxii.* fills out our picture of David's condition and conduct after his sin and after Nathan's piercing punitive discourse. Against the reference of this *Psalm* to the crime of David against Bathsheba it has been alleged (De Wette, Stier, Clausen, Hitzig) that in it the confession comes from inward pain of conscience, while in 2 Sam. xii. it is occasioned by Nathan's discourse. The two facts, however, are not mutually exclusive, but mutually complementary. Nathan's discourse is not the ground, but the *occasion* of David's confession. See Hengstenberg on *Ps. xxxii.* for the particular points in which the *Psalm* and the history correspond to one another.

2. The *deceit* of the impenitent heart consists in its seeking to excuse and justify itself despite the condemnation of conscience, while it yet obtains no relief from the feeling of guilt, rather brings about a sharper reaction of conscience, and increases the pains that come from the conflict of mutually accusing and excusing thoughts. Sin is not gotten rid of by *failure to acknowledge it*; it rests all the more heavily on the conscience, and the closer the mouth that ought to confess is shut, the clearer sounds out the accusing, judging voice of conscience. "The roots of this deceit (which appears immediately after the Fall of man) are pride, lack of trust in God, and love of sin. Many are thereby kept altogether from confession of sin, in Pelagian self-blinding take delight in their wretchedness, and think themselves most excellent. In others are seen the beginnings of true confession; but they do not obtain the goal, because guile prevents them from acknowledging the whole extent of their harm. And even they that have really come into a gracious state, greatly embitter by guile the blessing of the forgiveness, that they have attained through sincerity. What

especially exposes them to this temptation is their strict view of sin and of its condemnableness before God and the consciousness of the grace received from God and of their situation. Nature struggles vigorously against the deep humiliation which (especially for them) recognition and confession of sin carries with it. It is therefore necessary that they lay deeply to heart David's word (vers. 1, 2), spoken out of painful experience of the misery of guile: happy is he whose transgression is removed, etc." (Hengst.). But it is a quality of the *deceit* of the impenitent heart to apply God's word, the mirror of sin, to others rather than to itself, and thus to put away self-examination and self-knowledge in its light.

3. The *grace of God* does not suffer man to go on unwarned in the path of sin, but leads him to recognition and confession of sin, and to an humble bowing under the mighty hand that must smite him for his sin. The divine grace herein employs *human instruments* like Nathan; and the *only effective means* in this case of bringing men to confession is the *word of God*, which 1) shows them *sin* in its *true form*, in unadorned *full reality*, in all its baseness and shockingness (comp. vers. 1-6); 2) points out the fullness of the *divine benefits* that should have kept them from sin, in the presence of which sin appears as sheer ingratitude (vers. 7, 8); 3) presses home the *demands of God's holy will* in His word and law (ver. 9); and 4) exhibits the *inevitable results* of sin as the sign of the divine retributive righteousness, under which man must bow.—When a man quietly opens his heart, as David did, to this ministry of grace (that leads to penitence), then appears its *purposed working*: 1) deep, penitent *recognition* of sin, not merely as an offence against man, but as enmity "against the Lord Himself," so that there is an end to the blindness about the *nature of sin*, founded on self-love; 2) sincere, frank *confession* of sin as an offence against the holy God, so that now ceases the inward conflict of opposing accusations and excuses, of a condemning conscience and a pride founded on self-justifying self-love. Open confession of sin was a legal part of the sin-offering, *Lev. v.* 5; *xvi.* 21; *Num. v.* 7.—"I have sinned against the Lord. The words are very few, as with the publican in *Luke xviii.* 13. But just that is a good sign of a truly broken heart; here is no excusing, no shrouding, no belittling of sin; no hiding-place is sought; no pretext used, no human weakness pleaded" (*Berl. Bib.*); 3) *personal experience of the comfort of the forgiveness of sin*, granted to the sinner of God's free grace, he having done nothing to deserve it. "The Lord also hath taken away thy sin" (ver. 13). From this experience comes confidence and certainty of the grace received; 4) *humble, quiet submission* to the suffering inflicted by the Lord as the consequence of sin, which is to be for the chastisement, purification and trying of the penitent and believing heart (vers. 14-23), and 5) renewed *enjoyment of the friendliness and goodness of the divine love* (vers. 24, 25).

4. As *Ps. xxxii.* exhibits the frame of mind out of which David came to sincere penitence, so *Ps. li.* (as the title indicates) is the echo of the *personal experience of God's grace*, which alone is

the *source* of the forgiveness of sin and blotting out of guilt (vers. 3, 4 [Eng. 1, 2]), under the condition of penitent confession of personal transgression against the Lord deeply founded in inborn sinfulness (vers. 5-8 [3-6]), and of humble *supplication* for grace (vers. 9-11 [7-9]) and renewal (vers. 12-14 [10-12]) out of a broken and contrite heart (vers. 15-21 [13-19]). On the correspondence of the chief features of this Psalm with the history see Hengstenberg's and Hupfeld's commentaries thereon.—[If Ps. li. was written or composed on this occasion, then the two last verses must probably be regarded as a later addition (the sentiment is similar to that of liii. 7 (6); lxxix. 9, and other passages). For the rest, the spiritual teaching of this Psalm and Ps. xxxii. is entirely independent of their historical origin.—Tr.]

HOMILETICAL AND PRACTICAL.

God does not leave men in their sins to go their own way unwarned and unchastised, but sends His messengers after them to call them to repentance.—The word of God that would call the sinner to repentance reminds him on the one hand of the fulness of the divine manifestations of grace and the manifold gifts of God's goodness, in order to shame the sinner for his ingratitude and disobedience; on the other hand it points him to the earnestness of God's holiness and righteousness in His commands. To this end it often clothes itself in image and similitude, in order either to work in the man receptivity for the indwelling power that awakens to repentance, if the man *will* give heed, or so far as this is not the case, so much the more to harden the inner man, comp. Matt. xiii. 10-16.

The right sort of awakening preaching consists in immediate direct application of the word of God to individual hearts, so that after holding up the mirror of God's law, it is always said: Thou art the man! Men are always, according to their natural disposition, inclined to look not at their own sins, but at the sins of others, to judge and pass sentence on them. Such looking away from one's self to the sins in the world around often finds its occasion and temptation in preaching upon the universal sinfulness of mankind and in testimonies against the sins of the times or of a whole people; if these testimonies are to be effectual for awakening in the hearers a true repentance, they must have their point in the word: Thou art the man!—As clearly as the sins of others, should we see and recognize our own sins; as inexorably and strictly as we judge and pass sentence upon others, should we enter into judgment with ourselves. But this is done only when we let the word: "Thou art the man," press into our hearts.

The humble confession: "I have sinned against the Lord," roots itself in the penitent recognition of guilt, and has as a consequence the assurance of forgiveness of all sins, not as something thereby deserved and won but as a gift of the free grace of God, which grace immediately answers the honest and penitent confession of guilt by acquitting of guilt; the sinner's unreserved confession is followed by unconditional divine absolution.

Rescue of the man fallen into sin. 1) The com-

passionate God stretches out to him the receiving hand (Nathan's mission and reproof). 2) The fallen one seizes this hand, and by its help lifts himself up in humility of heart and honest confession of guilt.—*Repentance and grace:* 1) How repentance is a work of grace, or how grace leads to repentance, and 2) How the experience of grace in the consolation of forgiveness is conditioned on repentance, or how repentance leads to grace.—*The right sort of awakening preaching* is that which 1) In view of the fulness of God's goodness reveals the sinner's ingratitude, 2) In view of the earnestness of God's commands reveals the sinner's disobedience, and 3) Puts an end to all self-justification and excuses by the earnestness of the word: Thou art the man!

True Repentance: 1) Wherein it consists. In penitent recognition and confession of sin as of enmity against the holy God ("I have sinned against the Lord"). 2) How it is attained. In the ways along which the sinner is led by seeking, pursuing and preventing grace. 3) Whither it leads. To the consolation of the forgiveness of all sins, to an humble yielding to the chastening hand of God under the sufferings which necessarily follow from sin, and to new experiences of God's love in the joy which, after sufferings patiently borne, is granted by Him.—*The painful consequences of sin* are for the penitent man a means of grace. 1) In order to *prove* and try his faith and confidence in God's fatherly love. 2) To *chasten* and instruct in righteousness, according to the holy will of God. 3) To *purge* from still clinging sinfulness. 4) To *establish* in a state of grace.

Vers. 1-4. **STARKE:** God does not always keep silent to the sins of the ungodly, but at the proper time sets them before their eyes, Ps. l. 21.—**DISSELHOFF:** That is always God's way, first to speak to the sinner in similitudes, in dark sayings, in works and deeds. Dumb preachers, and yet calling so loud! For those similitudes in which the Lord speaks to us contain no unintelligible speech, these trumpets give no uncertain sound.—**CRAMER:** In the office of reproof one must not be too mild, nor yet too sharp, but must so manage that what is said shall be penetrating, shall smite the heart, shall stir and shame the conscience.—[**HALL:** He that hates sin so much the more as the offender is more dear to him, will let David feel the bruise of his fall. If God's best children have been sometimes suffered to sleep in a sin, at last He hath awakened them in a fright.—Nathan the prophet is sent to the prophet David. Let no man think himself too good to learn; teachers themselves may be taught that, in their own particular, which, in a generality, they have often taught others: it is not only ignorance that is to be removed, but misaffection.—There is no one thing wherein is more use of wisdom, than the due contriving of a reprehension.—Tr.]

Vers. 5, sq. **SCHLIER:** We see well the wrong that others do, even if it is only a trifling mote, and how little we care for our own failings, how little we mark our lapses even when it is great beams that we bear in ourselves.—[**HALL:** How severe justicers we can be to our very own crimes in others.—Tr.]—Wilt thou judge, then judge thyself, and wilt thou be strict, then before all be strict against thyself, and wilt thou be indulgent,

then before all be indulgent towards others, but towards thyself be strict and unindulgent.

Vers. 7 sqq. [HALL: The life of doctrine (teaching) is in the application. We may take pleasure to hear men speak in the clouds—we never take profit till we find a propriety in the exhortation or reproof. There was not more cunning in the parable than cunning in the application: "Thou art the man."—TR.]—DISSELHOFF: He who is used by God to call out to another, "Thou art the man," often does not himself know that he has performed Nathan's service. The Lord sends His word like arrows; so many are struck, in the preaching of the divine word, exactly as if the word had been aimed at their heart alone. It is aimed at them too, only not by men, but by God Himself.—S. SCHMID: Every sin is despising God.—CRAMER: Despising the divine word is the evil fountain of all sins (Proverbs xxix. 18).—STARKE: With whatever one sins, with that he is also commonly punished.—SCHLIER: He who insults the word of the Lord, even this word will crush him to atoms, and he who sins against the commandment of God, even this commandment which he has despised will become to him a consuming fire. He who practises injustice and violence shall in his time himself also experience injustice and violence, and he who commits adultery will in his own honor become conscious of God's judgment.—CRAMER: God punishes sin with sin, not that He has pleasure in sin, or that He works it or works with it, but that as a strict Judge, He pronounces sentence and inflicts and permits the evil.

Ver. 13 sq. SCHLIER: He who openly and unreservedly acknowledges himself guilty has thereby inwardly cut himself loose from sin, and broken with it in his heart.—DISSELHOFF: "I have sinned against the Lord." There is in the Bible no confession so unconditional, no expression of repentance so short, but also none so thoroughly true. So long as sin reigns upon the earth, all penitent sinners will with this confession cast themselves down before God, into this confession will they pour out their hearts, this confession will become ever more openly, deeply, truly and movingly their prayer, and they will know how to say nothing else. [HALL: It was but a short word, but passionate; and such as came from the bottom of a contrite heart. The greatest griefs are not most verbal. Saul confessed his sin more largely, less effectually. God cares not for phrases, but for affections. David had sworn, in a zeal of justice, that the rich oppressor, for but taking his poor neighbor's lamb, shall die the death; God, by Nathan, is more favorable to David than to take him at his word, "Thou shalt not die." Comp. Prov. xxviii. 13.—TR.]—CRAMER: God forgives the sin out of grace, and remits also the eternal punishment; but He reserves the cross and the chastisement, not for satisfaction, but in order to continual remembrance of sin and exercise in piety, and as a terror to others.—STARKE [from HALL]: So long as He smites us not as an angry Judge, we may endure to smart from Him as a loving Father (Heb. xii. 6-9).

Ver. 15 sq. J. LANGE: God visits the parents in the children, whether graciously or in wrath.—SCHLIER: There is a distinction between pun-

ishment of sin and the outward consequences of sin, which may follow even for him who has forgiveness, only that all this is no longer a punishment of sin, but a gracious, fatherly visitation of the faithful God, who chastens His people even when He loves them, yea, even because of His love and compassion chastens them, that they may not anew fall into sin.—DISSELHOFF: Grace is free, wholly unconditional. But yet he to whom grace is shown must remain under the chastening rod of the almighty and holy God.—SCHLIER: How should severe sickness in the house be a proof of divine favor? If God the Lord had let every thing at once go on for David according to his desire and will, who knows how soon he would perhaps again have felt secure and have forgotten the Lord who had forgiven his sins? but now that the Lord chastens him, how he learns to pray and weep, how he humbles himself, how he holds all the more faithfully to the Lord and to His word!

Ver. 17 sqq. OSIANDER: Even dear children of God are not always heard, when they pray for temporal gifts and obtain, not what they desire, but what is profitable for them (1 John v. 14).—[HALL: Till we know the determinations of the Almighty, it is free for us to strive in our prayers, to strive with Him, not against Him; when once we know them, it is our duty to sit down in a silent contentation.—TR.]—DISSELHOFF: This is the triumph of grace! It transforms the inevitable consequences of sin and horrors of damnation into a purifying fire, hot indeed, but rich in blessing, in which the objects of grace receive the image and stamp of their Redeemer. [SCOTT: Those who are ignorant of the divine life cannot comprehend the reasons of a believer's conduct in his varied experiences; they mistake deep humility and fervent prayer for an impatience and an inordinate love to created objects; acquiescence in the Lord's will, and cheerful gratitude under sharp trials, will be deemed indifference and apathy, etc.—Ver. 23. WESLEY (Sermon CXXXII.): Profuse sorrowing for the dead is unprofitable and sinful; and the text affords a consideration which ought to prevent this sorrow.—TR.]

Ver. 24 sqq. CRAMER: God's promise is the cause of His love towards us, not our merit and worthiness (1 John iv. 10).—SCHLIER: When we have allowed the Lord's chastening to promote our welfare and peace, and are holding still before the Lord, even if we see around us nothing but suffering and trouble, then the Lord takes us up again and blesses us and gives us twofold for all the hardness we have had to endure. The Lord blesses much more willingly than He chastens, His fatherly hands had much rather open in beneficence than in affliction.

DISSELHOFF: *The triumph of grace* in all its glory. It unfolds itself in three steps: 1) Not the fallen one looks up to God, but God's preventing grace in every way lets itself down to him, in order to awaken his conscience. 2) He who lets himself be awakened and openly and unconditionally confesses, receives full and unconditional pardon. 3) The pardoned man must remain under the sharp chastening rod of the Compassionate One, in order that he may learn more and more to know the depths of sin as well as of grace.

[CARLYLE:* David, the Hebrew king, had fallen into sins enough; blackest crimes; there was no want of sins. And thereupon unbelievers sneer and ask, "Is this your man according to God's heart?" The sneer, I must say, seems to me but a shallow one. What are faults? what are the outward details of a life, if the inner secret of it—the remorse, temptations, true, often-baffled, never-ending struggle of it—be forgotten? The deadliest sin were the supercilious consciousness of no sin. David's life and history, as written for us in those Psalms of his, I consider to be the truest emblem ever given of a man's moral progress and warfare here below. All earnest souls will ever discern in it the faithful struggle of an earnest human soul toward what is good and best. Struggle often baffled—sore baffled—driven as into entire wreck, yet a struggle never ended; ever with tears, repentance, true, unconquerable purpose begun anew.—TR.]

CHRYSOSTOM:† David the prophet, whose kingdom was in Palestine and temporary, but whose words as a prophet are for the ends of the earth and immortal, fell into adultery and murder—the prophet in adultery, the pearl in the mire. But he did not yet know that he had sinned; so stupefied was he. God sends to him Nathan; the prophet comes to the prophet—just as in the case of physicians, when a physician is sick he needs another physician. Nathan does not at the very door begin to rebuke and upbraid him—that would have made him hardened and shameless. . . . And the king said, "I have sinned against the Lord." He did not say, Why, who art thou that reprovest me? and who sent thee to speak boldly? and how hast thou dared to do this? . . . But precisely in this is that noble man most admirable, that having fallen into the very depths of wickedness, he did not despair nor fling himself prostrate so as to receive from the devil a mortal blow, but quickly and with great vehemence gave a more mortal blow than he received. . . . This history was written not that thou mightest gaze at one who fell, but that thou mightest admire one who rose again; that thou mightest learn, whenever thou hast fallen, how to rise again. For just as physicians select the most grievous diseases and record them in the books, explaining the method of healing them, in order

that by exercise in the greater they may easily overcome the lesser diseases, so also God has brought forward the greatest sins in order that they also who commit little offences may through those great examples find the task of correction to be easy.—TR.]

[Ver. 1. *David keeping silence.* Comp. Psalm xxxii. 3, 4. See above, "Hist. and Theol." No. 1.—Vers. 5, 6. Not only may a guilty man judge severely the crimes of others, but his easy consciousness of guilt may even create an ill-humor that will dispose him to all the greater severity.—Ver. 7. "*Thou art the man.*" One might picture an ungrateful son, a spendthrift, a suicide, etc., and charge each, as to spiritual relations and life, upon the hearer.—TR.]

[Vers. 1-14. *A pattern in reproving.* It is always difficult to reprove with good results, and here the difficulties were peculiarly great. An Oriental king—who has committed a series of enormous crimes, has tried to cover them up, is now moody and irritable. See now the course pursued by the prophet. 1) He approaches the offender in private. 2) He uses an affecting parallel case to awaken the sense of justice, without arousing suspicion of his design—thus inducing the king to feel, and to express himself very strongly. 3) He suddenly and emphatically applies the story, and pours upon the wrong-doer the recital of his crimes. 4) He gladly welcomes confession and penitence, and at once turns from rebuke to comfort.—Ver. 14. "*Great occasion to the enemies of the Lord to blaspheme.*" 1) Only the enemies of the Lord would blaspheme, upon whatsoever occasion. 2) Though the faults of good men are not the cause of blasphemy, it is a great evil to give occasion for it. (a) The enemies may thus partially delude themselves. (b) They will be sure to mislead others. 3) Though there be occasion, yet the comments of God's enemies are blasphemous. E. g. (a) When they infer that God does not hate sin. (b) That God's service makes men no better than they would otherwise be.—TR.]

[Vers. 15-23. *The death of David's child.* 1) The mortal illness of a babe, always so distressing to parents, and in this case having peculiarly distressing conditions. 2) David's persevering prayer, notwithstanding the prophet's prediction. 3) His submission, as soon as he knew the child was dead. 4) His confidence of being reunited with the child hereafter.—TR.]

* "Hero-Worship." Quoted more fully by Taylor.

† Collected and abridged from a number of passing allusions.

3. Breaking up of David's house and family by the crimes of his sons Amnon and Absalom.

CHAPTER XIII. 1-39.

a. Amnon's incest with Tamar. Vers. 1-21.

1 AND it came to pass after this that Absalom the son of David had a fair sister,
2 whose name was Tamar; and Amnon the son of David loved her. And Amnon
was so vexed [troubled]¹ that he fell sick for his sister Tamar; for she was a virgin,
3 and Amnon thought it hard for him, to do anything to her. But [And] Amnon
had a friend whose name was Jonadab², the son of Shimeah David's brother; and
4 Jonadab was a very subtil man. And he said unto him, Why art thou, *being* the
king's son, lean from day to day [Why art thou so lean, O son of the king, morn-
ing by morning]? wilt thou not tell me? And Amnon said unto him, I love Ta-
5 mar my brother Absalom's sister. And Jonadab said unto him, Lay thee down on
thy bed, and make [feign] thyself sick; and when thy father cometh to see thee,
say unto him, I pray thee, let my sister Tamar come, and give me meat [food³
to eat], and dress [prepare] the meat [food³] in my sight, that I may see it and eat it
6 at her hand. So [And] Amnon lay down and made [feigned] himself sick. And
when the king was come [And the king came] to see him, [*ins.* and] Amnon said
unto the king, I pray thee, let Tamar my sister come, and make me a couple of
7 cakes in my sight, that I may eat at her hand. Then [And] David sent home to
Tamar [sent to Tamar to the house], saying, Go now [I pray thee] to thy brother
8 Amnon's house, and dress [prepare] him meat [the food]. So [And] Tamar went
to her brother Amnon's house, and he was laid down; and she took flour [the
9 dough] and kneaded it, and made cakes in his sight, and did bake the cakes. And
she took a [the] pan,⁴ and poured them out before him; but [and] he refused to
eat. And Amnon said, Have out all men from me. And they went out every man
10 from him. And Amnon said unto Tamar, Bring the meat [food] into the chamber,
that I may eat of [at] thine hand. And Tamar took the cakes which she had
11 made, and brought them into the chamber to Amnon her brother. And when she
had brought [And she handed] them unto him to eat, [*ins.* and] he took hold of
12 her, and said unto her, Come lie with me my sister. And she answered [said to]
him, Nay, my brother, do not force [humble] me, for no such thing ought to be

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 2. Impf. Qal. of יָצַר, impersonal construction.—The יָצַר in this verse is written יָצַר in one MS. of Kennicott, which is perhaps an illustration of the fact that this archaic form was not confined to the Pentateuch. —Wellhausen suggests that the Athnach would better stand under יָצַר.—T_a.]

² [Ver. 3. The name *Jonadab* (abbreviated from Jehonadab) means "Jahveh has freely given," as *Jonathan* means "Jahveh has given;" but there is no ground for supposing that the two names (here and xxi. 21) represent the same person (Josephus).—T_a.]

³ [Ver. 5. Two different words are used for "food," the first the ordinary expression (לֶחֶם), the second a rarer word (כֶּמֶח), rendered *chem* by the Sept. The word לֶכֶם "cake" is discussed by Erdmann in the Exposition.—T_a.]

⁴ [Ver. 9. כֶּמֶח, an obscure word. It is nearly identical in form with the Chaldee כֶּמֶח "pan," which is the rendering in the Targum of the Heb. כֶּמֶח "pan," and is by some (Oahen) regarded as the Chald. word itself here used instead of the ordinary Heb. word, which is, however, improbable in the Book of Samuel. But while Chald. and Sept. (and Josephus) render it "pan," Syr. and Vulg. regarded it as designating the food that had been prepared: Vulg. *quod coxerat*, Syr. "cakes," and such a meaning would better suit the connection. But no satisfactory etymology has been proposed for it. Geiger's explanation (Urschrift, p. 383), that it is for כֶּמֶח (from שֶׁמֶח "unbaked leavened dough" is not in keeping with the statement in ver. 8 that the dough had been baked. The meaning of the word must be left undetermined.—T_a.]

- 13 done in Israel; do not thou this folly. And I, whither shall I cause my shame to go [shall I carry my reproach]? and as for thee, thou shalt be as one of the fools in Israel. Now, therefore, I pray thee, speak [And now, speak, I pray thee] unto the king; for he will not withhold me from thee. Howbeit [And] he would not hearken unto her voice, but, being stronger than she, forced her [and he was stronger than she, and humbled her], and lay with her.⁶ Then [And] Amnon hated her exceedingly [with a very great hate]; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, 16 Arise, be gone. And she said unto him, There⁶ is no cause; this evil in sending me away is greater than the other that thou didst unto me. But [And] he would not hearken unto her. Then [And] he called his servant [young man] that ministered⁷ unto him, and said, Put now [ye] this woman out from me, and bolt the door after her. And she had a garment of divers colours [a long-sleeved garment⁸] upon her; for with such robes were the king's daughters that were virgins apparelled. 19 Then [And] his servant brought her out, and bolted the door after her. And Tamar put ashes on her head, and rent her garment of divers colours [the long-sleeved garment] that was on her, and laid her hand on her head, and went on crying 20 [ins. as she went]. And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister [and now, my sister, hold thy peace]; he is thy brother; regard not this thing. So [And] Tamar remained 21 desolate in her brother Absalom's house. But⁹ when [And] king David heard of all these things, [ins. and] he was very wroth.

b. Amnon murdered by Absalom. Vers. 22-33.

- 22 And Absalom spake unto his brother Amnon neither good nor bad; for Absalom hated Amnon because he had forced [humbled] his sister Tamar. And it came

⁶ [Ver. 14. The מִתָּה, pointed in the text as Accus., may be read מִתָּהּ "with her," for which several MSS. read עִמָּה; but the Accus. is allowable (later usage, according to Wellhausen).—Ta.]

⁷ [Ver. 16. The translation of Eng. A. V. is impossible in the present form of the Hebrew text; the text, indeed, gives no sense at all, and must be regarded as corrupt. Dr. Erdmann (changing מִל into מֵל and regarding the sentence as interrupted) renders: "on account of this evil, which is greater than the other, etc.," but such a rendering of מִל-מֵל is without authority, and does not fit well with the context. Philippeau also, throwing forward the beginning of Tamar's speech, translates: "and she said to him respecting the evil deed, Greater is this than the other, etc.," which is intolerably flat. We should naturally regard the מִל as introducing a protest, as in ver. 12; and, changing the מִל-מֵל into מֵל, we obtain the sense (by transposing the Adjective (נְדוּלָה): "nay, my brother, this evil is greater than the other, etc.," which is nearly what the Vat. Sept. (in verse 16) and some other Greek versions (in Montfaucon's Hexapla) give: "nay, my brother, for the last evil is greater than the first, etc." These Greek versions apparently had הִרְאֵשְׁנָה instead of מִל-מֵל, so that their text read: מֵל אָחִי כִּי נְדוּלָה הָרֵעָה הָאֲחֵרָה מִהָרֵאֲשֵׁנָה אֲשֶׁר. The "this" of our Hebrew text is supported by the Syr. "why doest thou me this grievous evil, etc.?" and by the Sept. in ver. 16, which seems, however, to be altered into conformity with the Heb.—Or, following ver. 12 more exactly, we may write: מֵל אָחִי מִל-הָרֵעָה "nay, my brother, do not this evil which is greater, etc.;" the text above-given is simpler and more in accordance with the ancient versions.—Some MSS. and printed editions have עַל instead of מֵל (according to the constant usage with אָרִית in the O. T.), and this reading is adopted by the *Bib.-Com.*, which renders: "and she spake with him on account of this great wrong in sending me away, greater than the other, etc.," supposing that the writer has here blended Tamar's words with his own narrative (so Cahen). But (not to insist that the rendering "spake with him" is impossible) such a blending is improbable, and the phrase "on account of" in general is not in keeping with the context. Fürst takes the word as a substantive, and renders: "let there be no occasion of this evil, etc.," which is without support in the usage of the O. T., and is besides very tame.—Ta.]

⁷ [Ver. 17. Sept. "the overseer of his house;" the word is omitted in one MS. of Kennicott, and in one of Pinier's (Thenius).—Ta.]

⁸ [Ver. 18. So Sept. and other Greek versions, Vulg. and Chaldee (Byr. and Arab. omit the verse). The Greek renderings are *καρπασίδες* and *ἀστραγαλίδες*.—The מְעִילִים (Eng. A. V. "robes") is somewhat difficult, and various unsatisfactory alterations of the word have been proposed (Wellh.: so the king's daughters . . . were apparelled of old, מְעוּלִים). The sentence sounds strange: "she had on a long-sleeved tunic, for so the unmarried princesses wore over-mantles;" but nothing better has been proposed. Böttcher regards it as a gloss.—Ta.]

⁹ [Vers. 21, 22. The proposed changes of Böttcher and Thenius are criticised by Erdmann.—Ta.]

to pass after two full years [about¹⁰ two years], that Absalom had sheepshearers in
 24 Baal-hezer, which is beside Ephraim; and Absalom invited all the king's sons. And
 Absalom came to the king, and said, Behold, now, thy servant hath sheepshearers; and
 25 let the king, I beseech thee, and his servants go with thy servant. And the king
 said unto Absalom, Nay, my son, let us not all now [*om.* now] go, lest we be charge-
 able unto thee [burdensome to thee]. And he pressed him; howbeit [and] he would
 26 not go, but [and he] blessed him. Then said Absalom [And Absalom said], If not,
 I pray thee let my brother Amnon go with us. And the king said unto him, Why
 27 should he go with thee? But [And] Absalom pressed him, that [and] he let Am-
 28 non and all the king's sons go with him. Now Absalom had commanded [And
 Absalom commanded] his servants, saying, Mark ye now when Amnon's heart is
 merry with wine, and when I say unto you, Smite Amnon, then kill him, fear not;
 29 have not I commanded you? be courageous and be valiant. And the servants of
 Absalom did unto Amnon as Absalom had [*om.* had] commanded. Then [And]
 30 all the king's sons arose, and every man gat him upon his mule and fled. And it
 came to pass, while¹¹ they were in the way, that tidings came to David, saying, Ab-
 31 salom hath slain all the king's sons, and there is not one of them left. Then [And]
 the king arose, and tare his garments, and lay on the earth; and all his servants
 stood by with their clothes rent. And Jonadab, the son of Shimeah, David's bro-
 32 ther, answered and said, Let not my lord suppose [say] that they have slain all the
 young men the king's sons; for Amnon only is dead; for by the appointment of
 Absalom this hath been determined from the day that he forced [humbled] his sis-
 33 ter Tamar. Now therefore [And now] let not my lord the king take the thing to
 his heart, to think that [saying], All the king's sons are dead; for Amnon only is
 dead.

c. Absalom's flight. Vers. 34-39.

34 Bnt [And]¹² Absalom fled. And the young man that kept the watch lifted up
 his eyes and looked, and behold, there came much people by the way of the hill-
 35 side behind¹³ him. And Jonadab said unto the king, Behold, the king's sons come;
 36 as thy servant said, so it is. And it came to pass, as soon as he had made an end
 of speaking, that behold the king's sons came, and lifted up their voice and wept;
 37 and the king also and all his servants wept very sore. But [And]¹⁴ Absalom fled
 and went to Talmai the son of Ammihud, king of Geshur. And David mourned
 38 for his son every day. So [And]¹⁵ Absalom fled, and went to Geshur, and was
 39 there three years. And the soul of king David longed to go forth unto Absalom;
 for he was comforted concerning Amnon, seeing he was dead.

¹⁰ [Ver. 23. Literally: "unto two years days," a common mode of expression in Heb. (see Lex. s. v. יָרֵךְ)]
 the general designation of time being defined more precisely by the addition of the simplest unit "day."—Tr.]
¹¹ [Ver. 30. Absolute construction, corresponding to the Abl. Absol. in Latin. Lit.: "and it came to pass, they
 on the way, and the news came, etc."—Tr.]

¹² [Ver. 34. Erdmann (after Thenius) renders: "from the West," referring to Ex. iii. 1 compared with Isa. ix.
 11; Job xxiii. 8, in none of which passages, however, has the word a suffix as here; and the present Heb. form is
 suspicious because the anarthrous הָרֹמֶם (way), as construct, would naturally require a substantive after it. More-
 over, the Sept., Syr. and Vulg. here show important deviations from the Heb. The Syr. omits this word (אֲחֲרָיו),
 the Vulg. renders it with *devium*, and the Sept. (adding to our text) has: "and behold, much people were coming
 in the way behind him on the side of the mountain on the declivity (ἐν τῇ κατὰβύσσῳ), and the watchman came
 and told the king and said, I have seen men on the way of Oronen on the side (μῆκος) of the mountain." As to
 this addition it is hard to say whether it belongs to the original text, or is an explanatory insertion; it fills out
 the narrative very naturally, but this is itself a suspicious fact, and the words spoken by the watchman might
 certainly be a variant translation of the same Heb. as lies at the basis of the statement in ver. 34 (in the Hebrew).
 However this may be (Thenius, Böttcher and Wellhausen accept the addition), the Oronen of the Sept. points to
 Horon or Horonaim, a well-known place on the neighboring mountain, and the phrase "on the declivity" is thus
 explained as referring to the declivitous side of the hill (and so the Vulg. *devium*, Heb. מוֹרֵם). We thus reach
 the rendering "by the way of Horonaim (Beth-horon) on the side of the mountain," which is syntactically and
 geographically satisfactory; and need suppose only that אֲחֲרָיו has been altered in the masoretic text into
 אֲחֲרָיו. The addition in the Sept. may be a marginal explanation (it is not found in the Vulg.), and its first clause
 may be altered into conformity with the existing Heb. text; the ἐν τῇ κατὰβύσσῳ may belong to the original form
 (Vulg. *devium*), and the "on the side of the mountain" may be an explanation of this original or marginal. At
 any rate the change of אֲחֲרָיו to אֲחֲרָיו is altogether probable.—Tr.]

¹³ [Ver. 38. The repetition of the statement that Absalom fled is striking, and the narrative vers. 36-38 is not clear
 and natural in arrangement. We should rather expect 37 b (in which no subject is expressed) to follow 36, and 38
 makes 37 a unnecessary. So the first clause of 34 seems out of place. But, while it is hard to justify the present
 arrangement on logical grounds, the unnecessary repetitions may result from the fact that we have the outline
 of an originally longer narrative wherein these repeated statements would not be out of place. The order of the
 masoretic text is sustained by the versions. In ver. 37 after Geshur (Γεσουρ) Sept. adds εἰς τὴν χώραν Μαακάδ, which
 Thenius accepts as representing an original Heb. "land of Maacah" (Böttcher: land of his mother Maacah), and
 Wellh. rejects because of the Art. (הַ — תּוֹ) and because of the absence of the word "mother."—Tr.]

EXEGETICAL AND CRITICAL.

Vers. 1-21. *Amnon's crime.** Vers. 1 sqq. **And it came to pass after this**—general chronological statement, referring what follows to the time after the Ammonite war. *Tamar* and *Absalom* were the children of Maacah, daughter of Talmi king of Geshur, whom David had married after he ascended the throne at Hebron (iii. 3). *Amnon* was David's oldest son; his mother was the Jezreelitess Ahinoam (iii. 2). The apodosis begins with the words: "and Amnon was so troubled" (ver. 2), while ver. 1 from **and Absalom** to the end is explanatory parenthesis.—Ver. 2. Literally: *it was strait to Amnon unto becoming sick*, that is, he was sore troubled, so that he fell sick. Not: "feigned himself sick" (Luther), for he does not feign till vers. 5, 6 (where the word is properly so rendered). [Ewald (quoted by Thenius) remarks that Amnon's character and conduct were doubtless affected by the fact that he was the first-born son, and of a mother apparently not of the noblest birth.—Tr.] We have a picture here of the consuming fire of passionate love, which could not be satisfied, because *Tamar* was a virgin and it seemed to him impossible to do anything to her, that is, her maidenly reserve and her inaccessibility [in the harem or women's apartment] or other difficulties thwarted his designs.—Vers. 3 sq. By his wicked, crafty cousin *Jonadab*, the son of his uncle Shimeah (another son of whom, Jonathan, is mentioned xxi. 21) Amnon is not only strengthened in his sinful desire, but is shown a way whereby he may attain his end by guile and violence. He becomes "lean," an appearance all the more striking in a "king's son," in whose case there was no reason for it. **From morning to morning**—his aspect was more wretched in the morning after nights made sleepless by torturing passion. [Thenius: a finely chosen point in the description of his malady, from which also it appears that Jonadab was, if not a house-mate, at least his daily companion. *Bib. Com.*: he mentions the morning because it was his custom to come to Amnon every morning to his levee.—Tr.] This wretched appearance of his favored the advice to *feign himself sick* (ver. 5). **To see thee, "seeing" used for visiting the sick** (Ps. xli. 7 (6); 2 Kings viii. 29). Jonadab's counsel takes for granted that the father will not refuse the sick son such a request. From the whole account we see that the king's children dwelt in different households. "Probably each wife with her children dwelt in a separate part of the royal palace" (Keil), and further the grown sons, as appears from vers. 7 and 20, had each his separate house. "A couple of cakes," some solid, distinctly shaped preparation is here meant, since there were "two" of them. Whether it received its name from its heart-like shape, or its heart-strengthening power (Keil), [the word is *lebibah*, and the Heb. for "heart" is *leb*], or because it was made from rolled dough,† is left undecided. *Tamar* was pro-

bably famed for her skilful cooking. [In the East such skill is not unusual, even in women of high rank.—Tr.]

Vers. 8 sqq. "She took a pan [ver. 9], so Chald. and Sept. [On the word rendered "pan" see "Text. and Gram.," it seems more probable that it is a name for some preparation of food.—Tr.] "Baked" [ver. 8]; the Heb. word (לֶחֶם) is used for roasting or baking, see Ex. xii. 9 comp. with 2 Chr. xxxv. 13. Amnon's refusal to eat must have conveyed the impression that he was very sick, and the exclusion of all persons from the room might be easily explained by the fact that he was weakened by his illness. He was as clever an actor as Jonadab a crafty counsellor.—Vers. 12 sqq. *Tamar's* noble conduct in rejecting this wicked proposal is a confirmation of what is said in ver. 2 of the hindrances in Amnon's way. Such things are not done in Israel, it is against the law and custom of the people of God (as contrasted with the heathen). Comp. Lev. xx. 17 with vers. 7 and 26. *Tamar* repels the wickedness from the highest moral point of view, which is determined by the theocratic-national position and significance of Israel. The word "folly" (נְכִלָּה) is here used of unchastity as in xxxiv. 7. [The same sense is given substantially by the rendering of Eng. A. V.: "not so should it be done in Israel" (as Philippeon).—Keil remarks that the expression recalls Gen. xxxiv. 7 (where it is a commentary on Shechem's conduct to Dinah), the words being the same; and *Bib. Com.* adds that *Tamar* probably knew the passage in Genesis, and wished to profit by it. But, as this passage is a remark of the Editor of the Pentateuch (as the phrase "in Israel" shows), and it is doubtful whether the Pentateuch in its present shape existed in David's time, the resemblance between the two passages must be otherwise explained. The phrase in question may have been a common one, or the Editor of Genesis may have taken it from our narrative, as a remark appropriate in his narrative.—Tr.]—Next to the honor of Israel as the people sanctifying itself to the Lord, she adduces her own honor and Amnon's (ver. 13); both, she would say, will suffer irreparable shame. Further, in order more certainly to hold him off, she urges him to ask her in marriage of the king, who would not deny his request. This would be in opposition to the law, Lev. xviii. 9; xx. 17; Deut. xxvii. 22, whereby sexual connections between brothers and sisters (those having only one parent in common are especially mentioned) are strictly forbidden. In order to harmonize this apparent contradiction Thenius thinks it not impossible that the prohibitions in Lev. xviii. 7-18; xx. 19-21; Deut. xxvii. 20, 22 referred first to the maintenance of moral purity in family-life, and that they did not wholly forbid real marriages between brothers and sisters (having only one parent in common), particularly where there was special inclination. But this view cannot be well made to accord with the absoluteness of the prohibition and the sharpness of the threat of punishment. The strict prohibition of sexual connection in general must have applied to marriage also. It must be supposed either that the law was not strictly carried out, or that *Tamar*, knowing

* [From this point to xxiii. 7 (and ch. xl. except ver. 1) is omitted in Chron., it not entering into the design of that Book to record the merely individual history of David, but only his theocratic and ritual acts.—Tr.]

† Böttcher: from Arab. لَبَن, Chald. לֶבָן, Heb. לֶחֶם.

the law very well, wished to keep back the passionate advances of Amnon. So Josephus [7, 8, 1]: "this she said, wishing to escape his passion for the present," and Clericus: "that she might elude him in every way possible, lest, if all hope of marriage were denied, the man should be the more incited to violence."*

Ver. 15. On the satisfaction of sexual desire follows *hate* towards its object and instrument; "a psychological trait," remarks Thenius, "that vouches for the truth of the narrative."—Ver. 16. Tamar's reply is not to be rendered (Vulg., Luther): "the evil is greater than the other," for the Heb. requires: "this great (greater) evil." Nor can we (with Thenius) alter the Heb. text

after the Sept.: "nay, my brother (אֶל־אָנִי), for the evil is greater,"† *etc.*, which is obviously a change to avoid difficulty, and the consequent change of text is too violent. The renderings: "give no occasion of this greater evil" (Cler., Ges.), and: "but not this greater evil than the other!" (De Wette) do not accord with the wording of the Heb. Böttcher, by two changes (לְ for אֶל, and insertion of כִּי), gets the sense: "wherefore this great evil, greater than . . ."; on which Thenius rightly remarks that it is difficult to see why the narrator should have put this *unintelligible* phrase into the mouth of the *unfortunate woman*

rather than the simple "why?" (לָמָּה or כִּי־מָה).—It certainly seems better (if anything is to be added) to insert the word "let there be" or "be thou" (יִהְיֶה), so that it shall read: "become not the cause of this great evil, which is greater than . . ." (Maur., Dietrich in *Ges. Lex. s. v.* אָנִי); but this expression also: "become not the cause" is not simple and natural enough in the mouth of the excited Tamar. It is better to suppose an unfinished sentence and render (changing אֶל into לְ):

On account of this greater evil . . . she is interrupted by Amnon, and cannot finish her address. This is clear from what immediately follows: But he would not hear her, and said to his servant, Put her out from me; he ordered her to be put out before she could finish. This expulsion was a still "greater evil" than the other violence done her, both for her, because it would create the impression that she had done something shameful, and for him, since he thus added wrong to wrong. [On this reading see "Text. and Gram.," where reasons are given for adopting substantially the text of the Sept.: "nay, my brother, for this evil is greater," *etc.* The objection to Dr. Erdmann's rendering is the same that he has himself urged against another: it is too formal, too little in keeping with the excited state in which we should suppose Tamar to be. A similar objection applies

to the translation given in the *Bib. Com.*—Tr.] Ver. 17. [*Amnon orders Tamar to be expelled.*] This order and conduct must have led the servant to suppose that she had done something shameful.—[*Bib. Com.*: The brutality of Amnon needs no comment.—Tr.]—Ver. 18. [*Tamar is expelled.*] She had on a garment with long sleeves (דִּפְדָּפִי); the usual undergarment covered only the upper arm, while this covered the whole arm, and took the place of the armless *meil* [outer garment or robe.] Translate: **thus were the king's daughters, the virgins, clothed with robes;** such long-sleeved mantles distinguished the princesses.—Ver. 19. Her indication of grief at the shame done her. The hands clasped above the head or laid on the head, are a sign of grief at the shame that has come on the head as the bearer of one's personal honor. Comp. Jer. ii. 37. [Ver. 18 b would seem to connect itself more naturally with ver. 17, and ver. 18 a with ver. 19. It may be, as Keil says, that her royal dress is mentioned to bring out more clearly the harshness of her treatment, since the servant must have recognized the dress. The word "robes" in ver. 18 is discussed in "Text. and Gram.;" the sentence would perhaps be helped by omitting the word.—*Bib. Com.* suggests that Tamar took the ashes that she put on her head from the very place where she had cooked the food for Amnon.—Tr.]—Ver. 20. [*Absalom cares for his sister.*] Instead of "Amnon" the Heb. has *Aminon*, a diminutive, expressive of scorn and contempt.* Absalom's question shows that a suspicion of Amnon naturally suggested itself to him: **Has Aminon thy brother been with thee?** euphemism for Amnon's deed. Absalom, with his careless exhortation: **lay not this thing to heart,** is a sad comforter. [More probably, under this careless exterior he concealed a deep purpose to avenge the crime, which he at this moment had neither words nor inclination to discuss. He seems not to have failed in his duty to his sister.—Tr.]—**And Tamar abode in his house as a desolated woman;** literally, "and as desolated," not "as solitary."—Ver. 21. [*David's anger.*] After the words: "and he was very wroth," the Sept. adds: "and he grieved not the spirit of Amnon his son, because he loved him, because he was his first-born." But this addition gives too circumstantial and full a reason why David contented himself with being angry and did not punish Amnon; we cannot alter the Heb. text to accord with it (as Then. and Ewald do). David's failure to inflict on Amnon the legal penalty of death [Lev. xx. 17] was a sign of weakness, and led to Absalom's revenge and his rebellion against his father.—Ver. 22. [*Absalom's hatred of Amnon.*]—From bad to good, neither bad nor good (Gen. xxiv. 50), he talked not at all with him because he hated him.—There is no need with Böttcher to transpose vers. 21 and 22. Verse 20 having described

* [Bp. Patrick mentions an (unfounded) Jewish opinion that Tamar was born of Maacah while the latter was a captive (Deut. xxi. 10 seq.), that is, before she became a proselyte and David's wife, and that Tamar was therefore legally not Amnon's sister.—Probably both the explanations suggested above by Erdmann are correct; the Levitical code was hardly observed with strictness at this time.—Tr.]

† [Thenius here writes *μὴ γὰρ ἡ κακία*, but Tischendorf has *μὴ γὰρ*.—Tr.]

* [So Böttcher and Thenius, after the analogy of the Arabic, in which a diminutive is formed by inserting a letter (Yod) after the second radical; but the diminutive form is doubtful here, partly because the ancient versions (Arabic included) except Chaldee do not here follow the Heb., but give the form *Aminon*; and the reading here may be a clerical error (so Wellhausen and *Bib. Com.*).—Tr.]

Absalom's procedure (in connection with Amnon's crime) and ver. 21 the king's, ver. 22 begins a new section, in which is first stated the deepest ground of Absalom's conduct towards Amnon afterwards related, namely, his hate towards him. The present order of verses therefore presents the thoroughly well-arranged progress in the narrative, which Thenius thinks can be attained only by a transposition.

b. Vers. 22-23. *Amnon's murder by Absalom.*—Ver. 22 is closely connected with ver. 23 sq., giving the ground of Absalom's fratricide, though two years elapse before the act of vengeance is executed. According to verse 23 Absalom had an estate in *Baalhazor near Ephraim*. Probably also the other sons of the king had such landed possessions. A joyful festival was connected with *sheephearing* (comp. 1 Sam. xxv. 2, 8), as is not seldom the case also in Germany. *Baal-hazor* is more exactly described as being *near Ephraim*. This cannot mean near the *tribe-territory of Ephraim*; the Prep. "near" (עַל) shows that a city called Ephraim is meant (2 Chron. xiii. 19 Qeri, comp. Josh. xv. 9; John xi. 54; Joseph., *bell. Jud.* 4, 9, 9, according to Eusebius eight miles north of Jerusalem). Thenius: "probably Tell Asur south of Shiloh; see Käufler, *Stud.* II. 145."*—Ver. 25. He blessed him, i. e. wished him well (בָּרַךְ as in 1 Sam. xxv. 14).—Ver. 26. "If thou goest not," literally: "and not," so Sept. and Vulg. But Thenius renders: "O that Amnon might go with us" (taking אֲלֵי = אִלַּי, Ew., § 358 b). The king, unwilling to go himself,† is also unwilling for Amnon to go, as the question: "why should he go with thee?" shows. For he could not be ignorant of Absalom's hatred to Amnon. [Thenius: "let Amnon, the first-born [and heir-apparent] go along with us (me and the other princes) as thy representative."—Thus David found it hard to deny Absalom's request without giving as a reason what he was unwilling to say.—Tr.]—Ver. 27. [*David consents.*] David here also shows himself weak in yielding to Absalom's request.—As our narrator is only concerned to tell how the fratricide was accomplished, he omits mention of the meal that Absalom prepared, especially as this was indirectly given in vers. 23, 24. The addition of the Sept.: "and Absalom prepared a repast like the repast of a king," is to be regarded, therefore, as a mere explanatory insertion.†—Ver. 28

sq. [*The murder.*] As David had weakly left Amnon's crime unpunished, Absalom held it his duty to take vengeance on Amnon and maintain his sister's honor. This feeling does not, however, exclude the motive of selfish ambition in Absalom; by the death of Amnon he would be one step nearer to the succession to the throne; there may, indeed, have been another brother, Chileab, older than he (iii. 3), but probably (to judge from Absalom's conduct, xv. 1-6) he was no longer alive. Absalom's ambition, which afterwards led him into rebellion, probably welcomed this pretext for putting Amnon, the heir to the throne, out of the way. Comp. Winer, *R.-W.* I. 14.—Ver. 29. [*Flight of the princes.*] "Every man on his mule." Mule-breeding is forbidden in Lev. xix. 19. [Yet mules were frequently used by persons of distinction, Absalom (2 Sam. xviii. 9), David and Solomon (1 Kings i. 33; x. 25), and were probably introduced by commerce or war. Our passage contains the first mention of them; afterwards they seem to have become common (1 Kings xviii. 5; Zech. xiv. 15; Ezra ii. 66). Ewald thinks that the law in Lev. does not forbid breeding them; certainly it does not absolutely forbid owning them. See Art. *Maulthier* in Herzog.—Tr.]—Ver. 30. Tidings came, namely, by the servants, who had come on in advance of the princes. The exaggeration in their report is psychologically easily explained by the circumstances.—Ver. 31. [*The king's grief.*] The king's servants stood still, immovable (עָמְדוּ), comp. Num. xxii. 32 sq.; Deut. v. 20. It need not be inferred from the phrase: And all his servants stood before him with garments rent, that the courtiers preceded the king in the rending of the garments (Böttcher), since this rending on their part would naturally follow on the king's, and did not require special mention.—[Sept.: "and all his servants that were standing about him rent their garments," which represents an easy and natural Hebrew; but there is not sufficient ground for altering the Heb. text to accord with it.—Tr.]—Ver. 32 sq. *Jonadab*, who had counselled Amnon to commit his crime, now corrects the false report [sharp-sightedly seeing how the thing must be.—Tr.], and gives a reason for his assertion that Amnon alone was dead: * for on Absalom's mouth was it laid (it lay) from the day; that is, one could infer from his words that he intended this (De Wette), or, better: "one could see it in him; for the movements of the soul are seen (next to the look) most clearly about the mouth" (Thenius). The subject of the verb "was" [Eng. A. V. *this*], namely, the murder of Amnon, or hatred to Amnon, naturally suggests itself, and the omission is in accordance with Jonadab's excited, hurried speech. His purpose was set, *determined* (שֵׁטָה), comp.

* Böttcher: "The name אֲסָלֹם is probably from עֲפָרָיִם." Thenius: "If the tribe Ephraim were meant, it would read: 'which pertains to' (אֲשֶׁר לְ) (comp. 1 Sam. xvii. 1; 1 Chron. xiii. 6), not 'near' (עַל). Vulg. *juxta Ephraim*, and see Gen. xxxv. 4 and especially Josh. vii. 2."—(Mr. Grove, in Smith's *Bib. Dict.* thinks that three different places are meant in John xi. 64; 2 Sam. xviii. 6 and 2 Chron. xiii. 19, and does not identify our Ephraim with any of them; there is, he says, no clew to its situation.—Tr.)

† [Kitto (*Doi. Bib. Ill.*) remarks that David's reason in ver. 25 is the first intimation in history of the ruinous expense of royal visits, and mentions the case of the Houghton family in Lancashire, said to have been ruined by a visit from King James I.—Tr.]

† [Thenius (followed by Wellh.) accepts this addition as a part of the original text because of its naturalness, holding the reason for its omission from the Heb. to be

the similar ending of the two clauses (שֵׁטָה), here and in ver. 27). But Erdmann's argument against this explanatory statement is just and entitled to consideration.—Tr.]

* [Some VSS. and EDD. have "my lord the king," instead of "my lord;" and some read 'ב, "for," instead of אֲמָר, "but." In such particles the text is uncertain.—Tr.]

Ex. xxi. 13; his determination to do the deed lay on his mouth, was decidedly and clearly stamped in the features about his mouth. Vulg.: "in hatred," instead of "in the mouth;" Aq., Sym.: "in wrath" (they read ⁹⁸ instead of ⁹⁹). * [If our Hebrew text is retained, the rendering of Eng. A. V. is in accordance with the general usage of the words: "according to the commandment of Absalom it was determined from the day," *etc.*, where the difficulty is to say what was determined and to whom the commandment was given. On the other hand, it is not probable (as Erdmann's rendering asserts) that Absalom openly showed his purpose to kill his brother; in that case the latter would have been warned. The general meaning, however, is clear, that Absalom had made up his mind two years before to kill Amnon.—Tr.]

c. Vers. 34-39. *Absalom's flight*.—Ver. 34. **And Absalom fled.** There is no ground for attaching these words to Jonadab's speech, ver. 33 (Mich., Dathe), since the latter could not have known of Absalom's flight, and it is not a mere surmise about it that is expressed, but the fact. From ver. 29 on two lines of narration must be distinguished. The one, starting with the flight of David's sons (ver. 29), gives the rumor, the fact affirmed by Jonadab and its impression on David, up to ver. 33; the other, pointing back to ver. 29, begins with Absalom's flight (synchronous with that of the princes), and proceeds to tell of the arrival of the other sons after Absalom's flight. The sentence: "And Absalom fled," certainly breaks the connection, since the next sentence ("the watchman lifted up his eyes") is closely connected with ver. 33. But the words are not taken from ver. 37, as has been assumed; the object of this interruption is to bring forward the important event that preceded the arrival of the sons of David, so that on the one hand Absalom's flight and absence from the royal court, on the other hand the presence of his brothers and their complaint to their father are the subject-matter of the narration, which closes with the goal of Absalom's flight and David's conduct in respect to Absalom and the death of Amnon.—Ver. 34. **The young man, the watchman, who was looking out for the persons returning from the festival. Much people, a crowd of people made up of the numerous retinue of the sons of David.** "From the way behind him," that is, "according to well-known *us loquendi*" (see Ex. iii. 1 comp. with Isa. ix. 11; Job xxiii. 8) simply from the west"

* [The common Vulg. text has "in the mouth (*in ore*) of Absalom." The Syr.: "It was fixed (⁹⁸) in the purpose of Absalom," confirms the Heb. as a free rendering, while the Chald.: "treachery (waylaying) was in the heart of Absalom," seems to take the ⁹⁸ ("laid") as a substantive (⁹⁹—⁹⁸, Thenius). Hence Ewald would read it ⁹⁸ [an unknown word]—"look of revenge," and Wellhausen takes our word (from the Arab. root = *sinister* *fruit*) as a substantive—"sinister expression." A substantive as subject would naturally be expected here, but the proposed emendations are hardly satisfactory. Following the Chald., we might read: "on the heart of Absalom was laid this thing," *etc.*, which (by inserting the words "this thing") would correspond with the following clause. But this conjecture is not sufficiently supported by external authority.—Tr.]

(Thenius), since *in front* means geographically the East. "From the side of the mountain," probably Mount Zion. The princes came not from the north, but from the west, because the return by this route was easier and quicker.—Ver. 35. Jonadab confirms his previous assertion.—Ver. 36. Repetition of the mourning of ver. 31, only deeper.—Ver. 37. The narrative returns to Absalom, resuming the statement of his flight (from ver. 34); this repetition is occasioned by the preceding remark: "the king's sons came." The sense is: "except Absalom, who had fled." On Talmi see iii. 3. Absalom's stay with him lasted three years. [On the text of vers. 34-38 see "Text. and Gram." The conclusion there reached is that the order in our present text cannot be defended, there being no visible reason for the repetitions, and the omission of the subject (David) in 37 *b* being impossible if that clause were in its proper position, but that our present text may be the abridgement of a longer narrative, in which the repetitions were not out of place, and the omission of subject not improper.—Tr.]

Ver. 39. **And David the king* held back from going forth against Absalom, for he had consoled himself for Amnon, that he was dead.**—The construction being impersonal [it restrained=David was restrained], no subject is to be supplied, as "grief restrained" (Maurer), or: "Absalom's flight to Geshur and his abode there restrained" (Keil); for the reason of his not going out after Absalom lay in his tone of feeling, as indicated in the words: "for he had consoled himself." This was his ground of action, not sorrow for Absalom's flight, and this accords with the capacity for rapid change of his sanguine temperament; his hot anger soon sank into quiet. Comp. ver. 21 and xii. 20-24. The rendering: "And David longed to go forth to Absalom" (Chald., the Rabbis, De W. in the Remarks) supposes the insertion of the word *soul* (⁹⁸) after the verb (so Eng. A. V.) But (apart from the hardness of this insertion) there are two objections to this rendering, namely, that David could have sent for Absalom, if he wanted him, and that, so far from feeling any love-longing towards Absalom, David was permanently set against him, as appears from the fact that, after

* "David the king." Instead of the usual (Sept., Vulg.) "king David" (comp. Ges., § 113, Rem.). Some take the ⁹⁸ here, on account of its unusual position (but see 1 Sam. xviii. 6), to be a corruption of some other word meaning grief, soul, or the like.—Tr.]—⁹⁸ from ⁹⁸—⁹⁸, "to prevent" (Maur., Keil), "these two verbs often interchanging." As the 3 pers. masc. is often impersonal [⁹⁸], so sometimes the 3 pers. fem. (1 Sam. xxx. 6; Ps. i. 3; comp. Ges., § 137, 2). ⁹⁸ therefore here—"and it hindered him." [To this impersonal construction there are two syntactical objections: 1) the substantive idea of the verb is active instead of neuter, and in any case we should expect the object (⁹⁸) to be introduced by a preposition; 2) the Inf. after ⁹⁸ is properly introduced by ⁹⁸ instead of ⁹⁸ as here. Maurer renders: "It restrained him," i. e. grief; others: "David restrained [his servants]," which the form of the verb (fem.) does not permit.—Tr.]

Joab had gotten him back, it was two years before the king would see him (xiv. 24, 28). Ewald* renders: "David's anger ceased to express itself about Absalom." But the verb (אָפּ) cannot be so translated, and the insertion [of the word *anger*] is arbitrary and violent. Böttcher's* translation: "and David left off going," etc., supposes that he had begun to go, and was stopped by obstacles, which is nowhere intimated. The same objection lies to Thenius* rendering: "he desisted from going out" (after having begun), time having softened his grief; but nothing is said of this in the connection. [The impersonal construction (of Erdmann and others) cannot be maintained here, and the Heb. text in its present shape gives no sense. We must either adopt the rendering of Eng. A. V. supplying the word *soul*, or (after Ewald) supply some such word as *anger*. David's feeling towards Absalom here indicated is apparently a kindly one, since it is probably what Joab is said in xiv. 1 to perceive, and in this latter verse it is a kindly feeling (Dr. Erdmann takes a different view). The sense, then, seems to be as follows: David longed to recall Absalom, but political and judicial reasons deterred him; Joab perceives this, and helps the king out of the difficulties that his sense of justice threw in the way of the exhibition of his love for his exiled son.—Tr.]

HISTORICAL AND THEOLOGICAL.

1. "The sins of the fathers are visited on the children." The truth of this moral law is illustrated in the history of David's family. The divine threat uttered by Nathan (xii. 7-12) begins here to be fulfilled in the disintegration of David's family-life. As he destroyed the honor and happiness of Uriah's house, so his first-born son brings shame on him; as he committed murder, so the sword dooms his child. One sin led to another; the bitter spring of sin grew in time to a river of destruction that flowed over the whole land, and even endangered David's throne and life (Baumgarten).

2. The fratricide Absalom is a transgressor of God's command, infringing by his self-avenging the divine arrangement whereby sin and sinner meet with their judgment. On the other hand, God controls Absalom's crime, and by it punishes Amnon's crime. Absalom is God's instrument, though not himself less guilty. The Lord uses men's sins according to His pleasure; human unrighteousness must serve the ends of His righteousness.

3. Right family-discipline consists in enforcing God's holy laws in the control of children, and carelessness in this causes sin to grow quietly, till the evil bursts suddenly forth and destroys the happiness of the household. But when evil makes its appearance God's law requires strict chastisement, wherein David failed towards both Amnon and Absalom. This neglect, usually the result of weak affection (and in David's case induced also by the recollection of his own sin), leads to still greater sins and crimes in the family.

4. These dreadful experiences of David and his sons are intended to lead him to purity, humility and sanctification. "He that thinks all this a sign of God's wrath and disfavor knows little of what it means to have forgiveness of sins. David confessed his sins, and so found favor with the Lord his God. But how wholesome for him was the Lord's chastisement now, how he needed constant self-humbling, and what better for this end than these bitter experiences of his family? Whom the Lord loves He chastens" (Schlier). "Forgiveness of sin usually merely converts punishment into paternal chastisement, the rod of anger into the smiting of love. Externally the consequences of sin remain the same, only their internal character is changed. Otherwise forgiveness of sin might too easily lead to wilfulness" (Hengstenb. *Geach. d. Reiches Gottes* [Hist. of the Kingdom of God], II. 127).

HOMILETICAL AND PRACTICAL.

Ver. 1. OSIANDER: Even though God forgives the sin, nevertheless He lays upon the sinner a cross, that he may be more heedful, and his neighbor may be deterred from sin (Num. xiv. 20-23).

—Ver. 2. STARKE: Where the parents live in sin, the children commonly follow after (1 Kings xv. 1-3).—[HENRY: Godly parents have often been afflicted with wicked children; grace does not run in the blood, but corruption does. We do not find that David's children imitated him in his devotion; but his false steps they trod in, and in those did much worse, and repented not.—WORDSWORTH: He was forgiven by God, but they came to a miserable end.—SCOTT: So depraved is the human heart, that even natural affection may degenerate into licentiousness; and the intercourse even between near relations should be conducted with caution and prudence, that no opportunity may be given to those who are disposed to commit iniquity.—Tr.]—OSIANDER: The more one thinks about an unchaste love, the greater it becomes.

Vers. 3-5. CRAMER: Lust punishes itself, consumes the marrow in the bones, shortens life, and ruins one's good name (Ecclus. xxiii. 22).—J. LANGE: One man is another's angel, a good angel for warning, and so for seduction an evil angel.—[HALL: Had Jonadab been a true friend, he had bent all the forces of his dissuasion against the wicked motions of that sinful lust; had showed the prince of Israel how much those lewd desires provoked God, and blemished himself, and had lent his hand to strangle them in their first conception. There cannot be a more worthy improvement of friendship, than in a fervent opposition to the sins of them whom we profess to love.—Tr.]

Ver. 10. STARKE: The ungodly are ashamed only before men, not before God (Ecclus. xxiii. 25 sq.).—SEB. SCHMID: He who wishes to guard against sinning with others, should not follow them where he may be constrained to sin.—HEDINGER: Unrighteous works always seek to remain concealed (Prov. vii. 18-20).—Vers. 15-17. STARKE [from HALL]: Inordinate lust never ends but in discontent. . . . Brutish Amnon, it was thyself whom thou shouldst have hated for this villainy, not thine innocent sister. O how

* Ewald: ותָּכַל הַמֶּלֶךְ דָּוִד לָצֵאת עַל-אַבְשָׁלוֹם; Böttcher: ותָּכַל לָצֵאת; Thenius: וַיִּחְזַק.

many brothers of Amnon there are even to-day.—[SCOTT: It cannot reasonably be expected that those who make no scruple of debauching the persons of those for whom they *pretend affection*, will feel any remorse at deserting them with cruelty and disdain, at exposing them to shame and contempt, or at leaving them to all the horrors of penury and prostitution. Let none ever expect better treatment from those who are capable of attempting to seduce them.—TR.]

Ver. 21. WUERT. B.: While parents should love their children, yet they must not spare them when they have done evil, but bring them to due punishment, that they may not have to be punished by God or by the executioner (1 Sam. ii. 29).—[HALL: The better-natured and more gracious a man is, the more subject he is to the danger of an over-remissness, and the excess of favor and mercy.—WORDSWORTH: David was wroth, but did not punish his son Amnon; being conscious of the sin which he had himself committed, and by which he had tempted his children to sin. And because the king did not execute justice, therefore Absalom, Tamar's brother, takes the law into his own hands, and murders his brother Amnon. Thus one sin leads to another by an almost endless chain of consequences.—TR.]—J. LANGE: It is very important that persons in authority, teachers and fathers of families should lead such a life that in punishing others they may not have to fear reproach, and thereby be restrained.—SCHLIER: What is to become of a house, in which father and mother, in the consciousness of their own faults, no longer venture to do their duty?

Vers. 28 sq. SCHLIER: The Lord our God has everything in His hand; He uses even the sin of

men according to His will, He punishes one transgressor through another, He chastens one wrong-doer through the wrong-doing of another. The Lord's mighty hand comes into the common course of the world, and the execution of His judgments goes on right through the midst of the unrighteousness of men.—Always does that remain true which is written: Be not deceived, God is not mocked; sin remains always and everywhere the ruin of peoples.—Vers. 36 sq. OSIANDER: By new attacks and afflictions God brings to His people's mind their before committed sins, in order that they may the more earnestly go forward in a penitent life.—CRAMER: Next to experience of the wrath of God there is no sorer pain under heaven, than when parents come to have such heart-sorrow in their children as to doubt of their souls' salvation, xviii. 33.

[Amnon. (This might be addressed to an assembly of men alone.) 1) An improper love. 2) Brooding over a sinful attachment till unhappy (ver. 2). 3) In cherishing a sinful desire, one meets temptation to indulge it (vers. 3-5). 4) Unmanly deception and unnatural crime (vers. 6-14). 5) Sinful love sooner or later turning to hate and disgust (vers. 15-18). 6) Licentiousness often leads to other crimes and great calamities (vers. 28, 29).—*A miserable father.* 1) He has been obliged to leave unpunished a disgraceful crime in his house (ver. 21). 2) This has given excuse to a headstrong and ambitious son to murder his brother. 3) Rumor, accepted by his fears, has greatly magnified the calamity (ver. 30). 4) He knows these terrible events to be deserved chastisements for his own former misconduct (xii. 10, 11).—TR.]

4. David's Weakness towards Joab and Absalom. Absalom's Return and Reconciliation with David through Joab's Intercession.

CHAP. XIV. 1-33.

- 1 Now [And] Joab the son of Zeruiah perceived that the king's heart was toward¹
- 2 Absalom. And Joab sent to Tekoah and fetched thence a wise woman, and said unto her, I pray thee feign thyself to be a mourner,² and put on now [om. now³] mourning-apparel, and anoint not thyself with oil, but [and] be as a woman that
- 3 had [has] a long time mourned for the dead; And come to the king, and speak on this manner unto him. So [And] Joab put the words in her mouth.
- 4 And when [om. when] the woman of Tekoah spake [came⁴] to the king, she [and] fell on her face to the ground and did obeisance, and said, Help O King.

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 1. Erdmann renders: "against" and gives his reasons therefor in the Exposition. The versions generally and most commentators favor the rendering of Eng. A. V. The translation of this preposition depends on the view taken of the whole connection, on which see the notes on ch. xiii. 30.—TR.]

² [Ver. 2. The Hithpael in the so-called hypocritical sense, a derivation from the reflexive or reflexive-declarative sense. See Conant's Gesen., § 54. Ewald, *Gr.*, § 124 a.—TR.]

³ [Ver. 2. The Eng. "now" is sometimes a proper rendering of the Heb. cohortative particle *an* (rendered just before by "I pray thee"), but would here have too much the effect of an adverb of time.—TR.]

- 5 And the king said unto her, What aileth thee? And she answered [said], I am indeed [In truth, I am] a widow woman. And mine husband is dead [died]*;
- 6 And thy handmaid had two sons, and they two strove together in the field, and there was none to part them, but [and] the one smote⁶ the other and slew him.
- 7 And behold, the whole family is risen [rose] against thine handmaid, and they [om. they] said, Deliver him that smote his brother, that we may [and we will] kill him for the life of his brother whom he slew; and we [they⁷] will destroy the heir also, and so they shall quench [and quench] my coal which is left, and shall [will] not [or in order not to] leave to my husband *neither* [om. neither] name nor
- 8 remainder upon the earth. And the king said unto the woman, Go to thy house,
- 9 and I will give charge concerning thee. And the woman of Tekoah said unto the king, My lord, O king, the iniquity be on me and on my father's house, and the
- 10 king and his throne be guiltless. And the king said, Whosoever saith *ought* unto
- 11 thee, bring him to me, and he shall not touch thee any more. Then said she [And she said], I pray thee, let the king remember the Lord [Jehovah] thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son [that the avenger of blood multiply not destruction, and that they destroy not my son⁸]. And he said, As the Lord [Jehovah] liveth, there shall not
- 12 one hair of thy son fall to the earth. Then [And] the woman said, Let thine handmaid, I pray thee, speak *one* [a] word unto my lord the king. And he said,
- 13 Say on. And the woman said, Wherefore, then, [And why] hast thou thought such a thing against⁹ the people of God? for the king doth speak¹⁰ this thing as one which [that] is faulty, in that the king doth not fetch home again [bring back]
- 14 his banished. For¹¹ we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect *any* person [and God takes not away the life], yet doth he devise means [and thinketh thoughts] that his

* [Ver. 4. The reading "came" (וָרָא), or, as in one MS. of Kennicott, (וָרָא) is now generally adopted, and is required by the sense. Bruns (In De Rossi) thinks that the date of the introduction of the corrupt reading (וָרָא) may be fixed in this way: The correct reading is found in all the ancient versions (not excepting the Chald., the text of which in the London Polyglot is corrupt here, and should be וָרָא); but David Kimchi had the present reading (וָרָא) before him, while Cod. 154 has וָרָא, whence it may be concluded that the corruption in question came between A. D. 1106 (date of Cod. 154) and 1190 (date of Kimchi's commentary). This is a very interesting fact for Old Testament text-criticism, if it be true, for it then shows that our text exhibits very recent changes. It depends on the assumption that all codices in the beginning of the twelfth century had the same reading; but it is possible that Cod. 154 and Kimchi's Cod. had different genealogies.—Ta.]

⁶ [Ver. 5. The rendering: "I am a widow, and my husband is dead," presents a useless tautology; Böttcher therefore suggests a relative force for the 1: "inasmuch as my husband is dead;" but it may be better (with Thenius) to connect this latter clause with the following verse: "and my husband died and I had two sons," that is, when my husband died, I was left with two sons.—Ta.]

⁶ [Ver. 6. For וָרָא read וָרָא. The suffix is hardly allowable here; the text-form may have been originally plural, so written because the two brothers formed the subject in the mind of the writer.—Ta.]

⁷ [Ver. 7. So Syr. and Arab. It is more probable that this is the expression of the woman than that she should put it into the mouth of the kinsfolk (against Erdmann and Wellhausen). A וָ may easily have passed into a י. Böttcher proposes to read: "we will kill, etc., and destroy (וָשָׁח); even (וָאֵל) the heir will they destroy," etc., which puts the expression about the heir into the woman's mouth, but seems unnecessarily involved.—Ta.]

⁸ [Ver. 11. The Inf. (וָרָא) has for its subject the *God*, and not "the king" as in Eng. A. V. The word *god* also is Sing., while in the succeeding clause the Indef. Plu. construction is used, so that it might be rendered: "and that my son be not destroyed."—Ta.]

⁹ [Ver. 13. Instead of "against," Thenius renders the Prep. (עָלַי) by "in respect to," on the ground that David had expressed no thought contrary to the well-being of God's people. But the woman covertly refers to his procedure towards Absalom as something against the people of God.—Ta.]

¹⁰ [Ver. 13. The וָרָא is better understood as a participle, either as Hithpael with assimilation of וָ (as in Num. vii. 89; Esek. ii. 2; xliii. 6) or as Piel (as Böttcher insists) with dagesh forte emphatic (as in Isa. iii. 5; 3 Chron. xxxvi. 16). Only in this way can the וָרָא ("as a faulty man") be easily construed, for, if the above form be taken as Inf. ("from the king's speaking this word") we should more naturally expect וָרָא after וָרָא; or possibly we might render (with the Sept.): "from the speaking (εἰρηνας) of the king this thing is as a fault," where וָרָא is read instead of וָרָא.—Ta.]

¹¹ [Ver. 14. Böttcher: "when we die, it is as (with) water," etc. The "needs" of Eng. A. V. represents the Infinitive Absolute (emphatic).—The difficulty in this verse lies partly in the translation of the second half, partly in the relation of thought between the two halves. The thought of our text is: "The king has declared himself faulty, in that he does not restore his banished. We die and pass away; God does not take life, but devises means not to banish his banished." Here, the expression: "to banish one already banished," is hard, but may be perhaps understood in the pregnant sense of keeping banished the banished. So the representation of God as thinking thoughts or devising means to gain an end is somewhat rudely anthropomorphic, but is not wholly out of keeping with the times and with the terse and obscure address of the wise woman. Then, the reference to human mortality (allusion to Amnon, Absalom or David) is to quicken the king to haste or to mercy, and the exhortation is enforced by a reference to the divine mercifulness.—Various alterations have been proposed to

- 15 banished be not expelled [banished] from him. Now therefore [And now] that¹⁵ I am come to speak of this thing unto my lord the king, it is because the people have made me afraid; and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid. For the king will hear, to deliver his handmaid out of the hand of the man that would¹⁶ destroy me and my son together out of the inheritance of God. Then [And] thine handmaid said, The word of my lord the king shall now be comfortable [May the word, etc., be for rest¹⁷]; for as an angel of God, so is my lord the king to discern [hear] good and bad; therefore the Lord thy God will be [and may Jehovah thy God be] with thee.
- 18 Then [And] the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now [om. now] speak. And the king said, Is not [om. not] the hand of Joab with thee in all this? And the woman answered and said, As thy soul liveth, my lord the king, none can turn to the right hand or to the left from aught that my lord the king hath spoken; for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid; To fetch about this form of speech [To change the face of the thing] hath thy servant Joab done this thing; and my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth.
- 21 And the king said unto Joab, Behold, now, I¹⁸ have done this thing; go, therefore [and go], bring the young man Absalom again [back]. And Joab fell to the ground on his face, and bowed himself, and thanked [blessed] the king; and Joab said, To-day thy servant knoweth that I have found grace in thy sight, my lord.
- 23 O [the] king, in that the king hath fulfilled the request of his¹⁹ servant. So [And] Joab arose and went to Geshur, and brought Absalom to Jerusalem. And the king said, Let him turn to his own house, and let him not see my face. So [And] Absalom returned [turned] to his own house, and saw not the king's face.
- 25 But [And] in all Israel there was none to be so much praised as Absalom for his beauty; from the sole of his foot even to the crown of his head there was no blemish in him. And when he polled his head [for [and] it was at every year's end [from time to time] that he polled it, because [for] the hair was heavy on him,

get rid of supposed difficulties. Ewald (*Gesch. Isrl.* III. 236) changes וְהַשֵּׁב to וְהַשִּׁיב and renders: "God takes away the soul of one that thinks not to leave in banishment one banished by Himself." Here the "devising" and the "banishing" are transferred to the man; but the resultant thought (that God will not slay a merciful man) is not specially striking or appropriate. Wellhausen (reading וְהַשֵּׁב for וְהַשִּׁיב) translates: "We must die, etc., and when God takes away a soul, does He give it back?" in which the second clause simply repeats the thought of the first. The attempts at alteration are all unsatisfactory, and the ancient versions help little or nothing. Sept.: and God will take life, even devising to thrust from Him an outcast; Theodotion: as water, etc., and the soul hopes not in it; Syr.: God takes not away the soul, but deviseth means that no one may wander from Him (or, perish through Him). The Vulg. is a tolerably literal rendering of the Heb.—Houbigant (in Chandler) proposed to insert vers. 16-17 in ver. 11 after the word "son;" but there is no ground for this change nor advantage in it. There seems nothing better than to retain the present text.—Ta.]

¹⁵ [Ver. 15. The word "that" (כִּי) is omitted in several MSS. and printed EDD, and in Syr., Arab., Vulg., perhaps because it seemed superfluous (Sept. δ).—Patrick: though the people make me afraid. Philippson: when I came, etc., the people made me afraid. Better (if the כִּי be retained) as Eng. A. V.—In the last clause one MS. of De Rosa has יִשְׁמַע (hear) instead of יַעֲשֶׂה (do), correction for the sake of propriety of expression.—Ta.]

¹⁶ [Ver. 16. Something has here fallen out of the Heb. text, perhaps וְהַמְבַקֵּשׁ (Böttcher). Vulg. takes the word וְהַמְבַקֵּשׁ as collective (*de manu omnium qui volebant*). Syriac (as not infrequently) gives a condensed rendering: "I will speak to the king; perhaps he will deliver his handmaid from the hand of men, that they destroy not me and my son," etc. Yet the diffuse language of the Heb. is more in keeping with the character of a glib-tongued woman assumed by the speaker.—Ta.]

¹⁷ [Ver. 17. Syriac: "the word of my lord the king shall be sure, and shall be an offering (זֶבַח)," misunderstanding the text.—Wellhausen reads at the beginning: "and the woman said" (after the Sept.), as the common formula introducing the conclusion of a long discourse. This is rendered somewhat probable by the volutive form of the following sentence; but this form is not decisive for a change of text.—Ta.]

¹⁸ [Ver. 21. So the Kethib (text). Qeri (margin) has second person: "thou hast done," on which De Rossi says that many of his MSS. and printed EDD. have not this Qeri; and he quotes R. Jacob Chayyim and Nazzari, the former of whom says that not more than one MS. in a thousand has this Qeri, and the latter that it is not found in the correct Spanish MSS. The ancient VSS. also follow the Kethib, for which, therefore, the external authority is complete. Böttcher, however, defends the Qeri on the ground that it better suits the initial: "behold, now," and that a change from it to the Kethib is more easily explicable than the converse. But, as the text gives a good sense, these considerations (even if they were unquestionable) cannot avail against the external evidence.—Ta.]

¹⁹ [Ver. 22. Kethib (his) in all the VSS. except Vulg.; Qeri (thy) in Vulg., and some MSS. and EDD. The text is properly retained by Erdmann and Eng. A. V.—Ta.]

- therefore [and] he polled it), he weighed the hair of his head at two hundred shekels after the king's weight. And unto Absalom there were born three sons, and one daughter, whose name was Tamar; she was a woman of a fair countenance.
- 27 So [And] Absalom dwelt two full [om. full] years in Jerusalem, and saw not the king's face. Therefore [And] Absalom sent for Joab, to have sent [to send] him to the king; but [and] he would not come to him; and when [om. when] he sent again the second time, [ins. and] he would not come. Therefore [And] he said unto his servants, See, Joab's field is near [beside] mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire. Then [And] Joab arose and came to Absalom unto his house, and said unto him, Wherefore have thy servants set my field on fire? And Absalom answered [said to] Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been good for me to have been there still [better for me that I were still there].* Now therefore [And now] let me see [I will see] the king's face, and if there be any iniquity in me, let him kill me. So [And] Joab came to the king, and told him. And when he had called for [And he called] Absalom, [ins. and] he came to the king, and bowed himself on his face to the ground before the king; and the king kissed Absalom.

EXEGETICAL AND CRITICAL.

Vers. 1-24. *Joab by a stratagem procures Absalom's return to Jerusalem without punishment.*—Ver. 1. Though David's soul was comforted for Amnon's death, and he had consequently desisted from the pursuit of Absalom, his anger at the latter's fratricide had nevertheless not disappeared. This supposition is psychologically necessary, since otherwise David would appear as an extremely weak man; and it is supported by the fact that he would not see Absalom for two years after his return [ver. 28]. For this reason the latter clause of this verse is to be explained as indicating not David's returning inclination to Absalom (as Vulg., Sept., Syr., Arab. [Eng. A. V.], Joseph., Cleric., and most modern expositors), but his enduring disinclination towards him. [Erdmann renders: "Joab perceived that the king's heart was against Absalom."—Ta.] It might have been supposed from the discontinuance of the pursuit that David's heart had turned to him; but Joab, who had exact knowledge of court-affairs, observed that the king's heart was against him. How the word "perceived" is contrary to this view (Maur., Then.) does not appear, since it contains the simple statement that David was still hostilely disposed towards Absalom. And "in the only other place where this construction (without substantive verb) occurs, Dan. xi. 28, the Prep. means *against*"

(Keil). [The Prep. (על) is often used, however, in the general sense of "towards," sometimes with favorable meaning, and the absence of the subst. verb is not important. The whole connection (somewhat disguised by the division of chapters) seems to favor the rendering of Eng. A. V. In the last verse of the preceding chapter David's heart goes forth towards Absalom (see annotations on that verse), and here Joab is said to perceive it, so that he devises a scheme to remove the king's judicial objections to recalling Absalom. The understanding of the narrative, however, is not affected by the rendering of the Prep. In either case Joab appears as a shrewd man. Possibly he was influenced by a genuine feeling of kindness towards David and Absalom; it is more

likely perhaps that he wished to ingratiate himself with them and the people (Patrick). A. P. Stanley (in Smith's *Bib. Dict.*): "Joab combines with the ruder qualities of the soldier something of a more statesmanlike character, which brings him more nearly to a level with his youthful uncle, and unquestionably gives him the second place in the whole history of David's reign." Wordsworth: "Joab is the impersonation of worldly policy, and temporal ambition practising on the weakness of princes for its self-interests." *Bib. Comm.*: "He ever appears wily and politic and unscrupulous."—Ta.]—Ver. 2. Tekoa, now Tekua, about five [Eng.] miles south of Bethlehem, the native place of the prophet Amos. See Robins. II. 406 [Am. ed. I. 486 sq.; and see Dr. Hackett's Art. in Am. ed. of Smith's *Bib. Dict.*—Ta.]. As Bethlehem was Joab's native place, it is not strange that he was acquainted with Tekoa. He knew this "*wise woman*" as one fitted by her readiness of speech, boldness, shrewdness, and adroitness, to act the part he wanted.* That it cost Joab so great pains to gain his end is evidence moreover against the supposition that David's heart was already turned to Absalom.—Ver. 4. "And the woman came,"† *etc.*, for so we must read instead of the first "said" [Eng. A. V.: "spake"] of the Hebrew text. Böttcher supposes that here by similar ending (homoteleuton) two lines have fallen out, in which is given the answer of the woman before she goes to the king; but there is no sign in any ancient version of such an omission.—Ver. 5. Here begins the lively, flowing narration of the feigned misfortune. Though Joab had "put the words into the woman's mouth," yet considerable readiness was required in order to bring them out so skilfully in her assumed character, and to make such an impression on the

* [According to the Talmud (Menaioth. 85, 3) there were important oil-plantations near Tekoa, and the women there were noted for their shrewdness (Philippson).—Ta.]

† The error in the Heb. text may easily be accounted for by supposing that in the manuscript to be copied the וַתֵּלֶךְ [came] stood immediately over the following וַתֹּאמֶר [said] (Thenius).

king as to lead him to the desired definite resolution. [Read: I am a widow. And my husband died, and I had two sons, etc.—Tr.]—Ver. 6. *The fratricide*. "And he smote him, the one the other," a pleonasm arising from the circumstantialness and liveliness of the narration.* [A slight change in the text will give the reading: "one smote the other," as in Eng. A. V.—Tr.]—Ver. 7. *The demand for the survivor*. "And we will destroy the heir also." Instead of this, Michaelis, Dathe and Thenius propose to read (after Syr. and Arab.): "and they will destroy," etc.† But these authorities [the versions] are not sufficient to warrant this emendation. Thenius urges that if the woman had put these words also into the mouth of the kinsmen, she would have represented them as diabolically wicked; but it does not follow that it is really so bad, simply because she expresses her opinion of what they wish to do. These words ["we will destroy the heir"] are added to the preceding "we will kill him" (to indicate the purpose of the kinsmen) by reason of the second thought that characterizes the blood-revenge—namely, that, while they kill him for blood-revenge, they wish at the same time to destroy the surviving heir. The woman's purpose is not only to bring out the design of the kinsmen in their blood-avenging as harshly as possible, but also, with reference to David's hostile feeling to Absalom, to emphasize the point that the latter is the heir to David's throne, and to save him as such from his father's anger. [Wellhausen: "The woman does not really intend to represent the unavoidable result [killing the heir] as the purpose [of the kinsmen], but is carried on by the connection of the discourse; not till she has uttered the word does she correct herself." Yet the third person seems more natural here, especially as the whole thing is feigned, and the woman had carefully prepared her words beforehand.—Tr.] So that they quench.—The power of the discourse lies in the fact that they are represented as already doing what their words show to be their purpose. "My coal," the burning coal (ζέφυρον) with which fire is kindled. "In order not to set (permit, grant) to my husband name and remainder (posterity)."[†] [The law in the case is given in Numb. xxxv. 18, 19. Blood-revenge was no doubt an ancient pre-Mosaic custom. The whole family was against the fratricide. "This indicates that all the king's sons and the whole court were against Absalom, and that the knowledge of this was what hindered David from yielding to his affection and recalling him" (Bib. Comm.).—Tr.]—Ver. 8. I will give charge concerning thee in thy behalf. David grants her request and protects her son because, as the homicide was committed in the heat

of conflict, a purposed murder was out of the question.—Ver. 9. On me be the iniquity.—That is, if it be wrong not to carry out the blood-avenging. The woman is not yet satisfied with the somewhat indefinite statement of the king that he would fulfil her request. She proceeds to work on him still further.—Ver. 10. She gains the end that she had in her remark in ver. 9, namely, to bring the king to say definitely that no one should further molest her or demand her son for blood-vengeance.—Ver. 11. Third stage of the woman's address. She wishes to bring the king to swear before God, and that not in the "character of a talkative woman" (Thenius), but rather to gain her end as surely as possible, and to bind the king by his own words to reconciliation with Absalom. "That the avenger of blood (cause) no more destruction" (De Wette); literally: "let the king remember the Lord thy God from the avenger's increasing* to destroy;" that is, "so that the avenger shall not more destroy"—the phrase "let him interpose" being understood (Thenius). The woman brings the king to the point of assuring her son's safety by an oath. [Patrick: "Others think she only prays him to remember how merciful and gracious God is, and had been to himself, even in pardoning the murder of Uriah"—not so well.—Tr.]

Ver. 12. Transition in the woman's discourse to a reference to David's relation to Absalom by the request to be permitted to say something farther. ["The woman proceeds cautiously and hence obscurely" (Bib. Comm.).—Tr.]—Ver. 13. "Why dost thou contrive (think, proceed) thus against the people of God?" The "thus" refers to the following words: "that the king does not bring back his banished." She goes on as if she now advanced to a second object of her coming; in reality, however, she now comes to the principal matter, though sure of success from what the king (led on by her skilful talk) had granted her. "Now she is to make the application to the king's own case, and this is hard, because she cannot speak openly and boldly like a prophet, but only slightly, and, as it were, in passing, yet must make the allusion to Absalom intelligible" (Ewald). The woman intimates that David's hostility towards Absalom is directed "against the people of God," since the people would suffer in the suffering of the heir, who would some time become their king. Having thus softly represented his conduct as blameworthy from the point of view of the people (among whom there was certainly a party for Absalom, as appears from the following history), she proceeds to entrap him in his own words (spoken in reference to her feigned case) for Absalom's advantage. And by the king's speaking† this word (that is, ver. 11, the oath that her son's blood-guilt should not be avenged) he is as one in fault (against God's people as against Absalom), in that the king brings

* There is no reason for changing יָבֹא to יָבֵא (Ewald, § 252 a; Then.), since the suffix י with verbs יָבֵא, though infrequent, is not unexampled; nor does the Plu. suit here (Kell).—[By reading יָבֵא we avoid the intolerable repetition of the Hebrew text, and the inappropriateness of the plural.—Tr.]

† יִשְׁמְרוּ [or יִשְׁמְרוּ] instead of the text-word יִשְׁמְרוּ.

‡ (Bishop Patrick points out how cleverly the woman's story was put, so as essentially to include Absalom's case, while yet it was different enough from it to avoid rousing the king's suspicions at the outset.—Tr.)

* Instead of the Kethib הָרָצָה read Qeri הָרָצָה—an unusual form of the Inf. Absolute. Comp. Ew. § 240 a. [Or, הָרָצָה Inf. Construct may be read.—Tr.]

† Instead of מְדַבֵּר [Inf. with מִן], Vulg., Chald., Syr. read the Participle מְדַבֵּר, which does not change the sense. [So Eng. A. V. See "Textual and Grammatical."—Tr.]

not back his banished.—He must show his son the mildness he has shown hers. And, as for Absalom there was only the question of punishment for a homicide, not of release from the demand of the avenger, the woman, having gained grace for her son, might the more surely expect it for Absalom. She calls Absalom *his banished* because the latter, though he had banished himself by flight, had not since received permission to return. Dathé ["why resolvest thou thus in a cause pertaining to God's people?"] and Thenius ["why thinkest thou thus in relation to God's people?" (thy subjects)] refer the question to David's protection of the woman and her son, while, according to his own words, he appears as blameworthy towards Absalom; but the meaning of the Heb. (לֹא = against) and the connection do not permit this. [Bishop Patrick remarks that the woman's reasoning here was weak, her son's case being very different from Absalom's, but the king, inferring that the people were well disposed towards Absalom, concluded to overlook the differences, without saying any thing to her of the defects of her argument. Probably the king was glad of an excuse to recall Absalom. Though an absolute monarch, he had to attend to the wishes of the people, who liked the young prince, and would be offended if he were kept in banishment. It seems less likely that there is a reference in the words "people of God" to Absalom's deprivation of religious privileges (*Bib. Comm.*), though the phrase is intended to include Absalom.—*Tr.*]—*Ver. 14.* The reasons that should determine David to forgiveness: 1) for we must die, and are like water poured out on the ground that is not gathered again.—Thenius refers these words to Amnon's death, with the meaning: "he had to die some time, and all you can do against the murderer will not bring him to life;" but the connection shows that the woman is referring not to Amnon, but to Absalom, as the "banished one," her meaning being: "Absalom (like all men) may die in banishment, and, as the dead (like poured out water) do not return, it would then repent thee not to have recalled him; take him back before it is too late." Possibly, however, the reference is to David himself, a warning that he may soon die, and must, therefore, not delay to be reconciled to Absalom. [The sense seems to be: "As life is fleeting and perishable, let not these enmities engage your mind, but put away unkindness and forgive your son." According to any of these explanations, the woman's argument is false, since it leaves the justice of the case out of view; but see the quotation from Philippon below at the end of this verse.—*Tr.*] 2) **And God takes not away a soul, but thinks thoughts not to banish a banished one.**—An argument from God's procedure towards the sinner. He does not take away the soul [life] of one that is banished, condemned for sin, so as thus to banish him forever, but "thinks thoughts not to banish him;" such mercy show to thy banished son. These words must have brought to David's recollection God's mercy towards him banished from God's presence as adulterer and murderer. [Philippon: "This is one of the noblest and profoundest declarations of the Scripture: God, who has determined us to death,

nevertheless does not deprive us of life, of personality (*שְׂחֵי*), but has the holy purpose to receive again the banished, the sinful." This explanation makes the first half of the verse merely introductory to the thought in the second, merely a relative sentence containing an affirmation about God; this is not so probable as the view that makes the first half a separate argument. Patrick sees here a reference to the cities of refuge, for which, however, the language is too general. The argument (appeal to the divine mercy) is powerful, though false; the human judge cannot set aside the demands of justice, though God may pardon the sinner. The woman's view of death is a general one, neither denying nor affirming a future state: her statement is simply that the dead do not return to earthly life. It is therefore inadmissible to press her simile, and represent it as meaning that, as the spilt water passes in vapor to the clouds and returns as rain to the earth, so human life is to return in the raised body. This may be an allowable simile now, but it is not the teaching of this passage.—*Tr.*]—*Ver. 15.* The wise woman skilfully turns David's thoughts again to her own affair, in order to remove the suspicion that she came merely to plead for Absalom; she is content to have lodged a sharp thorn in David's heart. **And now that I am come.**—A natural mode of return to her first subject. Her design is to append a further explanation of her boldness in troubling the king with such a personal affair. The occasion of her coming is, she says, that the people [her kinsfolk] frightened her by demanding her son, so that she had to appeal to the king. This, therefore, is not a mere repetition of what she has already said (Thenius).—*Ver. 16* expresses 1) joyful assurance that her request will be heard, and 2) the evil from which the king will save her and her son, "destruction from the inheritance of God," the cutting off* of posterity by slaying the heir is so dreadful in her eyes, because it is excision from the people belonging to the Lord. *Comp. 1 Sam. xxvi. 19; Deut. xxxii. 9.*—*Ver. 17.* Further, she says, the king's word was to be to her for rest—that is, for herself. "The king hears (judges) as" the angel of God—the angel that God sends to impart His manifestations of grace to His people, the covenant-angel, the mediator of grace for the peculiar people [the people that is God's private property]. [Rather the woman here praises the king's wisdom as being like that of one of the higher intelligences (so Achish speaks of David in 1 Sam. xxix. 9), a proof that the Israelites were then familiar with the idea of angels. Her praise is here skilfully introduced to mollify him; she does not mention Absalom's name, but leaves the king to reflect on what such a high character requires of him.—*Tr.*] **To hear the good and the evil.**—This affirms two things: 1) in every case brought before him the king will impartially and justly hear both sides, the good and the bad, *Vulg.*: "unmoved by benediction or maledic-

* There is no need to write (with Thenius) הַשְׂחֵי before לְהַשְׂחֵי (after Sept. and *Vulg.*), since הַשְׂחֵי ("the man that was, had in mind, to destroy") is naturally supplied (*Gesen. §132, 3, Rem. 1.*) [On this comp. "Text and Gramm." Eng. A. V. supplies "that would."—*Tr.*]

tion;" 2) He helps the oppressed. **And the Lord thy God be with thee!** (not "therefore be" (De Wette)); with this blessing she concludes, touching the king's heart in its innermost relation to his God and Lord. [Patrick: "There is a great deal of artifice in all this. For to presume upon the kindness of another, and to expect gracious answers from their noble qualities, is very moving; men being very loath to defeat those who think so highly of them, according to that saying of Aristotle (*Rhet.* 2, 4, 19): 'We love those that admire us.'"—*Tr.*]—*Vers.* 18 sq. From the cleverly put discourse of the woman the king perceives that there is something else in hand than her private affair; and surmising at the same time that she is only the instrument of another, he thinks of Joab from the confidential relation in which the latter stood to Absalom. "Is the hand of Joab with thee in all this?" The woman frankly answers in the affirmative [in the form of a compliment to the king's sagacity]: **There is nothing on the right or the left of* what the king says, he always says the right; "you always hit the nail on the head" (Thenius).** Joab, she says, arranged this to turn the face (form) of the thing [not "fetch about this form of speech," as in Eng. A. V.—*Tr.*] These words do not refer to the *clothing* of the request for Absalom in this story about her sons, as if she meant: "that I should turn the thing so" (Luther), or "to disguise the thing in a skillful way" (Keil), or "to set before thee a figurative discourse" (Vatablus), or "that I should transfer to myself and my sons what pertains to the king and his sons" (Clericus), but *the thing* is Absalom's relation to his father. In order to change this relation in its present unhappy form, that is, to bring about a reconciliation, *has Joab done this*, sent me to thee with the words I have spoken. The woman concludes (looking back to her comparison of David to the "angel of God" in ver. 17) with the words: **My lord (the king) is wise according to the wisdom of the angel of God**—anxious by this appeal to the king's wisdom to secure a favorable decision for Absalom. [Here again render: "an angel of God," as in ver. 17. "To know all things that are in the earth," better, perhaps: "in the land," all the affairs of the land of Israel. The mingling of flattery and boldness in the woman's discourse is skillful and striking.—*Tr.*]

Vers. 21-23. **Joab's request fulfilled** by permitting Absalom to return to Jerusalem. **Behold, I have done this thing** (according to thy word).—The margin has (through misapprehension): "thou hast done;" but the text is to be retained. The Perfect is used because the thing is an accomplished fact = I have fulfilled thy request. **Go and bring Absalom back.**—These words refer merely to the execution of what had been already determined and accomplished.—*Ver.* 22. Joab thanks and blesses David for granting his request. To judge from his words here, he had often before made this request, but *hitherto* in vain. Read: "his servant," as in the text, against the marginal reading: "thy servant." Joab himself brings Absalom back to Jerusalem.—*Ver.*

24. Absalom's pardon, however, was not a full one; it consisted only in the permission to return to Jerusalem. He remained banished from the royal court. **My face shall he not see**, says David. This was no real pardon. David's anger still continued. It is a natural surmise that this was because Absalom showed no repentance and did not ask for forgiveness; there is not the slightest hint of his doing so. **Let him turn to his own house.**—These words suggest that Absalom was not merely banished from court, but also confined to his own house. Otherwise (as Thenius points out) he would not have been obliged to send for Joab (ver. 28 comp. with ver. 31.) [David's banishing Absalom from court was just and wise, since his crime deserved punishment, and it was right that the people should know the king's abhorrence of the crime (Patrick). Perhaps this half-forgiveness was an impolitic measure (Keil), since it may have merely vexed and embittered Absalom. It is not necessary to suppose that the king was angry with him; his conduct may have been determined by his regard for law and justice while his heart desired complete reconciliation. *Bib. Comm.* suggests that Bathsheba's influence may have been exerted to keep Absalom in disgrace for the sake of Solomon.—*Tr.*]

Vers. 25-33. **Absalom's person and family.**—By defiant obstinacy he secures his recall to court through Joab's mediation.—*Vers.* 25 sqq. **Absalom's beauty.**—He was the handsomest man in Israel. Literally: "and as Absalom there was not a handsome man in all Israel to praise much." There was no spot, no bodily blemish in him. From year to year* he polled or cut his hair. The weight of the polled hair here given, 200 shekels, is certainly too great, being about six pounds, if the royal shekel = the sacred shekel; and if it be taken as = one half the sacred shekel, the weight is still too great. There is no doubt an error of text here. Perhaps we should read 20 instead of 200 (2 may have passed into 7); "for 20 shekels (= 9 or 10 ounces) would suppose a very heavy, but not incredibly heavy, head of hair" (Thenius). [Others read four shekels (7 instead of 7). But as all the ancient versions (except the anonymous vers. quoted in Montfaucon's Hex. as giving "one hundred") agree with the Hebrew, any such change of letters must have been made early, when probably not the present square characters, but the old Phœnician were in use; so that we must go to them to discover possible changes of this sort.—There is doubt as to what particular weight is meant by the "king's shekel." It cannot be the Babylonian shekel, says Thenius, for this would point to a postexilic origin for this passage, which is impossible. The king, says Wellhausen, is the Persian Great King, and this verse betrays a postexilic origin. Nothing more definite can be said than that the king's shekel is probably a different weight from the sacred shekel, and probably less than that. Kitto mentions reading of a lady's hair that weighed more than four pounds, and, if the two hundred shekels is not more than this, it is a possible weight. It is evidently intended to represent the hair as extraordinarily heavy and strong,

* שָׁׁ is later softer form for שָׁׁ, Mic. vi. 10; Ew. § 53 c.

* יָמִים יָמִים — יָמִים יָמִים ["from time to time"].—*Tr.*

in order to explain xviii. 9. The ancients were accustomed to bestow much care on the hair, see Jos. Ant. 8, 7, 3, and Bp. Patrick in loco.—[Tr.].—Ver. 27. *Absalom's children*. Only one is mentioned by name, a daughter Tamar, probably called after Absalom's unfortunate sister. The sons (contrary to custom) are not named, probably because they died young. This would explain Absalom's erecting a monument (xviii. 18) to perpetuate his name. Concerning Tamar the Sept. adds: "and she becomes the wife of Rehoboam the son of Solomon and bears him Abia." Now 1 Kings xv. 2 certainly describes the wife of Rehoboam and mother of Abijah as a daughter of Absalom, but calls her Maacah. The Sept. has here (as elsewhere) evidently introduced an explanation from that passage, confounding, however, Tamar with another later-born daughter of Absalom, who was Rehoboam's wife. Thenius remarks: "Rehoboam's wife is certainly a *grand-daughter* of Absalom (daughter of his daughter Tamar) named after her *great-grandmother Maacah* (iii. 3)," where "perhaps" ought to stand instead of "certainly."—Ver. 28 sqq. As Absalom was not permitted for two years to enter the king's presence, and Joab declined to visit him though twice sent for (evidently because he did not wish to have any thing more to do with the matter since the king's displeasure continued), it is clear that ver. 1 cannot be rendered: "the king's heart was toward him." [David's conduct may be explained by supposing that, while his heart was with Absalom, his regard for justice led him to punish his crime by keeping him at a distance.—Tr.].—Ver. 30. Joab's "piece, parcel," that is, field (as we also use the word). Sept. has: "the portion in the field of Joab," but there is no reason to change the Heb. text accordingly.—The Heb. text reads: "I will set it on fire;" but all the versions adopt the marginal reading: "set it on fire."* The phrase "at my hand" = "alongside of my ground, beside me." This confirms the view that Absalom occupied himself with tilling the soil even in Jerusalem. That Absalom fired Joab's barley because he knew it would bring Joab to him (Keil) is not probable. It was rather an act of angry revenge in keeping with Absalom's haughty and passionate nature. In ver. 30 Sept. and Vulg. add: "and the servants of Joab came to him with garments rent, and said: Absalom's servants have set the field on fire." It is possible that these words belonged to the original text, and fell away by similar ending, two consecutive sentences ending with the word "fire" (Then.). But the narrative is perfectly clear without this addition.—Ver. 31. *Joab came to Absalom's house*, because the latter was shut up, a prisoner, as it were, in his own house.—Ver. 32. The message sent by Absalom through Joab to his father contains 1) a *reproach*: *why am I come from Geshur?* (= why didst thou send for me) if I am not permitted to appear before thee? 2) A *repudiation* of the indulgence shown him in the permission granted him to return home: *it were better for me that I were still there*; 3) a *self-willed demand*: *and now I will see the king's face*, and 4) a *defiant challenge*: *if there*

be iniquity in me, let him kill me.—These words mean neither: "if the king can and may not forgive me," (Thenius), nor: "if he remember my iniquity" (Vulg.). Absalom rather defiantly challenges his father to proceed with strict justice, if he has done wrong; this, however, (from the tone of his speech) he does not allow, but relies on the rights he thinks he has against his father, who had been too indulgent to Amnon, having also the support of a considerable party, who would the more approve his act of bloody vengeance, because David had let Amnon go unpunished. Absalom gives no sign of repentance; there is rather a savage defiance in his words, and, instead of confessing his guilt, he challenges his father to kill him, if he is guilty, that is, he denies his guilt. David has already shown weakness in permitting Absalom to return without penitent confession; and by this halfway-procedure (letting him return, yet banishing him from his presence two years) had given occasion to the defiance and bitterness that appears in these words. He is now guilty of a still greater weakness in receiving Absalom into favor when he shows the very opposite of penitence.—Ver. 33. The words: *he bowed himself on his face to the ground* by no means show penitence with humble request for forgiveness, but merely exhibit the usual homage paid to the king. David was soon to taste the bitter fruits of all this faulty weakness towards Absalom.

HISTORICAL AND ETHICAL.

1. David, weakly yielding to ungodly influence on his mind (the woman of Tekoa), on his will (Joab) and on his feeling (Absalom), sinned against the Lord in failing to punish Absalom (as he had failed to punish Amnon) for his crime, and in receiving him into favor, on his return, without penitence. As God does not forgive sin, without confession and prayer for pardon, so men must observe this law in their relations to one another. This is demanded both by truth and by justice, neither of which may be set aside by expiating and pardoning love.

2. He who in unholy, weak love confounds the disposition to forgive one's neighbor with the act of forgiveness itself, and pardons when the condition is not complied with, sins not only against God's holy ordination of love, but also against his neighbor, since the hard, impenitent heart is the more hardened by such weak love, and led into further evil, as Absalom's example shows.

3. Moral weakness makes one unforeseen and unwise, and often leads to the destruction of the moral ordinances of life, on which rests the welfare of private and public life. David, by his weakness towards Absalom, became guilty of the further dissolution of the theocratic rule of life in his house and in his kingdom; the breaking up of the royal family thereby produced was the cause and the starting-point of the breaking up of the theocratic kingdom by Absalom's revolt.

HOMILETICAL AND PRACTICAL.

Vers. 1-3. CRAMER: The children of the world are wiser in their generation than the children of light, Luke xvi. 8. WUEST. B.: The greatest

* הָרָצִיתָהוּ (ordinary Hiph. of רָצָה, 2 pers. plu.) instead of הָרָצִיתָהוּ (Hiph. according to יִרְצֶה, 1 pers. sing.).

rogues have commonly the best patrons, who take interest in them and try to help them through.—[HALL: Good eyes see light through the smallest chink. The wit of Joab hath soon discerned David's renewed affection, and knows how to serve him in that which he would, and would not, accomplish.—TR.]

Vers. 4-11. STARKE: To represent something wisely is also a gift of God; for thereby much good is accomplished and much evil hindered, Prov. xviii. 15.—[HALL: We love ourselves better than others, but we see others better than ourselves: whose would perfectly know his own case, let him view it in another's person. Parables sped well with David: one drew him to repent of his own sin, another to remit Absalom's punishment.—TR.]—SCHLIER: Foresight is profitable in all things, and doubly so when others wish to accomplish something with us. There are cases where certainly the first impression is the most correct, but as a rule it is better not to yield to the first momentary impression, but to prove everything. Had David first proved and inquired into the matter which with cunning and deceit was brought before him, he would not have given assurance with an oath.

Vers. 13 sqq. SCHLIER: If thou hast something against a person, forget not how soon thy adversary may die, how soon thou thyself also mayst perhaps have to pass away, and besides think of what God does to us, how rich is His mercy towards us.—Vers. 21 sqq. CRAMER: It is easily done, to let loose an outrageous offender and a murderer, but not so easily is it excused before God: for thereby blood-guiltiness is brought on the land, and other great misfortunes caused, Ezek. vii. 23.—J. LANGE: Wilful sinners also are not permitted, so long as they continue impenitent, to come into blessed communion with God, although instead of the well-deserved punishment they enjoy God's long-suffering.—SCHLIER: If thou wilt pardon, do it wholly, take out of thy heart everything thou hast against another person, forget also the injustice done thee, and make it thy concern again to show the other a whole and full heart.

Ver. 25. STARKE: Ungodly men often receive from God the fairest gifts, 1 Sam. ix. 2; xvii. 4.—SCHLIER: A fair body is also a gift of God, but what does all physical beauty help, if there does not also dwell therein a fair soul? A deformed and ugly man who has beauty of soul is

worth more in the sight of God. The Lord looks at the heart.—Ver. 30. LANGE: Friendship that has self-interest for its ground, does not commonly last long.—Ver. 33. SCHLIER: David is propitiated, but it does not occur to him to work for a thorough reconciliation in Absalom's heart also; he brings to meet his son the old, full love; but he does not observe whether his son is in condition really to receive such love.—Chastisement without love is an outrage, no father is at liberty to plague or torture his child; but a love that cannot chastise is no love, and reaps a poor reward. A child that does not at the proper time feel the father's rod, becomes at last a rod for his father.

[Vers. 1-20. *The wise woman of Tekoah.* Her previous reputation for worldly wisdom, known to Joab. Her skilful employment, at Joab's instance, of a parallel case, yet not too obviously similar. I. Observe the motives to which she appeals. Knowing David's character, she makes good motives most prominent. 1) His course impolitic and unpopular (ver. 13). 2) We are all mortal, and enmities should not be perpetual. 3) God is forgiving (ver. 14). 4) She flatters him, a) as impartial (ver. 17), b) as knowing everything (ver. 20). II. Contrast this address with that of Nathan, ch. xii. In certain respects similar; but 1) One sent by Joab, the other by the Lord. 2) One designing and unscrupulous, the other sincere. 3) One mingling bad motives, the other employing only the good. 4) One flattering, the other humbling. 5) One giving the king an excuse for what he wishes to do, the other arousing him to what he ought to do. 6) One bringing upon David great temporal trouble, the other great spiritual blessing.—Ver. 14. Two great reasons for *forbearance and forgiveness*. 1) Both we and those who have wronged us *must die*, and so our enmities should not be undying. 2) God forbears, and is disposed to forgive.—TR.]

[Ver. 25. *Causes which spoiled the character of Absalom.* 1) The personal gift of extraordinary personal beauty. 2) Great power of bending others to his will (ver. 30; xiii. 28; xv. 6). 3) A doting father, weak through consciousness of his own great and well-known sins (ver. 1). 4) A good excuse for indulging revenge and selfish ambition (xiii. 22-29). 5) *Resentment* at what seemed neglect by his father and by Joab (vers. 28, 29). 6) *Success* in reckless and defiant measures (vers. 30-33). 7) *Apprehension* that the son of Bathsheba (xii. 24, 25) might supplant him as heir to the throne.—TR.]

II. *External Shattering of the Royal Authority till its Loss.*

CHAPTERS XV.—XVIII.

1. Absalom's revolt and David's flight. Chap. XV. 1—XVI. 14.

- 1 AND it came to pass after this that Absalom prepared him chariots [a chariot]
 2 and horses, and fifty men to run before him. And Absalom rose up early, and
 stood beside the way of the gate; and it was so, that when any man that had a
 controversy came to the king for judgment [and it came to pass that, every man
 that had a cause to come to the king for judgment], then [om. then] Absalom called
 unto him, and said, Of what city art thou? And he said, Thy servant is of one of
 3 the tribes of Israel [or, of such and such a tribe of Israel]. And Absa-
 lom said unto him, See, thy matters are good and right; but there is no man de-
 4 puted of the king to hear thee. Absalom said moreover [And Absalom said]. Oh
 that I were made judge in the land, that every man which [who] hath any suit or
 cause [cause or controversy] might come unto me, and I would do him justice!
 5 And it was so [And it came to pass] that when any man came nigh to him [om. to
 him] to do him obeisance, he put forth his hand, and took him,¹ and kissed him.
 6 And on this manner did Absalom to all Israel that came to the king for judgment;
 so [and] Absalom stole the hearts of the men of Israel.
 7 And it came to pass after forty [four]² years, that Absalom said unto the king, I
 pray thee, let me go and pay my vow, which I have vowed unto the Lord [Jehovah],
 8 in Hebron. For thy servant vowed a vow while I abode at Geshur in Syria,
 saying, If the Lord [Jehovah] shall bring me again indeed³ to Jerusalem, then
 9 I will serve the Lord [Jehovah]. And the king said unto him, Go in peace. So
 10 [And] he arose and went to Hebron. But [And] Absalom sent spies [or, emissaries]
 throughout all the tribes of Israel, saying, As soon as ye hear⁴ the sound of
 11 the trumpet, then ye shall say, Absalom reigneth in Hebron. And with Absalom
 went two hundred men out of Jerusalem, that were called; and they went in their
 12 simplicity, and they knew not anything. And Absalom sent for⁵ Ahithophel the
 Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices.
 And the conspiracy was strong; for the people increased continually with
 Absalom.

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 5. This is the only place in the O. T. where the verb הוֹדִיף is followed by ל with the object taken hold of (though it is sometimes followed by ל and by the simple noun), and here 29 MSS. and 2 printed EDD. have ל. Perhaps this ל was imitated from, or by error of copyist arose from the following ל.—Ta.]

² [Ver. 7. Though the true reading is here unknown, the reading "four" instead of "forty" has been adopted in the revised translation because it seems at any rate much more nearly correct than the Heb. text. The reading "forty" is found in Sept. and other Greek VSS., Chald., Vulg., Cod. A. (Amlatinus); "four" in Syr., Arab., Vulg., Cod., B. C. D. E. F. K. Veronensis, Josephus.—Ta.]

³ [Ver. 8. The Kethib or text is Hiph. Impf. (יָשַׁב), the Qeri or marginal reading (יָשַׁב) is Qal Impf. (יָשַׁב) or Qal Inf. Absolute (יָשַׁב). The text is maintained by Böttcher and Erdmann as a repetition of the finite verb for emphasis; but this, if possible here, is certainly less probable than the Inf. Absol. construction (favored by Sept., Syr., Chald.); write Hiph. Inf. יָשַׁב (Thenius, Wellhausen, Bib.-Com.).—Ta.]

⁴ [Ver. 10. A few MSS. and EDD. have ל as prefix instead of ב; here impossible.—Ta.]

⁵ [Ver. 12. The present Heb. text (וַיִּשְׁלַח), whether it be pointed as Qal or as Piel, cannot be so rendered, but means "and he sent," which gives no sense. Only Chald. renders the Heb. literally; the other versions insert ל or לָא ("to") after the verb, Vulg. accersit (so Eng. A. V.). Others (as Böttcher, Thenius) insert וַיָּבֵא: "and he sent and brought Ahithophel;" Wellhausen suggests: "and he sent to Ahithophel and he came (וַיָּבֵא). Some

- 13 And there came a messenger to David, saying, The hearts of the men of Israel
 14 are after Absalom. And David said unto all his servants that were with him at
 Jerusalem, Arise, and let us flee; for we shall not *else* escape from Absalom; make
 speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite
 15 the city with the edge⁶ of the sword. And the king's servants said unto the king,
 Behold, thy servants *are ready to do whatsoever* my lord the king shall appoint
 16 [choose]. And the king went forth, and all his household after him. And the
 king left ten women *which were* [om. women which were] concubines to keep the
 17 house. And⁷ the king went forth, and all the people after him, and tarried [halted]
 18 in a place that was far off [in Beth-hammahak, *or*, at the far house]. And all his
 servants passed on beside him, and all the Cherethites and all the Pelethites, and
 all the Gittites, six hundred men, which [who] came after him from Gath passed
 on before the king.
- 19 Then said the king [And the king said] to Ittai the Gittite, Wherefore goest thou
 also with us? Return to thy place,⁸ and abide with the king; for thou art a
 20 stranger, and also an exile. Whereas thou camest *but* yesterday [Yesterday thou
 camest], should I this day [and to-day shall I] make thee go up and down with us?
 [om. ?], seeing I go whither I may [ins. ?] Return thou, and take back thy bre-

such change seems necessary in order to make sense of the passage.—The following phrase also: "as he was sacrificing" is obscure, as it does not appear what his sacrificing has to do with the matter. Cod. Amlatinus of the Vulg. reads: "and when he sacrificed (was sacrificing), the conspiracy became strong," thus connecting the growth of the conspiracy with the sacrifice, and so Böttcher: "when the man was come to Hebron, as he was sacrificing, etc." while Wellhausen would omit the phrase. But there is no sufficient ground for changing the text here, not even for adopting the slight change of the Vulg., which Thenius prefers, rendering: "and by his sacrificing the confederation (קִשְׁר) was made firm," that is, under the solemn excitement of the offering the conspirators were brought to swear fidelity to Absalom. But the meaning of the Heb. rather is that the conspiracy grew strong by accession of numbers. If we retain the text, we shall have to understand that Ahithophel was brought away as he was discharging a solemn duty, that is, summoned in haste to join the conspiracy, where success depended on rapid movement, or that he was summoned to join Absalom as the latter was sacrificing (so Chandler, *Bib.-Com.*). Patrick says: "after he had sacrificed," but the words do not permit this.—Ta.]

⁶ [Ver. 14. לִפְיִי — "to (according to) the mouth," or at "the mouth."—Ta.]

⁷ [Ver. 17. The Sept. here varies somewhat from the Heb., and various changes of the latter have been suggested. The Sept. translation, however, in its present form contains a duplet; two different renderings of 17 b and 18 are combined, and these two in general confirm the Heb. text. The first Sept. rendering (vers. 17, 18) is: "and the king went forth and all his servants" (Heb. "all the people," but some MSS. agree with the Greek, and the Chald. has "all his household") on foot (properly "at his feet, after him"), and stood in the far house. And all his servants passed by at his hand and all the Cherethites and all the Pelethites and all the Gittites the six hundred men that came after him from Gath and going before the face of the king," which varies from the Heb. in one word only, putting "servants" (i. e., body-guard) instead of "people." The second Sept. rendering (beginning with 17 b and inserted in the above after the word "Pelethites") is: "and stood at the olive-tree in the wilderness" (בְּיַד הָעֵץ עַל הַמִּדְבָּר) instead of בֵּית הַמִּדְבָּר "far house", and all the people (Heb. "servants") went by at his side (hand) and all those about him (this is possibly a general rendering of "Cherethites and Pelethites," who formed a body-guard) and all the stout men and all the warriors (perhaps a double rendering of גִּבּוֹרִים "heroes," which they read instead of גִּבּוֹרִים "Gittites") six hundred men, and were at his hand," after which the phrase "Cherethites and Pelethites" is repeated by error of copyist. From a comparison of the Heb. and Greek texts Böttcher proposes to read "at the olive-tree in the wilderness" (ver. 17) instead of "at the far house," to which Thenius replies that this is impossible, since David had not then passed over the Kidron. Thenius himself would adopt the "mighty men" (גִּבּוֹרִים) suggested by the Sept. instead of the "Gittites" of the Hebrew; this emendation is a very natural one, but the fact of David's having a band of foreign warriors is not so strange and improbable as to call for correction; the other versions here support the Heb. In ver. 17 Wellhausen prefers the "servants" of the Sept. to the "people" of the Heb., as indicating that David's body-guard stood with him while the army passed on; and this reading, which is supported by some MSS. and EDD., and by the Chald. (see above) is probable; so in ver. 18 Sept. has "people" instead of "servants." Wellhausen thinks also that some phrase introducing Ittai is necessary at the end of ver. 18, and that there are traces in the Heb. text of some such original passage: as, the statement that the six hundred men came "after him" from Gath, which was not true of this march. Ver. 18 might then read: "and all the people passed on by him, and all the Cherethites and all the Pelethites and all the heroes (Gibborim), six hundred men, and Ittai also the Gittite, who not long before had come from Gath to Jerusalem, passed on before the king." While this would ease the text and explain the circumstances, it seems too violent a change to make without more external support, especially as abrupt introduction of personages well-known at the time is not contrary to the usage of our narrative.—Ta.]

⁸ [Ver. 19. Eng. A. V. here gives the only possible translation (which is also that of Pagninus) of the Heb. text in its present form: "Return (and abide with the king, for thou art a stranger and an exile) to thy place." *Bib.-Com.*: "Return and abide with the king (for thou art, etc.) at thy place." But this parenthesis is very hard, and it would seem better either to remove the "to thy place" and put it after "return" (in the Heb.), a change that is without external support, or to read "from" (מִן) instead of "to" (לְ), and render: "and an exile art thou from thy place" (so one MS., several printed EDD., and Sept., Syr., Arab., Vulg.). Cahen follows the Chald.: "for thou art a stranger, and also if thou wilt migrate, go to thy place," which differs from Eng. A. V. only in inserting the word "go" instead of transposing the phrase "to thy place." Philippon: "thou art an exile for thy place," which gives no good sense.—Böttcher and Thenius object to the supposed satirical tone of the remark: "abide with the king;" the former would read "in the city" (בְּעִיר) of the king, which is an im-

probable phrase, the latter simply "in the city." The Syr. and Arab. also seem to have felt a difficulty here; Syr.: "desist from the king," Arab.: "go not forth with the king." The Heb. text is preferable.—Ta.]

- 21 thren; mercy and truth be with thee. And Ittai answered the king and said, As the Lord [Jehovah] liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in [for] death or [ina. for] life, even there also
- 22 will [there will] thy servant be. And David said to Ittai, Go, and pass over.⁹ And Ittai the Gittite passed over, and all his men, and all the little ones that were with him.
- 23 And all the country [land] wept with a loud voice,¹⁰ and all the people passed over; the king also himself [and the king] passed over the brook Kedron, and all the
- 24 people passed over, toward the way of the wilderness. And lo Zadok also and all the Levites were [om. were] with him, bearing the ark of the covenant of God;¹¹ and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city. And the king said unto Zadok, Carry back the ark of God into [to] the city. If I shall find favour in the eyes of the Lord [Jehovah], he will
- 26 bring me again, and show me both it and his habitation. But [And] if he thus say, I have no delight in thee; behold, *here am I*, let him do to me as seemeth good unto
- 27 him. The king said also [And the king said] unto Zadok the priest, Art not [om. not] thou a seer?¹² return into [to] the city in peace, and your twosons with you,
- 28 Ahimaaz thy son, and Jonathan the son of Abiathar. See, I will tarry in the plain [by the fords¹³] of the wilderness, until there come word from you to certify me. Zadok therefore [And Zadok] and Abiathar carried the ark of God again to Jerusalem; and they tarried¹⁴ there.
- 30 And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot; and all the people that was with him covered every man his head, and they went up, weeping as they went up.
- 31 And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O Lord [om. O Lord], I pray thee, turn [Turn, I pray thee]
- 32 the counsel of Ahithophel into foolishness [ina. O Jehovah]. [And it came to pass that, when David was come to the top of the mount, where he worshipped God [where God was worshipped¹⁵], behold Hushai the Archite [Arkite] came to meet

⁹ [Ver. 22. Sept.: "Come and pass over with me. And Ittai the Gittite passed over, and the king and all his men, etc.," which Thenius adopts, but Böttcher and Wellhausen remark that it entirely misrepresents the scene, where the troops are passing in review before the king, and it is impossible to suppose that his "little ones" were with him; the king himself does not pass over the brook till ver. 23.—Tx.]

¹⁰ [Ver. 23. Instead of קָוָה "voice" some Heb. MSS., Syr., Arab., have בָּכָה "weeping," an unnecessary change. Some MSS. and EDD. omit the difficult אֶת at the end of the verse, but Böttcher changes it to יָדָה "olive" in accordance with his untenable correction in ver. 17 (and so Thenius and some anonymous Greek versions).—Wellhausen omits the first בָּכָה, changes עָבַר into עָבַד and לָפָנַי into לָפָנַי, and renders: "and all the land wept with a loud voice and passed over; and the king stood in the brook Kidron, and all the people passed over in his presence the way of the wilderness." The first correction is unnecessary, since the Heb. text (omitting אֶת) gives a good sense; the second correction, which represents the king as standing in the brook while the people passed, is not probable; the third gets rid of the superfluous repetition of the statement that the people passed over, but has the disadvantage of representing the bystanders ("all the land") as passing over, which there is no reason to suppose they did.—Tx.]

¹¹ [Ver. 24. The Sept. insertion here, ἀπὸ Βαβυλῶν, a corruption apparently of Ἀβιάθαρ, has suggested various changes of the text. Probably our text is here defective, and Abiathar was perhaps more prominent in the original; but there is no ground for Wellhausen's remark that we have here a post-exilic attempt to eliminate Abiathar from the narrative in the interests of the Zadokites.—Tx.]

¹² [Ver. 27. The present Heb., with the masoretic pointing can only be rendered: "art thou a seer?" Erdmann, changing the pointing (הָאֵלֹהִים) into הָאֵלֹהִים: "Thou seer!" To this Thenius objects that "prophet" and "seer" are two different things, and that there is no propriety in here calling Zadok by the latter name; he himself writes: הָאֵלֹהִים "turn back," which, however, does not account for the text-reading. The simplest emendation is that of Wellhausen, who writes: הָאֵלֹהִים "to Zadok the high-priest." To this the objection is that the phrase occurs only in late books. Kings, Jer., Ezra, Chron., and this is not satisfactorily removed by Wellhausen's remark that "the expression comes from the redactor," since this would be the only instance in which a late (postexilic) redactor has used the expression. The reading הָאֵלֹהִים or הָאֵלֹהִים would be supported by the same word at the beginning of ver. 28, as well as by Sept. The Syr. omits the word.—Tx.]

¹³ [Ver. 28. So (with Kethib) Erdmann, Böttcher, Thenius, Wellhausen, Keil. Cahen and Wordsworth: "passages of the wilderness" (leading to the river).—Tx.]

¹⁴ [Ver. 29. Sept.: "It abode there," preferred by Wellh., but unsupported by other versions, and not decidedly better than the Heb.—Tx.]

¹⁵ [Ver. 32. Or, "where it was the custom to worship God," an indication that public worship of God was maintained also elsewhere than at the Tabernacle.—Hushai is here called simply "the Arkite," but in the Septuagint "the Arkite, the friend of David" (ἀρχιερεὺς — ἀρχὴ δραπεύς, see ver. 37. This is probably an addition of the Sept., as Böttcher remarks.—The word rendered "coat" in Eng. A. V. is the *Kustioneth* or tunic (*γυνή*), but we do not know its exact shape and size; it seems to have been shorter than the *meil*, which was the outer garment or robe.—Tx.]

33 him with his coat [garment] rent, and earth upon his head. Unto whom David said [And David said to him], If thou passest on with me, then shalt thou be a
 34 burden unto me; But¹⁶ if thou return to the city, and say unto Absalom, I will be thy servant, O king; as [om. as] I have been thy father's servant hitherto, so will I now also [and now I will] be thy servant; then mayest thou for me defeat the
 35 counsel of Ahithophel. And hast thou not there with thee Zadok and Abiathar the priests? therefore [and] it shall be that [om. it shall be that] what thing soever thou shalt hear out of the king's house, thou shalt tell it [om. it] to Zadok and
 36 Abiathar the priests. Behold, they have there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me
 37 everything that ye can [om. can] hear. So [And] Hushai David's friend came into [to] the city, and Absalom came¹⁷ into [to] Jerusalem.

CHAP. XVI. 1. And when [om. when] David was a little past the top of the hill, [ins. and] behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches [cakes] of raisins, and an hundred of summer-fruits [cakes of figs], and a bottle
 2 [skin] of wine. And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses be [are] for the king's household to ride on, and the bread and summer-fruit [figs] for the young men to eat, and the wine that [for] such as be [are] faint in the wilderness may [to] drink. And the king said, And where is
 3 thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem; for he said, To-day shall the house of Israel restore me the kingdom of my father.
 4 Then said the king [And the king said] to Ziba, Behold, thine are all that pertained unto [is all that belonged to] Mephibosheth. And Ziba said, I humbly beseech thee [I bow down] that [om. that]; I may [may I] find grace in thy sight, my lord O king.

5 And when [om. when] king David came to Bahurim, [ins. and] behold, thence came out a man of the family of the house of Saul, whose [and his] name was Shimei, the son of Gera; he came forth, and cursed still as he came. And he cast stones at David, and at all the servants of king David; and all the people and all
 7 the mighty men were on his right hand and on his left. And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial
 8 [wicked man]. The Lord [Jehovah] hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned, and the Lord [Jehovah] hath delivered the kingdom into the hand of Absalom thy son; and behold, thou art taken
 9 in thy mischief [thou art in thy calamity¹⁸], because thou art a bloody man. Then said Abishai the son of Zeruiah [And Abishai, etc., said] unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off
 10 his head. And the king said, What have I to do with you, ye sons of Zeruiah? so¹⁹

¹⁶ [Ver. 34. The present form of the Sept. reads: "and if thou return to the city and say to Absalom, Thy brethren are passed over, and the king behind me has passed over, thy father; and now I am thy servant, O king, suffer me to live; thy father's servant was I then and lately, and now I am thy servant; and thou shalt disconcert for me the counsel of Ahithophel." Ewald would adopt the words "thy brethren, etc.," as a statement that David and his other sons had gone on while Hushai went to Jerusalem. But Thenius and Wellhausen properly remark that the Sept. text here contains a duplet; the sentence "thy brethren, etc." is simply a misreading of the Heb. words "thy servant am I, etc." The phrase "suffer me to live" (which Wellh. calls "too spaniel-like") is the rendering of מִן־הַחַיִּים (instead of the text מִן־הַמָּוֶת); and Böttcher remarks that the "and lately" (καὶ ἀπρίως) is an addition of the Sept. without support in the Heb.—The frequency of the ו ("and") in this verse is remarkable, and is imitated only by the Chald. "I indeed was thy father's servant, and now I indeed am thy servant," a form of address intended to convey the eagerness of the speaker.—Ta.]

¹⁷ [Ver. 37. The Impf. הָיָה. Ewald (Gr. § 346 b): "the Impf. in simple narrations, where we should perhaps expect the Perf., indicates something synchronous or continuous." Here, "when Absalom was on the point of entering Jerusalem."—Ta.]

¹⁸ [Chap. XVI. Ver. 8. Margin of Eng. A. V.: "behold thee in thy evil." Vulg.: "thy evils press thee." Anonymous Greek: "and he showed me thy evil" (misreading, הָיָה לְךָ עוֹנֵה). The context shows that רָעָה is here "calamity" rather than "mischief."—Ta.]

¹⁹ [Ver. 10. Eng. A. V. here follows the Qerl. Erdmann, Maurer, Wellhausen, Thenius, Philippeon and others retain the Kethib and render the וָיָא variously; Maurer: "when;" De Rossi: "for;" Philippeon: "yea;"

- let him curse, because [for] the Lord [Jehovah] hath said unto him, Curse David; [.] who shall then say [and who shall say], Wherefore hast thou done [doest thou] 11 so? And David said to Abishai and to all his servants, Behold, my son, which [who] came forth of my bowels, seeketh my life, [ins. and] how much more now may this Benjamite do it [how much more now the Benjaminite]? let him alone, and 12 let him curse; for the Lord [Jehovah] hath bidden him. It may be that the Lord [Jehovah] will look on mine affliction, and that the Lord [Jehovah] will requite 13 me good for his cursing this day. And as [om. as] David and his men went by [on] the way, [ins. and] Shimei went along on the hill's side over against him, 14 and cursed as he went, and threw stones at him, and cast dust. And the king and all the people that were with him came weary [or, came to Ajephim] and refreshed themselves there.

Cahen: "if." The apodosis may be begun with *וְכִי* or with *וְכִי*; in the first case render: "when he curses, Jahveh has bidden him, etc.;" in the second case: "when he curses, and when Jahveh has bidden him, who will say?" Sept. and Vulg. (from ver. 11): "let him alone."—Böcherer renders: "if (בְּ), he curses the mouth of Jahveh (*וְכִי* בְּ, that is, Jahveh Himself) has ordered it." This reading was suggested to him, he says, by the fact, that, reading in the twilight, he mistook the *בְּ* for *בְּ*; but it has little in its favor.—Tr.]

EXEGETICAL AND CRITICAL.

Vers. 1-12. *Absalom's insurrection.*—Ver. 1. "After this." The word here used (*אַחֲרַיִם*) comp. iii. 28) shows that what is here related follows immediately* on the event narrated in xiv. 23-33. Absalom provides himself a *state-chariot* with its appurtenances [fifty runners or footmen] in order thus to assume a royal appearance and to attract the wondering attention of the people to himself. Comp. the similar procedure of Adonijah, 1 Kings i. 5.—Ver. 2 sq. Vivid description of his condescending behaviour (in contrast with his pompous appearance) to gain the favor of the people in connection with their law-matters. [He "rose up early" in order to show his zeal and get opportunities; and such legal business is usually attended to very early in the East; Malcolm (quoted by Philippeon) says that Oriental ministers hold their levees at an hour when Western people of quality are not yet up.—Tr.]. The "gate" here referred to is the gate of the royal palace, whither those came that sought the decision of the king in law-matters. "For judgment," that is, for legal decision. The "hearer" is the judicial officer whose duty it was first to hear and understand the people's matters, and then lay them before the king, an auscultator. For just decision everything depends on careful hearing and understanding. But there is no hearer for these on the part of the king.—Absalom guards indeed against accusing the king himself of injustice; but he excites in the minds of the people distrust of the king's whole judicial practice by saying that there was no regular judicial process for a good and just cause. Perhaps neglect and partiality had crept in, so that Absalom could find some handle for his charges, and avail himself of

an already existing dissatisfaction. In the words: See, thy matters are good and right, he gives (in order to win favor) a judicial decision before thorough investigation has been made. Thy just cause, says he, is not investigated; else thou would'st not lack a favorable decision. [Absalom shows himself master of the art of political intriguing—he flatters the people and brings charges against the rulers. Perhaps his insinuations were directed in part against the prince's his brothers, possibly against Solomon (Patrick), whose age, however, at this time we do not know, or whether it had been intimated that he was heir to the throne.—Tr.].—Ver. 4. "O that I were made judge," literally: "who will make me judge" (Gen. § 136, 1). "That to me [lit. "on me"], might come every man." The "to me" is put first for the sake of emphasis; Absalom contrasts himself as just judge with the state of things under his father. *עָלַי* ("on me") stands for *עָלַי* ("to me"), or, the sentence is to be explained with Thenius from the collective idea "all men"

(*עָלַי כָּל-אִישׁ*): "In imagination Absalom sees the litigants assembled around him," comp. Ex. xviii. 13; Judg. iii. 19; 1 Sam. xxii. 6. The phrase "on me" is not to be explained from the sitting of the judge and the people standing around above him. [The phrase "come on me" is like English "press on," "lean on," and implies probably that Absalom would bear their burdens, or else, the proposition here = "at, near, with" (apud).—Tr.].—I would do him justice.—Absalom here presumes on the people's litigiousness and their confidence in the justice each man of his own cause, and, having brought his father's judicial procedure into discredit with them, promises to do every man justice. Vulg.: "I should judge justly."—Ver. 5 sq. [*Absalom's affability*]. He magnanimously puts aside the honor gained by these arts, and attaches the people to him by a pretended fraternization with every man. The result of these preparations for the purposed insurrection: Absalom stole the hearts of the men of Israel.—The phrase (*לִבִּי*) may also mean "to decide the heart," as in Gen. xxxi. 20;

* [This remark is made also by Thenius and Kell, but it is doubtful whether the idea of immediateness is contained in the adverb itself, that is, especially in the prefix *אַחֲרַיִם*. This prefix (= "from") cannot in itself convey the idea, and the meaning of the adverb must be determined by usage; but it occurs too seldom in the O. T. (only three times 2 Sam. iii. 28; xv. 1; 2 Chron. xxxii. 23) to permit us to draw the conclusion stated by Thenius.—Tr.]

but the connection shows that the meaning here is "to steal the heart." [Sept. very well: "made his own the heart," *idionoiētro*; Vulg.: *solicitabat corda*.—Tr.] He turned the hearts of the people by guile from his father to himself. [Patrick: a most vile piece of flattery (ver. 5), yet acceptable to the people. So Plato (Rep. Lib. viii.), describes those as doing that would get possession of the government; and see Aristotle Pol. V. 4. Absalom's beautiful person no doubt attracted the people, as well as his condescending familiarity of manner.—Tr.]

Vers. 7-12. *The conspiracy set on foot*.—Ver. 7. The statement of time: **At the end of forty years**, is certainly wrong according to the connection. An immediate sequence of events being indicated in ver. 1 [see on ver. 1 and translator's note], the phrase "at the end of" can only point to a previous occurrence in Absalom's life—not, however, to his return from Geshur, which is not important enough in the narrative to serve as reckoning-point (*terminus a quo*) for a new series of events, but rather to his reconciliation with David (xiv. 33). But Absalom's procedure here described (vers. 1-6) up to his insurrection cannot have lasted forty years; and further, such a space of time cannot be fitted into the history of David and Absalom, though this would be allowable only in case there were here indicated some chronological-historical point of support, as it has been attempted to find, for example, in Absalom's age at this time or in the duration of David's reign. According to these conjectures Absalom's conspiracy must have occurred in the last days of David's reign, and this would be wholly unhistorical. The reading of Codd. 70 and 90 (Kennicott) "forty days" is a violent attempt to remove the difficulty, and only introduces another difficulty, since forty days is too short a time after Absalom's reconciliation with his father for all his preparations here described. We must read "four years" with Syr., Arab., Vulg. [but Codex Amiatinus has "forty"—Tr.], Josephus, Theodoret (Capellus, Grotius, Ewald, Thenius, Keil and others [*Bib.-Com.*]).* [Others, (as Ussher, Patrick, Cahen, Philippon) retain the number "forty," and reckon it in various ways, some from the beginning of David's reign (Abarbanel), some from David's anointment by Samuel (Ussher and others), some from the people's demand for a king (Seder Olam); but the objection to all these is (as Erdmann above suggests) that there is no hint in the text of so remote a *terminus a quo* as any of them; the time is evidently reckoned from some near event. Though the number *four* is more probable than *forty*, it is after all only a conjecture, though a well-supported one; the chronology must here be regarded as uncertain.—Tr.]. —Ver. 8. Absalom's "vow" and "serving the Lord" is to be understood of the offering of a sacrifice. He wished to sacrifice in Hebron, osten-

sibly, no doubt, because it was his birth-place, but really because (his father having there assumed the crown) he considered it a peculiarly suitable place for his being proclaimed king. He chose this place, not because there was dissatisfaction at the removal of the royal residence to Jerusalem (Thenius and Keil, following the "Exegetical Manual"), but because he could there count on a numerous following from the tribe of Judah.* [We have here an example of sacrificial feasting not in connection with the Tabernacle (as in David's history 1 Sam. xx. 6), an indication that the strict law of Leviticus (Lev. xvii. 3, 4; comp. Deut. xii. 13, 14) was not in practical operation; else David would have objected to sacrificing in Hebron.—Tr.].—Ver. 9. David permits himself to be deceived by the pretence of a *thank-offering* in Hebron, which Absalom might have offered as well, or better, in Jerusalem. Ewald remarks: "that David observed nothing of all this till the startling news reached him that the heart of Israel was turned to Absalom, cannot be reckoned to his disadvantage, since so ancient and simple a kingdom had nothing like our modern state-police; it is rather a mark of the noble-minded security that we elsewhere see in him, that he gives so free scope to his beloved son, who might be regarded as first-born and heir-apparent, and whose quiet nature certainly even greatly pleased him."—Ver. 10. "*Absalom sent*." The verb is not Pluperfect but Imperfect, since the sending out of emissaries might be synchronous with the journey to Hebron, where Absalom's accomplices had gotten everything in readiness for proclaiming him king, else he could not have said: As soon as ye hear the sound of the trumpet,† say, Absalom is become king in Hebron. **Absalom sent emissaries into all the tribes of Israel**, to find out public opinion and prepare for his attempt throughout the whole kingdom *at the same time*, he having already gotten the favor of the people by the arts above-related, and thrown his net over them. The emissaries had only to spread the net wider and deeper, and then at the signal to draw it in and catch the people.—Ver. 11. *The two hundred men that accompanied him* were not "poor, dependent people," which would certainly have excited surprise, but courtiers such as usually accompanied kings and kings' sons on their journeys without causing remark. That these men might be perfectly at their ease, under the impression that they were going to a sacrificial feast at Hebron, and that the real purpose might the better be concealed from David, nothing was said to them of Absalom's design; they knew "nothing at all" of the matter. Taken by surprise in Hebron by the sudden proclamation of Absalom as king, they must have appeared to the people at Jerusalem and elsewhere as part of the royal retinue. [*Bib.-Com.* points out the extreme secrecy of the affair as explaining David's ignorance of it, and also Absalom's taste for large entertainments.—Tr.]. Ver. 12. *Ahithophel* appears as Absalom's secret

* According to Ewald and Böttcher our text arose from the fact that אַרְבַּעִים שָׁנָה [*arba'im shanah*, forty years] occurs much more frequently than אַרְבַּע שָׁנִים [*arba shanim*, four years], and the terminations *a* and *im* were confounded by the careless hearing of the scribe. The numbers from 2 to 10 usually take the plural after them; but there are exceptions, as 2 Kl. xxii. 1. Comp. Ges. § 120.2.

* יָשִׁיר is not Inf., but Impf. Hiph., used for emphasis instead of the Inf.; "if he *really* bring me back." Comp. Böttcher. [On this see "Text. and Gram.—Tr.].
† [Cahen: "As it was impossible to hear one trumpet all over the land, we must suppose that there were various stations where the signal was repeated."—Tr.]

counsellor in the contriving of the conspiracy, and so as traitor to David, whose counsellor he was. His native city *Giloh* was near and south of Hebron (Josh. xv. 51, 54). The text reads literally: "He sent Ahithophel from his city," that is, he caused him to come. Either this expression is to be regarded as a pregnant one—"hesent and brought" (Keil), or we must change the vowel-points.* Why Ahithophel abandoned David is not said; probably from dissatisfaction and ambition. [Patrick: "And it is supposed by the Jews that Ahithophel was incensed against David for abusing Bathsheba, whom they take to have been his grand-daughter, she being the daughter of Eliam (xi. 3), and Eliam being the son of Ahithophel (xxiii. 34)."]—So Blunt, *Coincidences*, Part II. (ix.)—Tr.]—No doubt he had been slyly working at Giloh, and had prepared everything for proclaiming Absalom. The conspiracy grew rapidly, and the people came to Absalom in constantly increasing numbers. It is noticeable that it is in the tribe of Judah that this defection from David is consummated. The elements of this so astonishingly successful insurrection of Absalom were David's grievous sins, his weakness towards Amnon and Joab, the lacks of the royal government and the consequent dissatisfaction among the people. [The expression: "while he offered bloody offerings" is difficult. If the subject be Ahithophel, it does not appear why his offering should be mentioned; or if, as is more probable, the subject is Absalom, the reason for his sending for Ahithophel while he was offering is not clear; we should rather have expected the latter to be present at the beginning of the solemn sacrifice that was to pledge the conspirators. As the text stands, it cannot be rendered: "he sent for Ahithophel to be present when he offered," nor: "and while he sacrificed, the conspiracy grew strong," though something like one of these renderings seems to be the meaning. The text is discussed in "Text and Gram."—Grotius refers to the similar procedure of Civilis (pledging conspirators at a feast), Tacit., *Hist.* IV. 14.—Tr.]

Ch. xv. 13—xvi. 14. *David's flight before Absalom.*—Ver. 13. Literally: "the messenger," according to our usage: "a messenger," the Heb. employing the Def. Art. to express the class individualized in the person in question. Comp. Gen. § 109, 3, Rem. 1 b, c.—"The heart of the men of Israel is after Absalom"—"to be after one" means "to attach one's self to him, embrace his cause." Comp. ii. 10; 1 Sam. xii. 14.—Ver. 14. Up! let us flee. David's immediate flight is to be explained (according to the reason that he himself here gives) by the fact that seized not with momentary fear (Thenius), but doubtless with sudden terror at the unexpected revolution, he yet sees that the fulfilment of Nathan's prophecy of approaching "misfortune" (xii. 10, 11) is now beginning, that the punishment cannot be warded off, and that to stay in Jerusalem will only occasion a storming of the city with much bloodshed, which he wishes to avoid. "Against

an insurrection so vigorous, and yet so thoroughly groundless and unintelligible, the best defence was to withdraw quietly and try to gain time; the first fright happily gotten over, sober thought would soon return in many places" (Ewald). [How far Jerusalem was now in condition to stand a siege (Zion was probably fortified), or whether David had a well-organized standing army, and how much of the army Absalom carried off, we do not know; David's forces seem not to have received any important addition after he left the city. Two reasons for leaving Jerusalem would be: to spare the city the horrors of a siege, and to gain the advantage of his military skill and of the discipline of his tried warriors in the open country.—Tr.]—[Ver. 15. David's servants (soldiers) declare themselves ready to obey his commands—a comfortable faithfulness in the midst of general defection.—Tr.]—Ver. 16. The king's household went "after him" (לְאַחֲרָיו), comp. Judg. iv. 10, 15, not: "on foot" (Michaelis). The king left ten concubines to keep the house. It appears from xix. 6 [Eng. A. V. 5] that other concubines went along with him.—Ver. 17. "All the people," all persons attached to the court, including the numerous body of servants—"the whole household" (ver. 16). They halted at "the farthest (or far) house" [Eng. A. V.: "a place that was far off"] on the road to Mount Olivet, but this side the Kidron. So the German phrase "the last cent" (*der letzte Heller*) used as a proper name to designate a farm lying at the extremity of a region. Probably this designation had already become a proper name among the people. [Bib. Com.: "very likely a fort guarding the passage of the Kidron." Others write: Beth-merhak.—Tr.]—Ver. 18. David having halted here with his immediate retinue (of his household), caused first all his servants to pass by at his side (לְפָנָיו), then his body guard and six hundred Gittites (who had followed him from Gath) to pass before him, so that the latter formed the vanguard. On the "Cherethites and Pelethites" comp. viii. 18. As the "six hundred men that followed him from Gath" are called "all the Gittites," they must be those six hundred faithful companions-in-arms that gathered about David during Saul's persecution (1 Sam. xxii. 2; xxiii. 13; xxv. 13), went with him to Gath (1 Sam. xxvii. 2 sq.) and settled with him in Ziklag (1 Sam. xxvii. 8; xxix. 2; xxx. 1, 9). Thence they marched with him to Hebron (ii. 3) and Jerusalem (v. 6). They are the same that are called "Gibborim" [heroes, mighty men] in xvi. 6, and appear as his military escort. Comp. xx. 7; xxiii. 8 sqq., where the *Gibborim* seem to be identical with these. "They very probably formed, from the time that David went to reside at Jerusalem, a special body, known as 'the Gibborim,' kept always in full number (hence here also, six hundred), living in barracks at Jerusalem (see Appendix to the Books of Kings, § 7), employed only in the most important undertakings (x. 7; xx. 7, 9) the Old Guard, as it were, who here also will protect the retreat of their lord with their stout, faithful bodies" (Thenius). They are here called "the Gittites" because they were so called by the people, as having followed David "from Gath on" (Keil). There is no necessity for read-

* So as to read חָשַׁל [Piel] for חָשַׁל [Qal]. [But this does not help. See "Text and Gram."—Tr.]

† [Ewald remarks that a completer history is given of this day than of any other day in the Bible-narrative—a day crowded with events.—Tr.]

ing *Gibborim* instead of *Gittites* (Thenius), especially as all the versions have the latter. [This reading is discussed in "Text. and Gram." Some hold these "Gittites" to be foreigners (Philistines) that had entered David's service, as we know many foreigners did; and this is probable, if we retain the present text. But that the *Gibborim* were called "Gittites" (Keil) is not probable, and as there is no account of such a body of Philistines having followed David from Gath (that is, when he lived there), there is strong reason for reading *Gibborim* instead of *Gittites*.—Tr.]—Ver. 19. *Ittai* was a Philistine of Gath, "who had lately with other bold Philistine warriors come over to David, and, having probably had a good position in his native city, was also assigned a high place by David" (Ewald). According to ver. 22 his wife and children were with him. He was given command of one-third of the army (xviii. 2), and stood along with Joab and Abishai as an able general. It need not surprise us that a foreigner should occupy such a military position; comp. xi. 3, Uriah the Hittite. David advises this faithful follower not to go with him, but to remain "with the king" at Jerusalem. This phrase cannot mean: with him that is or will be king, according to God's will, whether it be David or Absalom (Keil, and so Seb. Schmidt: "it is not your business to decide this contest: wait quietly, see whom God chooses and serve him"), but it must be referred definitely to *Absalom*, who in David's eyes is now king *de facto*. Ewald: David gave him the friendly advice to stay in Jerusalem with the new king. David thus neither recognizes Absalom as *rightful* king (Böttch.), nor *ironically* so calls him = "with him who is acting as if he were king" (Clericus). In this usurpation of the throne David recognizes and submits to a divine dispensation, and so calls Absalom king.—The reason for his counsel to Ittai: "For thou art a stranger and moreover an emigrant (exile) in thy place. "Stranger" = not an Israelite; "emigrant or

exile" (לֵצֵלָה) = one not in his native land. The last phrase may be rendered: "for* thy place," or "in respect to thy place," or may be taken to express a state of quiet (comp. Gen. § 154, 3 e). The meaning is: "as a foreigner, thou needst not care who is king, or join either side; stay where thou art." The reading of Sept., Vulg., Syr., Arab.: "thou hast come from thy place," does not warrant us in changing the preposition "to" of the Heb. into "from," for, if the latter were the original text, it is hard to see how the present difficult reading came. [The passage reads literally: "Return, and abide with the king, for thou art a stranger and also an exile to thy place." Eng. A. V. transposes the last phrase, or supposes a parenthesis: "return to thy place and abide," etc. (and so Kimchi), and *Bib.-Com.*: "Return and dwell with the king (for thou art a foreigner and thou art an exile) at thy place" (i. e. Jerusalem). Erdmann in his translation of the chapter (prefixed to the Exposition) gives: "for thou art a stranger and moreover a man that has been carried away from his place," but here renders it

quite differently: "for thou art a stranger and an exile in thy place," that is, remaining quietly in thy place (Jerusalem, thy adopted home). Philippson: "thou art a stranger, etc., in respect to thy place" (Gath, thy native place). The parenthesis of Eng. A. V. is improbable, and Erdmann's rendering in the Exposition is impossible; we must adopt Philippson's, or change the Prep. and read "from," as Erdmann in his translation. See the discussion in "Text. and Gram."—Tr.]—Whether Ittai came with his family (ver. 22) and his kinsfolk (ver. 20) to Jerusalem as *hostage* (Thenius), or *went over* to David with other warriors (Ewald), cannot be determined, as nothing is said thereon. But as he was a man in high position and a distinguished military leader, and as David broke the Philistines' supremacy in the last war with them (viii. 1), it is probable (ver. 20: "thou camest yesterday") that this victory of David's was the occasion of his coming to Jerusalem.—Ver. 20. The sense is: "Shall I drag* thee, a stranger lately come, and an exile, into my unquiet and precarious life?" Since I go whither I go, without certain aim, "whither the way leads me" (Maurer). Comp. 1 Sam. xxiii. 13.—David wishes Ittai the *favor* and the *faithfulness* of God. From this and from Ittai's saying: "as the Lord lives," it is probable that Ittai with his whole house had already become a believer in the God of Israel. [From this expression we cannot infer anything as to Ittai's religious position, much less as to that of his family. Any foreigner might believe in Jehovah as a deity and swear by His name (so Achish, 1 Sam. xxix. 6) without giving up his own gods. On general grounds it is not improbable that Ittai accepted the God of Israel; but we have no information as to any special religious depth or conversion in his history.—Tr.] It is doubtful whether we should render: "carry thy brethren back with thee in grace and truth" (Maurer), or take the latter part separately: "with thee be grace and truth," that is, God's (Keil); the accents favor the first, the connection of thought the second. Sept. and Vulg. have: "and the Lord will do with thee grace and truth," to which Vulg. adds: "because thou hast shown grace and faithfulness," whence Thenius (with Ew. and Böttch. for the Sept. reading) will correspondingly change the Heb. text.† But the words of Sept. and Vulg. seem to be an interpreting paraphrase, with the similar words in ii. 5, 6, in mind. The text without this addition gives a good sense: "lead thy brethren back; with thee be grace and faithfulness." Ver. 21. *Ittai's answer* expresses unconditional devotion and fidelity for life and death.‡—Ver.

* Instead of the Kethib אָנֹכִי [Qal] read the Qeri אֲנִי, Hiph. of אָנֹכִי, "to waver, wander." [Böttcher thinks the Qeri an old Qal with the force of Hiphil.—Tr.]

† וַיִּהְיוּ יַעֲשֶׂה עִמָּךְ וְנִי, so Then., Böttcher and Ew. after Sept.; כִּי עֲשִׂיתָ חֶסֶד וְאֱמֻנָה, so Thenius [to which latter Böttcher objects, and calls it a medieval gloss. Martianus explains that Jerome in this addition gives what he thought was contained in David's wish.—Tr.]

‡ The Kethib אִם כִּי — "surely," is to be retained against the Qeri כִּי. Comp. Gen. xl. 1; Job xlii. 8; Ew.,

* לִמְקוֹמֶךָ, the ל as *Dat. commod.*

22. David accepts Ittai's vow of fidelity. The latter with his whole family (wife and children, 19, comp. Ex. xii. 37) remains in the line of march.—Ver. 23. Description of the deep and loud lamentation of all the faithful people over the misfortune of their king. "All the land" = all the inhabitants who poured out with the procession; "all the people" = David's courtiers and servants, were "passing by," namely, in front of these crowds of people standing on the way-side. The procession marched eastward over the brook Kedron, it being David's aim to reach the wilderness of Judah [that is, between Jerusalem and Jericho]. The Kedron, filled with water only in the winter or rainy season, was in the valley of Jehoshaphat, east of Jerusalem, between the city and Mount Olivet. David passed "in the direction of the way" to the wilderness, the northern part of the wilderness of Judah.

Vers. 24-29. The priests sent back with the ark to Jerusalem.—Ver. 24. Zadok (of the branch of Eleazar) with the priests took the ark from its place (ch. vi.), brought it out to David, and set it down where he halted (after passing the Kidron) on the declivity of the mount of Olives, "to give the people that were yet coming on time to join the procession" (Keil). On the other hand Abiathar (of the line of Eli [branch of Ithamar]) had remained in the city "till the people had all passed over from the city." He went up, that is, of course, to the summit of Mount Olivet, where the ark was set down; the rendering: "he sacrificed" (Schultz, Bötcher), is impossible, since the verb (עלה) never has this meaning except in connection with the substantive "burnt-offering" (עולה) [or some other offering, Isa. lvii. 6.—Tr.], or without reference to it in the connection; in the passages cited by Bötcher, 1 Sam. ii. 28; 2 Sam. xxiv. 22; 1 Kings iii. 15, the context points to offering. Thenius proposes to read: "and Abiathar waited,"† for which there is no necessity, as the text in the connection (in respect to the locality) gives a good sense.—[Bötcher: "And Zadok, etc., bearing the ark, etc., of God, and Abiathar the son of Ahimelech at the head of all the Levites, and they set down the ark of God, and Abiathar offered sacrifices until," etc., an improbable reading, in which the inserted clause is suggested by the Sept. ἀνὰ βασιλῆα = Abiathar. Wellhausen acutely suggests that the words: "and Abiathar went up (or, offered sacrifices)," are in the wrong place; the text reads: "they set down the ark till all the people," etc. It is hard to get any good sense from the present text, or to explain what part Abiathar took in the proceedings. Some think he staid in the city till the ark was set down; others (contrary to the text) that he preceded the ark, which was not set down till he stopped.

‡ 356 b. The second עַל — "yea!" or is a simple particle of introduction — על־כֵּן ["that"].

* עַל־פְּנֵי יְהוָה אֱתֵּר הַמִּדְבָּר — [On the text see "Text and Gram."—Tr.]

† יוֹחֵל [from יוֹחַל; Bötcher rejects the form as unsupported (in Gen. viii. 10 Qeri he reads Piel).—Tr.]

Probably Abiathar ought to be somehow connected with Zadok in the bearing of the ark (see the plural "your" in ver. 27), and perhaps in sacrificing; but we have not the means of satisfactorily restoring the text.—Tr.]—Ver. 25 sqq. The ark sent back. David declares that he does not need this sign of God's gracious presence and protection. His reason for this is expressed in the words [ver. 26]: "if I find favor," etc., wherein in contrast with the visible sign of God's presence he emphasizes His spiritual nearness, on which everything depends, and gives himself unconditionally up to the will of the Lord, whom he knows to be present, whose hand he sees in these events, according to the announcement made him by Nathan. He resigns himself to God in the proper sense of the word for "favor or disfavor." David speaks only to Zadok, who here (as in ver. 24) appears as the officiating high-priest at the head of the Levites. [But from 1 Kings ii. 35 it seems that Abiathar was the superior (Bib.-Com., Bähr on "Kings" (Lange's Bible-work), Patrick). It is not improbable that some mention of Abiathar has here fallen out of the text (see ver. 29); though it may be that in the distribution of duties the care of the ark fell to Zadok. The two priests are throughout this narrative represented as equally faithful to David.—Tr.]—Ver. 27 sqq. [The king says to Zadok: Return to the city, and I will await word from you at the elders.] The word רִיחָא [Eng. A. V. seer] presents great difficulties if we adopt the interrogative pointing, and render: "Seest thou not?" (Grot.), where the insertion of the negative is unwarranted, or: "Seest thou?" (De Wette), or: "Understandest thou?" namely, what I have just said (Bötcher), which renderings are partly too heavy, partly superfluous. [These translations take the word as Participle. Eng. A. V. takes it as a substantive, and unwarrantably inserts a negative, leaving out which, the rendering: "art thou a seer?" is grammatically possible, but not suitable to the circumstances.—Tr.] Instead of the Interrogative particle (הֲ) we must read the Article (הַ), and render: "Thou seer," that is, thou prophet, "since a high-priest might certainly bear this higher, yet archaic name" (Ewald). The high-priest might well be called a seer, because he received divine revelations through the Urim and Thummim. David's reason for so naming him here is found in his words in ver. 25 sqq. Zadok is to return to Jerusalem and learn God's will through events, and through him David is to learn whether the Lord will again take him into favor and restore him to Jerusalem; that is, Zadok was to act as seer for him.—[This interpretation is hardly conveyed by the words. Zadok was to act as observer, as reporter or intermediary between Hushai and David, and in fact does so act. But he performs none of the functions of the official Boeh or Seer, and it is not easy to see why he should be so called. Usage forbids us to take the word in its literal sense: "seer" = observer. Wellhausen's reading: "high-priest" (שָׂרֵם) belongs to a later time, and that of the Sept. "see!" (רָאָה) seems to offer fewer difficulties than any other.—Tr.]—Abiathar and Jonathan the sons of the two high-

priests are to be the messengers to bring news from Jerusalem; comp. ver. 23 and ver. 36.—In ver. 28 we retain (from xvii. 6 comp. with xix. 19) the Kethib or text: “the fords of the wilderness” (instead of the Qeri “plains” * [so Eng. A. V.], 2 Kings xxv. 5), the point where one passed from the wilderness over the Jordan. Thither (to the west side of the Jordan) David had to repair in order to escape any threatening danger by crossing the river at one of the several fords in the vicinity; and there he would await information from Jerusalem. Comp. the Jordan-fords, Josh. ii. 7; Judg. iii. 28.—Ver. 29. The ark is carried back to Jerusalem, and the two high-priests remain there.

Vers. 30-37. Continuation of the flight on the road to the wilderness of Judah over the Mount of Olives.—Ver. 30. David went up the height of the olive trees, that is, Mount Olivet [Eng. A. V.: the ascent (or acclivity) of Mount Olivet]. Deep and loud mourning of David and all the faithful people that accompanied him. “Covering the head” is the symbol of the mind sorrowfully sunk in itself, wholly withdrawn from the outer world. Comp. Esth. vi. 12; Ezek. xxiv. 17. Of David it is said besides that he went “bare-foot,” “as a penitent” (Ewald), or: “to manifest his humiliation in the sight of God” (Thenius).—Ver. 31. “It was told David,”† he learned from Jerusalem, that the crafty Ahithophel (see on ver. 12) was “among the conspirators” with Absalom. He replies only by a brief ejaculation, praying the Lord “to make foolish the counsel of Ahithophel,” that is, to bring it to naught.—Ver. 32. The fulfilment of this prayer is straightway prepared by the arrival of Hushai, the old, faithful friend of David, see xvii. 1 sq.—David came to the top, that is, of Mount Olivet, its highest point, whither David had come after ascending from the height below on the declivity (comp. ver. 24 with ver. 30); for there only can have been the place where men were wont to worship. By some (Sept., Vulg., Ew.) [Eng. A. V.] “David” is taken as the subject of the verb “worshipped,” but then an Infin. with Prep. “to” (ל) must have been employed, or a Pers. Pron. (הוא) inserted before the verb (Böttch.). This place on the top of Mount Olivet, therefore, was one of the *Bamoth* or high places, which still

existed in various places in Palestine.—Hushai was a trusted, proved counsellor of the king, as appears from the duties assigned him (ver. 33 sq.). That he was in close friendship with the king is shown by his repeated designation as “David’s friend,” ver. 37; xvi. 16; 1 Chr. xxvii. 33.—The *Arkite*, from the city Erek in Ephraim, on its south border near Atharoth (Josh. xvi. 2). Hushai came to meet David, had consequently preceded him in the flight [or else, had been out of the city]. The “torn garment and the earth on the head” betoken his grief, comp. 1 Sam. iv. 12. [According to Braun this garment was like a surplice, with sleeves, worn commonly by men of rank and position (Patrick).—Tr.]—Ver. 33 sq.—David, however, suggests to Hushai to return to Jerusalem. If thou pass on with me, thou wilt be a burden to me—why, it is not said. Ewald thinks it was because he was not used to war; but the matter in hand now was not war, but flight. Clericus supposes that he was a talented and prudent man, but not a warrior, and so Keil. Thenius: “thou wouldst thus increase my cares.” Probably David thinks that Hushai would impede his flight, either because he was old, or because, as the king’s intimate friend and confidential counsellor he would require special care. By entering Absalom’s service, he thinks, Hushai may foil Ahithophel’s plans (ver. 34), and through the priests’ sons keep him informed of the state of affairs in Jerusalem. Hushai is to say to Absalom: Thy servant, O king, I will be; thy father’s servant was I formerly; but now—well, I am thy servant. [This was not honest, but it was according to the policy practiced in those days, and indeed in all ages. Which Procopius Gazeus approves so far as to say that “a lie told for a good end is equivalent to truth.” But I dare not justify such doctrine (Patrick).—Tr.]—[Vers. 35, 36. Zadok and Abiathar and their sons are to participate in the stratagem of Hushai, and their moral position in the matter is perhaps the same as his and David’s. Bp. Patrick’s judgment above cited is hardly too severe. This was not an ordinary stratagem; these men, Zadok and the rest, were not simply spies, but we can avoid calling them traitors only by supposing that the priests were not recognized as adherents of Absalom, but as indifferent non-combatants, or as friends of David.—Tr.]—Ver. 37. Hushai returned to Jerusalem at the same time† that Absalom entered the city. The addition of the Vulg.: “and Ahithophel with him” was occasioned, no doubt, by xvi. 15 (Thenius).

xvi. 1-14. Two disturbing experiences in David’s flight continued from the summit of the Mount of Olives.—1) Vers. 1-4. Meeting with Ziba, and the latter’s calumny against Mephibosheth.—Ver. 1. When David was a little past the top [of Olivet], the point where he met Hushai (xv. 32). On Ziba, Mephibosheth’s servant, see ix. 2 sq. He came to meet David, had therefore gone on in advance of the army (as Hushai did) in order more easily to secure David’s attention after the

* The apodosis is both times introduced by אֲנִי, comp. Ew. § 348 a.

† On synchronism expressed by † with following Impf. (here בָּרָא) see Ew. § 348 b.

* עֲבָרִית instead of עֲבָרִית.

† Instead of הָיָה read (after Sept., Vulg., Chald., Cod. Kenn. 264) with Thenius הָיָה, or with Ewald (§ 131 d) הָיָה (an unusual Hophal-form). הָיָה with Accus. of the person informed (instead of the usual ל) occurs, indeed, in some passages (Job xxxi. 37; xxvi. 4; Ezek. xliii. 10); but the rendering: “David announced” (Mich. Schulz, Gesen.), as if David had known it before, and had only kept silence out of consideration for his friends, gives no sense appropriate to the connection, since the next sentence: “And David said,” etc., necessarily presupposes that information has just been received. Nor do other constructions, such as the supplying a מַבְרִיךְ (informant) (Maurer), or the change of הָיָה to לָרֹד taking the verb impersonally: “one told David” (Keil [Eng. A. V.]), or the change of הָיָה to הָיָה with impersonal construction of the verb: “and on the way one announced” (Böttch.), commend themselves, because of their arbitrariness and violent character.

first disorder was over. On two saddled asses he brings a quantity of food, two hundred loaves of bread, one hundred cakes of raisins or dried grapes, one hundred cakes of fruit [probably fig-cakes] (*καλάβαι*, comp. the Sept. in Jer. xl. 10, 12) and a skin of wine.—Ver. 2. Ziba states his purpose in bringing this food.* [His gift was particularly thoughtful and seasonable.—Tr.]—His real wish was to gain the king's favor and gratitude, he being shrewd enough to see that David would come out victor over his son.—Ver. 3. David asks: "where is the son (Mephibosheth) of thy lord (Jonathan)?" to which he replies with the calumny, that Mephibosheth had stayed in Jerusalem, hoping to regain the kingdom of his father (Jonathan), who, if he had outlived Saul, would have been king. That the helpless cripple had designs on the throne, was an evident lie. But David might now believe it, partly because the present excitement prevented quiet consideration and opened his mind to such an insinuation, partly because he feared the Sauline party, dissatisfied with his government, might use the confusion produced by Absalom's insurrection to restore Saul's dynasty under the name of the last scion of his house. The aim of Ziba in this calumny (xix. 25 sqq. proves it undoubtedly to have been such) was to get possession of the estate committed to him for Mephibosheth's benefit (ix. 7 sq.), comp. xix. 27-29. The manner of Ziba's trick was this (xix. 26): Mephibosheth, learning of David's flight, had ordered asses saddled for himself and his servants, in order to repair to the king in token of his faithful attachment; Ziba had taken the asses together with the presents intended by Mephibosheth for the king, come to the latter, and left the helpless Mephibosheth in the lurch. He was therefore not only an arrant liar and calumniator, but also an impudent thief and traitor.†—Ver. 4. Another example of David's credulity and haste. He believes Ziba without investigation, and bestows on him all his master's property. The impudent swindler replies to this grace with two words: 1) **I bow myself**, that is, I manifest my most humble and devoted thanks; 2) **may I find favor in the eyes of my lord, the king**. I commend myself to your further good-will, comp. 1 Sam. i. 18. David, in the excitement of momentary misfortune, is here guilty of a double wrong, first in treating the faithful Mephibosheth as a traitor, and then in royally rewarding the false and slanderous Ziba.

2) Vers. 5-14. *Shimei curses David*. The flight reaches *Bahurim*, on the position of which place see on iii. 16. Thenius *in loco* and Käuffer's *bibl. Stud.* II. 154.—[It was between Mount Olivet and the Jordan, but the exact site is unknown.—Tr.]—**Shimei was of the race of Saul's house**.—[See the lists in Gen. xvi. 21; 1 Chr. viii. 1 sqq. Some identify him (but doubtfully) with the Cush of the title of Ps. vii.—Tr.] This

explains his rage against David, which he here vents in curses and revilings and in throwing stones at him and his followers. [Such virulence is to this day exhibited in the East towards fallen greatness. Josephus states (*Ant.* 7, 9, 7) that Bahurim lay off the main road, which agrees very well with the account of Shimei's behaviour (Smith's *Bib.-Dict.*, Art. Bahurim).—Tr.]—Ver. 7 sqq. **Out, out**, namely, out of the kingdom and the land. He calls David "thou bloody man" probably because he ascribed to him the murder of Ishbosheth and Abner (iii. 27 sqq.; iv. 6 sqq.), of which he was wholly guiltless. [Others, less probably, think also of Saul and Jonathan, and even of Uriah.—Tr.] The misfortune [Eng. A. V. not so well "mischievous"] that Absalom's insurrection had brought on him he regards as a punishment from God, because he had become king in Saul's stead. This shows how embittered Saul's kindred were over David's elevation to the throne, and how, therefore, Ziba's slander against Mephibosheth found readier acceptance with David. [Shimei is here so far devout and religious that he ascribes the present state of things wholly to Jehovah, the God of Israel; but he ignores Samuel's sentence of rejection (1 Sam. xv.), and otherwise shows a bad spirit.—Tr.]—Ver. 9. [*Abishai wishes to kill Shimei*.] On *Abishai* compare ii. 23 sqq.; iii. 30. The "dead dog" is the expression of the extreme vileness and badness, comp. ix. 8. *Abishai* appears here as in chaps. ii., iii. [and 1 Sam. xxvi. 8] violent and revengeful. He wishes to make Shimei atone for his reviling with his head.—Ver. 10. [David restrains Abishai].—**Ye sons of Zeruiah**. Joab is here joined with his brother (as in ii. 23), being probably of the same opinion with him. "What is there to me and to you?" (comp. John ii. 4, *τί ἐμοὶ καὶ οὖ;* Joh. xxii. 24; 1 Kings xvii. 18; for the thought comp. Luke ix. 52-56), that is, what have I in common with you? [Eng. A. V.: what have I to do with you?]. David decidedly repels Abishai's suggestion, saying: I have here no feeling in common with you; we are different persons; I will have nothing to do with you in such self-help and revenge. He bases his strict prohibition on the admonition that Shimei's cursing is by dispensation of God. The marginal reading: "so let him curse, for the Lord" [so Eng. A. V.], and the insertion of Sept. and Vulg.: "and let him alone" (following the "let him alone" of ver. 11) after "sons of Zeruiah," are explanations owing their origin to the difficulty that the text presented when the first particle (׃) was taken as causal (= "for" or "because"), the second (׃) being then very harsh. Render both particles by "when," and begin the apodosis with "and who" (׃). Maurer: "when he curses and when Jehovah has said to him, Curse David, who then shall say," etc.—Ver. 11 sq. David here combines Shimei's cursing and Absalom's revolt under the point of view of the divine permission and causation; and the fresh reference to this divine cause shows how deeply in his pious heart David feels in this misfortune also the blows of God's chastening hand. "The

* For Kethib *וְלֹהֶם* (an obvious clerical error) read *וְלֹהֶם*. [Some MSS. and edd. have this Qeri in the text.—Tr.]

† ["It is impossible to say whether Mephibosheth was quite guiltless or not. If Ps. cxvi. was composed after the quelling of Absalom's rebellion, ver. 11 may contain David's confession of a hasty judgment in the matter" (*Bib. Com.*)—Tr.]

* [On the text see "Text. and Gram."—Tr.]

repetition of the: **And he said**, is not superfluous, for the discourse is addressed to *more persons than before*" (Thenius). **How much more the Benjamite**, that is, the member of Saul's tribe, who hate me. It is not surprising that such a one reviles me; when my own son seeks my life. David thus shows that from a purely human point of view there was no ground for the course proposed by Abishai.—Ver. 12. "Perhaps the Lord will look on my iniquity." Instead of this (יִלְכֹּם) the Qeri or margin has "my eye" (עֵינִי), that is, the Lord will perhaps look on "my tears," the Masorites [ancient Jewish editors of the Heb. text] not being able to comprehend how David, guiltless in respect to this reviling, could acknowledge himself guilty. We are not, however, to change the text to "my affliction" (צָרָה, Then., Ew. [Eng. A. V.]), but to retain the idea of *guilt*, since David deeply feels that he has offended, not, indeed, in the matter mentioned by Shimei, but against the Lord. God's "looking on His iniquity" can then be only a gracious and merciful looking. "Perhaps the Lord will requite me good for the curse that has come on me this day," since I patiently bear it as a chastisement of His hand. Retain the text "my curse" = the curse that has befallen me, against the Qeri "his curse" [Eng. A. V.], that is, Shimei's. [It seems more in accordance with the thought here to read "my affliction" instead of "my iniquity;" see "Text. and Gram." David's humility is seen in his "perhaps;" he will not be sure of the divine blessing (Patrick). His feeling towards Shimei here seems to be controlled by an overpowering sense of God's chastising providence. He does not exonerate his reviler, but feels that at this moment it is not his business to assert his right, but only to bow under God's hand. The misfortune that has befallen him is so terrible that he thinks Shimei's addition to it only natural. Afterwards (xix. 23) under the generous impulses of victory, he pardons him, but finally (1 Kings ii. 8, 9) hands him over to Solomon's vengeance. Whatever his feeling in this last act, it is clear that now his humble sense of God's chastisement has driven all self-assertion and revenge from his heart.—Tr.]—Ver. 13. Shimei's rage is increased, it would seem, by David's quiet behaviour; he runs along the side of the acclivity (by which the road passed) *opposite him*, cursing and throwing stones at David and his followers.—Ver. 14. David's arrival in "Ajephim" [Eng. A. V.: "weary"]. A place of this name, indeed, is not known; but that is no ground against its existence. If the word be rendered "weary," no place is named to which they came, as the word "there" indicates. This place was certainly not Bahurim [ver. 6], for xvii. 18 shows that David's rest-place was beyond Bahurim towards the Jordan, the priests' sons having hidden at Bahurim, and then gone on farther towards David. [Bib. Com. suggests that Ajephim was a caravansary, for which the meaning of the word (weary) would be appropriate.—Tr.]—The exact statement of the localities of David's flight [and, indeed, of the whole history of the day of flight—Tr.] is remarkable; comp. xv. 17, 23, 30, 32; xvi. 1, 5, 13, 14.

HISTORICAL AND THEOLOGICAL.

1. The *starting-point* of the *shattering of the theocratic kingdom* till its very existence was threatened is found in the disruption of David's house and family by the crimes of his two oldest sons. From the royal household itself comes the seducer of the people to conspiracy and insurrection against the divinely ordained government of David. From the morally corrupt soil of the royal court, whose highest officials break faith and rise against the kingly government, springs the evil spirit (the confederate of that seducer) that drags the people into revolution. But the success of Absalom and his accomplice shows that in the nation itself there was already dissension with the Davidic government and a process of disintegration that co-operated with Absalom's act of insurrection; if there had not been widespread dissatisfaction at defects and wrongs in administration of justice, Absalom's treacherous conduct could not have had so great and immediate results. If the bonds of *fidelity and obedience*, which before held the people to David, had not been sorely loosened, Absalom could not have straightway turned "the heart of the men of Israel" from him. And it is David's own tribe, Judah, whence the rebellion proceeds and is carried on. Absalom's general-in-chief is Amasa, a near kinsman of Joab and David; his counsellor is Ahithophel of Giloh in Judah; and the insurrection begins at Hebron, the old capital of the tribe. "There must, therefore, have been dissatisfaction in David's own tribe. Indeed this tribe murmurs and holds back after Absalom is slain, and the other tribes submit. The hereditary tribe jealousy and the old opposition between Judah and the others, are not extinct" (Ew. Hist. III., p. 239). The first impulse to the insurrection was given in Judah, and in Judah its effects are longest to be seen.

If we inquire, indeed, concerning the *innermost grounds and causes* of the insurrection and the national disintegration, we must first and chiefly note the *treachery* of Absalom and his accomplice, which was combined with *hypocrisy* and with kindness offered as a bribe, and, on the other hand, the fickleness and *unfaithfulness* of the people. The ambition of Absalom and his associates used all means to befool the people and win their favor. And during time of peace the God-fearing sense that saw in David the Anointed of the Lord, the God-chosen king, had been lost by a great part of the people. Perhaps, also, David had erred in the government of the nation and State as of his house, and was partly to blame for the popular dissatisfaction. All these ethical factors combined to produce the present disintegration.—But, over against this manifold *human guilt*, David, looking at his present misfortune from the highest point of view, the theocratic, recognizes in it a *divine punishment* (comp. xii. 10, 11), beneath which he humbly bows. Such a recognition is contained in his flight without attempt to withstand the insurrection. He goes his way a fugitive in tears, bowing humbly and quietly beneath God's hand. "The Lord hath commanded him"—this is the expression of his submission to God. This is the source of his humble *tranquillity*, as he pursues

his fugitive way, of his childlike *submission* to God's will ("let Him do to me as seemeth Him good") and of the *gentle patience* with which he takes men's wickedness without return in word or deed, and bears it as a dispensation of God. But in all this there shows itself at the same time the *fruit* of this sorrowful experience: it proves to him a real *visitation*; he turns anew to his God with humble obedience and childlike trust; having obtained forgiveness of sins, he makes these sufferings as a paternal chastisement minister to the purification and sanctification of his heart and mind. "Only through new wrestling with the divine grace, only through humble submission to Jehovah's righteous chastisement can he succeed in passing safely through this valley of death-shade."

2. Penitent humility shows itself in the truly pious in patient endurance of ills that they must recognize as the consequence of their own guilt and accept as a chastisement and means of purification, as well as in the rejection of the self-willed efforts of others to ward off the evil or take vengeance on its originators.

3. To this period is to be referred (with most expositors) the origin of Psalm xli. and lv. Both Psalms have, as Delitzsch rightly observes, "the most marked historical, individual physiognomy;" they are mourning Psalms, picturing the hostility and falseness of numerous adversaries of the singer, and especially lamenting the faithlessness of a trusted friend and counsellor, with whom his numerous enemies are combined. The statement in 2 Sam. xvi. 23 shows how near Ahithophel stood to David as friend and counsellor, and how much importance the latter attached to his counsel. According to Ps. xli. a long sickness of the Psalmist is the occasion for his enemies to employ all their false and treacherous arts against him. In the midst of this suffering he implores the divine mercy and help, recognizing and bearing the suffering as chastisement for sin, yet affirms his conviction of God's favor towards him as His servant, the uprightness of his heart, his firm confidence in the saving grace of the Lord, who will not let his enemies triumph over him, and (without expressing any revengeful desires, Hupfeld), holds in view the just requital that will overtake his enemies, "to which he, as a just king, was pledged" (Moll). In Ps. lv. the abruptness of the words, the excited haste of the discourse and the anguished tone of the Psalmist indicate a worsened situation, the extreme danger from the insurrection, which had now flamed openly out. By the hostility of his opponents he is brought to uttermost distress (vers. 2-6 [Eng. A. V. 1-5]). He wishes for the wings of a dove, to find a refuge in the wilderness (7-9 [6-8]), while in the city and on its walls are violence and deceit (10-12 9-11), and a formerly *trusted friend* and *companion* joins his enemies (13-15 [12-14]), who are united with the hypocritical and faithless man (21, 22 [20, 21]). On these enemies he invokes destruction as divine punishment for their insurrection against the Lord's Anointed, and for their wickedness from which they do not turn (16-20 [15-19]). In this extreme need (corresponding exactly to the situation at the beginning of Absalom's rebellion) the Psalmist *exhorts* his own soul to *bear patiently* the burden of suffering

sent by the Lord, or rather, to cast it on Him, and expresses the *firm hope* and *confidence*, that the Lord will deliver the righteous by *punishing* evil-doers, concluding with the energetic exclamation of unconditional trust in God:—"But I, I trust in Thee!"—These traits of humble *submission* to God's will and confident *hope* in His help answer precisely to David's frame of mind as given in history. [The correctness of the foregoing historical explanation of these two Psalms is very doubtful. Ps. xli. was written while the author was still on a bed of sickness (ver. 11 [10]), as David certainly was not when he heard of Ahithophel's treachery. The alleged connection between the two Psalms as portraying the rise and full bursting-forth of the rebellion is impossible; for David did not hear of it till it was consummated. As to Ps. lv., its writer seems to be in the city (vers. 9-12 [8-11]), nor does the history say anything of such intimate relations between David and Ahithophel as are indicated in ver. 15 [14]; it was Hushai that was David's friend.—Of course the religious value of these Psalms is not affected by our ignorance of their date and authorship.—Tr.]

4. This event of David's history is of typical significance for the sufferings of Jesus in connection with the betrayal of Judas Iscariot, of which Jesus (John xiii. 18) says, referring to Ps. xli. 10 [9] ("he that eateth bread with me hath lifted up his heel against me") that it happened "that the Scripture might be fulfilled." The Old Testament prediction of the betrayal, assumed in John xvii. 12 and Acts i. 16 must be found (according to our Lord's reference to Ps. xli. 10 [9]) in the treachery of Ahithophel, and the fate of Judas in his fate. [This view of typical significance falls of course with the failure to establish the connection of Ps. xli. with this history. Our Lord's reference in John xiii. 18 is not necessarily more than a very general one. Acts i. 16 refers (see ver. 20) to Ps. cix. 8 and lxi. 26 [25]. Since David suffered for his own sins, and had probably grievously wronged Ahithophel (see note on 2 Sam. xv. 12) it is hardly allowable to make him herein typify Christ, and to regard Ahithophel as the forerunner of Judas.—Tr.]—Further, the separate incidents of David's flight are strikingly parallel to the Lord's way over the same path when He was betrayed by Judas. Though David suffered for his many sins, he had yet through penitence already obtained forgiveness of sins. Thus he was the righteous sufferer, who could appeal to God for the purity of his heart and the holiness of his cause. And for this reason he may be regarded as a type of Christ, as indeed Christ Himself by His reference to the passage in Ps. xli. establishes this typical connection.

5. It is noteworthy, how this break-down in David's theocratic government by his own fault, through family-insurrection and popular defection, led to its restoration and confirmation. "We may say: just as David falls away from Jehovah, to be more firmly bound to him, so Israel turns away from David, to be (as the close of the history shows) more devotedly attached to him. The prelude to this first clearing-up of the relations between king and people is given in the conduct of the faithful band who stand firmly by David in the general defection" (Baumgarten). God's in-

struments for building up His kingdom often sorely injure it by their sins, but receive therefor the deepest humiliations through God's righteous chastisements, and must to their shame admit that He does not for their sin give His cause over to ruin, but raises it the more gloriously up from the fall occasioned by this sin—yea, uses them again as instruments to this end, in so far as they go not *their own* way in impenitent self-will (as Saul did), but (like David) with broken and grace-filled hearts go the Lord's way and give themselves up wholly to His will.

HOMILETICAL AND PRACTICAL.

Proof of the complete resignation to the painful leadings of the Lord occasioned by one's own fall, 1) In humbly holding still under the strokes of God's hand, 2) In patiently enduring the sufferings inflicted by bad men, 3) In quietly awaiting the Lord's decision, whether He will exercise His grace or His justice towards us, and 4) In wisely using the means which please God for overcoming the evil, while decidedly rejecting tempting counsels that are against God's will.

[TAYLOR: Civil war is always a terrible calamity; but when the standard of rebellion is raised by a son against his father, we have about the most painful form of strife of which this earth can be the scene. . . . That he whom we have fondled in our arms and nestled in our bosom, and whose first lisping utterances have been in the attempt to call us father, should live to be at deadly feud with us, and to attempt our destruction—this is misery indeed. "How sharper than a serpent's tooth it is to have a thankless child."—TR.]

FR. ARNDT: In the manner in which David bears this deserved suffering, he appears to us again as the man after God's own heart, in whom faith purified and strengthened by repentance had brought forth quite extraordinary steadfastness, fidelity and virtue-power, and revealed itself in a glory and elevation which throughout shines before us a picture worthy of imitation. This faith developed itself namely: 1) as obedience, 2) as resignation, 3) as prayer.

Chap. xv. 1-6. STARKE: When one winks at gross evil—does too much, they become all the worse. That is the way with rude and wanton sinners; the more God attracts them by His goodness to repentance, the more they misuse it to greater and more numerous sins (Rom. ii. 4, 5).—BERL. B.: Even the proofs of grace which so greatly humble the souls that draw near to God with simplicity and uprightness, make hypocrites to be full of pride.—SCHLIER: Ambition plunges from one sin into another; by ambition no one comes to anything right.—HENRY: Those are good indeed that are good in their own place, not that pretend how good they will be in other people's places. . . . Those are commonly most ambitious of preferment, that are least fit for it; the best-qualified are the most modest and self-diffident.—HALL: No music can be so sweet, to the ears of the unstable multitude, as to hear well of themselves, ill of their governors.—SCOTT: For such is human nature, that these arts and attainments go much further in gaining the favor of the multitude, than wisdom and justice, truth

and piety, or the most important and long-continued services. This is the old hackneyed way for men, destitute of conscience or honor, to wind themselves into important stations; and yet it is as much practiced, and as little suspected, as if it were quite a new discovery.—TR.]

Vers. 7-12. SCHLIER: How often it happens that piety is for us an outward thing, just as we put on a garment, and inwardly we are strangers to the matter.—Absalom's rebellion was the Lord's chastening. . . . Even when we have found forgiveness, we must yet always feel the Lord's mighty hand; and this hand often lies quite heavily upon us.—[Ver. 11. HALL: How many thousands are thus ignorantly misled into the train of error; their simplicity is as worthy of pity, as their misguidance of indignation. Those that will suffer themselves to be carried with semblances of truth and faithfulness, must needs be as far from safety as innocence.—TR.]

Vers. 13 sqq. STARKE: The dear name of God and religion must always be to ungodly men a cloak for their wickedness.—S. SCHMID: How unfaithful the human heart is towards God, appears also from the unfaithful behaviour of men towards their greatest benefactors.—BERL. B.: David would rather be regarded as a timid man, than resist God. He regarded Absalom as an executor of God's righteousness; accordingly he yields only to God, not to Absalom.—One can scarcely imagine the manifold inventions of which God's strict love makes use, to crucify the converted souls that have once given themselves up thereto. It leaves nothing in them that is not overturned and annihilated. Before Thee, O Lord, all mountains must be made low and all valleys exalted.—STARKE: God makes even severe temptations endurable for His people (1 Cor. x. 13).—F. W. KRUMMACHER: This unexpected meeting (with Ittai) immediately before the gates of the city appeared to the royal fugitive almost like a friendly greeting of his God, and dropped the first soothing balsam-drops into the painful wounds of his deeply lacerated heart.—SCHLIER: Here we have an example of what true fidelity is, and how beautiful it is to remain faithful to one's king and lord. Fidelity becomes a man, and doubly becomes a Christian.

Ver. 25 sq. CRAMER: Everything that opposes thee, endure it, and be patient in every sort of trouble (Eccles. ii. 4). For patience is the best way to win.—J. LANGE: Well for him who has so believing and open an eye that he can see through everything to God.

Ver. 30. SCHLIER: How instructive is this picture of David; how humble and yet at the same time how spiritual is Israel's king! Who can fail to see that David on the Mount of Olives goes up truly bowed and contrite, with an humbled and thoroughly softened heart? But David knew that the Lord cannot reject an humbled and broken heart. Therefore in all his humiliation he is not hopeless.—OSLANDER: The more patiently and humbly we submit ourselves to the cross, the sooner we are released from it.—BERL. B.: The too great strength which one supposes himself to possess, causes self-conceit; weakness, on the contrary, makes a man very little and lowly.—SCHLIER: Whence comes all despair, whence all little faith? Is it not because we still hold ourselves too good?

And a thoroughly softened heart learns also more and more to take courage and be comforted, and believes ever more firmly that the Lord is kind to the humble.

Ver. 31. OSIANDER: The cunning and secret assaults of our enemies and those of the Gospel we can best bear up against and destroy through fervent prayer to God.—Even short prayers are mighty, if they only proceed from faith.—STARKE: God can take the wise in their craftiness (Job v. 13; 1 Cor. iii. 19). When wickedness is armed with cunning and power, none but God can overcome it.—Even when the need is greatest, God causes His grace to be seen, and creates means whereby the misfortune is a little softened.—SCHLIER: Here we see what David, who had before put all in the Lord's hand, did in order really to obtain the Lord's help. First of all David prayed. But after he has prayed he does not lay his hands in his bosom, but he does what he can to get help.—It is wrong to think we might manage the thing without prayer; but it is not less wrong if we think that prayer alone does it, and are disposed then not to do our duty also.

Chap. xvi. 1-4. [SCOTT: Selfish men often affect to appear generous in giving away the property of others for their own advantage, and are great adepts in address and insinuation. Flatterers are generally backbiters; for it is as easy to them to forge slanders of the absent, as to pretend affection and respect for the present.—TR.]—BERL. B.: Shameful as was this slander to David against the innocent Mephibosheth by the false earner of thanks and eye-servant, in like manner inexorable is the credulity and forgetfulness of David towards his faithful friend, Jonathan, in that he is here so swift to give a decree against his son, and does not once investigate the accusation against him, but condemns him unheard, contrary to his own practical knowledge.—CRAMER: It is wrong to give a decision at once upon the allegations of one side, and to believe one party's account. Persons in authority should guard against this (Prov. xiv. 15). [*"Audi alteram partem."*—TR.]

Vers. 5-14. STARKE: Judgment begins at the house of God (1 Pet. iv. 17). Who need wonder then if Christ and all holy men of God have been the world's execration and off-scourings?—SCHLIER: It is always wrong to scorn and revile an enemy; and doubly wrong when it is done to an unfortunate, whose sorrow without this might almost break his heart.—STARKE: Pious men should not murmur when they are chastened by the Lord, but should rather remember their sins, and recognize that after God's strict judgment they would well have deserved something more (Mic. vii. 9).—Even in righteous zeal one must take good account of the time; for an untimely zeal, although righteous, amounts to nothing.—SCHLIER: The Lord controls even the sin of men, and where something evil has been devised in one's heart, God takes even the evil into His service, and does not suffer it to do what the man wishes, but God does with it what He wishes. Therefore David bows, not indeed to that insolent man, but he bows to the Lord. He thinks of his sin; he confesses himself guilty and accepts even the injustice that is done him as a wholesome medicine. [HALL: Every word of Shimei was

a slander. He that took Saul's spear from his head, and repented to have but cut the lap of his garment, is reproached as a man of blood. The man after God's own heart is branded for a man of Belial. He that was sent for out of the fields to be anointed, is taxed for an usurper; if David's hands were stained with blood, yet not of Saul's house. . . . It is not possible that eminent persons should be free from imputations; innocence can no more protect them than power.—TR.]

Ver. 9. BERL. B.: It is a strong sign of pride to take offence at everything.—CRAMER: Without God's permission nothing evil can befall the pious (Acts xviii. 10).—BERL. B.: Almost all men commit the fault of looking to those who persecute them, instead of fixing their eyes only on God and His holy command. And this causes all the great sufferings that are experienced in such a case, the bitterness and the aversion that are felt for persecutors. David also did indeed commit precisely this fault, when Nabal refused him bread, on which account he also repented afterwards. But as he has now gone further, everything comes to him as a command of God, and his eye discerns God's direction in everything. Therefore he suffered patiently, without growing indignant.—David is here above measure edifying in his behaviour, and beautifully teaches us in what way we should bear every sort of cross, and in all oppression, injustice and distress should bow and humble ourselves, not before man but before God from whom everything comes. There is nothing that amid all injustice and sufferings from men more quiets our mind and gives it peace than this consideration, that nothing befalls us through the wickedness of men without God's holy and wise government.—[MARRICE: To have his people's heart stolen from him, to have his child for his enemy, to be deserted by his counsellors, to lose his kingdom, to be mocked and cursed,—this was rough discipline surely. But he had desired it; he had said deliberately, "Make me a clean heart, and renew a right spirit within me." And that blessing,—if it was granted him in part at once, if he rose up from that very prayer a freed man with a free spirit,—yet was to be realized through his whole life and to be secured by methods which he certainly would not have devised or chosen for himself.—Ver. 11. HALL: Even while David laments the rebellion of his son, he gains by it, and makes that the argument of his patience, which was the exercise of it. The wickedness of an Absalom may rob his father of comfort, but shall help to add to his father's goodness. It is the advantage of great crosses, that they swallow up the less.—TR.]

Ver. 12. CRAMER: It is a great consolation in suffering, to have a good conscience (Ps. vii. 4; 1 Pet. iii. 16).—OSIANDER: If we patiently leave vengeance to God, we move Him to cover us with blessings in place of the evil we have suffered.—STARKE: Even in the midst of the cross we should not allow our hope and trust in God to sink (Heb. x. 35; Rom. v. 3-5).—BERL. B.: David suffers the evil with a gentle, quiet and humble spirit, and hopes that for this evil God will send him good. And this hope did not deceive him.—Ver. 13. David acted like one who does not turn at the barking of a dog, and thereby gives you this les-

son: If you know well what you have inwardly within yourself, you will not care what men say outwardly about you.—SCHLIER: We should receive as from the Lord's hand the wrongs that assail us, and if men insult and revile us we should not look at men but at the Lord, who rules and guides every thing.—[WORDSWORTH: S. Gregory observes that David was thus brought to a deeper sense of his own sins, and was exercised in true repentance, and so found cause to be thankful for these indignities, which made him nearer and dearer to God. It was a wise saying of S. Chrysostom that "no man is ever really hurt by any one but himself." And even the heathen poet could bless heaven for injuries, and say, "It is a most wretched fortune to have no enemy."—HALL: In good dispositions, injury unanswered grows wearied of itself, and dies in a voluntary remorse; but evil natures grow presumptuous upon forbearance.—TR.]

[xv. 6. *Stealing the people's hearts.* 1) The king—his weak negligence in not preventing, nor even perceiving all this. Men in responsible positions should be always on their guard. 2) The demagogue; a) his ostentation (ver. 1), b) his painstaking (vers. 2, 6), c) his flatteries (vers. 3, 5), d) his lavish promises (ver. 4). 3) The people—their folly in being duped by transparent

arts—the net spread in their very sight, and they go in (Prov. i. 17).—TR.]

[Vers. 7, 8. To make pretended *devoutness* a cloak for wicked designs, is one of the most heinous sins a man can possibly commit.—Vers. 19–21. David and Ittai—unselfish generosity, and unselfish fidelity.—Vers. 25, 26. Sending back the ark. a) David does not suppose the presence of the ark to be a necessary condition of God's presence. Contrast 1 Sam. iv. 4, 5. b) He does not despair of God's favor. c) He is resigned to God's will. Comp. 1 Sam. iii. 18.—TR.]

[xvi. 5–13. *David and Shimei:* 1) The baseness of seizing a time of calamity to revile. And encouraged by finding it unpunished (ver. 13). Comp. xix. 19, 20. 2) The false accusations. As to "the house of Saul," David had been neither a) bloody, nor b) wicked in general. He was indeed "in his calamity" because of his sins, but they were not what Shimei charged. Revilers of the unfortunate often accuse falsely. 3) David's devout patience under gross insult. Represses the resentment of his nephew. a) This insult is a trifle compared with Absalom's course. b) David accepts the reviling as a punishment from Jehovah. c) He has hope that Jehovah may yet requite him for it (comp. xv. 25).—TR.]

2. Absalom in Jerusalem. His Evil Deed through Ahithophel's Evil Counsel. The Designs of the Latter against David thwarted by Hushai's Counsel.

CHAP. XVI. 15—XVII. 23.

15 AND Absalom and all the people the men of Israel¹ came to Jerusalem, and
16 Ahithophel with him. And it came to pass, when Hushai the Archite [Arkite]
David's friend² was come unto Absalom, that Hushai said unto Absalom, God
17 save [Long live] the king, God save [Long live] the king. And Absalom said to
Hushai, Is this thy kindness to thy friend? why wentest thou not with thy friend?
18 And Hushai said unto Absalom, Nay,³ but whom the Lord [Jehovah] and this

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 15. This phrase, in which the "all the people" is put in apposition with "men of Israel" (not: "all the people of the men of Israel," as Erdmann renders), is peculiar, and is variously changed by the versions: Sept.: "all the men of Israel;" Syr., Arab.: "all the people that were with him, and all Israel;" Vulg.: "all his people." Sept. and Vulg. may have omitted half the expression for simplicity (and they retain different halves), and the Heb. text itself may be a duplet, arisen from a marginal explanation. Thenius: "Instead of these words אִישׁ יִשְׂרָאֵל MS. Cantab. 1 has אִישׁ אֶתְּנָן (added by Syr. and Arab.), which came from the fact that in some MS. that was copied, the words אִישׁ אֶתְּנָן (men of Israel) stood under the אִישׁ אֶתְּנָן (that were with him) of the preceding verse (Kennicott, *sup. rat. text. Heb.*, 449).—TR.]

² [Ver. 16. Sept.: ἀδελφαίος (as above xv. 32) = Ἀγγλ. φίλος.—Hushai's address to Absalom is literally: "live the king! live the king!" given once only in Sept. and Arabic.—TR.]

³ [Ver. 18. Thenius and Erdmann render: "Not (i. e. I go not with David), because," etc. But it is not likely that Hushai would make his negation with one word, and usage establishes the sense of the phrase given in Eng. A. V.: "nay, but," or, "nay, for," see Ges. Lex. s. v. לֹא 2.—The Kethib לֹא in this verse is approved by De Rossi against the Qeri לֵי, which seems to be adopted by all the versions, even by Syriac and Arab., which make the sentence interrogative. The Kethib (לֹא) would be interrogative, and would require a preposition before אֶתְּנָן.—TR.]

people and all the men of Israel choose, his will I be, and with him will I abide.
 19 And again [in the second place], whom should I serve? *should I not serve* in the presence of his son? ⁴ as I have served in thy father's presence, so will I be in thy presence.

20 Then said Absalom [And Absalom said] to Ahithophel, Give [*ins.* ye] counsel
 21 among you [*om.* among you⁵] what we shall do. And Ahithophel said unto Absalom, Go in unto thy father's concubines, which [whom] he hath left to keep the house; and all Israel shall hear that thou art abhorred of [art become loathsome to⁶] thy father, then [and] shall [*om.* shall] the hands of all that are with thee
 22 [*ins.* shall] be strong. So [And] they spread Absalom a tent upon the top of the house [on the roof], and Absalom went in unto his father's concubines in the sight
 23 of all Israel. And the counsel of Ahithophel, which he counselled in those days, was as if a man had inquired at the oracle [of the word] of God; so was all the counsel of Ahithophel both with David and with Absalom.

CH. XVII. 1. MOREOVER [And] Ahithophel said unto Absalom, Let' me now choose out twelve thousand men, and I will arise and pursue after David this night;
 2 And I will come upon him while he is weary and weak-handed, and will make him afraid, and all the people that are with him shall flee, and I will smite the
 3 king only; And I will bring back all the people unto thee; the man whom thou
 4 seekest is as if all returned;⁷ so [*om.* so] all the people shall be in peace. And
 5 the saying pleased Absalom well [*om.* well], and all the elders of Israel. Then said Absalom [And Absalom said], Call now Hushai the Archite [Arkite] also,
 6 and let us hear likewise [*om.* likewise] what he [*ins.* too] saith. And when Hushai was come [And Hushai came] to Absalom, [*ins.* and] Absalom spake [said] unto him, saying, Ahithophel hath spoken after this manner; shall we do after his saying? if not, [after his saying, or not?]⁸ speak thou.
 7 And Hushai said unto Absalom, The counsel that Ahithophel hath given is not
 8 good at this time [hath given this time⁹ is not good]. For, said Hushai [and Hushai said], Thou knowest thy father and his men, that they be [are] mighty men, and [*ins.* that] they be [are] cbafe¹⁰d in their minds, as a bear robbed of her whelps in the field;¹¹ and thy father is a man of war, and will not lodge with the
 9 people. Behold, he is hid now in some pit [in one of the ravines] or in some *other* place [in one of the places¹²]; and it will come to pass, when some of them be

⁴ [Ver. 19. Arab.: "And 'tis not my business to be forever the servant of one man;" Syr.: "whose servant I shall be is not in my power." Instead of נָנִי Syr. had יָדִי ('אִד'), which Arab. read as نَوَاح—Ta.]

⁵ [Ver. 20. This *Dativus commodi* (כֹּסֶם) cannot be here given well in English. The phrase: "give ye you counsel," is awkward, and in "give you counsel" the pronoun would be understood as Nominative.—Ta.]

⁶ [Ver. 21. The verb means: "to be in bad odor." The מִן is the Prep. "with," not the sign of the Accus., as Sept. and Vulg. take it. Chald. paraphrases: "that thou art stirred up against thy father." Syr. and Arab. explain: "that thou hast gone in to the concubines of thy father." Josephus interprets: "the people will believe that a reconciliation with thy father is impossible."—Ta.]

⁷ [Ver. 1. Or: "I will now choose . . . and will arise." Sept. and Vulg.: "I will now choose me." Arab.: "choose thou . . . and let them go forth to seek David."—Ta.]

⁸ [Ver. 3. So Erdmann, Cahen, Wordsworth, *Bib.-Com.* Various other renderings are discussed by Erdmann in the Exposition. In addition to what he says it may be mentioned that Chald. renders nearly (as to the sense) as Eng. A. V.: "they will all return when the man that thou seekest is killed," — "as the return of all is [the killing of] the man," etc. (so Cahen). Syr.: "as if all the men that thou seekest returned," as if reading שָׁמָיִם—Ta.]

⁹ [Ver. 6. Eng. A. V. renders according to the accents, and so Erdmann; but it is better (with Vulg., Cahen, Wellhausen) to take the sentence as a double question. Sept. inserts (εἰ δὲ μὴ), which may easily have fallen out (from the preceding ἵ), and is almost necessary for the rendering of Eng. A. V. It is found in some MSS. and EDD.—Instead of the more usual אִם, we here have אִנִּי, literally: "is there not" — "is our doing (according to Ahithophel's counsel) not?"—Ta.]

¹⁰ [Ver. 7. עַצֵּב, the numeral, not the simple substantive "time" (עֵת). Sept.: τὸ ἄνωγ τοῦτο; Vulg.: hac vice; Cahen: cette fois; Erdmann: dieses Mal.—Ta.]

¹¹ [Ver. 8. Sept. here inserts: καὶ ὡς τὴν ἀρκίαν ἐν τῇ πεδίῳ, "and as a fierce sow in the plain," which addition is adopted by Ewald, Thénius and Böttcher on the ground of its appropriate poetic character, and as not likely to have been inserted by the Greek translator. To this Wellhausen replies that the two words ἀρκίαν and πεδίῳ of the Greek point to the same Heb. word (שָׁדִי), making the double figure improbable, and further that an Israelite would naturally think of the hog only as an unclean animal, and would not put it alongside of the bear.—Ta.]

¹² [Ver. 9. The word "place" is here used in the sense of "locality" (*Bib.-Com.*) or "camping-place" in distinction from the "ravine" or "cleft," not as a mere adverb, see ver. 12.—Instead of נָחַל some MSS. and EDD. have נָחַל, and Wellhausen remarks that the two numerals here seem to have changed places.—Ta.]

- overthrown [fall¹²] at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom. And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt; for all Israel knoweth that thy father is a mighty man, and they which be [that are] with him are valiant men. Therefore [But] I counsel¹⁴ that all Israel be generally gathered unto thee from Dan even [om. even] to Beersheba, as the sand that is by the sea for multitude, and that thou go to battle in thine own person. So shall we [And we shall] come upon him in some place [in one of the places] where he shall be found, and we will light upon him as the dew falleth on the ground,¹⁵ and of him and of all the men that are with him there shall not be left so much as one. Moreover [And] if he be gotten into a city, then shall all Israel bring¹⁶ ropes to that city, and we will draw it into the river [brook], until there be not one small stone found there. And Absalom and all the men of Israel said, The counsel of Hushai the Archite [Arkite] is better than the counsel of Ahithophel. For the Lord had appointed [And Jehovah appointed] to defeat the good counsel of Ahithophel, to the intent that the Lord [Jehovah] might bring evil upon¹⁷ Absalom.
- Then said Hushai [And Hushai said] unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel, and thus and thus have I counselled. Now, therefore [And now], send quickly and tell David, saying, Lodge not this night in the plains [at the fords¹⁸] of the wilderness, but speedily [om. speedily] pass over, lest the king be swallowed up and all the people that are with him. Now [And] Jonathan and Ahimaaz stayed by [were stationed at] En-rogel, for they might not be seen to come into the city; and a wench [the maid-servant] went and told them, and they went and told king David [And Jonathan and Ahimaaz were stationed at En-rogel, and the maid-servant came and told them, and they were to go and tell king David; for they might not be seen, etc.¹⁹]. Nevertheless [And] a lad saw them and told Absalom; but [and] they went both of them away [om. away] quickly, and came to a man's house in Bahurim, which [and he] had a well in his court, whither [and thither] they went down. And the woman took and spread a [the] covering over the well's mouth, and spread ground corn thereon; and the thing was not known [nothing

¹² [Ver. 9. Or: "when he falls on them at the first" (so Erdmann and Sept.), and some would therefore supply the personal suffix י to the Infinitive; but the present text permits either rendering, and that of Eng. A. V. seems to agree better with the context.—Tx.]

¹⁴ [Ver. 11. Sept.: "Thus I counsel," *ὁὕτως συμβουλεύειν ἐγὼ συμβούλευσα* — *ἔγωγε, ἔγωγε* כִּי, preferred by Wellhausen, on the ground that the similar words might easily have fallen out. The fullness of the expression would also be in Hushai's manner.—Some MSS. read: "as the sand on the shore (רֶשֶׁת) of the sea," an expansion of the original.—Böttcher's objection to the last word in this verse, קֶרֶב, "battle," is that it elsewhere occurs only in poetry (Ps., Job, Eccles., Zech.), and he proposes בְּקִרְבָּם, "in their midst." This reading is strongly supported by the fact that all the versions have it (Chald.: "at the head of them all"), and is in itself more congruous with the general context; against it is Hushai's inclination to use pompous and unusual words.—Tx.]

¹⁵ [Ver. 12. "On the face of the ground" in some MSS. and EDD., a scribal expansion, as in the preceding verse.—Tx.]

¹⁶ [Ver. 13. Vulg., Thenius, Philppson, Erdmann render: "all Israel shall lay ropes at (= about) that city," on the ground that pulling a city stone by stone into the brook by ropes was an unheard-of and impossible thing (Bp. Patrick also suggests the same difficulty). But Hushai seems purposely to put his proposal in the most recklessly exaggerated form, as an appeal to Absalom's vanity, and says expressly that the city will be drawn into the brook. This meaning will be gotten if we render the Hiphil (אִמְצִי): "lay to, apply to," and the text shows a double Accusative. The Hiphil may also mean: "cause to bring." Wellhausen remarks that we should here expect אִמְצִי, which is, however, according to the above view, not necessary.—Tx.]

¹⁷ [Ver. 14. Literally: "to," אֶל. All the versions and some MSS. and Edd. have עָלַי, "upon."—The Pische in this verse is wanting in some MSS.; its effect is merely partially to isolate and bring out in relief the succeeding solemn statement.—Tx.]

¹⁸ [Ver. 16. Eng. A. V. again adopts the Qeri, which is found in many MSS. and EDD. (De Ross) and in all the versions. Kethib is here preferred as in xv. 23, which see.—The "speedily" of Eng. A. V. is meant as translation of the Infinitive Absolute, but introduces too different a substantive idea from that of the verb (עָבַר); the sense is rather: "actually pass over." The rendering: "lest the king be swallowed up" (so Philppson, Wellhausen) seems to be the best; the phrase is discussed by Erdmann, who adopts the translation: "lest it (transit over the river) be swallowed up (= snatched away)."—Tx.]

¹⁹ [Ver. 17. Eng. A. V. here inverts the order of the Heb., in order to avoid the contradiction of making the statement: "they might not be seen to enter the city," follow the statement that they "had gone to tell the king" (rendering the verb אִמְצִי as Aorist). Erdmann says that this last statement is anticipatory. But the Imperfect is here better taken in the future sense: "and they were to go and tell," which avoids the somewhat hard anticipation. Philppson renders not substantially differently: "the maid told them that they were to go," etc.—Tx.]

- 20 was perceived]. And when [om. when] Absalom's servants came to the woman to the house, they [and] said, Where is Ahimaaz and Jonathan? And the woman said unto them, They be [are] gone over the brook⁸⁰ of water. And when they had [And they] sought and could [did] not find them, they [and] returned to Jerusalem.
- 21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise and pass quickly over
- 22 the water, for thus hath Ahithophel counselled against you. Then [And] David arose, and all the people that were with him, and they passed over Jordan; by the morning-light there lacked not one of them that was not gone over Jordan.
- 23 And when [om. when] Ahithophel saw that his counsel was not followed [ina. and] he saddled his ass, and arose and gat him home [and went] to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

⁸⁰ [Ver. 20. The word כִּיכֶל is as yet unexplained. Rashi says that its meaning can only be inferred from the context. Sept.: μικρόν, "little" (perhaps from similarity of sound); Chald. takes the phrase as meaning "the Jordan." Syriac renders: "hence," as if it were כִּיכֶל or כִּיכֶל; Arab. omits it; Vulg.: "having tasted a little water," after the Sept. J. D. Michaelis and Gesenius compare Arab. makil, "a dry pit," mimkal, "a pit containing water," but this does not agree with the form of the Heb. word. Others assume a root כִּל (Pūst takes this stem to mean "contain," whence our word — "water-ditch"). Wellhausen would drop כִּיכֶל from the text, or supply some such word as דֶּרֶךְ: "the way of the water."—Tr.]

EXEGETICAL AND CRITICAL.

Chap. xvi. 15-23. *Absalom in Jerusalem. He is greeted by Hushai. Ahithophel counsels an evil deed.*—Ver. 15. **And Absalom**, comp. xv. 12, to which this narration attaches itself, the account of David's flight (xv. 13-xvi. 14) being interposed.—**And all the people of the men of Israel** [literally: all the people, the men of Israel.—Tr.]. Thenius: "Very significant: The old malcontents (ii. 8, 9)."—Ver. 16. **Hushai**, comp. xv. 32. He was to be the instrument for bringing to naught the designs of Ahithophel (xv. 31).—Ver. 17. That David's trusted friend and counsellor should come to him with the greeting: "may the king live," must have astonished Absalom. But instead of expressing this feeling, he answers (in his double question) with a scornful fling (as his nature was) at Hushai's friendly relation to David. [Patrick: Absalom did not reflect that one might have said to him: "Is this thy duty to thy father?"—Tr.].—Ver. 18 seq. Hushai in his answer assumes the role of crafty dissimulation, suggested by David (xv. 34). His first word is the answer to Absalom's question: "why wentest thou not with thy friend?" It is therefore not to be rendered: "Nay, but" (De Wette, [Eng. A. V.]), but: "Not (i. e., I went not with David), because, etc." Vulg.: *nequaquam quia*. [The rendering of Eng. A. V. here seems more natural and appropriate. See "Text. and Gram."—Tr.]. **Whom the Lord has chosen**, that is, as the event has shown: I follow him who is king by God's choice. **As I served before thy father** [so will I be before thee, ver. 19], i. e., it is self-evident that, my service with the father having ceased by God's will, I must attach myself to the son. By the clever use of this double argument, the *divine* and the *human*, he easily imposes on the inconsiderate Absalom the delusion that he means honestly. [Hushai's two reasons: 1) the voice of the people is the

voice of God (Patrick); 2) former fidelity to the father is ground and pledge of present fidelity to the son.—Tr.].—Ver. 20. Brief statement of a council held by Absalom with Ahithophel and other counsellors (so the plural: "Give ye") on the means of announcing and securing his usurpation. The *Dativus commodi* (לְכֶם) gives the sense: "it is your affair to counsel me" [literally: "give ye you counsel," Eng. A. V. wrongly: "among you."—Tr.].—Ver. 21. Ahithophel's counsel was that he should publicly take to himself his father's concubines (xv. 16); this would indicate definite dethronement of the father, and complete assumption of royal authority. Comp. iii. 7; xii. 8. **All Israel will hear, etc.**—Ahithophel's purpose is, 1) to make the breach between Absalom and his father irreparable, and 2) to infuse energy into Absalom's followers, and confirm their defection from David.—Cornelius a Lapide: "That they may know that thy hatred against thy father is implacable, and so all hope and fear of reconciliation may be cut off, and they strengthened in thy conspiracy." So also Ahithophel hoped to secure his own position [i. e., he feared that if a reconciliation were effected, he would be sacrificed.—Tr.]. Absalom's deed was the grossest insult to his father (comp. Gen. xlix. 4), and made reconciliation impossible. [Here again Ahithophel was perhaps avenging the wrong done to Bathsheba. So Blunt.—Tr.].—Ver. 22. They spread the tent; the Article [so the original, but it may properly be omitted in an English translation, because the definiteness is not obvious.—Tr.] indicates that it was the tent designed for the roof, used by the king and his family for protection against sun, wind and rain. Thenius: "the expression: *the tent* is an evidence that the author is relating events of his time." **On the roof**, the same where David's look at Bathsheba led him into the path of sin, whose evil results for him are completed in this deed of Absalom. Thus is Nathan's threat (xii. 11) fulfilled;

as he sinned against Uriah's house, so is he punished in his own house.—Ver. 23. Explanatory remark attached to ver. 22. The immediate execution of Ahithophel's counsel is explained by the fact that it had almost the weight of a divine oracle with both David and Absalom. It is thus intimated that they both put too much confidence in this bad man, the bitter fruit whereof David is now reaping. In 1 Chron. xxvii. 33 he is expressly called the king's counsellor.* To inquire of God's word = to inquire of God. Comp. Judg. i. 1; xviii. 5; xx. 18, 23, 27; 1 Sam. x. 22; xiv. 37; xxii. 10, 13; xxiii. 2 [comp. Gen. xxv. 22, where, however, the verb is different.—Tr.]

Chap. xvii. 1–23. *Defeat of Ahithophel's counsel through Hushai's, and suicide of Ahithophel.*

Vers. 1–4. *Ahithophel's counsel against David:* To surprise him by night and kill him. Against the opinion of the older expositors that Ahithophel wished to avenge the wrongs of his granddaughter Bathsheba, is 1) that this relationship is not proved, for, though Ahithophel had a son named Eliam (xxiii. 34), it is not shown that this man is the same with Eliam, the father of Bathsheba (xi. 3); 2) granting, however, that Ahithophel was Bathsheba's grandfather, it is hard to see how an ambitious man, like him, should have sought revenge, when he saw his granddaughter raised to the highest honors of the realm.—His advice is to fall on David *quickly*, that same night, with a chosen body of 12,000 men, and get possession of his person. Absalom having publicly and solemnly mounted the throne, there was needed a securing of his usurped power against David and his followers. "This night" is the night that followed David's flight and Absalom's entrance into Jerusalem. In favor of this is ver. 16, and also ver. 2 compared with xvi. 14; for David's exhaustion, on which Ahithophel counted, could only come from the haste and exertion of the day's flight. The sudden night-attack with superior force (the march required was only about four geographical miles) was to throw David's followers into panic and flight, and, while they were thus scattered, Ahithophel was to kill the king "alone," that is, while he was alone (לְבַד).

He reckons on the king's weariness; in the phrase "weakhanded" the "hand" is the symbol of strength, comp. Isa. viii. 11.—Ver. 3. **And I will bring back all the people to thee**, that is, all the people now gathered around David. Ahithophel regards Absalom's government as the only lawful one, to which those fugitives must submit; their flight is in his eyes an act of insubordination, from which they are to be brought back.—In the following difficult phrase [Eng. A. V. and Erdmann: "the man thou seekest is as if all returned"] the first question is whether we shall (with Thenius) adopt the reading of the Septuagint: *as the bride returns to her husband; only the life of one man thou seekest*, (and all the people will be uninjured"). But, apart from the

* "And the counsel of Ahithophel . . . days"—the construction is interrupted, and completes itself in the **לְבַד** . . . **אִישׁ**. Qeri and all versions supply **אִישׁ** after

לְבַד; but, if one is not disposed to accept this as necessary (Keil), the verb may be taken impersonally.

fact that no other ancient version has a trace of such a text, why may not the translation of the Sept. come (as Keil supposes) from a wrong reading of our Hebrew? For the rest, Böttcher (against Thenius) rightly objects that we cannot speak of the "husband" of a bride; "where and when," he asks, further, "was the bride brought back to her husband?" Böttcher himself renders: "as her wooer leads back the bride, etc." [where "wooer" is the person sent to propose for the bride, as Eliezer for Rebecca, Gen. xxiv.—Tr.]; against which is the fact that the word he proposes (**אִישׁ**) is never found in this sense of "wooer," and also the unsuitableness of the adverb "back." The rendering: "if all return, [only] the man that thou seekest [will be killed]" (Mich., Schultz) is to be rejected on account of the apocope and consequent supplements. S. Schmid and Clericus translate: "when all the men that thou seekest return, all the people will be at peace" [so Philipsson and Luther]; but this contradicts the connection, according to which the word "seekest" can only refer to David, and the word "man" (**אִישׁ**) must be in the Singular referring to him. Maurer proposes two renderings, one: "then I will bring back to thee all the people, as if the man that thou seekest brought back all," where the understanding of the **וְשׁוֹב** as causative, though possible (Num. x. 36; Ps. lxxxv. 5 [4]; Mic. ii. 18), is here improbable, as he says, since two forms [**וְשׁוֹב** and **וְשׁוֹבִים**] having the same meaning would not stand so near together; the other: "then I will bring back to thee all the people, as if all returned, would the man return (**וְשׁוֹבִים**) whom thou seekest" (i. e., as if David, the man that thou seekest should be brought back with all his men) is to be rejected, (with Thenius) as *unintelligible*. The translation of the Vulgate: "and I will bring back all the people, as one man is accustomed to return (for one man thou seekest)" gives no clear sense. Ahithophel's words are to be taken strictly according to their connection with the preceding ver. 2, where he sets the *one* man, David over against *all the people* with him, and announces it as his plan to kill him *alone*, so as then to bring back *all the people* (ver. 3) that had gone out with him. That is, the one man that thou seekest is equivalent to the return of the whole people. Peter Martyr (Vermigli): "one, says he, will perish, the multitude will be spared." Dathe: "it is the same as if all returned, when he that thou seekest is killed" [so nearly Chald.]. De Wette: "the man that thou seekest is equivalent to the return of all." Bunsen: "the return of all that have not yet joined thee, depends on the removal of David; his fall brings peace to the whole

* **וְשׁוֹבִים הָיָה הָאִישׁ** for **הָיָה הָאִישׁ** [with interpolation of "only the life of one man" (Keil). The Sept. text was: **וְשׁוֹבִים הָיָה לְאִשָּׁה אֶחָד מֵאֵת מִבְּנֵי הָעָם**. It is suggested that the three words following **הָיָה** may have fallen out, because the eye of the scribe passed to the following **אִישׁ**, to which the **הָ** in **הָיָה** was then prefixed, and the **אֶחָד** made into **אִישׁ**. This is possible, but the sense of the Sept. rendering is doubtful.—Tr.]

nation."—Literally: "the whole people will be peace," = "in peace," adverbial use, as in xx. 9; 1 Sam. xxv. 6.—Ver. 4. "The saying was right in the eyes of Absalom, etc.," pleased him (xix. 6; xviii. 20, 26; 1 Kings ix. 12; Jerem. xviii. 4, etc.).

Vers. 5-14. *Hushai's counsel against Ahithophel.*—Ver. 5. Though Ahithophel's counsel had been generally approved, Absalom sends for Hushai in order to hear his opinion. There is no need to read the Plural "call ye" (Sept., Vulg., Syr., Then.) instead of the Sing. "call thou" (of the Heb.), since Absalom, as king, might give such a command even to Ahithophel, instead of to the servants. As he had accorded full confidence to Hushai (xvi. 18, 19), he wished at this decisive moment to hear his advice also.*—Vers. 6, 7. Hushai, being asked, pronounces Ahithophel's counsel "not good" ["Not good is the counsel that Ahithophel counsels this time," that is, his former advice was good (xvi. 21), but not this.—Tr.].—Ver. 8 sq. Hushai gives his advice in elaborate and skilful style. Against Ahithophel's opinion that David was "exhausted" (ver. 2), he first affirms the contrary, observing that Absalom knew his father and his men to be valiant heroes, and that they were embittered in spirit, as a bear robbed of her whelps (comp. Judg. xviii. 25; Prov. xvii. 12; Hos. xiii. 8). So he would not stay at night with the people, where he might be surprised. Böttcher and Thenius render: "and lets not the people lodge for the night" (יָלַח, as unusual Hiphil); but there is no ground for this, [it does not agree with ver. 9 (Keil)].—Ver. 9 sqq. Description of how David, as a genuine military man, would be on his guard during the night, and, at the approach of Absalom's troops, would rush forth from his cavern† and strong positions, fall on the enemy's advanced guard and defeat the whole body. "In the falling on them," where from the connection David is the subject,—"when he falls on them." [Eng. A. V.: "in the falling among them," = when some of them fall. See "Text. and Gramm."—Tr.]. The "them" refers from the context to Absalom's men, and it is unnecessary to read "the people" (עַמּוֹ דָּאֵה) Dathe). "In the beginning," since David would begin the fight by falling on the approaching enemy. [Or, according to Eng. A. V., the fall of some of Absalom's soldiers at the beginning of the battle would create a panic and flight, there being general fear of the military skill and prowess of David and his generals. Bib.-Com.: "It is likely that Absalom was not a man of courage, and Hushai, knowing this, adroitly magnified the terror of the prowess of David and his men."—Tr.].—

And the hearer hears and says, etc.—picture of the spread of a report of defeat by those that are first attacked.—Ver. 10. Though the hearer be lion-hearted, he will melt in fear, because it is known in all Israel what heroes David and his men are. This explains how the report of an attack by David would lead to a general overthrow.

* The מִן־הָעָם strengthens the suffix in יָבֵן. Ewald, § 311 a.

† מְצוּמִים, natural hiding-places, מְקוֹמֹת, artificially strong positions; in these David would pass the night.

To Ahithophel's proposal to surprise David Hushai replies that on the contrary David would surprise them.—Ver. 11. Therefore his counsel is that Absalom should summon a great force from all Israel, and lead it against David in person. Properly: "but* (or, rather) I counsel." It is unnecessary to read "in their midst" (Sept., Vulgate, Arab., Thenius) instead of "into battle," since a change in the Hebrew from the latter to the former would be easy.—Ver. 12 sq. Hushai explains to Absalom how he could with so great an army easily annihilate David's band. "We shall come unto him in one† of the places." The next sentence is rendered in two ways: either: "so we on him," that is, so we fall on him (Vulg.: *irruemus super eum*), spread over him, as the dew falls on the earth; or, "we light‡ on him" (so Eng. A. V.), as the phrase is used of an encamping army (Isa. vii. 2, 19), and of a lighting swarm of flies or locusts (Isa. vii. 19; Ex. x. 14), and elsewhere (with עָלַה "on") in the sense of "lighting" (xxi. 10; Gen. viii. 4; Ex. x. 14; Nu. xi. 25, 26); not: "we encamp against him" (De Wette). The second translation ["we light on him"] answers better to the figure of the dew, which falls quietly and unperceived on the earth at night, with which (as before with the sand on the sea) Hushai compares Absalom's army, settling quietly in its overwhelming power on David. On the other hand the emphatic "we" at the beginning of the sentence [as in the first translation] is without ground, and does not correspond to the verb "we come" in the preceding clause; while to this latter properly corresponds the verb "we light" (as indeed all the ancient versions have a verb in this place). Böttcher further remarks that this form of the Heb. Pers. Pron. is everywhere else used in a depreciatory sense: "we insignificant, very poor persons," which would here be against the connection. Böttcher, however, would read "locust" instead of "dew," and render: "and sink (rush) on him, as a swarm of locusts falls on the earth;" but this is too remote a conjecture (having no support in any ancient version or in any rendering), and unnecessary besides, since the figure of the dew, together with that of the sand, fitly sets forth the swift and quiet settling of the huge host on the enemy. And with this accords perfectly the statement of the success of the attack: "not even one will be left."—Ver. 13. Hushai, assuming that the imagination of his hearers would be carried from one conception to the other, here passes in a wordy discourse, skilfully adapted to gain his end, to the supposition (which would appear natural to a military man)

* So מִן after a negation, expressed or understood, Ges. § 155, 1, e.—יָבֵן = "thy person, thyself," the Plu. noun here accompanied by a Plu. Participle.—Instead of בְּקִרְבָּם Thenius would read בְּקִרְבָּם.

† The fem. numeral (though the subset. is found as fem. in Gen. xviii. 24; Job xx. 9) is probably (since the masc. is used in ver. 9) to be regarded as scribal error for masc. (Maurer).

‡ Taking הָעָלָה = "we," as in Gen. xlii. 11; Ex. xvi. 7.

8; Num. xxiii. 32; Lam. iii. 42.

§ הָעָלָה as 1 plu. Perf. Qal of עָלָה, Sept. (καταβόσκοντες), Syr., Arab.

¶ הָעָלָה or הָעָלָה for הָעָלָה.

that David, defeated as above described, should "concentrate to the rear," and throw himself into a strong city. Then all Israel set ropes to this city. Vulgate: "all Israel put ropes around that city." Hushai is not speaking of ropes thrown over the walls by which the latter are thrown into the ditch (Michaelis, Dathe, Niemeyer), for nothing is said of a ditch and walls; but in his exaggerated mode of expression, which he forces to a hyperbolical climax (all intended for momentary effect), he shows how easily even then David could be captured, all Israel laying ropes about the city and dragging it into the neighboring brook or river. We are not here

with Ewald to understand a city-fosse (מִקְדָּשׁ), "for the fosse was close by the city" (Then.), but the brook or river on which the city is built, "because fortified cities are almost always on the declivities of brooks or rivers" (Then.). "Till not even a small stone be found," so the ancient versions;* comp. Am. ix. 9: "a little grain."—The meaning is: "Your powerful army will easily destroy the fortified place, where David may seek refuge, and leave not one stone on another." Cornelius a Lapide: "we will collect so great a force that we shall be able to put ropes around the city (so to speak), and drag it down to ruin."—Ver. 14. To this advice of Hushai Absalom gives the preference over Ahithophel's. The boldness and highflown extravagance of Hushai's words accorded with Absalom's character and with his wish to secure his throne in brilliant fashion by overpowering the force opposed to him. Clericus: "The counsel seemed good, and at the same time was full of a certain boastfulness, that pleased the young man." The statement about the bravery of David and his men was true; the deceit in Hushai's counsel was only the advice to make a levy of all Israel. Absalom deluded himself with the belief that this could be easily raised, not considering that only the discontented part of the people formed the kernel of the insurrection, that no small portion still remained true to David, and that another part, now for the moment fallen away, would return after the first fit of revolution had passed. For this reason it was an important consideration (to which Hushai slyly had regard) that David gained time while Absalom was preparing to summon all Israel. P. Martyr: "to what does Hushai look in this counsel? to delay; delay, he knows, makes for David's cause."—And the Lord had appointed. In all this the narrator sees a divine appointment or ordination, the aim of which was thus to bring on Absalom the evil (that was determined on). The verb (מָצָא) is used in the signification "appoint, ordain," also in Ps. lxxviii. 29 [28]; cxi. 9; Lam. i. 17; Isa. xlv. 12; the object of the verb is apparent from the connection. Ahithophel's counsel is called good, because it was to Absalom's interest to attack David immediately.

VERS. 15–22. Hushai promptly sends word to David.—Ver. 15. He first informs the two high-priests, Zadok and Abiathar, of the council that

was held. Comp. xv. 27, 28. [Bib. Com.: "It is remarkable how persistently Zadok is named first."—Patrick: "Herein Hushai betrayed Absalom's counsels."—Tr.]—Ver. 16. He directs them to send information to David as speedily as possible by their sons, and to convey his advice concerning his next movement. Grotius: "David's plan, above mentioned (xv. 35, 36), succeeded well." Lodge not to-night at the fords of the wilderness (xv. 28), that is, stay not this side the Jordan, but cross over. The necessity of the passage of the Jordan for David's safety is shown by the following (variously understood) words: That it (namely, the transit) be not swallowed up (defeated, rendered impossible) to the king and to all the people that are with him. So (with Böttcher) the sentence is best understood from the connection and from David's dangerous situation, the noun "crossing over" [transit] being taken as the subject of the verb (עָלָה) immediately preceding. It was important that David should get away from this side the Jordan, where the masses were to be called out against him, and meantime, since a hasty expedition might be sent against him, when it was found that he was on the west side (especially if Absalom should change his mind and adopt Ahithophel's counsel), he must pass immediately to the east side, where he might hope to find many followers, as actually happened. To the phrase "that it be not swallowed up" other interpretations are given: that of Maurer and De Wette: "lest destruction be prepared for the king" is untenable because the meaning of the verb ("swallowed up") makes the introduction of such a verbal subject ["destruction"] impossible; that of Gesenius: "that the king be not swallowed up" [so Eng. A. V.] is equally untenable, because then the text should have "the king" as Nominative [in the Heb. it is preceded by the Prep. "to"—Tr.]. Of Ewald's rendering (Gram. 295 c): "that it (misfortune) be not swallowed by the king," that is, that the king may not have to suffer it, Böttcher rightly says: "a very unnatural rendering, with a very remote verbal subject, for which the verb would at least better be Feminine." [It seems allowable here to take the verb as impersonal, and render (with Eng. A. V., Ges., Philippeon, Cahen): "lest it be swallowed (destroyed) to the king," i. e., lest the king be destroyed. So all the ancient versions* understood it. The construction adopted by Erdmann requires a somewhat difficult supply of a subject to the verb.—Tr.]—Ver. 17. "And Jonathan and Ahimaas were standing" [= were stationed], where the Participle "were standing" expresses their readiness to go as messengers to David at any moment, according to the arrangement in xv. 28, 36. To this end they were stationed outside the city at the Fuller's Fountain [En-rogel] for the purpose of receiving information. En-rogel (comp. Josh. xv. 7; 1 Kings i. 9) is the "present very deep and abundant Fountain of Job, Bir Eyub (Von Raumer, p. 307), or of Nehemiah, south of Jerusalem where the vallies

* צָרָה — צָרָה.—On the masc. צָרָה referring to the fem. קִיָּר see Ew. § 174, 6 a.

* [Sept. (Alex.): "lest one swallow up the king;" Vulg.: "lest the king be swallowed up;" Syr.: "lest thou perish;" Chald.: "lest profi: be gotten from the king," i. e., lest he be betrayed (Walton's Polyg. incorrecly: "lest the king perish").—Tr.]

of Kidron and Hinnom meet, Rob. II. 138 sqq. [Am. ed. I. 331-333]; Tobler, Top. II. 50 sqq." (Knobel). [See in Smith's Bible-Dictionary, Art. "En-rogel," Bonar's argument for identifying En-rogel with the "Fountain of the Virgin," and Dr. Wolcott's reply (Am. ed.) in favor of Bir Eyub.—Tr.]—**The maid**, not "a maid," since the Article [of the Heb.] denotes the particular maid-servant belonging to the high-priest's house. **And they went**, an anticipatory remark, the narrator desiring to mention immediately the chief fact, namely, that they carried the information to David. [See "Text. and Gram.," where the inversion of Eng. A. V. is pointed out, and a slightly different translation proposed.—Tr.] **For they could not let themselves be seen to come into the city**—appended explanation of the fact that they were outside the city, and the maid-servant had to go to them. Her going out to the spring would not seem strange, while their entrance and return would have excited suspicion, since it was known (xv. 25 sqq.) that they were on David's side.—From ver. 18 it seems that Absalom closely watched them: **A lad saw them and told Absalom**. Seeing that they were observed, and expecting to be followed, they hastened off in order to get the start of their pursuers, and then to hide somewhere. They went to *Bahurim*, where Shimei met David (xvi. 5), whose counterpart is the man in whose house the two young men found refuge. It is again a woman (the man's wife) whose presence of mind and cunning did David's cause a great service. The messengers descended into the empty well in the court.—Ver. 19. **And she spread the covering**, which (as the Art. shows) was at hand, or was designed for the well (Thenius), **over the well, and spread thereon the grain-ears** (Prov. xxvii. 22) with which (so the Art. indicates) was occupied. Vulg. (explanatory rendering): "as if she were drying barley-groats."—Ver. 20. Absalom's servants come in pursuit, are misdirected by the woman, find nothing and return to Jerusalem.* [Patrick: "It seems to have been a common opinion in those days that these officious lies for the safety of innocent persons had no hurt in them."—Tr.]—Ver. 21 sq. The messengers hastened to David, who, in consequence of the information they brought, crossed the river immediately, so that by the morning light *not even a man more* was on the west side. The situation of affairs was now favorable to David's cause.

Ver. 23. Ahithophel betakes himself to his city, leaves Absalom's court, that is, out of chagrin at the rejection of his counsel, anger at the frustration of his ambitious plans, and also from fear of the fatal results that David's victory would have for him, the contriver and furtherer of the insurrection. A self-murderer from baffled ambition and despair. Not only is David's prayer (xv. 31) answered, but Ahithophel falls under God's judgment for his unfaithfulness and treachery.

* מִיכַל הַיָּם a dr. ley. — a small brook in the vicinity. [See "Text. and Gram."—Tr.]

† [There is an old opinion (see Patrick *in loco*) that Ahithophel died of quinsy brought on by violent passions, grief, chagrin, hatred, and then. (Comm. *in loco*) mentions that the same view (as to the disease) is main-

HISTORICAL AND THEOLOGICAL.

1. Absalom's insurrection and the establishment of a new kingdom with public dishonoring of the royal house, is the completion of the judgment on David's deep fall and weakness towards his sons' crimes, the purpose of which was to purify him (after penitential self-humiliation on his part), and to subject him to the test of faith, without which he could not rise by God's hand from this deep abasement. On the other hand, the success of the godless rebel shows a lack of a true theocratic feeling in the mass of the people, who, in abandoning God's government, were guilty of opposition to the government of God. At the same time in Absalom's conduct (adopted through Ahithophel's evil counsel) is exhibited the general truth that God permits *evil* to work out its own consequences, and the *wicked* to entangle themselves in their own snares, that He may reveal His justice and holiness in the self-condemnation and self-destruction of the power of evil, and thus lead the wandering and apostate, when they will hear His voice, to reflection and conversion, as happened here to the people, after the wickedness of Absalom and Ahithophel had completely worked itself out.

2. The divine justice is anew revealed in and on the house of David through Absalom's publicly committed crime. The answer to the question why God brought on David's house this deed of shame of His own son, is given in the Lord's word through Nathan (xii. 11, 12). The sins of the fathers are visited not only on the children, but *through* them. "Absalom's deed was another chastisement for David from the Lord, not, indeed, a sign of the divine anger, but a wholesome paternal discipline, that was meant for his good. In such earnest does God deal with His children, even after He has taken them into favor" (Schlier).

3. Absalom's rejection of Ahithophel's good counsel for Hushai's destructive counsel sets forth the truth that evil punishes itself by itself, and especially pride and vanity blind man, so that he errs in the choice of means for his sinful ends, and secures not only their frustration, but also his own destruction. But this occurs in the course of the moral government of the world, under the guidance of the divine justice and wisdom, which takes human sin, blindness and foolishness into its plans as a factor, in order to frustrate its wicked aims and to effect its own holy aims.

HOMILETICAL AND PRACTICAL.

Chap. xvi. 15. SCHLIER: Poor, deluded fool, that strives after popular favor, and when he has found it, consoles himself therewith. There is nothing more changeable than popular favor—nothing more transitory than what is called public opinion.—Vers. 16-19. CRAMER: Remain faithful to thy friend in his poverty, that thou mayest again enjoy thyself with him when it goes well with him (Ecclus. xxii. 28, 29).—The saints of God do many a thing with good intentions, and yet we are not on that account to take part in it

tained by Steuber (1741). In Dryden's "Absalom and Ahithophel" the latter personage represents the Earl of Shaftesbury.—Tr.]

all. Meantime God lets it happen, and knows how thereby to carry out His work (Isa. xxviii. 21, 29).—SCHLIER: What we say should be true, not merely that it shall contain no lie, but also that it be free from all double meaning. In the times of the Old Testament, God the Lord could overlook such double-meaning; with us, in the times of the New Testament, that is no longer the case, but it holds always and every where that the Lord will make the upright prosper.—Ver. 20 sq. HEDINGER: Worldly wisdom and spiritual gifts do not always dwell under one roof.—S. SCHMID: He must be extremely ungodly who can openly do that of which nature has a horror even in private.—SCHLIER: David certainly thought anew upon his old sins, was ashamed and humbled himself, and in his son's sin again recognized his own sin, and anew repented before the Lord.

Chap. xvii. 1-4. CRAMER: God blinds the ungodly, and confounds them through giddiness, so that they can neither see nor know what in human wise is wholesome and good for them; for He puts to shame the wisdom of the wise (Isa. xxix. 14; Job xii. 17).—[TAYLOR: This plan was worthy of Ahithophel's reputation. If it had been energetically followed, it would have been completely successful, and would have changed the entire color and complexion of Jewish history.—TR.]

Vers. 5-14. Large talking and grand schemes are a means whereby young and inexperienced persons are often deceived (1 Kings xii. 10).—The Lord ensnares the ungodly in their cunning, so that they are deceived by that very thing on which they most relied.—S. SCHMID: If God does not open and rule the eyes of the mind, even the most sensible men are blind (Psalm cxix. 18).—STARKE: God does not leave His enemies to manage as they will, but appoints them a limit, how far they shall go. When they take hold most shrewdly, yet God goes another road (Ps. xxxiii. 10; Isa. viii. 10; Job v. 12).—[HALL: First, to sweeten his opposition, Hushai yields the praise of wisdom to his adversary in all other counsels, that he may have leave to deny it in this; his very contradiction in the present insinuates a general allowance. Then he suggests certain apparent truths concerning David's valor and skill to give countenance to the inferences of his improbabilities. Lastly, he cunningly feeds the proud humor of Absalom, in magnifying the power and extent of his commands, and ends in the glorious boasts of his fore-promised victory. As it is with faces, so with counsel; that is fair that pleaseth.—TR.]—SCHLIER: A good cause always goes the way of truth, and does not need scoffing and self-important words, but goes on soberly and simply. Absalom gave heed to Hushai's bad counsel, because Hushai knew how by means of his vanity to bring him to a fall.—The Lord is with us and lets nothing happen to us; He also knows how to turn the wickedness of our enemies into a blessing to us. And if all the world is hostile and persec-

utes us, the Lord takes in hand even our persecutors, and does with them as He pleases.

Vers. 15-22. SCHLIER: Let us recognize the Lord's hand in the things of common life also, but let us always honor His hand and thankfully accept what it gives. Circumstances are God's messengers, and well for him who in these circumstances recognizes and honors the hand of his Lord. It was God's hand that through all these littlenesses and casualties caused the news of Ahithophel's counsel to come safe to David.

Ver. 23. CRAMER: Ungodly men fall into the pit which they make for others (Psa. vii. 16 [15]; ix. 16 [15]; Prov. xxvi. 27). [HALL: What a mixture do we find here of wisdom and madness! Ahithophel will needs hang himself; there is madness: he will yet set his house in order; there is an act of wisdom. How preposterous are the cares of idle worldlings, that prefer all other things to themselves, and while they look at what they have in their coffers, forget what they have in their breasts.—TAYLOR: This is the first recorded case of deliberate suicide. And the feelings which led to it, and which we can easily analyze, were very similar to those which have impelled many in our own times to commit the same awful iniquity. Chief among them was wounded pride. Then, besides this, there was the conviction that Absalom's cause was now hopelessly ruined Perhaps also there was a mingling of remorse with those other emotions of pride. He had left a master who loved and valued him, and had transferred his services to one who, as he now discovered, had not the wisdom to appreciate his worth, but preferred the gaudy glitter of empty rhetoric to the substantial wisdom of unadorned speech. This contrast, thus forced upon him, might awaken his conscience to the value of the friendship which he had forfeited when he turned against David, until remorse and shame overwhelmed him.—TR.]

[Chap. xvii. 5. It was not unwise in Absalom to seek the advice of another experienced counsellor also (Prov. xxiv. 6); his fault was that he did not know which advice to follow, and was misled by high-sounding and flattering words. In choosing counsellors, and in judging of their counsel, lies great part of the wisdom of life.—Boldness is often true prudence; and "delays are dangerous."—Ver. 14. Hushai's treacherous craft and Absalom's silly vanity are overruled to the accomplishment of the Lord's purpose. Few things are so consoling as the frequency with which we perceive how God brings good out of evil; and doubtless this is often true where we do not yet perceive it (Ps. lxxvi. 10; Is. xlii. 7).—Ver. 23. *Ahithophel* 1) A model of worldly wisdom (xvi. 23). Excellence of his advice to Absalom (xvi. 21; xvii. 1-3). 2) An example of worldly wisdom failing because it ignores God (ver. 14; Ps. xiv. 1). 3) A suicide; a) probable causes; b) folly and guilt.—TR.]

3. The Civil War.

CHAPTERS XVII. 24—XVIII. 33 [XIX. 1].

a. *David at Mahanaim.* Chap. XVII. 24-29.

- 24 THEN [AND] David came to Mahanaim. And Absalom passed over Jordan,
 25 he and all the men of Israel with him. And Absalom made Amasa captain of the
 host instead of Joab, which [and] Amasa was a man's son,¹ whose name was Ithra,
 an Israelite [the Ishmaelite], that went in to Abigail the daughter of Nahash, sis-
 26 ter to Zeruiah, Joab's mother. So [AND] Israel and Absalom pitched in the land
 27 of Gilead. And it came to pass, when David was come to Mahanaim, that Shobi
 the son of Nahash of Rabbah of the children of Ammon, and Machir the son of
 28 Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim, Brought² beds, and
 basons, and earthen vessels, and wheat, and barley, and flour, and parched corn,
 29 and beans, and lentiles, and parched pulse [corn], And honey, and butter [curds],
 and sheep, and cheese of kine, for David, and for the people that were with him, to
 eat; for they said, The people is [go³] hungry, and weary, and thirsty in the wil-
 derness.

b. *The battle in the forest of Ephraim.* Chap. XVIII. 1-8.

- 1 AND David numbered [mustered] the people that were with him, and set cap-
 2 tains of thousands and captains of hundreds over them. And David sent forth
 [gave⁴] a third part of the people under [into⁴] the hand of Joab, and a third part
 under [into] the hand of Abishai the son of Zeruiah, Joab's brother, and a third
 part under [into] the hand of Ittai the Gittite. And the king said unto the people,
 3 I will surely [om. surely] go forth with you myself also. But [AND] the people
 answered [said], Thou shalt not go forth; for if we flee away, they will not care

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 25. Probably we should read: "the son of a stranger (foreigner)" (אִישׁ נָכַר, or אִישׁ זָר). Instead of "Israelite" editors now generally read: "Ishmaelite" (1 Chr. ii. 17). The old Jewish view is that Ithra or Jithra or Jether (another name for Jesse) was an Israelite by birth, but had lived long among the Ishmaelites, or was an Ishmaelite by birth and an Israelite by religion (a proselyte), and that the phrase "son of a man" — "a man of distinction" (so Philippon); but this is less probable than that our text is corrupt. Wordsworth supposes that the name "Israelite" may be used in distinction from Judahite, to show that Jithra did not belong to the tribe of Judah; but Cahen remarks that this designation (Israelite) seems not to have come into use till after the division of the kingdom. — Wellhausen thinks that "daughter of Nahash" is for "son of Nahash," and is an insertion from ver. 27, a not improbable supposition; the statement would then be: "Amasa was the son of a foreigner named Jethra the Ishmaelite, who went in unto Abigail, sister to Zeruiah, Joab's mother." — Abigail and Zeruiah would then be full sisters to David, and Amasa illegitimate son of Abigail, and cousin of Joab. — The reading of Sept. and Vulg.: "Jesreelite" is less probable than the "Ishmaelite" of 1 Chr. ii. 17, because our text indicates (by the maimed phrase: "son of a man") that Jethra was a non-Israelite. The Arabic reading is noticeable: "and Absalom made his lance-bearer in place of Ahithophel, a man named Amasa, son of a rich man named Jether." — Ta.]

² [Ver. 28. The verb does not occur in the Heb. till ver. 29, whence it is proposed to insert (with the versions) a verb or participle (נָתַן) at the beginning of ver. 28. The verb in ver. 29 may be retained, and would, indeed, serve to govern the nouns in ver. 28, but for the phrase "for the people to eat," since the things mentioned in that verse are not all eatables. The difficulty, however, still exists if (with Erdmann) we supply the copula before the "brought" of ver. 29; we may then say that the word "eat" is used of the principal part of the things brought (in which case it will not be absolutely necessary to supply the verb at the beginning of ver. 28), or, we may suppose that the articles last mentioned (ver. 29, together with the קֶלֶךְ "parched corn" at end of verse 28, the repetition of which would thus be explained) were brought ready for immediate eating, the others (ver. 28) as a store of provisions. — The word "corn" is retained in its proper sense — "grain," though liable to be misunderstood by American readers for maize. — Ta.]

³ [Ver. 29. The people were not at Mahanaim, and had gotten hungry during the march through the wilderness. — Ta.]

⁴ [Ver. 3. The verb does not mean "sent forth," nor had the army yet begun its march (ver. 6); the phrase בָּדַד שְׁלַח means either: "to send by the hand of some one," or: "to give over to some one," here the latter. — The adverb "surely" is too strong for the signification of the Infinitive Absolute. — Ta.]

for [pay attention to⁶] us; neither [and] if half of us die, will they care for us [they will not pay attention to us]; but now *thou* [for thou⁷] art worth ten thousand of us; therefore [and] now it is better that thou succour us out of the city. And the king said unto them, What seemeth you best I will do. And the king stood by the gate-side, and all the people came out [went forth] by hundreds and by thousands. 5 And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, *even* with [om. even with] Absalom. And all the people 6 heard when the king gave all the captains charge concerning Absalom. So [And] the people went out into the field against Israel; and the battle was [or, took place] 7 in the wood of Ephraim. Where [And] the people of Israel were slain [smitten there] before the servants of David, and there was there⁸ a great slaughter that day 8 of twenty thousand men. For [And] the battle was there scattered over the face of all the country; and the wood devoured more people that day than the sword devoured.

c. Absalom murdered by Joab. Vers. 9-18.

9 And Absalom met⁹ the servants of David. And Absalom rode [was riding] upon a [the] mule, and the mule went under the thick boughs of a [the] great oak [terebinth], and his head caught hold of the oak [terebinth], and he was taken up between the heaven and the earth, and the mule that was under him went away 10 [passed on]. And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak [the terebinth]. And Joab said unto the man that told 11 him, And behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* [pieces] of silver, and a girdle. 12 And the man said unto Joab, Though¹⁰ I should receive a thousand *shekels* [pieces] of silver in mine hand, yet would I not put forth my hand against the king's son; for in our hearing the king charged thee and Abishai and Ittai, saying, Beware 13 that none touch the young man Absalom. Otherwise¹¹ I should have wrought falsehood against mine own life; for there is no matter hid from the king, and thou thyself 14 wouldest have set thyself against *me*. Then said Joab [And Joab said], I may

⁶ [Ver. 8. Literally: "set heart on us."—אָמַתְּ "thou" instead of עַתָּה "now" is read by Sept., Vulg., Sym., and by one or two MSS.—Syr. has "now;" its text here (followed by Arab.) is badly maimed.—Instead of "out of the city" Sept., an anonymous Greek version and Vulg., have "in the city," which is perhaps merely an explanatory rendering. The absence of the Art. in מִן עִיר creates a difficulty. Bb.-Com., taking מִן עִיר as Hiph. participle of עָרָה, proposes to render: "that thou be to us a stirrer-up in helping us," i. e., that thou help us by stirring us up. But the construction here does not favor this rendering; the verb (Hiphil) is followed by the Acc. of the person or thing roused, and frequently by עָל ("against") with the person against whom it is roused; the Infin. here also would from the construction rather have for its subject the roused than the rouser. It is better to suppose the Art. מִן עִיר, or else to read מִן עִיר—Kethib לְהַעֲרִיר Hiph. Infin.; Qeri לְעוֹר Qal.—Ta.]

⁷ [Ver. 7. Omitted by Sept. as unnecessary. The first "there" in this verse is retained in Sept. (not omitted, as Wellh. says).—Ta.]

⁸ [Ver. 9. Wellhausen: "from the connection with לִפְנֵי ['in the presence of'] and from ver. 10 it appears that the text וַיִּקְרָא is incorrect; read perhaps וַיִּירָא ['and Absalom feared']. But the construction is supported by Deut. xxii. 6 (Bb.-Com.), and the statement of ver. 10 is properly explained by this statement that Absalom in his flight "met," accidentally came across some of David's men.—Ta.]

⁹ [Ver. 12. Read the Qeri לִי or לִי (—לִי)—"Though I should weigh (שָׁקַל) into (upon) my hand;" instead of the Act. Participle. Wellhausen reads the Pass. שָׁקוּל: "though there were weighed into my hand," but the man might easily conceive of the weighing as done by himself.—Ta.]

¹⁰ [Ver. 13. Eng. A. V. here follows the Qeri ("my life," Kethib "his life"). The whole verse is difficult in text and meaning. The line of thought seems to favor the marginal reading בְּנַפְשִׁי "against his life; but it is then difficult to see whether the man presents two reasons for not killing Absalom: 1) his regard for the king's command (ver. 12), 2) his fear of the consequences to himself (ver. 13), or only the former. Moreover whether the last phrase in the verse is to be rendered "thou wilt have to stand before him" (to give account, or testimony), or "thou wilt stand (appear) against me" is uncertain; the latter is more probable. In the first part of our verse the Sept. had a different text from the Heb.: "guard me the young man Absalom, not to do wrong against his life," which would simplify the man's address. We may adopt the reading מִן עֵשְׂרִית instead of מִן עֵשְׂרִית, or keep the Heb. text and render: "or if I acted falsely against his life, then nothing is concealed from the king, and thou wouldest take stand against me."—Ta.]

not tarry thus with thee. And he took three darts¹⁰ in his hand, and thrust them through [into] the heart of Absalom, while he was yet alive in the midst of the 15 oak [terebinth]. And ten young men that bare Joab's armour compassed about 16 and smote Absalom, and slew him. And Joab blew the trumpet, and the people 17 returned from pursuing after Israel, for Joab held back¹¹ the people. And¹² they took Absalom, and cast him into a [the] great pit in the wood, and laid a very great 18 heap of stones upon him; and all Israel fled, every one to his tent. Now [And] Absalom in his lifetime had taken and reared up for himself a [the] pillar,¹³ which is in the king's dale; for he said, I have no son to keep my name in remembrance; and he called the pillar after his own name, and it is called unto this day, Absalom's place [monument].

d. The tidings of joy and grief. David's lament over Absalom. Vers. 19-33 [XIX. 1].

- 19 Then said Ahimaaz, the son of Zadok [And Ahimaaz the son of Zadok said], Let me now run, and bear the king tidings how [om. how] that the Lord [Jehovah] hath avenged [delivered] him of [from] his enemies. And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day; 21 but this day thou shalt bear no tidings, because¹⁴ the king's son is dead. Then said Joab to Cushi [And Joab said to the Cushite], Go, tell the king what thou hast 22 seen. And Cushi [the Cushite] bowed himself unto Joab and ran. Then said Ahimaaz the son of Zadok [And Ahimaaz the son of Zadok said] yet again to Joab, But, however, let me, I pray thee, also run after Cushi [the Cushite]. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready.¹⁵ 23 But howsoever, said he,¹⁶ let me run. And he said unto him, Run. Then [And] Ahimaaz ran by the way of the plain, and overran Cushi [the Cushite]. 24 And David sat [was sitting] between the two gates; and the watchman went up to the roof over [of] the gate unto the wall, and lifted up his eyes, and looked 25 [saw], and behold a man running alone. And the watchman cried [called] and told the king. And the king said, If he be alone, there is tidings in his mouth.

¹⁰ [Ver. 14. The word (שֶׁבֶט) not "dart," but "staff," and is contrasted with the word "spear" (חֲנִית) in 2 Sam. xxiii. 21. Either, then, we must suppose Joab to have used an uncommon weapon (Erdmann) or we must change the text. Erdmann states the objections to Thenius' proposed reading שְׁלָחִים, and it would be hard to account for an alteration of חֲנִיתוֹ or חֲנִיתָיו into שְׁבָטִים.—Instead of: "in the heart (בֶּלֶב) of the terebinth" Thenius proposes to read after Syr. and Vulg.: "hung in (תָּלַי) the terebinth," for which there seems no necessity; the renderings of these two versions are merely interpretations.—Ta.]

¹¹ [Ver. 16. Sept., Vulg., Thenius, Kell, Erdmann render: "Joab wished to spare the people," but the rendering of Eng. A. V. seems better because the idea of a "wish" is not contained in the Hebrew, and the phrase "the people" in connection with Joab more naturally refers to David's army.—Ta.]

¹² [Ver. 17. Wellhausen objects to the order of vers. 14-17, because it represents Absalom, already half-dead from hanging, as surviving Joab's stabbing with the staves or darts, and finally meeting his death from the young men. He would make the last word of ver. 15 and ver. 16 follow ver. 14, and then insert vers. 15, 17, so as to read: "14, Joab took three darts, etc., . . . in the terebinth, and killed him, 16 and blew the trumpet, and held back the people. 15 and ten young men compassed about Absalom, 17 and took him, etc." Though this is ingenious, it is not required by the text. Joab's wounds did not kill Absalom, and the zealous armor-bearers finished him; then Joab called in his soldiers, and they (indef. subject — Passive) took Absalom and cast him into the pit.—Ta.]

¹³ [Ver. 18. This word has the sign of determination (את), and yet is not followed by a determinative noun; whence Wellhausen would supply אֲשֶׁרָה (in place of following אֲשֶׁר), and render: "took the pillar of the Asherah [idol-image] in the king's dale and set it up." But (apart from the fact that אֲשֶׁרָה does not occur after a construct הַצֵּבֶד, in 1 Kings xiv. 23; xvii. 10 the two words are used co-ordinately) this is an example of a word determined by a relative clause, as in Gen. xl. 3. See Ex. § 27 d, 2, and Gen. § 116.—At the end of the verse י — "monument," a different word from that rendered "pillar."—Ta.]

¹⁴ [Ver. 20. Eng. A. V. here adopts the Qeri עַל־כֵּן: "for the king's son is dead." Syr. and Chald., omitting the כֵּן, render: "thou wilt not announce except that the king's son is dead," which, however, the present Heb. will not bear.—עַל־כֵּן usually means "therefore," but here — "because" — (כֵּן עַל־כֵּן).—Ta.]

¹⁵ [Ver. 22. Eng. A. V. takes לָכֵן — "to thee," and מִצָּאתָ Qal. Act. Participle of מָצָא, — "finding, ready." Erdmann renders the Participle "reward-finding." Philippeon: "profitable;" Wellhausen takes it as Hoph. of מָצָא (מָצָאתָ) — "brought out, paid out" (Gen. xxxviii. 25); Bûb.-Com.: "sufficing," which commends itself as appropriate.—According to Böttcher, it is only when the pronoun is emphatic that we can render לָכֵן "to thee;" and here it is better — "go thou" — ("and if thou go"). But the pronoun may be emphatic here.—Ta.]

¹⁶ [Ver. 23. Insert אָמֵן at the beginning of the verse.—Ta.]

- 26 And he came apace and drew near [he came nearer and nearer]. And the watchman saw another man running; and the watchman called unto the porter," and said, Behold, *another* [om. another, ins. a] man running alone. And the king said, 27 He also bringeth tidings. And the watchman said, Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, 28 He is a good man, and cometh with good tidings. And Ahimaaz called, and said unto the king, All is well [Peace!] And he fell down to the earth upon his face before the king, and said, Blessed be the Lord [Jehovah] thy God, which hath delivered up the men that lifted up their hand against my lord the king. And the king said, Is the young man Absalom safe? And Ahimaaz answered [said] When Joab sent the king's servant and me [om. the king's servant and me¹⁸] thy servant, 30 I saw a great tumult, but I knew not what it was. And the king said unto him [om. unto him], Turn aside, and stand here. And he turned aside and stood still. 31 And behold, Cushite [the Cushite] came; and Cushite [the Cushite] said, Tidings, my lord the king, for the Lord [Let my lord the king receive the tidings that Jehovah] hath avenged [delivered] thee this day of [from] all them that rose up against thee. And the king said unto Cushite [the Cushite], Is the young man Absalom safe? And Cushite answered [the Cushite said], The enemies of my lord the king, and all that rise against thee to do thee hurt [for evil] be as that [the] young man is [om. is]. [Heb. xix. 1]. And the king was much moved, and went up to the chamber over the gate, and wept; and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God [O that] I had died for thee, O Absalom, my son, my son!

¹⁷ [Ver. 26. Instead of שַׂר "porter" Erdmann, Then., Böttcher, Wellhausen (after Sept. and Syr.) read שַׁעַר "gate," which, however, is not necessary, and this statement is not in conflict with ver. 26, where the watchman seems to speak directly to the king.—After the second שַׂר Thenius and Wellhausen (Sept., Vulg., Syr.) insert אַחֵר "another;" but Böttcher properly remarks that this would naturally be inserted by the versions (so Eng. A. V. inserts it) from the preceding part of the verse, while its omission could not so well be accounted for.—Tr.]

¹⁸ [Ver. 29. Erdmann renders as Eng. A. V., but the construction, as it stands, is awkward and improbable. The simplest procedure seems to be that of Wellhausen, to omit אֶת-עַבְדְּךָ הַמֶּלֶךְ (though it is not easy to account for its insertion). Some (so Bib.-Com.) prefer the Vulg. rendering, on which see Erdmann in the Exposition. Related questions, such as the person of "the Cushite," will there be referred to.—Tr.]

EXEGETICAL AND CRITICAL.

a. Ch. xvii. 24–29. David at Mahanaim.

Ver. 24. To Mahanaim, east of the Jordan (which he had crossed in the night, passing through the Jordan-valley, ver. 22), probably a fortified place, north of the Jabbok, suitable for a rendezvous for gathering an army, whence it was chosen by Abner as Ishbosheth's capital-city. See on ii. 8. [A well-provisioned country, friendly to David (Bib.-Com.).—Tr.]—Absalom's passage over the Jordan took place when he had had time to gather (according to Hushai's counsel) "all the men of Israel," that is, all the military force of the country (comp. ver. 11 sq.). Ver. 25. Whether Amasa, appointed by Absalom captain in place of Joab (who remained faithful to David), is the same with the Amasai of 1 Chron. xii. 17, 18 (Ewald, Bertheau), must be left undetermined. "If this conjecture were correct, the man, so cordially received by David (1 Chron. xii. 17), would have committed grave wrong in attaching himself to Absalom" (Then.). Elsewhere the phrase "son of a man (or woman)" is defined by a following appositional word or genitive (Böttcher); but here the defining phrase is introduced by "and" ["and his name was Ithra"], so that we have the independent asser-

tion: "son of a man," which is meaningless. Perhaps the text originally had: "whose name was" (אִשְׁרָא שְׁמוֹ), and the relative pronoun has fallen out (from the following אִשְׁרָא). Böttcher conjectures that "foreigner" (גֵּר) stood after "man," comp. i. 13 [it would then read: "Amasa was the son of a foreigner, and his name was Ithra."—Tr.].—With this would agree that Ithra was an Ishmaelite, for so we must here read instead of "Israelite," after 1 Chron. ii. 17, where Jether is shortened form of Ithra (Sept.: "the Jezreelite," Josh. xix. 18, so David's wife Ahinoam, 1 Sam. xxviii. 3). The designation of Ithra as an "Israelite" would be superfluous; but the statement that he was an "Ishmaelite" serves to illustrate the fact that Amasa was an illegitimate son of Abigail. If Nahash be taken as a man's name, and the word "sister" in apposition with Abigail, then Zeruihah and Abigail are daughters of David's mother by her first marriage with Nahash, step-daughters of Jesse, and on this side step-sisters of David (so the older expositors, Michaelis and Schultz). But Nahash may, with Movers and Thenius (who refers to 1 Chron. iv. 12, where it is the name of a city), be taken as a woman's name, here a second wife of Jesse. In this case also the two, Zeruihah and Abigail, would be David's step-sisters. Clericus supposes Nahash to be another name, or a sur-

name of Jesse; Capellus would read "Jesse" instead of "Nahash" (after a variant of the Sept.); Böttcher puts "sister" in apposition with "Nahash," which he regards as a woman's name. [It is an old Jewish view that Nahash is another name of Jesse. For many persons, says Kimchi, had two names, and this (Nahash) signifies "a serpent." From whence it is that when Isaiah (xiv. 29) saith: "out of the serpent's root (or, the root of Nahash) shall come forth a cockatrice or basilisk," the Chaldee paraphrase expounds it, "out of the root of Jesse shall come forth the Messiah;" who was typified by the brazen serpent in the wilderness (Patrick). This would be baseless allegorizing, even if Nahash were proved to be another name of Jesse, which is not probable. The omission of the name Nahash in 1 Chron. ii. 16 is against the view that it belongs to a daughter of Jesse; more probably it is the name of the otherwise unknown father of Abigail. See "Text. and Gram."—Tr.]—Ver. 26. Absalom pitched his camp in *Gilead*. Nothing is said of a *siege* (Ewald) of Mahanaim. Against this view is the fact that David, as appears from what follows, here got supplies of men and provisions, formed an army, and organized it in three divisions, which required time. It is hence evident that David was able to establish himself strongly at Mahanaim without being attacked by Absalom's army.—Vers. 27–29. *David receives reinforcements and provisions.* Shobi, the son of Nahash, from Rabbah, the capital of the Ammonites; this last statement "guards against the possible error that Shobi was a brother of Abigail" (Thenius). Rabbah, on the lower Jabbok (xii. 26–31), belonged to David's empire, and now remained true to him. Shobi, if not an Israelite, was perhaps a son of the deceased Ammonite king Nahash and brother of the Hanun (x. 1 sqq.) conquered by David (Keil), or a member of the royal house of Ammon favored by David (Ewald). [Shobi was hardly tributary king of Ammon (*Bib.-Com.*), else he would have been called king.—Tr.]—*Machir*, son of Ammiel of Lodebar, who had received Jonathan's lame son Mephibosheth into his house (ix. 4).—*Barnaias*, a Gileadite of *Rogelim*, an otherwise unknown place, mentioned besides here only in xix. 32. The Sept. (alone among the ancient versions) inserts "*ten*" before "beds" and before "basons;" but this does not agree with the connection, since the articles mentioned were brought by several persons for "the people" (ver. 29), and therefore certainly in considerable quantities. *Ten* would have been too few for David's "court and army" (Ew.); the insertion of this number in the Sept. was perhaps suggested by 1 Sam. xvii. 17, 18. Whether they were "fine mattress-beds" (Ew.) must be left undecided. "Basons," metallic vessels for preparing food. "Parched food" (רָפָה), comp. 1 Sam. xvii. 17. As not only corn-grains, but also pulse-beans were roasted (Bochart, *Hier.* II. 582, Harmer, *Beobacht.* I. 255 sq.), the second word may refer to pulse, of which, as well as of corn, two kinds are named; and therefore the omission of the second (רָפָה) as an error (Sept., Syr., Arab.) is unnecessary [Eng. A. V. retains it, and renders: "parched pulse"]. The last

term in the list (שְׁמוֹת רֶפֶת) is variously translated; Vulg.: "fat calves;" Theod.: "sucking calves;" Chald., Syr., Rabbin.: "cheese of kine (cows)" [so Eng. A. V.]. The last sense agrees better with the preceding words [Eng. A. V. incorrectly: "butter"]; the first sense accords with the "sheep" (small cattle). Sept. transfers the Heb. word: "saphoth of oxen." The meaning of the Heb. phrase is doubtful. The verb in this sentence ("brought") stands strangely and unnaturally after the long list of articles; it is therefore better, with Sept., Vulg., Syr., Arab., to supply a verb-form (partic.) at the beginning of ver. 28, and then to insert "and" before the verb in ver. 29: "they brought beds, etc., and gave them to David." [Eng. A. V. simply transfers the verb to the beginning of ver. 28. On the reading see "Text. and Gram." Patrick calls attention to the food of the times (only one sort of meat) as indicated by the list in vers. 28, 29, and *Bib.-Com.* remarks that God's care for David was evident in the kindness of these people.—Tr.]

b. XVIII. 1–8. *The battle in the forest of Ephraim.*

Vers. 1, 2. *David organises his army, and disposes it for battle.*—Ver. 1 sq. 1) The *mustering* of the whole body of people with David, which had been constantly growing by reinforcements from the country east of the Jordan; 2) the *division* into smaller bodies of *hundreds* and *thousands*; 3) the *organization* of the whole army in *three grand divisions* under Joab, Abishai and Ittai the Gittite, comp. xv. 29. He "gave them into the hand" (Vulg.), that is, put them under the command of Joab and the others [Eng. A. V. not so well: "sent forth under the hand"].—Vers. 3, 4. *David's attitude in respect to the impending battle.* 1) *David's declaration* that he would himself go into the fight; 2) the *declaration of the people* that they were unwilling to this, since the point was to secure his safety for the benefit of the whole people in the battle. "Thou* art as we ten thousand," that is, equal to ten thousand of us. David was to remain behind with a reserve-corps, in order in case of need to come to their help from the city, whence it may be inferred that Mahanaim was a strong place, where a stand might be made. The king agreed to this prudent proposition,† and stood at the gate-side, while the army filed out before him.—Ver. 5. *David's order respecting Absalom.* He said to the generals: *Deal gently with the young man Absalom.*—[Heb. has the *dativus commodi*: "deal me gently;" Eng. A. V.: "deal gently for my sake," a fair rendering.—Tr.] *The people heard it*, that is, from bystanders, who spread it abroad.—[The text rather says that the people heard the king give the order; the fact is mentioned to explain the answer of the man to Joab in ver. 12; notice the phrase: "in our hearing" there.—Tr.] The brief exclamation of David accords with the vividly portrayed scene and with his feeling when he saw his army going forth against his son.—Vers. 6–8. *The battle.* "The people went out against Israel," that

* Read אֶת־נָפְשִׁי instead of עַצְמִי (obviously an error from following עַצְמִי).

† [He was probably willing not to have to go in person against Absalom (*Bib.-Com.*).—Tr.]

is, David's army *made the attack*. The battle was in the *wood of Ephraim*. This name can be understood only of the forest covering the *mountains of Ephraim*, which, when the Israelites entered Canaan, stretched over the whole mountain (Josh. xvii. 15-18: "go up into the forest.—a mountain shall be thine, *for it is forest*), and was still extensive in later times; see 1 Sam. xiv. 22-26, where it is said that the children of Israel first hid from the Philistines in *mount Ephraim* (that is, in the mountain-gorges and in caves), and then that all the people came into the forest. We are thus pointed to the wooded heights in the tribe of Ephraim, not far west of the Jordan. Further, Ahimaaz (ver. 23) traverses the Jordan-valley in order to carry the news to David at Mahanaim. "Ahimaaz could not have gone this way if the battle had been on the east of the Jordan, and he wished to take a short route" (Keil). Ewald admits that the name "forest of Ephraim" seems certainly to point to the west of the river, but yet puts it on the east, because David's army returned after the victory to Mahanaim, "while, if the battle had occurred on the west side, it would obviously have been much better to stay on that side and take possession of Jerusalem." To this it need not be replied with Vaihinger (Herzog, Art. Ephraim) that "David wished to avoid further shedding of blood, and prudence and clemency dictated a return to Mahanaim;" rather it must be urged that Absalom's defeat had put an end to the insurrection (ver. 17, and xix. 9), his followers were completely broken up, and therefore an immediate occupation of Jerusalem was unnecessary. But besides, the battle was a severe one, as appears from the fact that of Absalom's army (which fought *very bravely*) twenty thousand men fell, and David's army was not in condition after the fight to make a long and rapid march to Jerusalem. Moreover, even in that case it would have been necessary for the reserve with David to join the victorious army; this junction effected (by crossing the Jordan), the whole army marched to Jerusalem under the lead of the king. Thenius holds that the forest of Ephraim was east of the Jordan, on the ground that nothing is said of Absalom's re-crossing the river (according to xvii. 28 he encamped in Gilad, east of the river), that, if he had re-crossed, David (who stood only on the defensive) would have awaited another attack on his present position [Mahanaim], and that the expectation of help from the city [ver. 3] presupposes that the battle occurred near Mahanaim, to which it is to be replied that ver. 6 shows that David did not act merely on the *defensive* (he marched against Absalom), and that David's unexpected attack on Absalom's army (which could not spread out in the relatively narrow space between Mahanaim and the Jordan) may well have forced its passage across the river, so that the decisive conflict occurred in the wooded hill-region of the tribe of Ephraim. The fact that David *stayed behind* with one division in Mahanaim, and sent the three generals with their divisions against Absalom, shows clearly that he acted on the offensive. The proposed "help from the city" was only for the case that the attack was not successful, and cannot be urged in support of the view that the battle was near Maha-

naim. The narrator here relates only the final and decisive conflict, it not being his purpose to describe the previous actions by which Absalom's army was forced across the Jordan. That the messengers (vers. 19-27) had then to re-cross the Jordan in order to reach David makes no difficulty, since the river could easily be crossed by the fords. From the eastern edge of the wooded Mount Ephraim the messengers could reach Mahanaim by rapid travel in about two hours. The assumption by some expositors of a "Forest of Ephraim" east of the Jordan, *presumably* so called from the defeat of the Ephraimites by the Gileadites (Judg. xii. 1-5) is a mere conjecture untenable against the demonstrated geographical-historical significance of the name. [Another conjecture is that the "wood of Ephraim" was so called from the place Ephraim where Absalom had sheep-shearers (2 Sam. xiii. 23); but this has nothing in its favor, since, if the forest is to be put west of the river, the region in the tribe of Ephraim is the most natural here. Most expositors hold (against Erdmann) that the battle must have been near Mahanaim and on the east of the river, since the centre of action seems to be Mahanaim, and nothing is said of Joab's crossing the river. But in the absence of all information about a "forest of Ephraim" east of the Jordan, the question must be regarded as unsettled. Mr. Grove suggests (Smith's *Bib.-Dict.*, Art. Wood of Ephraim) that the forest may have been called after this battle, from the prominent part taken in it by the powerful tribe of Ephraim on Absalom's side; but this is not probable.—If the battle were on the east of the river Ahimaaz might still have found a quicker way to Mahanaim through the Jordan-valley; while, if it were on the west, it would seem necessary that the Cushite also should pass through this valley, and it is intimated that he did not go that way.—Tr.]—Ver. 8. Further description of the defeat of Absalom's army. The defeat was terrible because the fight spread* wide over the woody mountain-terrain, and more of Absalom's men perished in the gorges of the mountain than by the sword. "The forest of Ephraim lay no doubt in the northeastern part of the tribe-territory, towards the Jordan and Succoth" (Vaihinger), where there were deep, narrow gorges and steep declivities towards the Jordan. [It is commonly supposed that Absalom's army was far larger than David's; but we know nothing of their numbers. Twenty thousand slain is a great loss, yet not improbable under the circumstances.—The victory may be accounted for by the superior organization of David's troops and the superior generalship of his army-leaders. As to Amasa see xx. 4-6.—Tr.]
c. Vers. 9-18. *Absalom murdered by Joab*.—Ver. 9. In the tumult of the battle Absalom got into the neighborhood of "David's servants." The verb† is to be taken as strictly reflexive: "he came upon, found himself" in a position, where he saw himself already captured or slain. H;

* Read the Qeri מִצָּרִי, "scattered," Niph. Participle. fem. [of מִצָּרִי], instead of the Kethib מִצָּרִי, "dispersal" [Ges. reads מִצָּרִי, "was scattered."—Tr.]

† מִצָּרִי = מִצָּרִי, Niph. [See "Text. and Gram."—Tr.]

therefore entered a thicket, on the mule which he rode as royal prince (hence the Art: "*the mule*"), in order to escape. His head, however, caught in (literally: "made itself fast in") the boughs of a terebinth, not merely from his large growth of hair, but doubtless also because the head was jammed in between the branches in consequence of the entanglement of the long hair; thus he was "*set*," that is, hung [Eng. A. V.: "*was taken up*"] between heaven and earth, since the mule went away from under him. [Bib.-Com.: "It would seem that the two things that his vain-glory boasted in, the royal mule and the magnificent head of hair, both contributed to his untimely death."—Tr.]—Ver. 10. Only one of David's men saw it and reported it to Joab as commander-in-chief. [The text does not say that "only one man" saw it, but that "a man" saw it; others may have seen it, but this man reported it.—Tr.]—Ver. 11. Joab's desire of revenge prevents him from regarding David's command given to the whole army (ver. 5). He, the highest commander, forgets himself in disobedience so far as to chide his subordinate for not killing Absalom, and tell him of the reward he had thus lost. This accords precisely with the rude passionateness, violence and barbarity of Joab's character, as before described.—It was my affair richly therefore to reward thee with ten silver pieces (= about seven dollars*) and with a girdle (comp. Ezek. xxiii. 15), as a valuable and essential part of military dress.—Ver. 12. The man's reply. And thought I should weigh in (or, on) my hand a thousand shekels [or pieces], that is, if they were already given to me, I would not do such a deed. He refers to the command of the king: *Beware, whoever†* it be [= all of you], of (touching) the young man. Maurer: "whoever (of you shall come on him)". [So Eng. A. V.: "beware that none touch".] Most of the ancient versions and some [Heb.] MSS. read: "beware me of touching," etc., where *me* is *Dativus commodi*; but this is to be rejected as a conjecture to avoid a difficult construction, and suggested probably by the similar phrase in ver. 5 [Eng. A. V.: "for my sake"]. David's command was to *all*, not merely to the generals (ver. 5), and to the common soldiers, one of whom here shows himself nobler-minded and more obedient than his commander.—Ver. 13. The initial word "or" (וְ) indicates a contrasted assertion.—The preference is to be given to the text "his life" over the marginal reading "my life." The latter is found in the Sept.: "and how shall I do wrong against my life?", and the Vulg.: "if I had boldly acted against my life," and Ewald: "if I had lied (acted deceitfully) against my conscience." Against Ewald Thenius says that the natural course of thought here is that the man

should first state the act itself, and then its consequences for himself. Or, had I dealt deceitfully against his life, wrought falsehood by killing him, inasmuch as I should thus have acted against the express prohibition of the king. The words "and nothing is hid from the king" form a parenthesis; the apodosis begins with "and thou." And thou wouldst have stood against me, that is, have appeared against me before the king as accuser. For this expression comp. Ps. cix. 6; Zech. iii. 1. [On other explanations of this difficult verse see "Text and Gram." The man's reply seems to be: "In the first place, I have too much respect for the king's command to lift my hand against his son for any reward; and in the next place, the reward would avail me nothing, for the king would find out what I had done and punish me, and you yourself would be witness against me," wherein he says plainly that he does not trust Joab. That the latter does not resent the answer by violence is perhaps to be ascribed to his consciousness of being in the wrong.—Eng. A. V. follows the marginal reading, which also gives a good sense, as does the reading of the Sept.: "the king charged thee, etc., saying, Beware of doing the young man harm, and nothing will be hid from the king," etc.—Tr.]—Ver. 14. Joab's answer betrays his vengeful, rudely passionate nature: I will not tarry thus with thee, that is, lose time in myself doing what is necessary. He took three staffs; such is the meaning of the word (טַבָּעִים), and not "spear, dart, spit" (comp. xxiii. 21), as Sept. and Vulg. [and Eng. A. V.] give it. Thenius therefore changes the text; but the word he proposes (שֵׁלֶלֶךְ) is used (as Keil remarks) in the older Hebrew only as = "missile" (Job xxxiii. 18; xxvi. 12; Joel ii. 8), and not till postexilic times in the general sense of "weapon" (2 Chr. xxiii. 10; xxxii. 5; Neh. iv. 11); and moreover no change is necessary, since our text-word signifies such sharp wooden staffs as Joab could find in the hard terebinth-wood; and this view is supported by the fact that he had to use three weapons, while one spear-thrust would have been sufficient.—The words: "and he was still alive," etc., are connected with the preceding, not with the succeeding context; in the latter case they would be introduced by a Conjunction or other Particle. Joab thrust "through the heart of the still living prince" (Ewald). The hanging in the tree did not immediately produce death, though it would have done so finally.—"In the heart of the terebinth" (Ex. xv. 8) = "in the midst of the terebinth," agreeing with the description in ver. 9. This expression Böttcher would unnecessarily change to: "in the thicket (רֹמֶשׁ) of the terebinth."—Ver. 15. After Joab's thrust in the heart, Absalom is killed by ten of Joab's young men, probably at his command.—[Thus neither the hanging nor the thrusts in the heart produced death. This, if surprising, is by no means impossible. On Wellhausen's unnecessary re-disposition of the text (putting ver. 16 before ver. 15) see "Text and Gram."—Tr.]—Ver. 16. By Absalom's death the end of the battle was secured, and Joab therefore called the people off from further pursuit. The motive for his barbarous slaying of Absalom was not private revenge

* [This sum would be equivalent to one hundred dollars at the present day.—On the various kinds of ancient girdles (a necessary article of dress for men and women), including that of the high-priest, and on the custom of presenting them as gifts (still found in Persia), see Art. *Girdle* in Smith's Bib.-Dict.—Tr.]

† Read Qeri וְ, with most ancient versions.

‡ On this construction of וְ with apostrophe see Ex. xxiv. 14; Judg. vii. 3, and below, vers. 22, 23. Ewald, § 104 d, a. וְ for וְ is conjecture.

(Kurtz in Herzog), but revenge for the honor of the ejected king, and the conviction that only his death could put an end to the unhappy civil war. He stopped the pursuit, however, *because he wished to spare the people*, that is, Absalom's people. A piece of clemency alongside of his barbarity! [The rendering of Eng. A. V. is better: "he held back the people" from pursuit. The phrase "the people" here naturally refers to David's (and Joab's) people.—Tr.]—Ver. 17. Absalom cast aside. **And they threw over it a very great heap of stones**, a sign of embittered feeling against a dead man. [In his translation Erdmann has: "over him."—Tr.] The great *heap of stones* over the pit (the Art. denotes the *well-known* pit into which Absalom's corpse was thrown) was to be a monument of shame for his crime;* comp. Josh. vii. 26 (Achan), viii. 29 (the king of Ai). **All Israel had fled, every man to his tent**, that is, all of Absalom's army (gathered from all Israel) that survived the defeat; this also confirms the view that the battle took place on the west of the Jordan. [But they would have fled to their homes, no matter where the battle was fought.—Tr.]—Ver. 18. In sharp contrast with this mention of the monument of shame stands the following account of the monument that the vain and ambitious Absalom had set up in his own honor during his lifetime. The word "took" [Eng. A. V. "had taken"] (Num. xvi. 1; 1 Kings xi. 37) is pleonastic, as is common in circumstantial and vivid narration: ["took and reared" = "reared"]. But it may be understood as = "took for himself," not pleonastic (Böttcher). The form of the pillar (probably of stone) cannot be determined. **In the king's dale**, the valley of the Kidron, two stadia east of Jerusalem (Jos. Ant. 7, 10, 3); it took its name from the event described in Gen. xiv. 17, and was in later times called also the valley of Jehoshaphat. The "Absalom's pillar" of ecclesiastical tradition, shown even in the Middle Ages, and to-day called "Absalom's grave," a pyramidal pointed monument about forty feet high,† cannot in its present form be the work of Absalom. See Thenius' excellent argument against the view of Winer and Ewald, that the "king's dale" was north of Jerusalem, perhaps (according as the Salem in Gen. xiv. 18 is understood) not far from Salem, a northern city on the Jordan.—**I have no son**, comp. xiv. 27; his three sons there mentioned must have afterwards died. "It is called to this day *Absalom's Hand*" (1 Sam. xv. 12), a monument recalling his memory like an uplifted *hand*. This monument of honor (whether it was "adorned with a splendid inscription of his name" (Ew.) must be left to the imagination) he had himself erected during his life; that monument of shame in the wood of Ephraim was set up by others after his terrible death. A significant contrast!

d. Vers. 19–32. *The tidings of joy and grief. David's lament over Absalom.*

Ver. 19. Ahimaaz, the son of Zadok, who with Jonathan (xvii. 15 sq.) had brought to David the

information concerning Absalom's design, and had remained with the army. He wishes to bear to the king the tidings that the Lord has judged the king [= done him justice] from the hand of his enemies—the theocratic conception of an immediate divine interposition.—Ver. 20. Joab refuses the request. His reason is: "because" the king's son is dead." He says: **Thou art not a messenger to-day** [Eng. A. V.: "thou shalt not bear tidings this day"], because he knew that David, notwithstanding the victory, would be deeply moved by the news of Absalom's death. He did not wish to expose Ahimaaz to the king's anger, and therefore refused to let him carry the tidings.—Ver. 21. He rather committed this task to the *Cushite*, the Ethiopian slave, whom he had at hand for all sorts of work. The name is gentilic, not the proper name of an Israelite (Sept., Vulg. [Eng. A. V.]). After the manner of a slave, he cast himself down before Joab. Grotius: "he sent an Ethiopian, thinking it small damage if he received hurt from the king."—Ver. 22 sqq. A remarkably vivid description of the lively conversation between Joab and Ahimaaz. The latter says: "but happen what may† [Eng. A. V.: "however"], let me run," he thought more of the victory than of the death. Joab still refuses, but gives an exacter reason than before. "Why wilt thou run? if thou go, the message is not a reward-bringing one,"‡ not such a one as will bring thee profit (Böttcher). Luther: "thou wilt not carry a good message." Thenius alters the text after the Sept., and renders: "there is to thee no message leading to profit." But according to the explanation given above, there is no need for such insertion and alteration. [Eng. A. V.: "thou hast no tidings ready," but the signification "ready" is not easily gotten from the Hebrew word. Better: "thou hast no tidings sufficient" (Bib. Com.); that is, the Cushite has already carried the news; or, "thou hast no profitable tidings," none that can do any body good. The Syr. is as Erdmann's rendering, the Vulg. as Luther's. See "Text and Gramm."—Tr.]—Ver. 23. In the quick and lively account of the

* Read the Qeri כִּי עָלָה בֵּן (the בֵּן has evidently fallen out by reason of the following בֵּן); it = "because" (Gen. xviii. 5; xix. 8), see Ges. § 155, 2d. Maurer [so Syr., Chald.,] retains the Kethib (כִּי עָלָה) and renders: "for concerning the king's son as dead (thou wouldst have to carry tidings)." But 1) this addition [of a sentence to the construction] is suspicious, and 2) if מָת [“dead”] belonged to “the king's son” as Adjective, it must have the Article.

† וְהָיָה כֹה. Comp. Ew. § 104 d: *quidquid id est*.

‡ לֵכָה אִין-בְּשֶׁרָה מִצָּאתָ. לֵכָה is here permissive Imperative (Böttcher, Thenius): "go thou" — "and if thou go" (as פָּנָה, Ps. viii. 2 [1]). It can be taken (with Preposition) as Pronoun — לָךְ (Gen. xxvii. 37) only where it is conditioned by the word-*tons* (Böttcher), as Num. xxii. 33; 1 Sam. i. 26; Psalm cxli. 8. Here, however, אִין, not לֵכָה (as — *thou*), has the tone, for the message was profitable for nobody. Thenius: לֵכָה מִצָּאתָ. Hiph. Partic. of מָצָא. But the word is Act. Qal. Partic. of מָצָא, "to come upon" — "that comes on (finds)" an end or a reward.

* [The custom still exists, in respect to robbers, for example. See Thomson, *Land and Book*, II. 234.—Tr.]

† See an exact description of it in Titus Tobler's *St.-lonquelle und der Elberg* (1852), p. 267 sqq. [Its base is surrounded by Ionic pillars; it is doubtful whether it is a tomb. See Robinson L. 350.—Tr.]

conversation, the phrase "and he said" (easily supplied by the reader) is omitted, as in 1 Sam. i. 20. The repetition of the "and be it as it may" shows Ahimaaz's ardent desire to carry the tidings to David. He went "by the way of the plain,"* the Jordan valley (Gen. xiii. 10-12; xix. 17, 25, 29; Deut. xxxiv. 3; 1 Ki. vii. 47). As "way" has here a local meaning, it cannot be explained as indicating a particular manner of running (Ewald: "he ran in the manner of the Kikkar (plain-) running"). [Erdmann supposes this statement to support the view that the battle was fought on the west of the river; but it has already been pointed out (see note on ver. 6) that it is here intimated that the Cushite did not go by the way of the Jordan-valley, which he must have done if he had come from the west to the east side. (Bib. Com. also calls attention to this fact in note on ver. 23.) Assuming that the scene of battle was on the east, the paths of Ahimaaz and the Cushite cannot be described with exactness; but if it was south-west of Mahanaim and near the river, the Cushite may have struck in over the hills, while Ahimaaz took the more level northward route along the river, and then passed in to Mahanaim (so Patrick). See *Bib. Comm. in loco*.—Tr.] Vers. 24-27. That the two runners are seen by the watchman confirms the view that they both came through the Jordan-valley, and so could be seen afar off coming one after the other. The Cushite is seen in the same direction as Ahimaaz, and therefore they could not have come different ways (Thenius).—Ver. 24. David sat between the two gates (that is, in the space between the outer and the inner gate) waiting for tidings. The watchman went up to the roof of the gate on the wall.—That is, the outer gate connected with the city-wall.—Ver. 25. [The watchman reports to the king the approach of a runner.] The king said: If he be alone, there is good tidings† in his mouth.—He has been despatched as a messenger. If the result was bad, several would come as fugitives.—Ver. 26. The watchman, seeing another man running, called out to the gate;‡ "for here, at the farthest possible distance from the outer gate, the king must have taken his position, if he wished also to see the watchman on the flat roof" (Thenius). He also, said the king, brings good tidings—namely, since he comes alone.—Ver. 27. The watchman recognizes Ahimaaz, probably by the swiftness of his running. The king said, He is a good man, whom Joab would not have chosen as the messenger of evil.

* כָּבֵר with or without יָרֵךְ.

† [The word (בִּשְׂרָה) sometimes means good tidings, sometimes bad tidings, sometimes simply tidings; the meaning in any particular case must be decided by the context. Here either "tidings" or "good tidings" would give a proper sense.—Tr.]

‡ Read שָׁמַר "gate" instead of שָׁמַר "porter." [This change of the text (after Sept., Vulg., Syr.) seems hardly necessary. The watchman may have called to the porter, and the porter to the king. The expression "called to (or, towards) the gate" is certainly possible and intelligible, but still strange and unexampled. The fact that the porter is not said to speak to the king makes some difficulty, but not enough to call for a change of text.—Tr.]

Vers. 28-32. *The double message.*—Ahimaaz called out: Hail! [or, Peace! Eng. A. V. giving the sense: All is well!—Tr.] The brief exclamation corresponds to the haste of the runner, and gives David assurance of victory. It was understood, as a matter of course, that Ahimaaz would report on this point first. "The Lord hath shut up (the ground-meaning of the Verb is to be retained) thy enemies;" that is, the Lord has set bounds to thy enemies in their revolt, has surrounded and embraced them with His power, so that they can no longer stir. So Sept. and Vulg. Comp. 1 Sam. xvii. 46; xxiv. 19; xxvi. 8; Am. i. 6, 9; Ps. xxxi. 9 [8].—Ver. 29. To David's question concerning Absalom, Ahimaaz answers evasively. I saw, says he, the great tumult. —He describes it from personal observation—hence the Article. In the first part of Ahimaaz's answer, Vulg., Luther and Michaelis render: "when the king's servant, Joab, sent me, thy servant;" but "the king's servant" is not the subject of the verbal form (Infinitive), and besides the copula ("and thy servant") renders this translation impossible, unless the text be altered and the copula omitted. "The king's servant" is the Cushite, while Ahimaaz calls himself "thy servant." The subject of the sentence, Joab, stands (as sometimes occurs in such Infinitive-constructions) after the object (so Josh. xiv. 11; Isa. v. 24; xxix. 23; xx. 1; Ezra ix. 8; Ps. lvi. 1 [title]; 2 Chron. xii. 1. Comp. Ges. § 133, 3 Rem). [Dr. Erdmann renders here as Eng. A. V. Perhaps a better text would be: "when Joab sent thy servant;" it is not likely that Ahimaaz would call the Cushite "the king's servant," or mention him at all. See "Text. and Gramm."—Tr.] Ahimaaz is unwilling to give the sad news; but he not only keeps back the truth, but makes the false impression that Absalom's fate was not decided when Joab sent him off.—Ver. 30. Meantime the Cushite has arrived. At David's command Ahimaaz stepped to one side (literally: "turned about"). The Cushite speaks in completely theocratic style: "The Lord hath done thee justice on thy enemies."—Ver. 32 sq. He answers the question about Absalom indirectly, yet so as not only clearly to make known his death, but also to express condemnation of his hostile attempt against his father and king. The Cushite refers to God's punitive justice in Absalom's destruction—a fact that David in this moment of heart-rending grief loses sight of.—Ver. 33 [Heb. xix. 1]. "And the king was shaken"* [Eng. A. V.: "was much moved"]. David's behaviour is so vividly and touchingly portrayed as only an eye-witness could do it. Augustine (*cont. Gaud. II. 14*): "Absalom afflicted his father more by his death than by his life."

HISTORICAL AND THEOLOGICAL.

1. The religious-moral character of David's disposition of heart is clearly expressed in the *Psalms*

* Vulg.: *contristatus est*, "was grieved." [Erdmann gives the Sept. rendering of this word (יָרֵךְ) as *thiagron* (wept), which he rightly characterizes as weak; but though this word is given in the text of Stier and Thiele's Polyglot (an eclectic text), both the Vatican and the Alexandrian texts have the strong and appropriate rendering, *εταράχθη*, "violently perturbed."—Tr.]

pertaining to this gloomy time, through which the experiences of the royal singer have become the common possession of the theocratic community, and the source of comfort and strength to innumerable pious hearts. While *Ps. xli. and lv.* belong to the time of the development of Absalom's insurrection, *Ps. iii. and iv.* are to be referred to the time immediately after David's flight; for the particulars see Ewald, Hengstenberg, Delitzsch, and Moll [in Lange's *Bible-Work*]. Indeed, the time of day that gives coloring to each Psalm may be determined. They are not, however, both evening-songs, as Hengstenberg holds, who refers them to the evening of the day of flight; but *Ps. iii.* is a morning-song (J. H. Mich., Ew., Del., Moll), written after that dreadful day and the following night in which Ahithophel would have surprised him, and only *Ps. iv.* is to be regarded as an evening-song, whether written the day of the flight or the next day. "There is indeed," says Moll on *Ps. iii.*, "no special note of time, and the absence of such note is felt by many expositors to be a difficulty. But they fail to consider that we have here a specifically lyrical-religious effusion, which is not the expression of the feelings of an anxious father (as 2 Sam. xvi. 11), but sets forth the complaint and the confidence of faith of a commander and king (hard-pressed indeed, but cheerful in prayer) in such terse sentences and vigorous words that the reader hears the royal singer sigh, cry, weep from the bottom of his heart." The first strophe of *Ps. iii.* (the title of which is: "Psalm of David when he fled from Absalom his son"), vers. 2, 3 [1, 2] describes his distress by reason of his numerous enemies, who revile him for his trust in God. In the second strophe, vers. 4, 5 [3, 4] he indicates his ground of hope, namely that God, who has lifted up his head, will help and hear him. In the third strophe, vers. 6, 7 [5, 6] he expresses his confidence of faith, based on the experience of the Lord's protection during the past night, to which this morning bears testimony. The fourth strophe, vers. 8, 9 [7, 8] contains a prayer for deliverance and blessing, growing out of his confidence of faith and his ground of hope.—*Ps. iv.*, as an evening-song, is a cry of the sorely-pressed singer to "his refuge of righteousness," the creator and possessor of righteousness, the judge of unrighteousness, the protector and restorer of persecuted righteousness. Ver. 2 [1] contains (with a reference to already experienced help) a prayer that God would hear him, vers. 9 [8], the confident conviction of its fulfilment. "The pillars of the bridge (vers. 3–8) between distress and deliverance, prayer and confidence, are: 1) God's choice of the singer, and the enemies' opposition to the divine decision; 2) the singer's sincere piety (vers. 4 [3]), the hypocritical and external religiosity of the enemies (see the words of ver. 6 [5]: 'offer the sacrifices of righteousness'); 3) the singer's living trust in God, vers. 7, 8 [6, 7], while the enemies trust in human helps; comp. the 'trust in the Lord,' ver. 6 [5] (Hengstenberg). To these two Psalms we must add *Ps. lxxiii.* on account of its direct reference to David's stay as fugitive west of the Jordan. The title: "Psalm of David when he was in the wilderness of Judah" is confirmed by the agreement of the expressions, "thirsting in a dry land, without water," with 2 Sam. xvi. 2, 14;

xvii. 20, compared with xv. 23, 28; xvii. 16. The mention of the sanctuary, ver. 3 [2] and the royal office, ver. 12 [11] forces us to refer it to the flight from Absalom, not to the Sauline persecution. The singer, "pining in the wilderness," desires that God may be as near to him (ver. 2 [1]) as He formerly was in the sanctuary, of which he is now, alas! deprived (ver. 3 [2]). His highest good and only comfort is God's grace, which is "better than life," and his communion with God (vers. 2–4 [1–3]), wherein he now even in suffering rejoices (vers. 7–9 [6–8]), having also the joyful hope for the future that the Lord will bless him (vers. 5, 6 [4, 5]) and judge his enemies (vers. 10, 11 [9, 10]), both of these being combined in ver. 12 [11]: "But the king will rejoice in God; every one that sweareth by Him (God) shall glory; for the mouth of them that speak lies shall be stopped." To the time of distress, when he was on the east of the Jordan, belong *Ps. lxi. and lxii.* *Ps. lxi.* expresses first the sorrowful feeling of homelessness, and removal from the sanctuary, whence the psalmist is banished to the "end of the earth" (ver. 3 [2]). All the more earnestly does he pray from afar (vers. 2–5 [1–4]) for deliverance from the evil, which he likens to a steep rock, and which he cannot escape without God's guidance (ver. 3 [2]), appealing to God's former acts of help (ver. 4 [3]), and begging for protection in the "tabernacle" (ver. 5 [4]). In vers. 6–9 [5–8] he states the ground of his confident prayer, referring to the prophetic word that assures him an everlasting dominion, himself affirming this dominion (on the ground of 2 Sam. vii., especially ver. 29), and closing with joyous thanksgiving for the mercy and truth that would defend him. In *Ps. lxii.* David first affirms his trust in God, and the truth that rest and salvation are in Him alone (vers. 2, 3 [1, 2]). The wickedness of his enemies, who wish to deprive him of his God-given dignity and of his life, drives him to God (vers. 4, 5 [3, 4]). He calls on his soul to seek God only (6–8 [5–7]), and invites all to trust Him (ver. 9 [8]), warning against trust in all else (10, 11 [9, 10]), and giving in conclusion as the ground of all this God's mighty power and love. Vers. 5, 6 [4, 5], referring to attempts of enemies against his dignity and life, touch *Ps. iii.* and *iv.*, and point to the time of Absalom. Ewald: "From ver. 5 [4] the enemies seem to be slanderous fellow-citizens, who, relying on a newly-established power, attempt to cast the psalmist down to the ground and destroy him, because they cannot bear his spiritual superiority." Closely allied with this Psalm is *Ps. xxxix.*, which is therefore properly referred by several commentators (for example, Delitzsch) to the Absalom time. David first declares that in the presence of the ungodly he was *submissively silent*, in order that he might avoid sin (vers. 2, 3 a [1, 2 a]). Yet he gave utterance to his burning grief (3 b, 4 [2 b, 3]), and prays to be taught how brief is the measure of his days (5, 6 [4, 5]). The nothingness of human things forbids trust in them, therefore he will wait on the Lord alone (7, 8 [6, 7]). On this is founded next the prayer to be delivered from transgression, and from the reproach of the ungodly (9 [8]). He will not complain, indeed ("for thou, thou hast done it"), but he prays for deliverance, lest he be destroyed (10–12 [9–11]). Since he is

only a sojourner and pilgrim, he prays that help may be given him before he departs.—To this time belong also Ps. xlii. and xliii., which together form a whole. The Psalmist is east of the Jordan (xlii. 7 [6]), and sorrowfully recalls the time when at the head of the rejoicing multitude (comp. 2 Sam. vi. 14) he went to the house of the Lord (ver. 5 [4]), lamenting the present desolation of the sanctuary by the enemy, who mock at him as one forsaken by God, in a land far from any holy place. With this is combined desire and hope of sharing in the service of the sanctuary. In both Psalms the enemies are described as internal as in the Absalom psalms. Comp. Ps. xliii. 1: "Judge me, O God, and plead my cause against a people without love [i. e., 'ungodly'—*Tr.*]; deliver me from the deceitful and unjust man." Thrice in the same words (xlii. 6 [5], 12 [11], xliii. 5) the Psalmist bids his unquiet soul "hope in God." Not from the soul of David, indeed (Hengst., Thol.), but from his own soul does the Korahite psalmist [the title ascribes the song to the Sons of Korah] utter his lamentations and hopes; but the tones of the song are the same as those of the Davidic psalms of this time.—Further, Ps. xxiii., xvi.—xxviii. owe their origin to the outward and inward experiences of the royal singer at this time (Del., Moll). In all of them the psalmist is far from the sanctuary, and longs to worship God in His house; in all there is the sharp contrast between the oppression of enemies, and trust in God. The refreshing aid of friends, narrated in 2 Sam. xvii. 27 sq., he extols in Ps. xxiii. as the kindness of God, his good shepherd; here we recognize the tones of Ps. iii. 7 [6]; iv. 8 [7]; lxiii.—The enemies, described in Ps. xxvi. are identical in character with the abettors of the insurrection of Absalom. The psalmist appeals to his righteous life, and to the tribunal of God, and prays not to be carried off with sinners, from whom he has ever been separate, and by reason of his love for the sanctuary will still be separate; confidently he looks for help from the Lord, and restoration to the sanctuary.—While this Psalm closes in joyful hope, Ps. xxvii. begins with the expression of happy confidence in God, affirms the hope of victory over enemies, and vows a thank-offering for deliverance to the Lord in His sanctuary.—Ps. xxviii. (in many respects similar to Ps. xxvii.) is a passionate cry in the midst of danger for requital on enemies, and for deliverance for the Lord's Anointed and for His people. It closes with: "the Lord is the saving strength of His Anointed. O help thy people and bless thy heritage, and feed them and bear them up forever."*

2. In these psalms are contained the following truths, valid for all times and relations of the kingdom of God, especially for times of depression and convulsion. The Lord permits such times to come to purify His people, and by sifting to determine who are for Him and who against Him, and for both these classes they contain lessons. The former [God's people] are, as David,

1) in humble penitence to confess that their own sins have helped to bring distress on God's kingdom; 2) to learn, for the strengthening of their faith, that not human power and wisdom, but God's, conduct and further the affairs of His kingdom; 3) to see, for their consolation, that no human power shall long hinder, or even destroy this kingdom, and 4) to recall, for their joy, God's deeds in the past, which He has not performed in vain, and His sure promises, which will not be left unfulfilled.—On the other hand, the enemies of God's kingdom are to reflect that they are only instruments in His hand for chastising His house, that their anti-godly work has its limits in the will and command of the Almighty God, and that they can escape His wrath only by humbly bowing under His hand and giving Him the honor.

3. The *faithfulness of human love*, strengthening in need and cheering in misfortune, is not only the *copy*, but also the *means and instrument* of the *faithfulness of the divine love*, granted to those that bow humbly beneath God's hand, and wholly trust Him.

4. In the *contest for the holy cause of the kingdom of God* all those that are called to defend it, must thoroughly combine all the forces that willingly offer themselves, in order to overcome the power of evil. But, with all bravery and all anger against evil, the servant of God must guard against sinful fleshly anger, and bring God's merciful love as near as possible to the authors of the evil, in order to afford them the opportunity and means of conversion, and to save them from destruction. While their evil cause falls under the *divine judgment*, through *human hands*, the human hand is not arbitrarily and self-led to be laid on their persons, but to commend them to God, whether they may not be brought to repentance by His long-suffering, by the failure of their wicked undertakings and the exhibition therein given of God's punitive justice.

5. He who (as Joab), self-determined, angry, merely executing strict justice, anticipating God's judgment, sits in judgment on his neighbor and executes judgment on him, himself falls under the divine judgment. Comp. 1 Ki. ii. 28-34.

6. David's lament over Absalom, as a father's lament over his lost son, was not in itself in conflict with his theocratic calling, with all his force, to restore the kingdom of God, on the ground of God's promises to him, against his son, even at the cost of his destruction. Peter Martyr: "in his heart two feelings met, grief for his son and joy in the divine judgment, so that he could say: just art thou, O Lord, thy judgment is right. But these feelings of joy and grief, being contrary to one another, could not have place together in his mind." It is psychologically perfectly natural and ethically unexceptionable to feel *grief* at the judicial destruction of a human life and soul near and dear to us, as David here for Absalom, and at the same time to give place to *anger* at the unauthorized intrusion of a violent human hand into the course of divine judgment on a lost man, whose soul might else have been saved. But one may easily sin (as David did) in such justifiable sorrow and anger, by weakly yielding to passionate excitement, and holding merely to the human, so that the eye of the spirit loses sight of the earnestness of the divine justice, which permits

* [It is clear that the internal proofs here adduced by the author of the origination of these Psalms (especially xxiii., xxvi.—xxviii., xlii., xliii.) in the insurrection of Absalom are of a very general nature, and cannot be considered as a demonstration. The lessons drawn from them, however, are not the less valid from the uncertainty of the authorship.—*Tr.*]

unauthorized human intrusion into its plans, in order thus to complete itself, and to secure its ends over all human thoughts and weakly human feelings. Kurtz (*Herz* III. 304): "Absalom's sin and shame had two sides: there was in it the curse that David's sin brought on David's house (2 Sam. xii. 10), the misdeed of the fathers, that is visited on the children (Ex. xx. 5),—and not less Absalom's own wickedness and recklessness, which made him the bearer of the family-curse. David looks at Absalom's deed not on the latter side, but on the former (for his own guilt seems to him so great, that he looks little at Absalom's); hence his deep, boundless compassion for his misguided son."—This king's path was full of tears. He wept when he parted from Jonathan and went into banishment; he wept when Saul and Jonathan perished; he wept over the death of the son of Bathsheba begotten in adultery; he wept over the murder of his son Amnon by Absalom; he wept when, a dethroned fugitive, he ascended the Mount of Olives; he mentions the tears that he so often shed on his lonesome bed; he weeps most violently and longest over Absalom's terrible end, since he saw herein the culmination of God's judgments on his house, which he had incurred by his sin. Augustine: "Not in his life does he weep for him, but when he is dead, because all hope of salvation for him was then cut off." But his unrestrained tears, his immoderate grief, as the following narrative shows, obscured his view of the divine judgment, that of necessity came upon Absalom on account of his own reckless wickedness.

HOMILETICAL AND PRACTICAL.

Chap. xvii. 24—xviii. 8. *The proof of genuine fidelity in troubled times*: 1) By willing gifts of love to relieve bodily need; 2) By swift help in battle against an evil foe; 3) By offering our own person to save the dear life of our friend; and 4) By tenderly showing forbearance towards his wounded heart in the conflict against the author of his distress.—*God wonderfully helps His people in battling for the interests of His kingdom*: 1) By awakening and revealing hidden and faithful love, which consoles and refreshes (xvii. 24–29); 2) By collecting brave soldiers, who shrink not from taking part in the battle (xviii. 1–4); 3) By securing glorious victory even against the apparently superior foe (vers. 5–8).

XVIII. 5–16. *Divine righteousness and human compassion towards the adversaries of God's kingdom*: 1) *Divine righteousness* in executing its judgment upon wickedness and the wicked goes its own way, independently of the feelings of human compassion for their purification and rectification. Yet 2) *Human compassion* is not excluded by thinking of the earnestness of the divine righteousness; but as a daughter of the divine compassion, when engaged in delivering a human life from eternal ruin, it has a right to ask that it may glory against judgment, so far as in the counsel of God patience and long-suffering is still resolved on.

Vers. 9–18. *Heaven-wide opposites that cannot be reconciled*: 1) *God's strict righteousness*, when the measure of His holy wrath is full, and *human compassion*, when the measure of the divine pa-

tience and long-suffering is full; 2) *Rude exercise of power*, which in self-will and recklessness destroys a human life, and tender *conscientiousness*, which fears to strive against God by attempts upon a human life; 3) *The honor*, which man in his pride prepares for himself before the world, and the *shame*, with which God punishes such pride.

Vers. 19–33. *Sweet and bitter* in the leadings and dispensations of God: 1) From *one source*—the Lord's wise counsel; 2) For *one and the same human heart*—in order to humble and exalt it; 3) To a *like end*—the Lord's glory.

FR. ARNDT: *David's victory over Absalom*—how it is 1) prepared, 2) gained, and 3) crowned.

Chap. vii. 27–29. SCHLIER: In the fidelity of men David was to recognize the fidelity of the Lord; he was to take courage from the fact that the Lord, who is such a friend, and in the midst of his wretchedness has cared for him, will also care for him still further, and help him out of all his wretchedness. Precisely thus, at the present day also, the Lord our God deals with His children. He leads us into trouble, it is true, but in the midst of trouble He sends us refreshing again.—STARKE: So God knows how to refresh His people in time of need, even through strangers, from whom nothing would have been expected (Psalm xxxiv. 11 [10]; xxxvii. 19).—S. SCHMID: A righteous cause finds everywhere its supporters and defenders.

Chap. xviii. 1 sqq. FR. ARNDT: O when a man first reaches the point that he is lord of his pain, that no longer sorrow rules over him, but he rules over his sorrow, that thoughtfulness, quiet and peace returns into his heart, then he is again in a good way, no more brought to a stand but in progress, and a door is opened for all help and deliverance.—OSLANDER: Though we ought to trust God, yet we ought in so doing to neglect nothing that we have and can fitly use to turn away the evil.—[HENRY: It is no piece of wisdom to be stiff in our resolutions, but to be willing to hear reason, even from our inferiors, and to be overruled by their advice, when it appears to be for our own good. Whether the people's prudence had an eye to it or no, God's providence wisely ordered it that David should not be in the field of battle; for then his tenderness had certainly interposed to save Absalom's life, whom God had determined to destroy.—TR.]

Vers. 4–8: SCHLIER: Easy gained, easy lost. Absalom's example shows that. And to-day also, in great as in small things, how can it be otherwise than according to the saying, Easy gained, easy lost. But another thing we also clearly see from this history: If God is left, we are not forsaken. David held fast to his God, even when the world stormed in upon him from all sides. Let us hold fast to the Lord, let us perseveringly wait for His help. To us also He will at the right time assuredly send help.—[HENRY: Absalom and David . . . each did his utmost, and showed what he could do; how bad it is possible for a child to be to the best of fathers, and how good it is possible for a father to be to the worst of children; as if it were designed to be a resemblance of man's wickedness towards God, and God's mercy toward man, of which it is hard to say which is more amazing.—TR.]

Ver. 9. **STARKE**: God punishes the disobedience of children to their parents very severely (Prov. xxx. 17; xx. 20; Deut. xxvii. 16).—**OSR-ANDER**: Those who are puffed up with the gifts that God has granted them, and misuse them for the ends of arrogance and luxury, are often brought by these very gifts to ruin.—**S. SCHMID**: A man whom the divine vengeance is pursuing does not escape.—Vers. 14 sqq. **S. SCHMID**: He must be a very bad man who is not attracted to what is good by the good example of his subordinates.—Ver. 17 sq. **CRAMER**: As the death of the saints is precious (Psa. cxvi. 15), so on the contrary the death of the ungodly is little esteemed and horrible (Psa. xxxiv. 22).—**STARKE**: As the memory of the just is blessed (Prov. x. 7), so the memory of the ungodly abides in dishonor and shame.

Vers. 19 sq. **STARKE**: Joy is always the beginning of sorrow, and good and evil fortunes are in this world always mingled.—**HEDINGER** [from **HALL**]: O how welcome deserve those messengers to be that bring us the glad tidings of salvation, that assure us of the foil of all spiritual enemies, and tell us of nothing but victories, and crowns, and kingdoms.—Ver. 28. **STARKE**: When one has obtained a victory, he should ascribe it to God Himself, and not to human powers (2 Chron. xxv. 8).

Ver. 29. **SCHLIER**: David knows well how to bring his duty as ruler into harmony with his duty to his family; for he has a kingly heart full of kingly thoughts, and yet has also a faithful fatherly heart, full of love and compassion, and who should not be glad to learn from such a man? We recognize the upright man in the fidelity he shows to both his calling and his kinamen, and he who little esteems the one or the other does not rightly do his duty. [It is not necessary to maintain that David did just right in the matter. Certainly he sometimes erred very greatly; and in this case his parental fondness seems to have overbalanced his sense of duty as a king.—**TR.**]—Vers. 42 sq. **S. SCHMID**: Pious parents are justly more anxious for their dissolute children than for the pious and obedient, because they are nearer to

ruin.—**BERL. BIBLE**: God is the true and only source of all parental love and all the compassion which parents maintain even towards their ungodly Absaloms.—[**TAYLOR**: But the worst ingredient in this cup of anguish would be, I think, the consciousness in David's heart that if he had himself been all he ought to have been, his son might not thus have perished. David now professes, and I believe with truth, to desire that he had died for Absalom; but that was a vain wish. He ought to have lived more for Absalom. He ought, by his own character, to have taught him to love holiness, or, at all events, he ought to have seen that there was nothing in his own conduct to encourage his son in wickedness, or to provoke him to wrath; and then, though Absalom had made shipwreck, he might have had the consolation that he had done his utmost to prevent such a catastrophe.—**TR.**]

[Ver. 14. *The death of Absalom*: 1) He has missed his golden opportunity. (He alighted Ahithophel's counsel, and now David has organized a strong army.) 2) He has fought desperately, but in vain (ver. 6). 3) The very objects of his vanity have occasioned his ignominy (riding the royal mule, his long hair). 4) His father's often abused fondness continues to the end, but no longer avails him (xiii. 39; xviii. 5, 11–15, 33). 5) His splendid gifts and reckless ambition have brought him only ruin, and destined him to immortal infamy (vers. 17, 18).—**TR.**]

[Ver. 33. *David mourning over Absalom*: 1) Wherein it was right. a) Parental love is indestructible. b) Absalom was not wholly bad, and his faults had been aggravated by the misconduct of others. c) David was conscious that all this was a chastening required by his own sins. 2) Wherein it was wrong. a) In that it excluded gratitude to his faithful and brave followers (xix. 1 sqq.). b) In preventing attention to the pressing duties of his position (xix. 7). c) In causing him to overlook the fact that as long as Absalom lived, the kingdom could have no peace. d) In so far as it was not tempered by submission to the will of Jehovah.—**TR.**]

THIRD SECTION.

The Restoration of David's Royal Authority, which was now Endangered by Disension between Judah and Israel and by the Insurrection of Sheba.

CHAPTERS XIX.—XX.

I. The Way opened for the Restoration of David's Kingdom by Joab's Reproof of his Immoderate Grief for Absalom. Chap. XIX. 1-8 [Heb. 2-9].

- 1 AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.
 2 And the victory [deliverance]¹ that day was turned into mourning unto all the people; for the people heard say that day how [om. how, ins. :] The king was [is] grieved for his son. And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle. But [And] the king covered² his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son! And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which [who] this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines, in that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day that thou regardest neither [not] princes nor [and] servants; for this day I perceive that, if³ Absalom had lived and all we had died this day, then it had pleased thee well. Now, therefore [And now], arise, go forth, and speak comfortably unto thy servants; for I swear by the Lord [Jehovah], if⁴ thou go not forth, there will not tarry one with thee this night; and⁵ that will be worse unto thee than all the evil that befel [hath befallen] thee from thy youth until now. Then [And] the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate; and all the people came before the king. [*Transfer the rest of this verse to the next verse.*]⁶

II. David prepares for his Return by Negotiations with the Men of Judah. Vers. 9-14 [Heb. 10-15].

- 9 For [And] Israel had fled, every man to his tent. And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 2. מִשְׁעָרָא, properly "salvation, deliverance," not the idea of a conquering of enemies, but of being saved from them.—Ta.]

² [Ver. 4. Instead of מִלֵּי, Wellhausen would write מִלֵּי as if from מִלֵּי (1 Sam. xxi. 10).—Ta.]

³ [Ver. 6. Conditional sentence, in which condition and consequence are represented as non-existent; the protasis with מִן (—וְ) and Adjective (or Participle), the apodosis with the Perfect. The action is stated in the simplest form: "if Absalom is living, it is right," it being otherwise understood that Absalom is not living.—Ta.]

⁴ [Ver. 7. Conditional sentence, in which both members are undetermined, put as mere possibilities. The protasis is in the form of simple assertion (וְיִי אֱמִן), the apodosis has the Imperf. (וְיִי) with future sense.—Ta.]

⁵ [Ver. 7. Sept.: "and know thou that," etc., reading probably וְיָדָעָה לְךָ for וְיָדָעָה לְךָ; but it had the latter reading also.—Instead of וְיָדָעָה לְךָ some VSS., EDD. and MSS. have וְיָדָעָה לְךָ, which would not, however, alter the translation. The ו in this case merely carries on the sequence of time up to the limit, and is not to be rendered "even" (as if emphatic), as Eng. A. V. often does.—Ta.]

⁶ [Ver. 8. So Thenius, Wellhausen, Bib.-Com., Erdmann.—Ta.]

- 10 now he is fled out of the land for [from⁷] Absalom. And Absalom, whom we anointed over us, is dead in battle. Now, therefore [And now], why speak ye not a word of bringing the king back⁸?
- 11 And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye [will ye be] the last to bring the king back to his house? seeing the speech of all Israel is come to the king *even* [om. even] to his house.⁹ Ye are my brethren, ye are my bones [bone] and my flesh; wherefore, then are ye [and why will ye be] the last to bring back the king?
- 13 And say ye to Amasa, Art thou not of [om. of] my bone and of [om. of] my flesh? God do so to me and more also, if thou be not captain of the host before me continually in the room [instead] of Joab. And he bowed [inclined] the heart of all the men of Judah even [om. even] as the *the heart* of one man; so that [and] they sent *this word* unto the king, Return thou, and all thy servants.

III. *David's Passage over the Jordan under the Escort of the Men of Judah, with Three Incidents.*
Vers. 15-40 a [Heb. 16-41 a].

1. Pardoning of Shimei. Vers. 15-23 [Heb. 16-24].

- 15 So [And] the king returned, and came to [ins. the] Jordan. And Judah came to Gilgal, to go⁹ to meet the king, to conduct the king over [ins. the] Jordan.
- 16 And¹⁰ Shimei, the son of Gera, a [the] Benjamite [Benjaminite], which was of Bahurim, hasted and came down with the men of Judah to meet king David, And *there were* [om. there were] a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him;
- 18 and they went over [ins. the] Jordan before the king. And there went over a ferry-boat [And the ferry-boat went over] to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king as he was come over [ins. the] Jordan; And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember [and remember not] that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned; therefore [and] behold, I am come the first this day of all the

⁷ [Ver. 9. מֵעַל is rendered by Gesenius: "from on," as conveying the notion that David had been a burden on Absalom; but it also sometimes — "from the presence of," as in Gen. xvii. 22. There is not sufficient ground, therefore, for Böttcher's remark that the phrase is not Hebrew, and should at least be מִפְּנֵי, or for regarding the מֵעַל as the remnant of an original וּמִמְּלִכְתּוֹ, "and from his kingdom" (Sept.), which may be merely a marginal explanation. Syr.: "come now, let us flee from the land from after Absalom," reading נִבְרַח.—Ta.]

⁸ [Vers. 10, 11. The expression: "to his house," at the end of ver. 11 is here inappropriate; for the talk among the people had certainly not come to the king's house (i. e. dwelling, as the context shows); it was perhaps repeated from the previous clause after the הִפְלִיג. Moreover this last clause seems to be better put at the end of ver. 10; it sounds more like the statement of the narrator than like a part of the king's speech to Judah. In ver. 10 it may have fallen out by similar ending, two successive clauses there ending in הִפְלִיג. See Erdmann's remarks in the Exposition.—Ta.]

⁹ [Ver. 15. Instead of לִלְכֹּת some ancient EDD. and MSS. have לִרְדֹּת, "to descend;" but the weight of authority is on the side of the text.—The Hiph. Inf. with Prep. is in this verse written לְהִקְעִיב, in ver. 18 (Heb. 19) לְהִקְעִיב.—Ta.]

¹⁰ [Ver. 16 sqq. Wellhausen regards the statement about Ziba as a sort of parenthesis (ver. 18 b being connected with ver. 16), and makes some changes in the text: he omits the ׀ before צִלְחוֹן, and at the beginning of ver. 18 (Heb. 19) reads עֲבָרָה (so Vulg.; Syr. עָבְרוּ), instead of עָבְרָה. The account would then read: "And Shimei, etc., came to meet David, and one thousand Benjaminites with him. And Ziba, etc., pressed (צִלְחוֹן) to the Jordan before the king, and crossed (עָבְרָה) the ford, etc. And Shimei fell down," etc. The reading of Vulg. at beginning of ver. 18: "and they crossed the ford," commends itself as appropriate, for we should not expect the statement about the ferry-boat to be inserted in the middle of the account of Sheba. But there seems to be no good ground for omitting the ׀ before צִלְחוֹן and thus confining this action to Ziba and his party. Shimei (with whom Ziba was) may have managed the arrangements for the transportation of the king's household. Ziba may have assisted; but it is not necessary to suppose that it was out of gratitude for this service that David made the decision in ver. 29 (Heb. 30).—Ta.]

21 house of Joseph to go [come] down to meet my lord the king. But [And] Abishai the son of Zeruiah answered, and said, Shall not Shimei be put to death for this, because he cursed the Lord's [Jehovah's] anointed? And David said, What have I to do with you, ye sons of Zeruiah [ins. ?] that ye should [for ye will] this day be adversaries unto me? [om. ?] shall there any man be put to death this day in Israel? for do I not know that I am this day king over Israel? Therefore [And] the king said unto Shimei, Thou shalt not die. And the king sware unto him.

2. Mephibosheth's Apology. Vers. 24-30 [Heb. 25-31].

24 And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet,¹¹ nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace. And it came to pass, when he was come to [better from] Jerusalem to meet the king, that the king said unto him, Wherefore wentest thou not with me, Mephibosheth? And he answered [said], My lord, O king, my servant deceived me; for thy servant said, I will saddle me an [the] ass, that I may [and] ride thereon, and go to¹² the king, because thy servant is lame. And he hath slandered thy servant unto my lord the king. 27 But my lord the king is as an angel of God; do, therefore, what is good in thine eyes. For, all of my father's house were but dead men before my lord the king; yet didst thou [and thou didst] set thy servant among them that did eat at thine own table; what right, therefore, [and what right] have I yet to cry any more unto the king? And the king said unto him, Why speakest thou any more of thy matter? I have said [I say], Thou and Ziba divide the land. And Mephibosheth said unto the king, Yea, let him take all [Let him also take all] forasmuch as [after] my lord the king is come again [om. again] in peace unto his own house.

3. Barzillai's Greeting and Blessing. Vers. 31-40 a [Heb. 32-41 a].

31 And Barzillai the Gileadite came down from Rogelim, and went over [ins. the] Jordan with the king, to conduct him over [ins. the] Jordan.¹³ Now [And] Barzillai was a very aged man, even [om. even] fourscore years old; and he had provided the king of sustenance while he lay¹⁴ at Mahanaim; for he was a very great man. And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem. And Barzillai said unto the king, How long have I to live [How many are the days of the years of my life] that I should go up with the king to Jerusalem? I am this day fourscore years old; and [om. and] can I discern between good and evil? can thy servant taste what I eat or [and] what I drink? can I hear any more the voice of singing men and singing women? wherefore then [and why] should thy servant be yet a burden unto my lord the king? 36 Thy servant will go a little way over [ins. the] Jordan¹⁵ with the king; and why should the king recompense it me with such a reward [do me this favor¹⁶]? Let

¹¹ [Ver. 24. The two verbs in the Sept. *ἡδίστατος* and *ἀνέχιστος* may be two renderings of the same Heb. word (Wellh.). As Wellhausen remarks, to express both verbs, the Heb. would use the expression: "he did not dress the nails (עָרַךְ) of his hands and of his feet," which hardly would in our text.—Other points in the account of Mephibosheth are referred to by Erdmann in the Exposition.—Ta.]

¹² [Ver. 26. Instead of מָל some very good EDD. and MSS. have מָלָה, which is a more natural reading, but is unsupported by ancient versions.—Ta.]

¹³ [Ver. 31. The מָל is omitted in some EDD. and MSS.; others have the Qeri.—Ta.]

¹⁴ [Ver. 32. שָׁכַח. The ancient versions and a few Heb. MSS. have the Infin. שָׁכַחְתָּ, which is the usual construction. Another reading given by De Rossi from some MSS. is שָׁכַחְתָּ, "in his old age," which he thinks gives a good sense, but which will hardly commend itself.—Ta.]

¹⁵ [Ver. 36. Wellhausen unnecessarily regards the words "the Jordan" as an addition to the text, on the ground that the expression: "I will go a little way over the Jordan," is inappropriate, and that it was clearly not Barzillai's purpose to cross the river. But he may well have desired to do the king the honor of escorting him across the boundary-line, the river, while he would not attach himself to the court by entering Jerusalem.—Ta.]

¹⁶ [Ver. 36. The verb מָל means in general: "to perform an act towards one," whether of good or of evil. The context here indicates that it is a favor that is done; but the idea of reward, which is not properly contained in the word, is here better omitted in the courtly speech of Barzillai.—Ta.]

thy servant, I pray thee, turn back again [return], that I may die in mine own city and be buried [om. and be buried] by the grave of my father and of my mother. But behold thy servant Chimham, let him go over [let thy servant Chimham go over] with my lord the king; and do to him what shall seem good unto thee. And the king answered [said], Chimham shall go over with me, and I will do to him that which shall seem good unto thee; and whatsoever thou shalt require of me, that will I do for thee. And all the people went over [ins. the] Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place. Then [And] the king went on to Gilgal, and Chimham went on with him.

¹⁷ [Ver. 40. The Heb. has "Chimhan," which Böttch (though with scarcely any ground) regards as a Judaised form of the native name "Chimham." There may have been different pronunciations of proper names (there are signs of this elsewhere in the Old Testament), or this different writing may be a scribal inadvertence (the difference is not retained in the ancient versions), proper names being especially liable to corruption.—Tr.]

EXEGETICAL AND CRITICAL.

I. Vers. 1-8. *David's immoderate grief for Absalom stopped by Joab's earnest representations.*—Ver. 1. And it was told Joab, comp. xviii. 33. The purpose of the informant, it seems, was to explain to Joab and the army why the king did not come forth to greet his returning victorious warriors. [Joab had apparently just returned from the field of battle.—Tr.].—Vers. 2, 3. Touching description of the impression made on the people by David's violent grief, and their quiet and repressed behaviour. The deliverance that was achieved by the victory changed into mourning for the whole people.—The news spread everywhere ("the people heard that it was said"): "The king mourns for his son." But these men's hearty participation in the sorrow of the beloved king, for whom they had perilled their lives, soon changed to gloomy dissatisfaction at the fact that the king, absorbed in his private grief, did not deign to bestow a look on them. The description of the manner in which the troops, thus dissatisfied, returned to the city, is psychologically very fine. They stole away to enter the city, i. e., not: avoided entering the city (Vulgate, Luther, Mich., Niemeyer), but, instead of entering in military order as a victorious host, scattered and entered individually or in small groups, unobserved, as people steal in that have disgraced themselves by fleeing in battle, as disgraced fugitives. Mourning, therefore, instead of joy of victory, seeming shame instead of honor.—Ver. 4. Continued violent grief of David, who, overmastered by his feelings, forgets what he owes not only to the army, but also to his people and his royal position. "Certainly the army, which had perilled goods and life to win the fugitive king back his kingdom, is very much concerned at his immoderate affliction, and Joab, who was doubtless conscious of having acted with a proper apprehension of the public situation, takes the liberty by an earnest word to remind the king of his governmental duty" (Baumgarten). [The king covered his face, a sign of extreme grief or shame; comp. Isa. liii. 3: "he was as one hiding his face from us." He cried, with a loud voice, according to the open and violent mode of expressing grief common in the East (and so also the heroes of the Iliad); there are striking illustrations of this in the Arabian Nights.—Tr.].—Vers. 5-7. Joab's

representations to David, and first, accusatory reproof (vers. 5, 6), which is only partially just (ver. 6). David had certainly, contrary to his duty as king and commander-in-chief of the army, done what Joab reproaches him with in the words: Thou hast to-day shamed the faces of all thy servants,—"Thou hast destroyed the hopes (thy army's of praise, thy nearest friends' of joy)" (Thenius). It behooved the king to give the victorious army a reception in keeping with the victory. Who have saved thy life and the life of all thine, for this they put their lives at stake. [If Absalom had conquered, David and his whole household would probably have been slain, such being the Oriental custom.—Tr.].—But Joab's reproof goes on to what is partially untrue, ver. 6: in that thou lovest them that hate thee, &c. This was true, certainly, for Absalom, who was his father's enemy, was now the object of his father's love; but it was a bitter untruth when Joab added: and hatest them that love thee; David had not deserved such a misapprehension of his heart and disposition, though his conduct had given occasion to it. That leaders and servants are not for thee, that is, not: that they are nothing (worth nothing) to thee (De Wette, Keil), but: are for thee as if they do not exist; Vulg.: "because thou carest not for thy leaders." I perceive to day that, if Absalom lived, and we were all dead to-day, then.—As Absalom, if he had conquered, would certainly have slain with his father all his household also (ver. 5), so, says Joab, if Absalom had lived (as David in his lamentation desired) and he himself (Joab) had been slain in his place, David's whole army would have shared in his destruction. Joab dissects David's words of lamentation with inexorable cruelty, and draws thence with his intellectual acuteness and the grim bitterness of his rude nature consequences that are seemingly logical, yet lay far from David's nature, though his conduct looked like what he was reproached with.—Happily, Joab's speech—which bears the stamp of military rudeness, disappointed ambition, cruel hard-heartedness and bitter resentment, and finds its justification only in the fact that it set aside David's weak grief—softens in the following words (ver. 7), wherein he earnestly presses good counsel on David, and

* Instead of לֹא read לֵךְ — Tr.

thus deserves well of him and the people. **Arise, go forth, tear thyself from the grief in which thou art lost. Speak to the heart of thy servants** (Homer's *karabijua* [comp. Eng. *encourage*]), in friendly fashion, satisfy and refresh their minds; so the Vulg. (comp. Gen. xxxiv. 3; 1. 21 and many other passages). The meaning is not: "speak of their heart," i. e., their courage = praise them for their bravery (Joab), which is against the usual signification of the words. **I swear, if thou go not forth . . .** Joab does not threaten that he will lead the army away [Josephus], but he describes the indubitable result of the dissatisfaction in the army: it will not stay. Thus he points out what consequences David's behaviour will have for his throne. **Worse than all the evil,** Joab rightly says, that would be; for by abandonment to grief he would give up the kingdom that God had a second time bestowed on him. Clericus: "He intimates that the troops would abandon David, who, from silly weakness and foolish love of Absalom, acted as if he were angry with the victorious army, and elect another king."—Ver. 8. The effect of Joab's sharp words was that David shook off his grief, and seated himself in the gate.* The news goes quickly through the people. **All the people came before the king,** who, in accordance with Joab's counsel, expressed to them his thanks and his kind feeling. Thus was the danger to David's throne from the spirit of disintegration (which, as the succeeding history shows, continued after the victory) set aside by Joab's sharp and bitter word, which David took patiently, because he was obliged to acknowledge its justness.

II. Vers. 9-14. *Negotiations for David's return.* The last part of ver. 8 must be combined with ver. 9 into one sentence: **And when Israel had fled, every man to his tent** (comp. xix. 19) **all the people strove together in all the tribes of Israel.**—It is the other tribes, *excepting Judah*, that are meant. Among them, after their terrible defeat, the revolutionary excitement had soon passed away, and by this victory, whereby the land was saved from grievous misfortune, men's minds were turned to David, as they recalled his heroic deeds at home and abroad. **All the people strove together,** reproaching one another with delay in bringing back the king. **Why do ye keep quiet about bringing back the king?**—The people are reassembled after their dispersion; their representatives consult together zealously about the restoration to the throne, to which they had raised the insurgent Absalom by the act of anointing. They reproach one another for doing nothing to restore the king. In their hearts, therefore, they feel the grievous wrong they have done anointed of the Lord, as is shown indirectly by their words, in which David's great deeds and the misfortunes of the terrible time just past are mentioned; and now they prepare for the deed of solemnly going to meet David, whereby they will declare that their hearts have returned to him in the old love and fidelity.—In ver. 9 after the word "land," the Sept. adds: "and from his kingdom and," meant doubtless as an explanatory statement.—

At the end of ver. 10 [Heb. 11] the Sept., Vulg. (some MSS.) and Syriac have: "and the word of all Israel came to the king," which occurs in the Heb. at the end of ver. 11 [Heb. 12], and is there repeated by the versions [except Syr.—Tr.] only the "to his house" is not added in ver. 10. If these words belonged at the end of ver. 10, they would assign the motive of David's message in ver. 11 (Then., Böttch., Ew.); but we must hold (with Keil) that the difficulty that was found in them in ver. 11 (as an explanatory sentence) occasioned their insertion in ver. 10 as the ground of David's message in ver. 11.*—Ver. 11. David sent, not "the two high-priests Zadok and Abiathar to the elders" (Ewald), but a message to these two priests, who had remained in Jerusalem (xv. 27), to say to the elders: **Why will ye be the last to bring the king back to his house?** The rest of the verse declares that David's message was occasioned by information of the procedures in the other tribes.*—Ver. 12. **My brethren are ye, my bone and my flesh are ye,** that is, my nearest kindred, and the sharers of my name. The backwardness of Judah in the movement to restore David is explained by the fact that the insurrection started in Judah, and Absalom was first recognized as king in Jerusalem. Cornelius a Lapide: "Conscious that they had offended David, and fearing Absalom's garrison in Zion, they did not dare to recall him."—Ver. 13. David sends to Amasa, Absalom's general (xvii. 25), referring to their relationship (1 Chr. ii. 16, 17), and promises him with solemn oath the chief command of the army in place of Joab. Ewald well says that this "was not only a wise and politic act, but strictly considered no injustice to Joab, who, long notorious by his military roughness, had now shown such disobedience to the royal command in the case of Absalom, as could not be pardoned without offence to the king's dignity."—Ver. 14. **And he inquired,** that is, David (who is the subject in the preceding verse), not Amasa or one of the priests. It is conjectured by Thenius, and regarded as certain by Böttcher, that a passage has fallen out before ver. 14, because otherwise there is no mention of the carrying out of David's instructions and the effect of the promise to Amasa, whereby the change in Judah was produced; but such an insertion is not indicated in any of the ancient versions, and is not required by the connection.—After telling what David did in order to rouse his own tribe in consequence of the information received from the other tribes, the narrative states briefly that his wise procedure was crowned with complete success. He turned to him the heart of all the men of Judah as that of one man. With one accord they answered that they awaited his return, and made arrangements to bring him solemnly back. ["David was sagacious enough to see that to go back to his own people by force had its dangers, and that to wait long for a universal invitation had equal dangers. His own tribe ought to be foremost in welcoming him home, but they had rebelled with Absalom. He resolved at once to reassure them of his favor, and . . . even to make some concession to them.

* [The gate was the place of assembly and business. See Ruth iv. 1, 2; 2 Kings vii. 2; Job xlix. 7.—Tr.]

* [See "Text. and Gram." In any case the words: "to his house" at the end of ver. 11 (Heb. 12) seem out of place.—Tr.]

... This master-stroke of policy and of magnanimity was successful. The hearts of the people melted as one heart. It was the old David of Engedi and Ziklag. They sent a prompt invitation to him" (Knox, *David, the King*, pp. 377, 378).—Throughout this narrative the tribal feeling, which never wholly disappeared, is apparent; see ver. 12; xx. 4; xvi. 8.—Tr.]

III. Vers. 15–40. *David's return over the Jordan under the escort of the men of Judah.* Ver. 15. **The king returned**, namely, from Mahanaim with his army and all his retinue, and came to the Jordan, comp. xvii. 22; what a contrast to his situation when he went over the Jordan as a fugitive! On the other side Judah came to Gilgal, which (lying west of the Jordan-valley, below Jericho) was the rendezvous for the men that were solemnly to conduct David across the river from his position on the eastern bank. Thus is clearly given the scene of the following three incidents of the transit.

1. Vers. 16–24. *Shimei's meeting with David, and his pardon.*

Ver. 16. *Shimei*—of Bahurim, comp. xvi. 5 sq., 1 Kings ii. 8 sq.—“came down” from the mountainous table-land into the Jordan-valley, having joined the men of Judah as they advanced to Gilgal to meet the king.—Ver. 17. The thousand Benjaminites with him (who had, therefore, joined the procession of the Judahites) show the consideration he enjoyed in the tribe of Benjamin, and testified that a change had taken place in the former hostile feeling in this tribe towards David (comp. ver. 21). He brought this large band in order to do greater honor to the king (S. Schmid). Among the Benjaminites, Ziba (who, at David's flight, had acted a part so injurious to Mephibosheth) is specially mentioned, because he, with Shimei, represented the former adherents of Saul's house. He came with his fifteen sons and twenty servants probably with a bad conscience, in order to ward off betimes the effect of Mephibosheth's counter-statements. For Shimei and Ziba, with their attendants, show themselves very quick and eager to come to the king, who was still on the eastern bank of the river; not: “they went over” (Then. [Eng. A. V.]), nor: “came prosperously to” (S. Schmid), but: “they went quickly (pressed)* over the Jordan,” just as they had hastened down into the valley; and they did this in the presence of the king,† who, they meant, should learn their zeal from their haste.—Ver. 18. Meantime, the ferry-boat, appointed to carry over the king's household, was in motion. While this was going on, Shimei fell down before the king, as he (Shimei) was come over the Jordan; the prostration was synchronous‡ with the completion of the transit. David cannot be the subject

[of the verb “was come over”], as Keil and Bunsen suppose, for then, either it must read: “as he was purposing to go over,” which is grammatically inadmissible, or: “when he had gone over,” which would not be according to the fact, since the king was still on the left [eastern] bank, and did not cross till after these incidents, comp. vers. 40, 41.—Ver. 19. The *iniquity* for which Shimei asks pardon is his curse (xvi. 5 sq.); he begs the king not to remember it, to forgive and forget, not to take it into his heart and keep it there (the translation of Keil and De Wette: “that the king should take note of it” is too weak); not to make it the object of memory and thought.—Ver. 20. The ground of his request, namely, the confession: I acknowledge my sin, and the substantial proof of his penitence: I am come the first of the house of Joseph. Böttcher and Thenius, from the reading of the Sept.: “of all Israel and of the house of Joseph,” adopt “of all the house of Israel” as the true text, regarding the “Joseph” as the insertion of a later hand, in the time of the divided kingdom, when Israel and Judah were distinguished from one another. But not only do we find (Keil) in Solomon's time the “house of Joseph” used as equivalent to the “ten tribes” (1 Kings xi. 28), but in Ps. lxxviii. 67, 68 (which belongs to David's time) we have the contrast between the tent of Joseph and the tribe of Ephraim on the one side (as rejected by God), and the tribe of Judah on the other (as chosen by God). “The designation of the tribes opposed to Judah by the name of the principal tribe Joseph (Josh. xvi. 1) is as old as the jealousy of these tribes towards Judah, which did not begin with the division of the kingdom, but was only thereby permanently confirmed” (Keil). [As Shimei was a Benjaminite, it would seem that the “house of Joseph” here is equivalent to “Israel” (the ten tribes). It is commonly supposed that this designation points to the time of the divided kingdom, and thus so far fixes the date of authorship of this passage (unless Böttcher's emendation of text, above-stated, be adopted). Erdmann's examples do not show that the designation was in use earlier than the division of the kingdom; for the Book of Kings belongs to the time of the Exile, and Ps. lxxviii. was probably written after Solomon's time (comp. the tone of ver. 1). Still it is quite possible that, with the old tribal feeling coming down from the time of the Judges (when there was probably a double hegemony of Judah and Ephraim), Shimei may have used this phrase, which, therefore, cannot be held to be perfectly decisive of the date of authorship. *Bible-Commentary* suggests that he employed it in order to exculpate his own tribe by intimating that it was drawn away by the preponderating influence of the great house of Joseph. Tr.] Whether Shimei's request for forgiveness was a sign of sincere repentance, must be left undetermined; it may be doubted, when one reflects on his precipitation in seeking to be the first to do homage to David, and on the fact that his somewhat passionate cry for mercy coincided exactly with the happy turn in David's fortunes. Certainly he desired, now that David had regained power, to secure his forfeited life and avoid punishment.—Ver. 21. *Abishai* storms out against Shi-

* לָּחָץ , “to go over a thing,” with עָלָה , לָּחָץ and Acc.;

Sept.: $\kappa\alpha\tau\epsilon\lambda\theta\epsilon\upsilon\alpha\varsigma\ \iota\sigma\iota\ \tau\omicron\upsilon\varsigma\ \tau\omicron\epsilon\lambda\theta\epsilon\iota\varsigma$; Vulg.: *at irrumpentes Jordanem transierunt*.

† [Others render: “to meet the king;” more exactly: “into the presence of the king.”—Tr.]

‡ This is shown by the בְּיָמָיו —[The phrase:

“in his crossing over” means “during the general fact of crossing,” and may very well here apply to David. While the crossing was going on (the statements of time are quite general and loose) Shimei fell down, etc. For remarks on the arrangement of these verses (15–19) see “Text. and Gram.”—Tr.]

mei (as in xvi. 9), doubting the genuineness of his penitence, and demands his death.—Ver. 22. David refuses, as in xvi. 10 sq. Though Abishai (in Joab's name also, for David addresses the "sons of Zeruiah") rightly characterizes Shimei's offence as cursing the "Lord's Anointed," for which he deserved death (Ex. xxii. 27; Lev. xxiv. 14 sq.; 2 Kings xxi. 10), David will *this day* not employ the rigor of the law. "Ye will be to me an *adversary*," literally, a *satan* (so Numb. xii. 22, comp. Matt. xvi. 23), not a "peace-destructor" (Bunsen), or "tempter" (Ewald). He says: "you will be a hindrance to me in the way of joy that I go to-day." Clericus: "to injure me by your ill-timed severity." He lays stress on the *to-day*. "Should any one be put to death to-day in Israel? for, do I not know that to-day I am become king over Israel?" David will show mercy, not because he is now become king and has the right to pardon, but because he sees in his restoration to his kingdom a proof of restoration to the divine favor, and by showing favor to Shimei as his right will fulfil the obligation of gratitude to the Lord.—Ver. 23. David's oath to spare Shimei shows that his mercy was occasioned by his present experience of the divine mercy. But his injunction to Solomon (1 Kings ii. 8 sq.) to punish Shimei for his reviling contradicts this promise. This contradiction is not removed by saying that Shimei was not promised immunity in the following reign (Hess), nor by the observation that he was a dangerous man capable of repeating under Solomon what he had done under David. David now pardoned Shimei, chiefly, no doubt, for political reasons, in order not to disturb the favorable feeling of the people, especially of Benjamin.*

2. Vers. 24-30. *Mephibosheth's apology*.—Ver. 24. Comp. ix. 6. He "came down" from Jerusalem to the Jordan. His feet and his beard he had not made; the word make [= "dress"] (Deut. xxi. 12) is so used in German also [comp. similar use of *do* in English.—Tr.]. The addition of the Sept.: "nor cut his nails," is merely explanatory (Bunsen), and is not to be put into the text. He had not washed his feet or dressed his beard†—thus he had *mourning* for David; in these signs of deep grief comp. Ezek. xxiv. 17. This was a sign of his sincere, faithful attachment to the house of David, not a sign (Buns., Ewald) that his hopes had not been fulfilled in connection with the new government [Absalom's].—Ver. 25. **As now Jerusalem came to meet the king.**—*Jerusalem* here stands for its inhabitants or their representatives; this is often the case, and the expression here cannot be called "strange." The rendering of the Arabic: "and when he came from Jerusalem" introduces a repetition, Mephibosheth's coming having been already stated [ver.

24]; it is therefore the less warrantable (with Thenius) to change the text on the sole authority of this version. The translation: "when Mephibosheth came to Jerusalem to meet the king" (Sept., Luther, Michaelis, Maur.) contradicts the "came down" of ver. 24, and the whole connection from which it appears that during this conversation David was still at the Jordan. [This rendering of Erdmann's is improbable, 1) because it has already been stated that Judah had come to meet the king (ver. 15), and 2) because it does not appear why the coming of the Jerusalemites should be the occasion of David's addressing Mephibosheth.—The rendering "to Jerusalem" (as in Eng. A. V.) would change the scene abruptly and without connection. It is easier to read "from Jerusalem," which makes good sense, and agrees with the context. It is not a mere repetition of the "came down" of ver. 24, since the fact is here added that he came from Jerusalem. It may be, however, that, while he set out and came down to meet the king, the meeting did not actually occur till the latter had advanced on his march as far as Jerusalem.—Tr.]—David's question: **Why wentest thou not with me?** presupposes the impression made on him by Ziba's words (xvi. 3), and also contains a reproof.—Ver. 26. Mephibosheth's answer: **my servant deceived me**, injured me by *lies*, *deceived* me (Böttcher); this is the common meaning of the word (Gen. xxix. 25; Josh. ix. 22; 1 Sam. xix. 17; xxviii. 12; 1 Chr. xii. 17). The ground of this assertion: **For thy servant (= I) said** (not "thought," as most expositors render, for it appears from what follows that Mephibosheth had given an order that Ziba did not execute), **I will have the ass saddled and ride thereon and go to the king.**—Certainly the *lame* prince could not have thought of going himself to saddle the ass, an objection that Thenius urges against the text as he renders it: "and I thought, I will saddle me the ass." He then adopts the text of the ancient versions (except Chaldees): "Thy servant had said to him: saddle me the ass." But this change of text is unnecessary; the renderings of the versions are merely explanations. How often in all languages the expression "to do a thing" = "to have it done" (this very verb is so used in Gen. xxii. 3)! To refuse to translate: "I will *cause* to be saddled" is merely to make a difficulty where none exists. The phrase: "I said: I will" characterizes the circumstantialness of the narrative. [According to Mephibosheth's statement, then, Ziba, instead of obeying his master's order, had carried off animals and provisions, and used them in his own interests.—Tr.]—Ver. 27. **And he slandered thy servant.**—No sentence has fallen out before these words, explaining (Böttcher) how Mephibosheth was deceived by his servant. "It is already involved in the word 'deceived' that Ziba had not obeyed the order" (Thenius). Mephibosheth had heard of Ziba's slander (xvi. 3), and found it confirmed by the execution of David's order that all the property should belong to Ziba. David's reproachful question was a new confirmation of what he already knew. There is no trace here of "a confused way of defending himself" (Bunsen); his curt, summary mode of expression is explained by his excitement and by the situation of David who, occupied with his

* [David's charge to Solomon (1 Kings ii. 8, 9) is defended as the act of a prudent ruler, or as that of a righteous theocratic judge; but on neither ground can it be seen why he should break his promise. Perhaps, if we knew the circumstances more fully, there would be some explanation; at present we can only say that David's conduct was wrong, like many other acts of his.—Tr.]

† [Literally his "lip-beard," moustache (and perhaps the beard at the lower lip), Sept. *μύστακα*, Chald. "lip-beard."—Tr.]

‡ M3, masc., referring to the inhabitants. On this gender ad sensum see Ew. § 318 a.

the present moment, will thy servant go over Jordan with the king; his purpose, he says, was merely to escort the king across the river, as appears from the context, vers. 32, 37. The "short while" does not refer to the time he would have had to spend at court. [The word may also be rendered, as in Eng. A. V., "a little way."—Tr.] "Why will the king requite me this requital or kindness?" namely, with reference to Barzillai's maintenance of the king (ver. 32).—Ver. 37. As the king might have commanded him to go with him, he *requests* permission to return home. He is done with life, and wishes to die by the grave of his father and mother. F. W. KRUMMACHER: "Can any thing be more amiable than these simple and sensible words? What a cheerful and peaceful spirit they breathe on us!"—But in his stead he offers the king his son Chimham (1 Kings ii. 7), not to ask a favor for him, but to put him into his service. The Syr., Arab, and Josephus add "my son" after "Chimham," which is a proper explanation, but not to be adopted into the text. In ver. 41 the name is written *Chimhan*—comp. Jer. xli. 17. [Jer. xli. 17 mentions a *geruth* or sojourning-place of Chemoham or Chimham. Stanley (*Jewish Church*, II. 201) thinks that this was a caravanserai (it was on the south of Bethlehem) for travellers to Egypt, and the same in which Joseph and Mary found shelter (Luke ii. 7). The connection between the names is, however, not certain.—Tr.]—Ver. 38. David receives Chimham, and promises Barzillai further to do all that he desires. "I will do whatever thou shalt choose [require] of (literally, *upon*) me," where the *upon* expresses David's sense of *obligation*. He does not here regard Barzillai as a suppliant for a favor. So Clericus. Comp. Judg. xix. 20.—Ver. 39. Not till after this conversation does the passage across the river take place; why it must have occurred during the conversation (Then., Keil) does not appear from the context; and the space of transit was not great enough for the length of the talk. It is not merely "almost" (Thenius), but, from the fresh and individual touches of the picture, quite certain that this is the account of one who himself heard the conversation. **And when the king was come over, he kissed Barzillai.**—That is, took leave of him, comp. Ruth i. 9. This shows that Barzillai merely intended to accompany the king over the Jordan, and not further.—Ver. 40. The king went on to *Gilgal*, a noted place in the history of Israel, and specially fitted by its position to be a rendezvous for large bodies of men; comp. Josh. iv. 19; v. 1-12; ix. 6; x. 6; xiv. 6; 1 Sam. vii. 16; x. 3; xi. 14, 15; xiii. 7-9.—**And Chimham went on with him.**—Ewald's remark that "this account of Barzillai is given at so great length obviously because his son Chimham and his family were afterwards renowned in Jerusalem," impairs the inherent significance of this episode (taken in connection with xvii. 27-29) in David's life, which displays in the most vivid and beautiful way the *unchangeable fidelity* of this noble and influential Gileadite land-owner, as a representative of the transjordanic region, and the *grateful love and devotion* of the hard-proved but now once more highly favored king, who in Barzillai's love and faithfulness saw a proof of the divine grace and truth.

HISTORICAL AND THEOLOGICAL.

1. *Right and wrong* are remarkably mingled in the conduct of David and Joab, and in the affair between them immediately after Absalom's death. While the *father's* grief for the lost son was altogether justifiable, the *king* by the immoderateness of his sorrow neglected his duty towards his people, through whom God had given him the victory; by his passionate grief, also, he disturbed the clearness of his *mental view*, and lamed his *manly strength*; and finally, absorbed in his loss, forgot to thank the Lord that He had avenged the honor of His name by the restoration of the *theocratic kingdom* to the well-being of the whole people; the whole kingdom of God in Israel, as the bearer and instrument of which he was chosen and called for the present and the future, disappears for him in the gloomy depth of grief, wherein he had buried himself with his feelings and thoughts.—F. W. Krummacher: "It is a reproach to him that he subordinated his kingly consciousness too much to his feelings as head of a family. In view of the general weal, he ought at least to have moderated his grief, given thanks to the Lord, and made acknowledgment of the faithful devotion of his brave soldiers." Over against this wrong Joab is altogether right in reminding the king of the danger of such a course, and reproving him with *severe* words. But the savage and bitter manner in which he approaches the king (though it was God's means of averting a great evil from David and the nation) is to be condemned. His undisciplined word became a means of discipline to David, and the king turned from the destructive path into which unbridled feeling had led him.

2. David's situation after his splendid victory was, in spite of the change of popular feeling in Israel, a *critical* one, on account of the hesitation of Judah, the most powerful tribe, and the real historical foundation of the theocratic kingdom, as it was founded in David. For the sins of its bearer, God had before men's eyes permitted this kingly structure, reared by His hand, to fall, in order to show that human sin must *obstruct* and *ruin* His cause, but to make manifest at the same time, that the maintenance of His kingdom is not dependent on human power and wisdom. The point now was the restoration of the ethical foundations of the theocratic kingdom, which were destroyed by the revolution first in the tribe of Judah, where the revolution began; this tribe must be brought back to its faithful obedience to David, its defection having been punished by the divine judgment on Absalom. Recognizing this, David showed discretion and wisdom in his negotiations with the elders, which had the desired result. He saw through the grounds of action of the other tribes, and perceived how dangerous it might be, if his own tribe Judah, his home and support, should be, as it were, conquered by the others, especially as the insurrection had found powerful aid among them. He therefore approached Judah with mildness. But he went beyond ordinary bounds in appointing the general of the insurrection, Amasa, his commander-in-chief in place of Joab, who had won

him the victory. This act of political shrewdness, brought back Judah to him as *one man*. Peter Martyr: "I would not altogether defend David in this, but I regard it as an arrangement of divine providence, which purposed through Amasa to turn Judah to David."

3. When Shimei meets David with confession of his fault, *Abishai* is the same hot-blooded zealot for David's royal honor as in xvi. 9, and is repulsed now, as then. He (with Joab, who was like him in character) is a type of fleshly zeal, as it is seen in the "Sons of Thunder," who would call down fire from heaven on the Samaritans. But, in contrast with the law which, regarding reviling the king as reviling God, punishes it with death, David, by sparing the reviler passes out of the sphere of the Old Testament into that of the New Testament. The decision as to Shimei's *sincerity* he leaves to God, but, in view of the Lord's pardoning mercy and goodness to himself, is led by the Spirit of the Lord to accept Shimei's actual confession, and pardon him. Thus he is the type of the merciful love of the New Testament kingdom of heaven in Christ, which blots out all guilt of sin on condition of true repentance; and he is also the type of forgiving love of enemies. He who has himself received forgiveness of sin from God, and can only praise God's mercy as the source of all that he is and has, will also forgive his neighbor his sins. The antitype of the forgiving David is the king of the New Testament kingdom of God. Matt. xviii. 23-25. David had accorded Shimei mercy by an oath, without reservation and without limitation to his own reign, as some hold against the sense of his words. His command to Solomon shortly before his death, to execute Shimei, is a falling back to the strictly legal standpoint, above which he had lifted himself here on the Jordan, and can be explained only from the fact that David distinguished between his own personal interest and motive, which led him to pardon Shimei, without taking the theocratic-legal standpoint, and the theocratic interests of the kingdom, of which Solomon was the representative, and so held himself bound on theocratic-political grounds, to commit to his successor the execution of the legal prescription, which he himself had passed over.

4. Half-way reparation of a hastily committed, and afterwards recognized wrong (as in David's conduct to Ziba and Meph. (bth) is as great an injustice as complete negl. While he pardons the criminal Shimei, he gives the innocent Mephibosheth only half his rights, and the other half he gives to the unrepentant slanderer Ziba, without a word of reproof, evidently in order to avoid making enemies of Ziba's not unimportant family in Benjamin. Peter Martyr: "David's acts are not only unjust, but self-contradictory; there he pardons a wicked man, here he oppresses a good man. Yet, though he sins so often, he does not abandon his faith; he is a weak man, but holds on to God's word."—Mephibosheth is an illustration of humility patiently bearing wrong. Peter Martyr: "Mephibosheth thought perhaps, of the word of the law, that God visits sins on children to the third and fourth generation."

HOMILETICAL AND PRACTICAL.

Chap. xix. 1-8. *The sinfulness of unmeasured grief. I. Wherein it consists and manifests itself.*

1) *As regards the Lord*, in ignoring the gracious gifts which He sends us along with and amid our sufferings, and in frustrating His gracious design to purify us by suffering from all selfishness; 2) *As regards our neighbor*, in alighting and violating the duties of love that we owe him; 3) *As regards our own heart and conscience*, in reckoning the powers of spirit and will by exhausting emotion and enervating inactivity. II. *How it must be overcome*: 1) Through the word of earnest admonition, which gives pain; 2) By energetically rising up to new life and faithful discharge of the duties of our calling; 3) By accepting the consolation and strength which come from above through the Spirit of God.

Vers. 9-15. *What wins for a king his people's heart?* 1) Risking his life for their welfare in fighting against external foes; 2) Deeds of deliverance in the overthrow of internal foes; 3) Timely words of hearty, reconciling love, which anticipates and makes advances.

Vers. 16-40. *The righteousness of love*, showing itself in the fact that after the divine ordinance and after the example of divine righteousness it gives to every one his own: 1) *As forgiving love*, pardon to the enemy who confesses his wrong and begs forgiveness, vers. 16 sq.; 2) *As rebuking love*, earnest admonition to the unloving zealot, vers. 21 sq.; 3) *As self-denying love*, which makes good the wrong done to our neighbor, and unreservedly restores him what belongs to him, vers. 24 sq.; 4) *As thankful love*, ready every moment to requite to our neighbor by word and deed the benefits he has done us, vers. 31 sqq.

Barzillai the picture and example of a venerable and pious old age: 1) *Blessed of God*, it devotes the temporal goods it has received to the service of compassionate brotherly love, far from all avarice; 2) *Honored by men*, it desires not the vain honor of this world, far from all ambition; 3) *Near the grave*, it longs only for home, far from all disposition to find blessedness in this life; 4) *But as long as God grants life*, even with failing powers it still serves the Lord and His kingdom, and in this service honors him by the devotion even of its dearest—far from all self-seeking.—[SAURIN has a good sermon on Barzillai and Chimham, as suggesting and illustrating the fact that court life is in certain respects proper for the young and improper for the aged.—TR.]

FR. ARNDT: Vers. 9-40. *How David crowns his triumph*, and prepares for himself a new and delightful future. 1) By forgiveness of the evil that has been shown him, and 2) By thankfulness for the good that he had likewise received.

Vers. 1-8. When once a man has overcome his feelings of grief and gives himself up to fresh activity, then the struggle is soon over, the evil is wholly conquered, the fountain of suffering is thoroughly stopped, the sting of suffering broken; reconciled with past and present, there arises to us for the future a new life.—OSLANDER: God often so mingles joy and sorrow together, that the pious have in this world no complete joy,

in order that they may the more earnestly long after things eternal. *Psa. xlii. 3 [2].*—SCHLIER: Let us never forget modesty, but always with genuine respect say what is necessary. Yet when we do that, let us also freely utter the truth, and never keep back through fear of men or men-pleasing.—WUERT. B.: When men do wrong and are overhasty, we should indeed reprove them, but not unseasonably, nor with bitterness, envy, reviling, and too great violence. *Psa. cxli. 5.*—SCHMID: A man of sense must bear a slight evil in order that a greater may be averted.—SCHLIER: How many sore and bitter experiences we might spare ourselves, if we always made it our first wisdom to let ourselves be advised.

Vers. 9-14. [TAYLOR: David had been called to the throne at first by the choice of the people, as well as by the designation of Jehovah, and he would not move in the direction of resuming his regal dignity until, in some form or other, the desire of the tribes had been indicated to him.—TR.]—WUERT. BIBLE: Men do not commonly recognize the good while they possess it, but only afterwards, when they have lost it and would like to have it again.—[HENRY: Good services done to the public, though they may be forgotten for a while, yet will be remembered again when men come to their right minds.—TR.]—It is always better to be too gentle than too sharp; for a good word finds a good place, and gentleness wins hearts. *Judg. viii. 3; xii. 3.*—SCHLIER: Let us also remember our sins and more and more humble ourselves, then we shall also be mild and gentle toward friend and foe, and so receive the blessing promised to all the merciful.—BERL. B.: For such a God, whose goodness is as infinite as His power, it is not so hard to win hearts; He knows the true secret of winning them in the right way; because He knows how to touch them inwardly. Thus hast Thou, O love, inclined the heart of all believers as if it were only one man.

Vers. 15-23. [TAYLOR: In all this procedure David was not actuated by his usual sagacity; and the result of his apparent preference of Judah over the other tribes not only provoked another rebellion after his return to Jerusalem, but also prepared the way for the division of the kingdom, which took place in the days of his grandson, Rehoboam.—TR.]—There is no true forgiveness till the thought of the offences is wholly effaced from the heart. *Psa. xxv. 7.*—STARKE: By honest confession and earnest repentance one may obtain mercy and forgiveness from men, how much more from the merciful

God. *James iv. 9, 19.*—SCHLIER: God's mercy should open our hearts, should make us gentle and mild toward others; for the Lord's sake who has forgiven us, we should also forgive others.—BERL. B.: God cannot suffer such men as under the appearance of righteousness oppose His mercy.—[HENRY: David had severely revenged the abuses done to his ambassadors by the Ammonites (*xii. 31*), but easily passes by the abuse done to himself by an Israelite. That was an affront to Israel in general, and touched the honor of his crown and kingdom; this was purely personal, and therefore (according to the usual disposition of good men) he could the more easily forgive it.—SCOTT: Our best friends must be considered as adversaries, when they would persuade us to act contrary to our conscience and our duty. *Matt. xvi. 21-23.*—TR.]

Vers. 24-30. STARKE: For reviling and slander the first and chief occasion is given by selfishness and envy.—God does not let the truth remain always defeated, but causes it at the proper time to come to light.—SCHLIER: When a man does us good, we should remember him for it, and if sometimes wrong is done us, we will quickly forget the wrong, but the good that has befallen us we will not forget. A thankful man is sure to come to honor, even if in the meanwhile evil times do occasionally intervene; while ingratitude always comes to shame.—[Ver. 29. TAYLOR: Every one knows that when he has been entrapped into the doing of an ungenerous or unjust thing, there springs up in him an irritation at himself, which is apt to betray itself in hastiness of speech and manner quite similar to that here manifested by David. But both the temper and the decision were unworthy of David.—TR.]

Vers. 31-40. STARKE: Our gratitude to our neighbor should be shown not only by words, but also by the most devoted affection of the heart, and by actions themselves.—BERL. B.: That is an honorable old age, which dies to the lusts and vanities of the world, seeks peace and quiet, earnestly thinks of the end and prepares for death.—OSLANDER: If we cannot requite our benefactors in their life-time for their good deeds, we should at any rate make their posterity enjoy it.

[Vers. 7, 8. In a time of overwhelming calamity the necessity for exertion is often a great blessing.—Vers. 16, 17. The safety of popular institutions is in them.—Vers. 16, 17. Among the sore trials of high station is the necessity of bearing with men who are grossly unworthy, but manage to command influence.—TR.]

IV. *Strife between Judah and Israel over bringing David back.* Chap. XIX. 40 b-43.
[Heb. 41 b-44.]

40 AND all the people of Judah conducted¹ the king [*ins. over*] and also half the
41 people of Israel; And behold, all the men of Israel came to the king, and said
unto the king, Why have our brethren the men of Judah stolen thee away, and
have brought the king, and his household, and all David's men with him, over
42 Jordan? And all the men of Judah answered the men of Israel, Because the
king is near of kin to us [*is near to me*]; wherefore then be ye [*and why art thou*]
angry for this matter? have we eaten at all of the king's cost? or hath he given us
43 any gift? And the men of Israel answered the men of Judah, and said, We [I]
have ten parts in the king, and we have also more *right* in David than ye [*and also*
in David⁴ I have more than thou]; why then did ye despise us [*and why hast thou*
despised me], that our [my] advice should not be [*was not*] first had in bringing
back our [my] king? And the words of the men of Judah were fiercer than the
words of the men of Israel.

V. *Sheba's insurrection and Israel's defection occasioned by this strife between Judah and Israel. Both
quelled by Joab after his murder of Amasa.* Chap. XX. 1-22.

1 AND there happened to be there a man of Belial [a wicked man], whose [and
his] name was Sheba, the son of Bichri, a Benjamite [Benjaminite]. And he blew
a [the] trumpet, and said, We have no part in David, neither have we [and we
2 have] no inheritance in the son of Jesse; every man to his tents,⁴ O Israel. So
every man [And all the men] of Israel went up from after David, and followed
Sheba the son of Bichri; but the men of Judah clave unto their king, from Jordan
3 even [*om. even*] to Jerusalem. And David came to his house at Jerusalem; and
the king took the ten women *his* concubines, whom he had left to keep the house,
and put them in ward, and fed [maintained] them, but went not in unto them;
so [and] they were shut up unto the day of their death, living in widowhood [*in*
lifelong widowhood⁵].

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 40. Eng. A. V. here adopts the Qeri, so Erdmann, Vulg. This reading is supported by Sept., Syr., Arab., Chald., and by a number of Heb. MSS. and printed editions.—Ta.]

² [Ver. 42. Böttcher and Erdmann: "has anything been taken by us?" The rendering of Eng. A. V. is that of the ancient versions, Gesen., Philippson, Cahen. In defence of it may be said that נָשָׂא occurs elsewhere as Piel (1 Kings ix. 11), and that the parallelism does not absolutely demand the Infinitive Absol. in the second member. On the other hand, Böttcher's rendering of לָקַח as introducing the agent is strange.—Ta.]

³ [Ver. 43. The masoretic text is here supported by all the ancient versions except Sept., which gives ἀπαρχοί, but this word would hardly be followed in Heb. by the comparative מִנִּי—“I am first-born over thee;” it would be simply “I am the first-born” or, “I am older (מִנִּי) than thou.” The material argument against the Sept. reading is given by Erdmann.—After בְּיָמָיו Böttcher inserts מִיָּמָיו from the Sept. τοῦτο; but (as he says) this expression is not found elsewhere, and the frequency of the Sept. ἰσχυρὸ τοῦτο would account for it here without the supposition of a מִיָּמָיו in the Hebrew.—Ta.]

⁴ [Ver. 1. This verse is one of those cited among the “Corrections of the Scribes.” The exact nature of the correction is not stated, but Tanchum states that in Chron. instead of לְאָדָמוֹ “to his tents” is written לְאֱלֹהֵי “to his gods” (Buxtorf). Geiger (*Urschrift*, pp. 290, 315) adopts this latter reading, and sees in it a trace of ancient Israelitish idolatry, to conceal which, he thinks, our text has been changed. But, as our reading is fully supported externally and internally, there is as little ground for this as for most other changes proposed by Geiger.—Ta.]

⁵ [Ver. 3. Böttcher and Erdmann (retaining the masoretic pointing): “in a widowhood during lifetime,” that is, during the lifetime of the husband, which while it avoids a repetition is somewhat violent. The same sense is gotten by Wellhausen, who for מִיָּמָיו (which he thinks a doubtful form) writes מִיָּמָיו, and renders: “living widows” — widows of a living husband, which is also hard. The phrase “widowhood of life” (as in the masoretic pointing) naturally means “lifelong widowhood,” and so Ewald (*Gesch.* III. 262) understands it: “widows that could never be married again.”—Ta.]

- 4 Then said the king [And the king said] to Amasa, Assemble me the men of Judah within three days,⁹ and be thou here present. So [And] Amasa went to assemble the men of [om. the men of] Judah; but he tarried longer than the set time which he had appointed him. And David said to Abishai, Now shall [will] Sheba the son of Bichri do us more harm than *did* Absalom; take thou¹⁰ thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us. And there went out after him Joab's men, and the Cherethites and the Pelethites and all the mighty men; and they went out of Jerusalem, to pursue after Sheba the son of Bichri. When they were at the great stone which is in Gibeon, Amasa went before them [came towards them]. And Joab's garment that he had put on was girded unto him [And¹¹ Joab was girded with his military dress as his garment], and upon it a girdle with [of] a sword fastened upon his loins in the sheath thereof [its sheath], and as he¹² went forth, it fell out. And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him. But [And] Amasa took no heed to the sword that was in Joab's hand; so [and] he smote him therewith in the fifth rib [into the belly], and shed out his bowels to the ground, and struck him not again; and he died. So [And] Joab and Abishai his brother pursued after Sheba the son of Bichri. And one of Joab's men [young men] stood by him, and said, He that favoureth Joab, and he that is for David, *let him go* after Joab. And Amasa wallowed in blood in the midst of the highway. And when [om. when] the man saw that all the people stood still, [ins. and] he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still [or, because every one that came on him saw and stood still]. When he was removed out of the highway, all the people [every man] went on after Joab to pursue after Sheba the son of Bichri. And he went through all the tribes of Israel unto Abel and to Beth-maachah and all the Berites;¹³ and they were gathered together, and went also after him.
- 15 And they came and besieged him in Abel of Beth-maachah [Abel-beth-maachah], and they cast up a bank against the city, and it stood in the trench [at the outer wall]; and all the people that were with Joab battered¹⁴ the wall to throw it

⁹ [Ver. 4. Before "three days" Wellh. thinks 1 ("and") necessary, since the עֶכֶר is defined by this term of days. But as Amasa is ordered to present himself immediately after assembling the troops, the time assigned to this assembling will of course apply also to his coming, so that the insertion of "and" is unnecessary.—Ta.]

¹⁰ [Ver. 6. As subject of the verb Sept. supplies "David," Vulg. "the king," and Syr. "king David," which seem to be explanatory insertions, and do not call for correction of the simpler Heb. text (against Böttcher).—Ta.]

¹¹ [Ver. 6. Instead of אֶתָּה some MSS. and printed editions have עָתָה "now" (Vulg. *igitur*), and the ancient versions (except Chald.) add the Dat. *commodi* לִי "me."—Instead of the Sing. עֵינַי some MSS. and EDD. have the Plural "eyes." Eng. A. V. follows the Vulg. in rendering: "escape us." This phrase and the reading "Joab" instead of "Abishai" are discussed in the Exposition.—Ta.]

¹² [Ver. 8. This is the only possible translation of the Heb. text; but the whole sentence is difficult. The word לְבוֹשׁ "garment," occurs only in poetical passages (so 2 Kings x. 22 perhaps) and in late prose (Esth.), and the כֹּדֶר = "garment" (especially, military dress) is construed with the verb לָבַשׁ, not with חָנַךְ, see 1 Sam. xvii. 38, 39; Lev. vi. 3. It would be simpler to read: כֹּדֶר (or, כְּדִי) וַיֵּלָכֵךְ לְבוֹשׁ "and Joab was dressed in his military dress," the rest of the verse following as in the Heb., except that instead of the substantive הַחֲנִיךְ "girdle" we should read the adjective חֲנִיכָה (or the fem.) "girded": "and on it was girded a sword, etc." The first חֲנִיכָה may have been repeated from the second. Wellhausen quotes the Itala: "et Joab indutus est mandyam indutiorum suam super se et gladium rudentem in vagina sua cinctus erat ad tumbo suos" and gets a Heb. text that reads: "and Joab was clothed in his military dress on him, and with a sword fastened in his sheath he was girded upon his loins," where the reference of עָלָיו לְבוֹשׁ is not good, and the change of order in the latter part of the verse is unnecessary.—Ta.]

¹³ [Ver. 8. Erdmann: "and it ((i. e., the sheath) came out, and it (the sword) fell." But this change of subject is harsh, and it is better to read וַיֵּצֵא הָרֶמֶס: "it (the sword) came out (of the sheath) and fell." The Eng. A. V., referring the coming out to Joab, makes no sense. We may see also how appropriately the word בִּתְּרָה "in its sheath" stands at the end of the sentence, just before the statement that the sword fell out of the sheath.—Ta.]

¹⁴ [Ver. 14. Or, "all Berim" (Phillipson), as the name of a region. Sept. ἡ ἀρχὴ, Syr. קִרְיָן "cities" (misreading), Chald. Berim (a region) Vulg. *electi*, from בָּרָה "to choose" (Phillipson), or — בְּחִירִים (Böttcher, Thenius, Wellh., Erdmann). Bib.-Com. suggests that בְּרִים means "fortresses" (from בִּירָה), but no such form occurs. It is better to read: "and all the choice young men were gathered together, etc." The rendering "gathered" is of the Qeri, which is supported by the versions, and by many MSS. and EDD. Chandler adopts as Kethib יִקְלְהוּ "they were ardently excited," pursued ardently after him.—Ta.]

¹⁵ [Ver. 15. Literally: "were raising (or, casting down) to make the wall fall," a strange expression. Hence

16 down. Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto
 17 Joab, Come near hither, that I may speak with thee. And when he was come
 [And he came] near unto her, [ins. and] the woman said, Art thou Joab? And
 he answered [said] I am he. Then [And] she said unto him, Hear the words of
 18 thine handmaid. And¹² he answered [said], I do hear. Then she spake [And she
 said], saying, They were wont to speak in old time, saying, They shall surely [Let
 19 them] ask counsel at Abel; and so they ended the matter. I am one of them that
 are peaceable and faithful in Israel; thou seekest to destroy a city and a mother
 20 [a mother-city] in Israel; why wilt thou swallow up the inheritance of the Lord
 [Jehovah]? And Joab answered and said, Far be it, far be it, from me, that I
 21 should swallow up or destroy. The matter is not so; but a man of Mount Eph-
 raim, Sheba the son of Bichri by name, hath lifted up his hand against the king,
 even [om. even] against David; deliver him only, and I will depart from the city.
 And the woman said unto Joab, Behold, his head shall be thrown to thee over
 22 [through] the wall. Then [And] the woman went unto all the people in her wis-
 dom. And they cut off the head of Sheba the son of Bichri, and cast it out to Joab.
 And he blew a [the] trumpet, and they retired [dispersed] from the city, every man
 to his tent [tents]. And Joab returned to Jerusalem unto the king.

VI. *David's chief officers after the restoration of his royal authority.* Vers. 23-26.

23 Now [And] Joab was over all the host of Israel; and Benaiah the son of Jehoi-
 24 ada was over the Cherethites and over the Pelethites; And Adoram was over the
 25 tribute; and Jehoshaphat the son of Ahilud was recorder; And Sheva was scribe;
 26 And Zadok and Abiathar were the [om. the] priests; And Ira also the Jairite was
 a chief ruler¹⁴ about [to] David.

Ewald, Böttcher, Thenius and Erdmann make the participle a denominative from שָׁחַת "a pit," and render:
 "were digging ditches to throw down the wall." But the form is elsewhere unknown (and none of the ancient
 versions suggest it here), and the military practice thus described is doubtful. As the text stands the word
 hardly yields a fair sense. But Chald. renders כְּתִישְׁתִּין "were thinking, purposing," which agrees with the
 Sept. *ἔπεισαν*, and perhaps represents the Heb. כְּתִישְׁתִּין (Wellh.); "the people were devising to throw down the
 wall."—Ta.]

¹² [Ver. 18. The Sept. is the only ancient version that offers material for alteration of the text of the woman's
 speech, and this is discussed by Erdmann. Chald. paraphrases: "And she said, saying, Remember now what is
 written in the book of the law to ask of the peace of a city (Walton's Polygl.: to ask of a city) in the beginning,
 saying, was it in this wise thy duty to ask of Abel, whether they are peaceable? We are peaceable, in fidelity
 with Israel, etc.;" on this interpretation see further in notes to the Exposition. Syr.: "The woman said, They
 used to say of old time that they asked the prophets, and then they destroyed; am I to make satisfaction for the
 sins of Israel, that thou desirest to slay the child and his mother in Israel?" where the misreadings (סִימָן) for
 אֵל and נָעַר (עֵר) are obvious. These versions (and the Vulg.) confirm the Heb. text, which, with all its
 difficulties, seems preferable to the Sept. variation adopted by Ewald and Wellhausen.—Ta.]

¹⁴ [Ver. 26. כֹּהֵן the word ordinarily rendered "priest." See on viii. 18.—Ta.]

EXEGETICAL AND CRITICAL.

Vers. 41-43. *Strife between Judah and Israel about bringing David back.*

Ver. 41 [40 b, Heb. 41 b]. The text (י) would be rendered: "and as to the whole people of Judah, they had conducted," etc. (Keil). But this would be a strange and heavy construction, and the Qeri or margin is preferable ["and . . . Judah conducted," as in Eng. A. V.]. This last clause is to be connected with the following verse (Thenius): "and when all the people of Judah had conducted the king, and also half the people of Israel, behold, then came all the men of Israel," etc. Besides Judah, half the people of Israel also acted as David's escort over the Jordan. This part of Israel consisted first of the thousand Benjaminites that had come with Shimei, and then of others living near by, especially, it is probable, from the east-jordanic district (S. Schmid). The

passage over the Jordan was completed, and David (as appears from the connection) with his escort had reached *Gilgal* (Bunsen), when there, not "at the Jordan" (Then., Ew.), "all the men of Israel," that is, the body of deputized representatives of the other tribes (Clericus) arrived and made their complaint to David: **Why have our brethren the men of Judah stolen thee away?** escorted thee over so secretly, without informing us of their purpose? By directing this question to David, they at the same time reproached him, for "very probably it had been learned that he had a hand in the movement, see vers. 11, 12" (Then.). "All David's men" are the faithful followers that had fled with him from Jerusalem (xv. 17 sqq.). In all this we see, on the one hand, the discord between the main divisions of the nation, Judah and Israel, and on the other the eager rivalry in the exhibition of devotion to the king, which, however, contained in itself the seeds of further disorder.

Grotius: "an honorable contest—but, heated by bitter words, it afforded opportunity to those that desired revolution. 'Honorable indeed,' says Tacitus, 'but the source of the worst things' (Annal. I.)."—Ver. 42. Not David, but the representatives of the tribe of Judah answered the reproach. Literally: "the men of Judah answered *against* (Böttcher) the men of Israel," they met them with an answer.—There is no need to insert (Thenius, after Sept., Syr., Arab.) "and said" after the word "Israel," as in ver. 43; Böttcher remarks that the "and said" is omitted also in 1 Sam. ix. 17; xx. 28.—Because the king is nearer to me (*not*: "the king is near to me"); the "because" is the answer to the "why?" of ver. 41. *Near* = near of kin, comp. v. 1. **Why art thou angry?** there is no ground for it. [The Singular Pronoun here used (Eng. A. V. substitutes the Plural) perhaps refers to the individual speaker, who represented the nation or tribe, or the nation or tribe may be regarded as a unit.—Tr.]—**Have we eaten of the king?** To eat of the king = to be fed by the royal bounty (Clericus). Have we enjoyed advantages from him? Have you reason to be envious of us because we have enjoyed advantages that you were deprived of? Whether this is also a side-hit at the *Benjaminites* (Mich., Then., Buns., Keil), who enjoyed many favors from *Saul* (comp. 1 Sam. xxii. 7), must be left undecided; nothing of this sort is indicated in the words or the connection. "Or, has anything been taken by us?" *not*: "has he given us any gift?"* [so Eng. A. V., whose rendering is defended in "Text. and Gram."—Tr.].—Ver. 43. The men of Israel's answer to this hot discourse of the Judahites is still hotter. Over against the latter's *qualitative* relation to David ("he is nearer to us") they set the *numerical quantitative*: **Ten parts have I in the king, and also in David more than thou.**—The "ten parts" are the ten tribes as against the two, "Judah and Benjamin" (Theodoret); "the tribe of Benjamin might already after the removal of the royal residence to Jerusalem have attached itself more to Judah, as indeed it now came a thousand strong with Judah, and afterwards with this tribe formed the Judah-kingdom, 1 Kings xii. 21" (Thenius). Add to this that Jerusalem was within the tribe of Benjamin just on the border of Judah. The king belonged to the whole nation, and therefore Israel, with its ten tribes, had a ten-fold part in and claim on the king.—**And also in David more than thou.**—The above general statement is here specialized and individualized in respect to the person of David. The men of Israel had indeed "deserved very ill of him." But this cannot be urged against the genuineness of the reading: "in David" (Then.), for the men

of Judah had behaved still worse, since the insurrection originated among them. But Israel's claim to superiority to Judah in having ten parts "*also in David*" "does not refer to the fact that the insurrection began in Judah" (O. v. Gerlach), for they (Israel) had straightway joined the rebellion. The words are to be taken simply in closest connection with the previous numerical statement in reference to the king. The sense is: in the kingdom of Israel you have no claim to a nearer relation to the king, who is put there for all the tribes, and to whom as king all the tribes stand equally near, so that we, with our ten, have a ten-fold claim on him. As this is true of every king, so also of David. Seb. Schmid: "David is here considered not as of the tribe of Judah, but as king. But now we have ten parts in the king, therefore also in David as king, and so your argument from consanguinity is worthless." This hair-splitting calculation and passionate assertion of the mere numerical relation to David is psychologically quite characteristic of the ill feeling towards Judah that prevailed in Israel. Instead of "and also in David more than thou," Böttcher and Thenius adopt the reading of the Sept.: "and I am first-born* (more) than thou." But this reading is suspicious at the outset, because the Sept. has also the reading of the Heb. text. Then Thenius' explanation of the term "first-born" from the tribes of Reuben and Simeon, whose ancestors were born before Judah, does not apply to the other tribes, whose stem-fathers were born after Judah; and to understand the term as meaning at the same time (Thenius) that "*Israel after Saul's death* had held to his dynasty and continued the national name," seems very far-fetched.—**Why hast thou despised me?**—The men of Israel felt that they had been made little of in that they had not been informed of the restoration and permitted to take part in it. In contrast with the solidarity of the revolutionary movement, which had united both sections, they here emphasize the jointness of the desire for and return to the old fealty.—**And was not my word the first to bring back my king?** Literally: "and was not my word first to me to bring back my king?" On Israel's "word," comp. xix. 10, 11. The "to me" is not to be attached (Keil) against the accents (and against the order of the words) to "bring back" [= "bring back to me"], but is apposition to "my word," to emphasize the possessive pronoun "my" (Ges., § 121, 3), and to bring out strongly the thought that Israel had first spoken of and counselled the king's restoration.—*Judah's reply* to Israel's words was still harder, more violent, than they. A violent war of words flamed up, wherein Israel, as feeling itself the aggrieved party, was led to a new, evil purpose, which shaped itself into a repetition of the rebellion just crushed. Comp. a Lapid: "This scene paved the way to Sheba's war. Learn from this proud quarrel of Judah and Israel how true is the proverb in Prov. xv. 1."

Ch. xx. 1–22. *Sheba's insurrection, Israel's defection, both quelled by Joab.*—Ver. 1. **There was† there, namely, in Gilgal at the assembly**

* לָקַח is not Piel, and לָקַחְתִּי Pl. Particp. ("hath he given us a gift?"), for the Pl. is elsewhere לָקַחְתִּי, and this construction would require לָקַחְתִּי. And though לָקַחְתִּי = "to help one with gifts" (1 Kings ix. 11), our phrase does not therefore mean "to give to one" (Böttcher). Rather we have here the Perf. Niph. with Absol. Infin. (fem., as verbs לָקַחְתִּי, Ewald § 240 d), corresponding to לָקַחְתִּי. Literally: "has anything been as to taking taken by us?"—has any thing at all been taken by us?

* בְּכֹרִית instead of בְּכֹרִית.

† וַיְהִי "there happened," Niph. of קָרָא—קָרָא "to

of the tribes; the word "there" indicates directly the place, indirectly the time of the following history, so that the causal connection between it and the preceding scene is obvious. On the person of Sheba, Luther remarks (probably correctly) in his marginal notes: "he was one of the great rogues of the high nobility, who had a large retinue among the people, and consideration or name, as Catiline at Rome."* He was a "wicked" man (Luther: *heilloser* [Eng. A. V. wrongly: "son of Belial"]), comp. I Sam. xxv. 17, 25. A Ben-jaminite, probably (to judge from his conduct) one of the rabid Sauline party, if he were not (as is possible) of Saul's own family—**We have no part in David.**—This is said in contrast with xix. 42, 43, and with a sharp emphasis on the "no" ["*there is not to us part in David*"]. David is called the son of Jesse contemptuously in contrast with Saul. "We have nothing in common with him, nothing to do with him," comp. Deut. x. 9. From his blowing the trumpet it may be surmised that he was a military commander, having control of a somewhat large body of men.—**Every man to his tents**, that is, home, as in xviii. 17; xix. 9. The expression is an echo from the tent-life of the people in the wilderness.—Ver. 2. All Israel "went up" from David, namely, from the plain of Gilgal to the hill-country of Ephraim. The whole representation of Israel listens to Sheba's rebellious signal, and follows him, which is to be explained only by the anger against Judah, freshly excited by the quarrel over bringing the king back. The men of Judah "clave to their king," crowded close around him [rather, faithfully adhered to him—Tr.] and escorted him "from the Jordan to Jerusalem." The expression: "from the Jordan" does not contradict the fact that the assembly took place in Gilgal (as Thenius holds from this, that it took place on the Jordan); it is not to be explained (with Keil against Thenius) by the remark that the "Judahites" had already escorted the king over the Jordan, but (Gilgal being near the Jordan) is to be taken as a general designation, such as we often use in respect to rivers.

Ver. 3. **David's return to his house at Jerusalem.** The ten concubines (xv. 16; xvi. 20 sqq.) that he had left behind—he put in a house of ward, and maintained them, but remained apart from them.† Grotius: "He pardoned their fear indeed [i. e., their fault committed through fear], but would not approach them, since they were impure for him (having been approached by his son), nor let others approach them, as they were royal concubines." They lived in "widowhood of life,"‡ that is, "whereas

meet," not from קרא "to call, name" — "a noted, famous man" (Luther).

* [So Patrick, after Victorinus Strigelius; but we know nothing definitely about it.—As Aphiah (I Sam. ix. 1) is the same as Abiah (I Chr. vii. 8), Sheba was so far of the same family as Saul.—Tr.]

† אִלִּיָּם, masc. suffix for fem., the general, less determined instead of the more determined, Gen. xxxi. 9; Am. iii. 2; 2 Kings xiv. 13, Ew., § 184 c. [Some MSS. and EDD. of De Rossi have the Fem.—Tr.]

‡ אִלְמָנָה, adverbial Acc. defined by וְיָמָיו; one cod. of Kennicott has אִלְמָה (Böttcher). [This reading is given by De Rossi.—Tr.]

death had entered the house, widowhood during the lifetime of the husband." (Böttch.), comp. Deut. xxiv. 1 sqq.; Isa. i. 1. [So Targum, Gill, Philippon. It may also be rendered: "in a lifelong widowhood," i. e., as long as they lived; but the objection to this is, that it repeats the statement of the preceding clause.—Tr.]—Ver. 4. **And the king said to Amasa, Call me, etc., namely, to follow and attack the insurgent Sheba.** In giving Amasa this commission, David's purpose is to fulfil to him his promise, xix. 14. **And do thou present thyself here, after three days, when the men of Judah shall have assembled, that thou mayest lead them out to battle.** Then David intended formally to appoint him commander-in-chief, and assign him the more important duties. In various respects David here acted unwisely: 1) in bestowing on the late insurgent leader, Amasa an unbounded confidence, that was soon proved to be misplaced, vers. 5, 6; 2) in respect to Joab who, with all his rudeness and cruelty, had remained faithful to David, and by his splendid victory over Amasa, had saved the kingdom; 3) in respect to his faithful tribe of Judah, who must have been offended by this preference shown for the leader of the revolution. [On the other hand, the insurgent Judahites might be pleased by this honor done their general (comp. xix. 14), and the men of Israel affected by seeing their former general in David's service (Patrick); Amasa had probably shown himself an efficient commander, and Joab was not undeserving of punishment.—Tr.]

—Ver. 5. **He tarried* over the set time, (three days), either because he met with distrust and opposition among the people, and could not so soon execute his commission, or because he did not wish to make haste, and nourished in his breast traitorous designs, [or, possibly, because of natural lack of vigor.—Tr.].**—Ver. 6. **And David said to Abishai.** Instead of "Abishai," Thenius (after Syr. and Josephus) would read "Joab," since from the present text we cannot account for the appearance of Joab in ver. 8, (he is previously not mentioned—only his people mentioned in ver. 7); the "men of Joab" would certainly not have marched out, unless Joab had had the supreme command. He takes the original reading (after the Sept.) in ver. 7 to be: "and there marched out after him Abishai and the men of Joab," and thinks that from this, "Abishai" got into ver. 6 instead of "Joab," while in ver. 7 the word "Abishai" fell out from its likeness to the following word (שָׂמָי). Against which Böttcher rightly says that the Syriac and Josephus here made an arbitrary change in the Hebrew, and put "Joab" instead of Abishai, because they thought (from what follows) that the former ought to be named here. "How," asks Böttcher, "if Joab had originally stood in the text, could Abishai have been accidentally or purposely written for it, since the two names are very different, and Abishai is not mentioned till ver. 10?" Rather in the Sept. (Cod. Vat.) the Abishai might have gotten from ver. 6 (beginning) into ver. 7 (beginning); indeed its insertion is evi-

* Kethib וַיִּחַר is Impf. Pl. of יָחַר — חָרַח, Qeri וַיִּחַר is Impf. Hiph. or Qal of the same verb; the latter is unnecessary.

dently due to the exception that was taken to the omission of his name in ver. 7 while in ver. 6 he is entrusted with the command. To get rid of the difficulties, Böttcher proposes to read in ver. 6: "And David said to *Joab*: behold, the three days are past, shall we wait for *Amasa*? now will Sheba, etc." (Sept. Vat. reading: "and David said to *Amasa*"). But this adoption of a variation of the Sept. (which clearly came from a misunderstanding), and the supposed omission of a whole line by the error of a transcriber is artificial and untrustworthy. There remains nothing but to retain the masoretic text (which is confirmed by all the Versions except the Syriac): "and David said to *Abishai*." Joab was still David's official commander-in-chief, though the latter had unwisely promised the command to *Amasa*; the sending of *Amasa* to collect the troops was indeed occasioned by that promise; but Joab was not yet deprived of the command. But David speaks to *Abishai* about *Amasa*'s delay and not to *Joab*, because he wished to have nothing to do with the latter on account of his crabbedness, and further knew that he would take *Amasa*'s appointment ill. David expresses the apprehension: Now will Sheba . . . become more hurtful (dangerous) than *Absalom*, the revolution will become more widespread and powerful than before, unless we march immediately against Sheba. Take thou thy Lord's servants, the troops with the king in Jerusalem, the standing army (the particular parts of which are mentioned in ver. 7), in distinction from the levy of the people, for which *Amasa* was sent. And pursue after him, for, as Sheba had gotten a good start in these three days, everything depended on quickly overtaking him. Lest he get him fenced cities,—this he fears has already happened (as the form of the Hebrew verb* shows). And turn away our eye; the verb (לָשׁוּב) means "to take away" (Gen. xxi. 9, 16; Ps. cxix. 43; 1 Sam. xxx. 22; Hos. ii. 11), "lest he take away our view," deceive us (Maurer); Vulg.; "and escape us" [so Eng. A. V.]; Gesen. and De Wette: "that he may not escape our eye by throwing himself with his followers into fortified cities" (as actually happened, ver. 15). Maurer well compares the similar expression: "to steal one's heart (mind)," i. e., to deceive him, Gen. xxxi. 20; 2 Sam. xv. 6. Ewald translates: "lest he trouble our eye," deriving the verb from a stem † = "to be shaded" (Neh. xiii. 19, comp. Ezek. xxxi. 3), that is, lest he cause us care and vexation; so also Bunsen, and so already the Sept.; "Lest he darken (shade) our eyes." Certainly this translation gives too weak a sense (Then.). But, with this derivation of the verb, the meaning might still be: "that he darken not our sight," hiding himself from us in fortified cities, so that our sight of his hostile preparations is obscured, and we cannot clearly follow and overcome him.—Böttcher, Thenius and Keil, referring to Deut. xxxii. 10; Zech. ii. 10, where the "apple of the eye" is the figure of valuable possession, render: "and pluck out our eye," i. e.,

* לָשׁוּב with the Perf., in expressions "of fear of a thing that, as is almost certainly conjectured, has already happened" — חֹזֶק, 2 Kings ii. 16; x. 23 (Ew. § 337 b).
† עָלָה as Hiph. of עָלָה.

severely injure us; but it is the eye, not the apple of the eye, that is here spoken of, nor is there anything here that is compared to the apple of the eye, since the "fortified cities" could not be so meant.—Ver. 7. "After him," that is, after *Abishai*. The men of *Joab*—his immediate military followers, under his special control. Yet they were not the less "David's servants." This view is favored by the expression: "Joab's people." If the phrase were intended to indicate a body of men "that Joab in this emergency had collected at his own costs, and with whom as volunteers he himself as volunteer intended to go into this war" (Ewald), this fact would necessarily have been mentioned in the narrative. The Cherethites and Pelethites, the royal body-guard (see on viii. 18), whom "the necessity of the case now brought out" (Ewald). The Gibeonites [mighty men] are the six hundred heroes, (xv. 8) who with the body-guard accompanied David when he fled from *Absalom*. These two bodies together with the "men of Joab" formed the only troops now at the king's disposal, whom he calls "the servants of thy lord" (ver. 6). As the case required the greatest haste (ver. 6), he ordered *Abishai* to follow Sheba for the present with those troops (Ew.). The words "out of Jerusalem" are added because of the local statement that follows.—Ver. 8. When they came to the great stone of Gibeon—which was doubtless an isolated rock of considerable size. Gibeon lay northwest of Jerusalem in the mountains of Ephraim, whither Sheba (ver. 2) had gone. *Amasa* came towards them, literally "before their face" (De Wette). He was (ver. 4) to have proclaimed the *arriere-ban* [summoned the people to war] in Judah. Here he is found in the tribe of Benjamin. As he meets the troops advancing to the northwest, he must be coming from the opposite direction, as we should expect from David's order. The cause of his delay thus was that he had gone northward from Judah into Benjamin. Coming thence on his way to Jerusalem (ver. 4) with the troops he had raised, he meets these others at "the great stone in Gibeon." Here Joab, before mentioned, suddenly comes on the scene. As David had not deprived him of the command, we must suppose that he was advancing with the permanent force under *Abishai* to the field, where *Amasa*'s retarded levies were to join him. Joab regarded himself as still commander-in-chief, and, that *Amasa* might not attain this honor, he put him out of the way (ver. 10) by murder. It is not to be assumed that David (ver. 6) had ordered *Abishai* to march out with *Joab*, and that this is not mentioned for brevity's sake (Keil), nor that David had given Joab the command (omitted in this compendious account) to go along to the field.—The minute description of Joab's military dress and arms is intended to make it clear how the latter could suddenly kill *Amasa* without any one's noticing his purpose. "And Joab was girded with his military coat as his clothing,"

* לְבָשׁוֹ "his clothing" is descriptive addition to כִּדְרוֹ "his military garment" over which he had put the sword-girdle. It is unnecessary (with Then., after Sept. and Vulg.) to point קוֹנֵה "girded" instead of קָנָה "girdle."

and on it the girdle of the sword, which was fastened on his loins in its sheath; and this [the sheath] came out, and it [the sword] fell down." The girdle is expressly mentioned in order to show how the sword did not depend from it as usual, but, with its sheath, was thrust in and held by it (Thenius). "And it (referring to the preceding "sheath") came out" of the girdle, as if accidentally in consequence of a movement, "and it (the sword) fell to the ground"; so Maurer, Böttcher. Mich., Dathe, Schulz render: "he brought (Hiphil) it (the sword) out, so that it fell"; but this, inasmuch as it is supported by no ancient version, is arbitrary. To render "and he (Joab) went forth" (De Wette, Keil [Eng. A. V., Philippon, *Bib.-Com.*]) is against the connection, since it does not appear whence Joab went forth. [A slight change in the Hebrew, making pronoun and verb feminine (after Sept., and substantially Vulg.) will give: "and it (the sword) came out and fell down," which is much simpler and more natural.—Tr.]—Ver. 9. Joab performed this manipulation with the sword just before he met Amasa, making such a movement that the sword should fall, as it were accidentally, to the ground, and he could take it up in his left hand, so as with the right hand to lay hold of Amasa's beard in friendly greeting. No surprise would be felt, therefore, at his holding the sword in his left hand, with which he had taken it up from the ground. From the friendly address: **Art thou in health, my brother?** Amasa would all the less suspect anything evil, since he was Joab's rival. The grasping the beard with the right hand is not for the purpose of kissing the beard* (Winer, *Art. Bart.*), but is a caressing gesture, like an embrace, intended to draw down the face to kiss it [so Eng. A. V., to kiss him]. So Amasa could suspect no evil. ["My brother"—he was his first cousin, 1 Chr. iii. 16, 17 (*Bib.-Com.*).—Tr.]—Ver. 10. **And Amasa took no heed to the sword that was in Joab's (left) hand.** The murder of Amasa by Joab was, therefore, a cleverly contrived and malicious act, the product of jealousy and desire of revenge. "Thus this rude soldier's friendship and repose was merely a pretence, that he might take his revenge at the first opportunity" (Ewald). "He did it not the second time," did not repeat the blow; his stroke was mortal! [He stabbed him in the belly (not "in the fifth rib," as in Eng. A. V.), so that his bowels came out.—Tr.]. With the same violence that he had shown in the murder, Joab, with his brother Abishai, now rushes after Sheba, without bestowing a moment's notice on Amasa struggling in the agonies of death. The words: **Joab and Abishai his brother**, from the connection favor the view that Joab had gone out at the head (together with Abishai) of the body of troops under Abishai.—Ver. 11. One of Joab's henchmen remained by (לְ) Amasa; no doubt at Joab's command, in order to send Amasa's levies on to Joab and Abishai with the cry: "He that hath pleasure in Joab, etc."; *pleasure*: Joab, used to

victory, doubtless inspired more confidence. "And he that is for David"—this refers to the defection from David into which Amasa had led the people, [and is intended to identify Joab's cause with David's.—Tr.].—Ver. 12 sqq. How vivid and touching the picture here of Amasa wallowing in his blood on the road, the advancing crowd of people stopping by him, his consequent hasty removal from the road, and the throwing a cloth over him to hide him from the sight of the passers-by, and so to prevent their stopping, and avoid the possible unfavorable impression for Joab and his cause that the sight of the body would make on the people! [Nobody knew the cause of his death, in the hurry there was no time to inquire, the danger from Sheba was imminent, and so the crowd passed on without investigating the matter.—Tr.].—Ver. 13. Only now, it is expressly stated, do the people follow on after Joab without delay. "Every man (or, all the men) went on." As it is clear from the context that these are Amasa's levies out of Israel, it is not necessary (with Then., after Sept.) to insert "of Israel" after "all the men."—Ver. 14. "And he went through." This refers to Joab, who now, as general-in-chief of the army, rushed through all the tribes of Israel northward from Ephraim (Manasseh, Issachar, Zebulun, Naphtali), Sheba flying before him and first reaching a strong position in the extreme north. [Others (Patrick, Wellhausen) think that Sheba is here the subject, and this is favored by the fact that the "him" in ver. 15 (and so in ver. 14, end) which refers to Sheba, seems to represent the same person as the subject of the verb "went through;" moreover this verb would naturally refer to the person last mentioned in ver. 13.—Tr.] To **Abel and Beth-Maachah**.—**Abel**, in the north of Naphtali, very near Beth-Maachah, the two being near and west of Ijon [Iyyon] and Dan (1 Kings xv. 20; 2 Kings xv. 29); in 2 Chron. xvi. 4 it is called *Abel-mayim*, from the neighboring lake Merom on the south, or, more probably, from the well-watered Merj Ayun, the present village *Abil el Kamh*, i. e., *Wheat-meadow*. On account of its proximity to Beth-Maachah, it is often combined with this = *Abel-Beth-Maachah*, ver. 15; 1 Kings xv. 20; 2 Kings xv. 29; but the "and" here connecting the two names is not for that reason to be stricken out (Ewald, Thenius). By the addition "*Beth-Maachah*" and *Mayim* (2 Chron. xvi. 4) it is distinguished from several other places of this name [Abel], which signifies "meadow." If the word *Berim* (בְּרִים) indicates a region of country [Eng. A. V.: *Berites*] it must be connected with the preceding verb: and he went through all *Berim*, though then the absence of the preposition [in the Heb., as in Eng. A. V.], and still more, this appended statement of place after it has been mentioned to what point Joab went, would be surprising. But no such region is known in northern Palestine, nor any similar name of a place. We are therefore justified in supposing a corruption of the text. A suggestion for an emendation of the text is given by the Sept.: "to Beth-Maachah, and all in *Charri* [this suggests the Heb. *bachurim*, "choice, chosen young men"], and they were gathered together," etc.; and by the Vulg.: "and all the chosen men were assembled to him." Clericus remarks that this

* (However it is a custom in the East to kiss the beard (d'Arvieux in Philippon).—Tr.)

looks as if they read "chosen" (הַבְּחֹרִים), but declines to express a judgment in the matter. We must probably read: * "and all kinds of arms-bearing men" (Then., Winer, s. v., *Habarim*), or: "and all the (there residing) young men" (Ew., Böttch.). Böttcher thinks it probable (but without sufficient ground) that we should add: "who were in the cities." We may render then (changing to Perfect the following verb): "and all the young men were gathered together," † *etc.*, or (keeping the form in the text): "and all the young men, and (as an additional fact) they were gathered together and went also after him," i. e., in his march through all the tribes to Abel and Beth-Maachah. That is, the young men as far as the extreme north gathered about him; the "also" refers to the statement in ver. 13 that "every man went on after Joab," that is, all that had assembled in Ephraim at Gibeon [ver. 8]; to these were added all the young men in the other tribes. Thereby the victory was already decided for Joab.

Ver. 15 sqq. *Sheba besieged*.—Sheba had found refuge in *Abel* †: *Beth-Maachah*—a strongly fortified place, which, as fortress, served by the quantity of water about it, also as a protection towards the north and east. In this city they besieged him.—He had therefore thrown himself into it. It cannot be gathered from the connection that the inhabitants (who could have done nothing against his sudden seizure of the city) took part with Sheba against David; we may rather infer from the procedure of the "wise woman" that they were opposed to the insurgent. They threw up an embankment against the city; and it (the embankment) stood—that is, rose at [= joined on to] the wall of the outer works of the fortress, the outer wall (Sept. *πορευξισματα* [the pomerium, or open space without the wall, in which the embankment was placed in order the more easily to batter the city-walls.—Tr.]). The rest of ver. 15 is to be taken as protasis, the apodosis beginning with ver. 16: "And as all the people, *etc.*, then cried a wise woman." The usual rendering: "as they destroyed, in order to throw down the wall" [so Eng. A. V.] involves a contradiction; for if they destroyed, what was left to be thrown down? and this verb (שָׁחַת) is used (Ezek. xxvi. 4) of the complete tearing down of walls (Then.). Also in ver. 20 Joab says: "Far be it from me to destroy." It is better with Ewald and Böttcher ‡ to take the Participle as a denominative (from שָׁחַת, "a pit, ditch"), and ren-

der: "they dug ditches to throw down the wall," by undermining. Josephus: "he ordered them to undermine the walls." Then cried a wise woman (comp. xiv. 2 sq.; 1 Sam. xxv. 3 sq.) from the city.—This expression gives a sufficiently vivid picture of the situation, and there is no need (with Thenius) to change the text after Syr. and Arab.: "down from the wall of the city," and Sept.: "from the wall," where the differences of wording show these renderings to be explanatory local descriptions.—Ver. 18 sqq. The woman's words to Joab are variously explained. Maurer (after Dathe: "inquiry ought first, said she, to have been made of Abel, and then it ought to have been decided what is to be done") renders: "and she said: it should first have been said: 'let the city be consulted; so they would have finished the matter.'" So also De Wette: "one should first have said: one must inquire in Abel, and so the end would have been reached." But this is too artificial an expression for the situation. The same remark is to be made of Böttcher's translation: "And she said, as if she would say: One should first, however, speak, speak, as if she would say: 'One should ask, ask in Abel; and so the matter would be finished,'" that is, the woman protested against Joab's violent procedure without previous negotiation. Certainly such a protest is to be supposed in the woman's words. But these are to be translated (with Thenius) simply after the text as follows: "They used to say in old time: let Abel be inquired of; and so they ended (the matter)." Vulg.*: "It was said in the old proverb: those that ask, ask in Abel; and so they finished." Sept.: "It was formerly said, They shall ask in Abel, and so they left off." The sense is: It was formerly a proverbial saying: "inquire at Abel," and if the decision there made was acted on, the affair was satisfactorily concluded; so now, the inhabitants of Abel ought first to have been communicated with, instead of straightway investing and besieging the city; then your design respecting Sheba would have been accomplished. It is assumed and affirmed that Abel was proverbial for the discretion and wisdom of its inhabitants. This wisdom the "wise woman" illustrates factually by her discourse. It is to be noted also that the negotiation before laying siege to a city (and a foreign city, indeed) such as the woman here refers to, is prescribed in the law, Deut. xx. 10 sqq., comp. Num. xxi. 21.—Some codices of the Sept. read: "It was formerly said, It was asked in Abel and in Dan if they left off what the faithful of Israel established," after which Ewald † adopts as original text: "Let it be asked in Abel and in Dan, whether what the devout men of

* כל-בָּחֲרִים (Then.) or כָּל-הַבְּחֹרִים (Ew.). Sept.: *πάντες ἐν ἀβελ*, as if כָּל-בָּחֲרִי. [On this reading see further in "Text and Gram."—Tr.]

† Instead of the Kethib ויקהל we are to read the Qeri ויקהלו (Sept., Vulg., Chald.). If, instead of changing this to Perfect (ויקהלו), we keep the Impf. ויקהלו, the † must be regarded as adding a new statement, as in Gen. xlii. 24; 1 Sam. xxv. 27 (Böttcher).

‡ On the ה-בְּחֹרִים Böttcher remarks: "where the relation remains purely local (which is not the case in ver. 18), the adverbial ה- in innumerable cases remains with the Preposition in names of cities."

§ Böttcher: שָׁחַת may easily, along with its proper Hiph., have had a denominative Hiph. from שָׁחַת, —

"to make ditches;" comp. הִפְרִים, proper Hiphil of פָּרַס, and also denominative from פָּרַסָה — "to cleave the hoof," and הִשְׁבִּיר, Hiph. of שָׁבַר and denom. from שָׁבַר, — "to sell grain." [On this and the proposed rendering: "they thought (— were trying) to throw down the wall," see "Text and Gram."—Tr.]

* Vulg.: *Sermo, inquit, dicebatur in vetari proverbio: qui interrogant, interrogant in Abela, et sic perficiantur.* Sept.: *καὶ ἐνταῦθα λέγεται ἐν ἀβελ, λέγοντες* Ἐρωτῶντες ἐρωτῶμεν ἐν Ἀβὲλ, καὶ οὕτως ἐφίναται.

† Sept. *εἰ ἐβλήσαντο ἂν ἐρωτοὶ τοῦ Ἰσραὴλ*. Ew.: *בְּאֵל וּבְדָן הִתְעַן אֲשֶׁר שָׂמוּ אֲמוֹנֵי יִשְׂרָאֵל*

Israel formerly ordained has there gone out of use" [that is, if, when a new custom comes up, one wishes to find out whether old Israelitish usage exists anywhere, he must go to Abel and Dan; the implication being that Joab is violating old custom.—Tr.] But Keil rightly remarks that this addition of the Sept. ("what the devout men," etc.), which is critically of so little value that Tisch. in his edition of the Sept. does not think it worthy of mention, is evidently a gloss or paraphrase of the last words of the verse: "and so they finished" [in connection with the "faithful in Israel" of the next verse.—Tr.] Tisch. in his Sept. (4th ed.) does give these words as a part of the text of the Vatican manuscript; but they seem to be clearly a duplet or double rendering.—Tr.]—Ver. 19. **I am of the peaceable, faithful ones of Israel.** The woman says "I" in the name of the city; the plural predicates ["peaceable, faithful"] refer to the inhabitants of the city. Clericus: "I am of the number of the peaceable and faithful in Israel, says our city." The meaning is: We are peaceable and faithful people, averse to insurrection; you ought first to have communicated with us, and then the thing would have been understood. It is herein indirectly stated that the city had no thought of taking part with Sheba, who had thrown himself into it. Whether this was the feeling in the city from the beginning, or was reached only when it was threatened with destruction by the siege, cannot be determined. Anyhow the woman was able cleverly to avert the threatened evil.—Böttcher changes the text, so as to read: "people* (that are) the peaceablest, truest in Israel thou seekest to kill," and Ewald: "we are (or better, we are still) peaceable, etc., and thou seekest," etc.; but there is no necessity for any change.—Thou seekest to kill a city and mother in Israel, that is, one of the chief cities of Israel, comp. viii. 1. **Why wilt thou destroy the inheritance of the Lord?** The city pertained to the people that the Lord had chosen for His possession. Comp. the discourse of the wise woman of Tekoah, xiv. 16. [Though the Heb. text of the woman's discourse here is harsh and obscure, no proposed changes better it. As it stands, she seems to say: "Abel is proverbial for its wisdom. You should have entered into negotiations with us instead of attempting to destroy an important city in Israel." The margin of Eng. A. V. reads: "they plainly spake in the beginning, saying, Surely they will ask of Abel, and so make an end," that is, in the beginning of the siege the inhabitants expressed the expectation that Joab would communicate with them, and this rendering is approved by Patrick as more literal than the text of Eng. A. V.; but it does not give the proverb-like coloring of the original. Philippon mentions among other Jewish renderings that of the Midrash which haggadically identifies the wise woman with Serah, the daughter of Asher (Gen. xlv. 17), who is made to refer in her sharp discourse with Joab to Deut. xx. 10, the law of sieges. Erdmann also holds that this law is here alluded to; but there is no

intimation of this; the woman intimates only generally that it would have been conducive to a proper understanding if Joab had communicated with the besieged.—Tr.]—Ver. 20 sqq. Joab, impressed by the woman's words, declares that it is not his purpose to destroy the city, but only to get possession of the insurgent Sheba, who [ver. 21] **has lifted up his hand against the king.** Perhaps the woman first learned from these words the real state of the case and the guilt of Sheba. She said immediately that his head should be thrown *through the wall*, through one of the *openings* in the wall, where the besieged might watch and shoot at the enemy, and through which perhaps she spoke with Joab. [Eng. A. V., wrongly: "over the wall."—Tr.]—Ver. 22. **She went to all the people,** to report concerning her interview with Joab—a self-evident fact that it was unnecessary to mention in the text. After "people" Sept. adds: "and spoke to the whole city," a correct explanatory remark, but not to be inserted in the text (as Ew. and Then. think). Equally unnecessary is Böttcher's alteration: "and the woman went into the city, and spoke to all the people." The words of the text: **She came . . . in her wisdom** (i. e., with her proposition to Joab, which she persuaded the people to accept) are indeed of laconic curtneess; but this quite suits this rapid narration. By the delivery of the traitor's head Joab's end was gained. **He ordered the trumpet to be sounded,** as sign that the army should retire from the siege, and set out on the return-march. **And they dispersed from the city,** namely, the warriors that had joined him (ver. 13). **And Joab returned,** with the warriors with whom he had left Jerusalem (ver. 7), **to the king,** to announce to him the end of the insurrection. "The issue of this occurrence, how David received the victorious Joab, is omitted in our present narrative; he was doubtless now also forbearing to a man who as a soldier was indispensable to him, and who, with all his punishment-deserving savagery, always meant well for his government" (Ewald).

Vers. 23-26. *List of David's highest officers* after the restoration of his authority. See the Introduction, p. 18 sq., as to the relation between this list and that in viii. 16-18, and their position and significance in respect to the two chief periods of the history of David and his kingdom, of which history they form the conclusion. [The two lists are appropriately placed at the two beginnings of David's kingdom, and the differences between them are explained by the changes brought by time.—Tr.]—Ver. 23. 1) **Joab, commander of the whole army*** of Israel,—as in viii. 16, except that the "Israel" is not inserted there. Joab remained commander-in-chief notwithstanding David's overhasty decision, xix. 3.—2) **Benaiah, son of Jehoiada, commander of the body-guard,** as in viii. 18. Comp. 1 Kin. ii. 25-46, where he performed the execution ordered by Solomon, and ver. 35, where he is named commander-in-chief in Joab's place, and as such is

* Böttcher: אֲנָשִׁי instead of אֲנָשִׁי. Ewald: אֲנָשִׁי, אֲנָשִׁי, and 1 before אֲנָשִׁי.

* אֲנָשִׁי, Abs. instead of Const., probably "from the error of a transcriber, who wrote this frequently-occurring form before he noticed that the word 'Israel' followed" (Theinlus).

mentioned in the list of Solomon's state-officers, iv. 1-6. He was over the Cherethites and Pelethites. *Cherethites* is the marginal reading, for which the text has the equivalent *Cur* * (2 Kin. xi. 1, 19); see on viii. 18.—Ver. 24.—3) *Adoram* (1 Kin. xii. 18) = *Adoniram* (1 Kin. iv. 6; v. 28), and = *Hadoram* (2 Chr. x. 18). He was not "rent-master" (Luther) [Eng. A. V., "over the tribute"], for the word (שֶׂדֶה) never † means "tribute, tax," but overseer of the public works or tribute-work [Germ. *frohn*, manorial work], a new office (not mentioned in viii. 18 sq.), the nature of which is indicated in 1 Kin. v. 27 sq. compared with 1 Kin. iv. 6. *Adoram*, put into this office in the latter years of David, held it till Rehoboam's time, 1 Kin. xii. 18. [The name *Adoram*, if it be correct (Sept., Syr., Arab. have *Adoniram*, Vulg. and Chald. as Heb.) must be considered an unusual contraction of the longer form; possibly it is an imitation (though an incorrect one) of such names as *Jehoram*.—Tr.]—4) *Jehoshaphat*, son of Ahilud was "chancellor" [Eng. A. V., less well: recorder]; see on viii. 18.—Ver. 25.—5) *Sheva* (or, *Sheya*) = *Seraiah* (viii. 17) was scribe or state-secretary.—6) *Zadok* and *Abiathar*, high-priests, viii. 17.—Ver. 26.—7) *Ira*, the Jairite, confidential *counsellor* to David, a new officer; in viii. 18 "sons of David" are said to have held this office. [The word here rendered "counsellor" (Eng. A. V.: "chief ruler") is the ordinary term for "priest," which rendering some would here retain. See on viii. 18 for the discussion of the meaning.—Tr.] Instead of "Jairite" Thénienius (after Syr.) reads "Jattirite" (of Jattir), especially as this city Jattir in the mountains of Judah (Josh. xv. 48; xxi. 14) is mentioned in 1 Sam. xxx. 27 among those particularly friendly to David. But the rendering of the Syriac is derived from xxi. 38 on account of the name *Ira* there found, which, however, represents a different person from this. Thénienius, holding that the narrator wrote the history chaps. xi.—xx. in David's life-time, since he here breaks off without relating the history up to David's death, concludes from the way in which *Ira* is introduced ("and also *Ira*," etc.) that the author [*Ira*] here at the close appends his own name; but this latter assumption is unwarranted, even granting the other.

HISTORICAL AND THEOLOGICAL.

1. The *truthfulness* and *justice* of the theocratic historical narrative is shown, as everywhere in the frank statement of the sins of God's instruments, so here in the unveiled narration of David's errors in the way whereby God brought him back to his kingdom, and also of the unhappy results of his overhasty measures. His message to Judah, after he heard of Israel's preparations to bring him back (xix. ii. 12) was a mistake, since it was of such a nature as to kindle anew the fire of jealousy between the two sections of the people; he thereby put Judah before Israel (who had begun the movement for restoration), and the result was the violent *war of words*,

* הָרָרִי, from כָּרַר "to dig."

† [It seems to have this meaning in Esth. x. 1, but is commonly used as Dr. Erdmann says.—Tr.]

xix. 41-43. His mistake in holding out to the rebel Amasa the certain prospect of the chief command, led to the murder of the latter by Joab. David had made Joab the companion and instrument of his crime against Uriah; and this community in crime was a collateral cause of the retention of the latter in the highest military office (xx. 23).

2. God the Lord, as king of His people, permits sin to work out its extremest evil consequences, in order to reveal His justice in the punishment of sin by sin, and in wise ways hidden from men to further the ends of His kingdom, by making human sin serviceable thereto. By one bad man the greater part of the nation is seduced into insurrection, after David had erred in looking too much to his own honor at his restoration, and regarding flesh and blood (xix. 12), neglecting to make the *Lord's honor* his highest point of view, and to subordinate everything to it. By the second sudden failure of his hopes, based on the popular favor, and his natural-fleshly relations to the people, he is to be brought again to know that the Lord alone is his strength, his protection and his help. The unjustly displaced Joab becomes a second time the saviour and restorer of the theocratic kingdom, striding over the corpse of the murdered ex-traitor to victory over the insurrection; whence David was to learn anew, that the ways of the Lord are not our ways, and His thoughts not our thoughts, and that He in His wisdom and might in the ways that He chooses and to the goal that He has fixed, performs things that in men's eyes, and through men's sins are most involved and confused.

3. The greatest confusion of affairs suddenly arises by the concatenation of various sins and crimes, just after the certain prospect of restoration to kingdom, and peace dawns on David. Jealous quarreling divides the people into two hostile parts. The king is powerless to extinguish the fire of anger and hatred. An insurgent quickly carries the greater part of the people off from David. Civil war once more rages throughout the whole nation. The army-leader appointed by the king is treacherously murdered by the unwisely aggrieved Joab. But in this confusion God's wisdom goes its quiet, hidden way, and His almighty hand leads the sorely tried king, who in this chaotic whirl, must see the consequences of his own errors, back to complete and triumphant royal dominion. While to men's eyes the co-operation of many evil powers seems to endanger the kingdom of God to the utmost, and its affairs appear to be confused and disturbed in the unhappiest fashion, the wonderful working of the living God reveals itself most gloriously in the unravelment of the worst entanglements, and in the introduction of new and unexpected triumphs for His government.

HOMILETICAL AND PRACTICAL.

Chap. xix. 41-43. *Envy* and *jealousy* among God's people always *spring* from a passionate self-interest, which puts one's *own* honor in place of *God's* honor, and often, under the pretence of zeal for the one, makes the other the aim of all its striving;—they *produce* a *spiritual blinding* in which it becomes impossible to recognize God's

designs in the matters of His kingdom, an *embittering of hearts and minds*, whereby brotherly love is changed into hate, and a *rending* of the divinely joined *bonds of union*, from which follow wrangling, discord and party hostility.—[HENRY: If a good work be done, and well done, let us not be displeased, nor the work disparaged, though we had no hand in it.—TR.]—From hearts full of bitterness, and rancor flow evil words; these react upon the hearts of those who quarrel, and nurse the flame of hate and discord.—An unloving disposition ends in hard and injurious words; and from evil words it is but one step to evil deeds.

xx. 1. sq. The ambition of one man often pulls down what many with united forces have built up in a state, and may from one spark of discord kindle a great fire of uproar and insurrection, whereby a whole people is plunged into ruin.—The traitorous voice that leads to uprising against the divinely ordered authorities is followed by all that will not recognize in these authorities the ordination and action of God, and that have turned their hearts away from the living God.—OSIANDER: God tempers with a cross the prosperity of His elect, in order that they may be kept in His fear. Rom. v. 3 sq.—SCHLIER: David must learn from every new experience, what grief and heart-pain it brings to forsake the Lord and not fear Him. And assuredly David did recognize in all these chastisements that again and again broke over him, not merely the hand of men, but above all, the hand of the Lord.—STARKE: It is righteous in God to requite, and to measure with the measure wherewith we have measured, Luke vi. 38. [From HALL]: He had lift up his hand against a faithful subject; now a faithless dares to lift up his hand against him.—That is the way of the world: now it exalts one to heaven, now casts him down to earth; let us not then trust in men, but in God.

Ver. 3. SCHLIER: David well knew that nothing more surely and quickly brings in the Lord's help than to put away what is unbecoming. When trouble rises let us turn to the Lord, and put away what is an offence in His eyes, and cleanse heart and house of all that is displeasing to Him.

Ver. 4. The Lord forsakes not His people even when they make mistakes, and does not inflict on us the penalty even when we go astray.

Ver. 6. WUERT. B.: Pious men are not always steadfast and strong in faith, but amid assaults and trouble often grow pusillanimous, often as weak as if they had never met and withstood an assault. Then let us diligently pray: Lord, increase our faith.

Vers. 8-10. STARKE: The world is full of insidious courtesies and flatteries, a love-token is the sign and the design is to betray. Ps. lv. 22 [21].—HEDINGER [from HALL]: There is no enmity so dangerous, as that which comes masked with love. . . . Thus spiritually deals the world with our souls, it kisses us and stabs us at once:

if it did not embrace us with one hand, it could not murder us with the other.

Vers. 13-15. SCHLIER: From this we may learn how much a man that does his duty at the right time can perform; that which does most harm is not the evil men do, but their weakness in respect to doing good.—STARKE: Let the ungodly flee where they will, and seek shelter for themselves and their sins, yet the divine vengeance pursues them, Ps. cxxxix. 7.

Vers. 16, 17. Wisdom is better and mightier than all weapons. Prov. xi. 14. [HALL: There is no reason that sex should disparage, where the virtue and merit are no less than masculine. Surely the soul acknowledgeth no sex, neither is varied according to the outward frame. How oft have we known female hearts in the breasts of men, and contrarily manly powers in the weaker vessels.—TR.] Vers. 18, 19. CRAMER: The best bulwark of a city is, in addition to the true service of God, to hold fast its fidelity to the authorities, to study peace and avoid insurrection and revolt; for he who lives in innocence lives in safety. Prov. x. 9.—Vers. 20, 21. WUERT. B.: Often a single ungodly man can bring whole cities and churches into great distress and misfortune, and a single pious man can preserve them. Gen. xxxiv. 5; 1 Sam. xxii. 18. [HENRY: A great deal of mischief would be prevented, if contending parties would but understand one another. The city obstinately holds out, believing Joab aims at its ruin; Joab furiously attacks it, believing all its citizens confederates with Sheba; whereas both were mistaken; let both sides be undeceived, and the matter is soon accommodated.—TR.]—Ver. 22. He that takes the sword shall perish by the sword, Matt. xxvi. 52, and he that sets himself against the authorities deserves to pay the penalty with his life. Rom. xiii. 2. When we punish the wicked we should spare the innocent. Ezek. xviii. 20; Gen. xviii. 25.—Vers. 25, 26. OSIANDER: The counsellors of princes should be priests of righteousness, that is, should administer justice and righteousness.

[Vers. 1, 2. *Sheba the party-leader*. 1) The times call out the man. Envy, mutual reviling, repeated and increasing—only a leader wanted now. 2) There is always a wicked leader ready when wicked deeds are to be done. 3) Violent and reckless leaders often for a time gain a large following (ver. 2). 4) But at last they are apt to be selfishly abandoned (vers. 21, 22).—TR.]

[Vers. 16-22. *The peacemaker*. A worthy task for a "wise woman." 1) She approaches with great courtesy (vers. 16, 17). 2) She reminds how often wise counsel has ended strife (ver. 18). 3) She shows what evil would follow from the proposed violence (ver. 19). 4) Having obtained concessions on one side she goes to the other, wisely explaining, arguing, exhorting—and ends the conflict, so that no innocent blood is shed (vers. 20-22). Great is wisdom. Blessed are the peacemakers.—TR.]

THIRD DIVISION.

ECLECTIC APPENDIX TO THE CONCLUSION OF THE HISTORY OF DAVID'S REIGN.

CHAPS. XXI-XXIV.

FIRST SECTION.

Three Years' Famine on account of Saul's Crime against the Gibeonites, and Expiation of the Crime.

CHAP. XXI. 1-14.

- 1 THEN [And] there was a famine in the days of David three years, year after year. And David inquired [sought the face]¹ of the Lord [Jehovah]; and the Lord answered [Jehovah said], *It is* for Saul and for *his* bloody house [for the blood-guilty house²], because he slew the Gibeonites. And the king called the Gibeonites, and said unto them; (now [and³] the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them; and Saul sought to slay them in his zeal to the children of Israel and Judah.) Wherefore [And] David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord [Jehovah]? And the Gibeonites said unto him, We⁴ will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you. And they answered [said to] the king, The man that consumed us, and that devised against us that we should be destroyed from remaining in any of the coasts [in any region] of Israel, Let seven men of his sons be delivered⁵ unto us, and we will hang them up unto the Lord [Jehovah] in Gibeah of Saul, whom the Lord did choose [the chosen of Jehovah⁶]. And the king said, I will give *them*. But [And] the king spared Mephibosheth, the son of Jonathan, the son of Saul, because of the Lord's [Jehovah's] oath that was between them, between David and Jonathan the son of

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 1. The phrase: "to seek the face" is simply "to go to one," while "to inquire of God" (דרש באלהים) is "to investigate, seek wisdom" at His hands. The two verbs בָּקַשׁ and דָּרַשׁ are often coupled.—Tz.]

² [Ver. 1. It is better to express in the translation the idea of "guilt" contained in the דָּמַיִם. Sept. renders: "on (עַל) Saul and on his house (בְּיָתוֹ) is iniquity [in death] of blood," where we may omit *is* θανάτου and αἵματος the דָּמַיִם being taken as subject and rendered: "iniquity of blood." Böttcher, Thénius and Wellhausen adopt this text, and render: "On Saul and on his house is blood-guiltiness." This translation avoids the hard expression: "the house of blood-guiltiness," where we should expect the possessive pronoun. On the other hand the מֵלֵךְ — "concerning" (Eng. A. V.: "for") is a correct expression, and the hardness of the phrase is not unsuitable to an oracular response; the Heb. text is supported also by Vulg., Syr. and Chald.—Tz.]

³ [Ver. 2. Böttcher's view, that this parenthesis is a later insertion, may be correct, for ancient editors were accustomed to make such insertions. But there is no necessity for regarding it as an insertion (particularly, as a marginal gloss), because the Hebrew historical style permits such interposed remarks. Böttcher is unfortunate in charging a historical error on our text in that it has "Amorites" where Josh. ix. 1 sqq. has "Hivites;" for the name "Amorite" is sometimes a general one, given to the dwellers over a large area (see Art. *Amorite* in Smith's *Bib. Dict.*). On the other hand Winer thinks that instead of "Hivites" in Josh. ix. 7 should be read "Amorite."—Tz.]

⁴ [Ver. 4. Properly: "There is not to us silver and gold with Saul and with his house, and there is not to us a man to kill in Israel," that is, as some (Thénius, Erdmann): "we have no right to these things," or, according to others (Böttcher, *Bib. Com.*, Eng. A. V.): "we lay no claim to them."—The Qeri "to us" is better than the Kethib "to me."—Tz.]

⁵ [Ver. 6. The Kethib is Niph. Impf., the Qeri Hoph. Impf.—Tz.]

⁶ [Ver. 6. This phrase is a strange one, and various attempts have been made to amend the text. Three are mentioned by Erdmann; Wellhausen proposes another, to read "Gibeon" instead of "Gibeah," and to suppose

- 8 Saul. But [And] the king took the two sons of Rizpah the daughter of Aiah, whom she bore unto Saul, Armoni and Mephibosheth, and the five sons of Michal [Merab'] the daughter of Saul, whom she brought up for [bare to] Adriel the son of Barzillai the Meholathite; And he [om. he] delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord [Jehovah]; and they fell *all* seven together, and were put to death in the days of harvest, in the first days, in the beginning of the barley-harvest.* And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of the harvest until water dropped [poured] upon them out of heaven, and suffered neither [not] the birds of the air to rest on them by day, nor the beasts of the field by night. And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done. And David went and took the bones of Saul and the bones of Jonathan his son from the men [citizens'] of Jabesh-gilead, which [who] had stolen them from the street [square] of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa; And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged. And the bones of Saul and Jonathan his son¹⁰ buried they in the country [land] of Benjamin in Zelah in the sepulchre of Kish his father; and they performed all that the king commanded. And after that God was entreated [= listened to entreaties] for the land.

SECOND SECTION.

Accounts of Victorious Battles against the Philistines.

Vers. 15-22.

- 15 Moreover [And] the Philistines had yet [om. yet] war again with Israel; and David went down, and his servants with him, and fought against the Philistines; 16 and David waxed faint. And Ishbi-benob," which was of the sons of the giant,

the rest of the verse an insertion from the ^א בְּרִיר of ver. 9. It is, however, impossible to say whether the Gibeonites would think Gibeon or Gibeah the fitter place for the execution, and the most natural emendation would seem to be to adopt the phrase of ver. 9, and read: "in Gibeah of Saul, in the mountain in the presence of Jehovah." The phrase: "mountain of Jehovah," would require us to suppose some particular mountain at Gibeah (or Gibeon) dedicated to Jehovah, and we do not know of such a one.—Ta.]

⁷ [Ver. 8. "Michal" is clerical error for "Merab," perhaps, as Böttcher suggests, from the full form מִיכָל־דֶּע (Michal-dee) to account for the name "Michal."—Ta.]

⁸ [Ver. 9. As Sept. adds the word "barley" after "harvest" in ver. 10, Wellhausen would regard this last phrase in ver. 9 as a false repetition, especially as, if any preposition is to be supplied here, it would most naturally be כִּן (since the preceding word ends with ם—but the Qeri supplies כ), and this would not suit here.

But the phrase is so natural a one that there is no good ground for rejecting it.—Böttcher's explanation of the Kethib שְׁעָתָם as dual is accepted by Erdmann, though the resulting sense is not clear (see Ewald, § 299 b).

The Qeri שְׁבַעֲתָם, "the seven of them" (Eng. A. V.: "all seven") seems better.—Ta.]

⁹ [Ver. 12. The word בָּעַל occurs in the sense of "citizen" in the Books of Joshua, Judges and Samuel only.

As it in such cases means (in the plural) "possessors of the city," it may throw light on the civil-political constitution of ancient city-life. It seems not to occur in this sense in any other Semitic language.—Ta.]

¹⁰ [Ver. 14. Sept. here inserts: "and the bones of the exposed" (= impaled, hanged), a very natural insertion (and adopted by Böttcher, Thienius and Wellhausen), but suspicious from its naturalness. Böttcher thinks that the words were purposely omitted in what he calls the "priestly recension" of the Book of Samuel, because offence was taken at the burial of those persons (who were slain as an expiation) along with Saul and Jonathan; against which Thienius remarks that the omission would have been very unwise in the face of the preceding narrative. But the bones of the seven may have been gathered at the same time with those of Saul and Jonathan without being interred in the same place with them.—Ta.]

¹¹ [Ver. 16. The strange form of this name has suggested emendations of the text. The Syriac (followed by its copyist the Arabic) omits it altogether, Vulg. and Chald. are as Heb., Sept. has Jesû. Wellhausen proposes to read: וַיִּשְׁכַּן בְּנֹב, "and they sat down in Gob" (taking Nob as error for Gob), and to place this after the "with him," in ver. 15; and in the וַיִּנָּחֵם דָּוִד he would see the name of the giant, and perhaps some verb, as "and he arose." The sentence would then read: "David went down and his servants with him, and they sat down [—took position] in Gob, and fought against the Philistines; and there arose [here the man's name], who was of the sons," etc. Similar to this is the emendation proposed in Bib.-Com.: "And David waxed faint. So they halted [—sat down] in Gob. And there was a man (in Gob), which was of the sons," etc.; instead of changing the "David waxed faint" (as Wellhausen does), this reading supplies the phrase: "and there was a man." These are both ingenious, and to both there are objections. The dislocation of a phrase supposed by Wellhausen is not accounted for; and in the other reading the statement that the man was in Gob is unnatural (since he was not residing there, but had come with the army), and David's weariness (which more naturally explains the giant's attack on him) is given merely as the reason for the army's halting. It is likely that the text is corrupt (and the corruption must have been made before the Sept. translation was made), the phrase: "David was weary" receives no explanation as it stands, and the וַיִּנָּחֵם supposes another verb before it; but a satisfactory emendation has not yet been proposed, though Wellhausen's seems the least objectionable.—Instead of the second

וַיִּשְׁכַּן בְּנֹב we should probably read וַיִּשְׁכַּן (so perhaps Sept.).—Ta.]

- the weight of whose spear *weighed* [was] three hundred shekels of brass in weight [om. in weight], he being girded with a new sword, thought to have slain David.
- 17 But [And] Abishai the son of Zeruiah succored him, and smote the Philistine and killed him. Then the men of David swore unto him, saying, Thou shalt go no
- 18 more out with us to battle, that thou quench not the light of Israel. And it came to pass after this, that there was again a battle with the Philistines at Gob; then
- 19 Sibbechai the Hushathite slew Saph, which was of the sons of the giant. And there was again a battle in Gob with the Philistines, where [and] Elhanan" the son of Jaare-oregim [Jair], a [the] Bethlehemite, slew the brother of [om. the brother of] Goliath the Gittite, the staff of whose spear was like a weaver's beam.
- 20 And there was yet a battle in Gath, where [and there] was a man of great stature, that had on every [each] hand six fingers, and on every [each] foot six toes, four
- 21 and twenty in number; and he also was born to the giant. And when [om. when] he defied Israel, [ins. and] Jonathan the son of Shimeah the brother of David slew
- 22 him. These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

¹² [Ver. 19. The text here is generally regarded as corrupt, the *oregim* being manifestly a repetition of the last word of the verse. Whether then we are to adopt the text of 1 Chron. xx. 5: "And Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite," or to regard the latter as a conjectural emendation of ours, or, finally, to consider them both as corruptions of one original, it is hard to decide. Böttcher reads: "Elhanan the son of Jesse the Bethlehemite slew Goliath," etc., and identifies Elhanan with David, on which see translator's note in the Exposition. Against the reading of "Chronicles" is the fact that it is the easier, against ours is the improbability of the existence of two Goliaths, or of the identity of Elhanan and David. But these presuppositions are all manifestly untrustworthy. See Erdmann's discussion in the Exposition, and for various other views see Poole's Synopsis.—Here and in ver. 18 some MSS. have *Nob* instead of *Gob*.—Tr.]

EXEGETICAL AND CRITICAL.

On the section Chs. xxi.-xxiv. and its relation to the preceding narration, see Introduction, p. 21 sqq. [Though Dr. Erdmann's statement of his view—that these chapters present six sections arranged in elaborate symmetry, from the point of view of theocratic historiography—is very ingenious, a comparison between these sections and similar ones in "Chronicles" and "Judges," makes it at least not improbable, that they constitute an appendix of materials for which no convenient place was found in the body of the history. This appendix is thus not accidental, is truly theocratic (since it gives various sides of David's character and life, as theocratic king), only has not the somewhat artificial arrangement that Dr. Erdmann proposes.—Tr.]

1. Ch. xxi. 1-14. *The three years' famine*, and the *expiation* of a crime committed by Saul against the Gibeonites.—Ver. 1. In the days of David, an indefinite phrase, which does not help us to fix the date of the following occurrence.* The mention of Mephibosheth in ver. 7 shows that it must be subsequent to the narrative of ch. ix., where David's first acquaintance with the young prince is described. It is to be put perhaps before Absalom's conspiracy (Ew.), since Shimei's words (xvi. 7, 8) may refer to the execution here narrated, though also to the deaths of Abner and Ishbosheth.—And David sought the face of the Lord—by prayer he endeavored to learn the cause of this judgment. The answer is given by the oracle [Urim and Thummim] consulted through the high-priest: "concerning Saul and the house of blood-guilt," †

* [The whole phrase rather indicates that the chronological order is here not observed (Bib.-Com.).—Tr.]
† Sept.: "on Saul and on his house is blood-guiltiness." See "Text and Gram."—Tr.]

the house on which rested blood-guiltiness; comp. the phrases "city of blood" Ezek. xxii. 2; xxiv. 6, 9, "man of blood" 2 Sam. xvi. 7, 8.—Because he slew the Gibeonites, a fact of which we have no account.* Ver. 2 states only the motive of this act of Saul.† The Gibeonites are here termed a remnant of the Amorites. According to Josh. ix. 3-27 an oath was sworn to these "Non-Israelites" that they should not be slain; comp. especially ver. 20. They are there called "Hivites," while here they are designated by the general name "Amorites" (Ew.), under which all the Canaanitish tribes are often embraced (Keil) [though in other cases the Amorites are distinguished as a separate tribe from the Hivites.—Tr.] And Saul sought to slay them, that is, to exterminate them. Thenius regards this statement as contradictory of the fact narrated [since he would not incur blood-guiltiness by merely seeking to slay them], and proposes to read "exterminate" ‡ instead of "slay,"; but no contradiction exists, for, as Böttcher remarks, "it is intended in the words 'in his zeal' only to give the motive of the attempt [and it is not said that the attempt did not succeed]." Saul's zeal "for the children of Israel and Judah" § consisted in an attempt (in accordance with Deut. vii. 2, 24) to cleanse the Lord's people

* [Abarbanel (in Patrick) thinks they were slain when the priests were put to death (1 Sam. xxii.) in Nob; but there is no trace of this in the history.—Tr.]

† [The way in which this statement is introduced: "And the Gibeonites were not Israelites," shows not so much that the Book of Joshua was not a part of the same work as the Books of Samuel (Bib. Com.), as that the present Book of Joshua was not in existence when our narrative was written.—Tr.]

‡ להכריתם instead of לההקם.

§ [The word "Judah" is perhaps a later addition after the division of the kingdom, since the phrase "children of Israel" would in Saul and David's time include the whole nation.—Tr.]

from the remnant of the heathen, as He purified the land from the necromancers and soothsayers (1 Sam. xxviii. 3) according to the law. He thus "sought" to exterminate the Gibeonites, but his attempt did not succeed, as the presence of these Gibeonites shows. **Wherewith shall I appease?** namely, the anger of the Lord against this deed, comp. Josh. ix. 19, 20. "So that ye may then bless the Lord's inheritance," literally: "bless ye." The Imperative "is a curt and vigorous expression, indicating a certain result, a Future Imperative, as it were" (Ew. § 347 a).—Ver. 4. Literally: "there is not to me * silver and gold with Saul and with his house," that is, I have nothing to do with it, have no right to it, according to Numb. xxxv. 31. [They would not take money as compensation for murder. The custom of so compensating by money was common in ancient times, and its existence is supposed in the law above quoted. See Art. *Blood, Revenger of*, in Smith's *Bib.-Dict.*—Tr.]. **And we have no right to kill any one in Israel,** that is, it is not permitted us without more ado to execute blood-revenge for the murder of our people; their wrong, they thus intimate, must be expiated by blood, but they cannot proceed without the consent and command of the king.† The king's question: **What say ye then that I shall do for you?** assumes the necessity of blood-expiation, and asks them to explain themselves more distinctly, since it is His duty thus to make expiation, and so relieve the land of the famine. [We may also render, as in Eng. A. V.: "what ye say, I will do."—Tr.].—Ver. 5. **As to the man** (Saul) *that consumed us*; it appears, then, that Saul had broken the power of this tribe by his bath of blood. "And who devised against us, that we should be destroyed," so as not to stand in all the territory of Israel." Comp. Josh. ix. 15, 26.—Ver. 6. The Apodosis. For the blood wrongfully shed by Saul, blood must flow from his house in return; according to Numb. xxxv. 31, 33 homicide was to be expiated by death [but the death of the murderer, not of his kindred; it is, however, intimated in ver. 1 that Saul's kindred had shared in the murderous act.—Tr.]. The execution was to be by hanging with extended limbs, crucifixion [impaling, so the term *σταυρώω* used for the crucifixion of Christ.—Tr.]. They demand *seven men* of Saul's sons. The sacred number seven is determined by the significance of this punishment, as work in

the service of God, whereby God's wrath was to be appeased. They were to be hung up to the Lord (comp. ver. 9 "before the Lord," Numb. xxv. 4), in God's honor, to appease His anger, in Gibeah of Saul, because that was the home of Saul's house, on which the blood-guilt rested. **The anointed of the Lord** need not be regarded as "holy irony" (Keil). Saul was really the anointed of the Lord; all the more must there be such expiation by blood to the Lord for his sin as the *Lord's Anointed*. Exception has been taken to this designation of Saul by non-Israelites, and various conjectures* made to set it aside: Böttcher makes the adjective plural: "we will hang them as the Lord's chosen ones" (after the Sept.); Houbigant [and Dathe]: "according to the word (oracular utterance) of the Lord;" Then, Ew. [*Bib.-Com.*]: "in the mountain of the Lord," the place of prayer on the mountain at Gibeah (1 Sam. x. 5); if any change is to be made, the last conjecture is preferable, because it demands only the dropping of a single letter.—David declares himself ready to satisfy this demand immediately.—Ver. 7. From the members of Saul's house he excepts only Mephibosheth on account of his oath to his father Jonathan (1 Sam. xviii. 3; xx. 8, 16; xxiii. 18).—Ver. 8. Members of Saul's house doomed to death: **two sons of Rizpah**†, Saul's concubine (comp. ver. 11 and iii. 7), and **five sons of Merab**. The name *Michal* in our text is obviously a copyist's error, for Saul's oldest daughter, given in marriage to the Meholahite Adriel of Abel-Meholah in Issachar, and named *Merab*, 1 Sam. xviii. 19. The Chald. has: "the sons of Merab, whom Michal had brought up," a baseless attempt to retain the text-reading. [This is followed by Eng. A. V. Render: sons of Merab, whom she bare to Adriel.—Tr.].—Ver. 9. **And they crucified them on the mountain,** namely, near Gibeah (1 Sam. x. 5) **before the Lord**, at the place there devoted to the worship of God, which was indicated by an altar. Retaining the text ‡, render: "they fell sevenfold at once," that is, "by sevens, in the same manner" (as the Dual denotes). [This rendering of the Kethib or text: "by sevens" is not appropriate here, since there was only one "seven," and it is better to adapt the Qeri or margin: "the seven of them" (Philipsson) or "all seven" (Eng. A. V., Caben).—Tr.].—The execution occurred at the time of the harvest § (Keil, *Bib. Arch.* II. § 118, Winer I. 340 [Smith's *Bib.-Dict.*, Art. *Agriculture*]). This chronological statement serves to define the following procedure of Rizpah (Thenius).—Ver. 10. Touching picture of Rizpah's maternal grief.

* The Kethib Sing. "to me" (indicating the one person speaking for all) is to be preferred to the Qeri Plu. "to us" [as in Eng. A. V.], which is an imitation of the following "to us."

† (According to others [*Bib.-Com.*]) their meaning is that it is not against the nation Israel, but against the individual Saul, that they cry for vengeance, which is better.—Tr.]

‡ *כִּי* is omitted before the Imperf., as sometimes occurs when the dependent sentence expresses a process or obligation; comp. Lev. ix. 6; Ew. § 336 b.

§ *וְאֵשׁ* is asyndetically proposed Accus. Absolute, defined by "his sons" in ver. 6. Ges. § 145, 2.

|| *וְשִׁמְרֹנֵי* depends on *וְהָיָה* with omission of *כִּי*. It is unnecessary to supply the *ו* consequent of the Perfect, (Then.), or to read *וְשִׁמְרֹנֵי* (Ew., Böttcher).

* Böttch. *בְּחִירֵי*; Houb. *בְּרִירֵי*; Then. *בְּרִירֵי*. [See "Text and Gram."—Tr.]

† [*Bib. Com.* suggests that, as *Aiah* occurs as a [masculine] Horite name (in Gen. xxxvi. 24), Rizpah may have been a foreigner, and this may have been the reason for selecting her sons as victims.—Tr.]

‡ Kethib: *שִׁבְעָתִים* is with Böttcher to be retained against the Qeri *שִׁבְעָתָם*, since the Dual properly denotes what is repeated in *equal measures* according to the number (Böttcher).

§ *בְּהַרְבֵּה* (not Qeri with *כִּי*) is adverbial Accusative; Ges. § 115, 2.

She took the sackcloth, a rough, hairy cloth used in mourning (the Art. points out that it was the cloth usual on such occasions) **and spread it out on the rock**, for a bed for herself; she wished to remain all the time by the corpses, in order to protect them against beasts and birds; it was regarded as the greatest disgrace for corpses to be left unburied, a prey to ravenous birds and beasts, 1 Sam. xvii. 44.—The law (Deut. xxi. 22 sq.) that the hanged were not to be left overnight on the stake, but to be buried before the evening, did not apply here, because the exhibition of the executed persons as a propitiatory offering was necessary till the appearance of the sign that the plague had ceased. **From the beginning of harvest till water poured down on them from heaven**, i. e., the bodies hung till rain descended on the parched land as sign that God's anger was appeased. The text says neither that the rain came immediately after the execution (Josephus, Cler., Ew., Böttcher), nor that it did not come till the usual rain-season, October (Thenius). [We therefore do not know how long Rizpah kept her watch.—Tr.]—Vers. 11-14. Hearing* of Rizpah's touching care of the bodies, David provided for their burial together with the bones of Saul and Jonathan, which for this purpose he caused to be brought from Jabesh in Gilead. [He thus honored the maternal faithfulness and showed that he cherished no ill-will against the house of Saul (Patrick).—Tr.]—Ver. 12. [David takes part personally in the matter]. He took the bones of Saul and Jonathan from the citizens of Jabesh, see 1 Sam. xxxi. 8 sq. There it is said (ver. 10) that the Philistines fastened the corpses on the wall of Bethshan. This is not contradicted by the statement here that the Jabeshites had stolen the corpses (i. e., taken them away secretly) from the square; for this "public square" (רָצוֹן) is not the market-place in the middle of the city, but the open place at or before the gate (2 Chr. xxxii. 6; Neh. viii. 1, 3, 16), where the people were accustomed to assemble, and where they might see the bodies hung† on the wall.—"When (וְכִי) the Philistines had slain Saul," not "on the day when," but "at the time," since (1 Sam. xxxi. 8 sq.) the hanging up of the corpses did not take place till the day after the battle.—Ver. 14. They buried the bones of Saul and Jonathan; from ver. 13 we must suppose that the bones of the seven executed men were also buried. [Sept. adds: "and the bones of the hanged," which some critics insert in the Hebrew text; Dr. Erdmann thinks the insertion unnecessary, because the fact would be taken for granted. But it is not clear that the bones of the seven were interred along with those of Jonathan and Saul:

they may have been put into a separate sepulchre.—Tr.]—In Zelah; the locality of this city is unknown. Comp. Josh. xviii. 28.

2. Vers. 15-22. *Individual heroic deeds in the Philistine wars.* This chronicle-like section (and so the similar section xxiii. 8-39) is probably taken from a writing that contained a historical-statistical collection of David's wars and of the exploits of his warriors. As the three deeds here described (vers. 18-22) are attached in 1 Chr. xx. 4-8 to the history of the Ammonite-Syrian war (comp. xii. 26-31), this collection may be conjectured to belong to a fuller chronicle of David's wars, to which may have belonged also the sections v. 17-25; viii. 1-14; x. 1-9; xii. 26-31, in which the wars against the Philistines and other nations are narrated.

a. Vers. 15-17. *Exploit of Abishai in a new war against the Philistines.* The "again" cannot possibly refer chronologically to the immediately preceding narrative, but indicates that the following is a fragment from a history of Philistine wars. Comp. the "again" in v. 22. Probably this fragment belongs chronologically in the group v. 18-25, in favor of which is the fact that David is here already king of all Israel, since he is called (ver. 17) the "light of Israel." Comp. v. 1-3.—**And David was weary.** A Philistine giant essayed to take advantage of this weariness of David, and kill him. His name was *Ishbobe-nob*, not *Ishbo* at *Nob* (De Wette), "for neither the fact that he was born at Nob, nor that the incident occurred at Nob (there is no third supposition) could be so expressed" (Thenius). The name (not to be read with Vulg. [and Eng. A. V.] *Ishbubenob*) perhaps means: "the dweller on the height" (Gesen.); he probably lived on a high, inaccessible rock. [The name, which has a strange appearance, is probably a corrupt reading, but it is difficult to restore the text. See "Text. and Gram."—Tr.]—**Who belonged to the sons of the Rapha.** one of the giant-race of the *Raphaites* [Rephaim], who formed part of the primitive inhabitants of Canaan, comp. Gen. xiv. 5; xv. 20; Deut. ii. 11, 20; iii. 11, 13; Josh. xii. 4; xiii. 12. The name *Rapha*, "the giant" designates the ancestor of this race. [Rather the name *Harapha* seems here to designate simply the father of the four giants here mentioned, since it is said (ver. 22) that they were born to him in Gath. On the old races of Canaan see Art. *Giants* in Smith's *Bib. Dict.*—Tr.] The brazen head* of his lance weighed three hundred shekels = eight pounds, half the weight of Goliath's, 1 Sam. xvii. 7.—**He was girded with a new suit of armor**—so with Böttcher we are to take the Feminine Adjective (חֲדָשָׁה "new") in a collective sense; comp. Judg. xviii. 11; Deut. i. 41. [The Heb. has: "he was girt with a new," to which Eng. A. V. supplies *sword*; Philipsson renders as Böttcher: "he was newly armed," and Wellhausen suggests that the word means not "new," but some weapon, not otherwise known.—Tr.] "And he thought [= purposed] to smite David" (Ew. § 338 a).—Ver. 17. Abishai inter-

* On the construction of חֲדָשָׁה with אֶת see Ges. § 143, 1 a. [According to Gesenius the אֶת here introduces the Accusative of limitation; according to others (not so well) the Nominative.—Tr.]

† Kethib חֲדָשָׁה is the Heb. form (from חֲדָשָׁה), the Qeri חֲדָשָׁה the Aramaizing form; see Ges. § 75, 22; Ew. § 252 a.—Instead of Keth. חֲדָשָׁה read Qeri חֲדָשָׁה the Art. being out of place before חֲדָשָׁה.

* קִינָּה — *ferream hastam* (Vulg.).

posed, and slew * the giant. Thereupon the men of Israel swore that David should not go into battle with them. **Thou shalt not quench the light of Israel**, thou shalt not abandon thyself to death, and so quench the light and well-being that the Lord has given Israel in thee. On the designation of David as the *light of Israel*, comp. xxii. 29 and Ps. xviii. 29 (28).

b. Ver. 18. The exploit of the Hushathite *Sibbechai*. Comp. 1 Chr. xx. 4. On *Sibbechai*, one of David's heroes (1 Chr. xi. 29) comp. 1 Chr. xxvii. 11, where he is mentioned as leader of the eighth army-division. On "the Hushathi" as patronymic from *Hushah* comp. 1 Chr. iv. 4. [The "Mebunnai" of 2 Sam. xxiii. 27 is probably (see Dr. Erdmann's note there) corruption for "Sibbechai."—Tr.].—Instead of *Gob*, an unknown place, the chronicler has *Gezer*, which *Thenius* adopts here. But as *Gob* is mentioned also in ver. 19 it is better to suppose (*Keil*) that *Gob* was perhaps a small place near *Gezer*, the old Canaanitish royal city (Josh. x. 32; xii. 12). Perhaps the name may be recognized in *El Kubab* on the road from Ramleh to Yalo [Rob. III. 143, 144].—*Saph* = *Sippai* of Chron., which is the "older form" (*Böttcher*).

c. Ver. 19. The exploit of *Elhanan*. He is called the son of *Jaare-oregim*. 1 Chr. xx. 5 has "son of *Jair*" without the "Oregim." This latter is here evidently a repetition by error from the following line. Further, instead of "*Elhanan the Bethlehemite slew Goliath*," Chron. has "*Elhanan slew Lahmi the brother of Goliath*."† The question is, whether our text gives the original reading, and Chron. has changed it (*Berth.*, *Böttch.*, *Ew.*, *Then.*, the last against his former view), or Chron. has the original and our text has been changed (*Piscator*, *Cler.*, *Mich.*, *Movers*, formerly *Then.*, *Keil*). In the former case, the change of text in Chron. is attributed to the difficulty felt in the statement that *Elhanan* killed a giant *Goliath*, in connection with David's combat with *Goliath* (1 Sam. xvii.), it being maintained that our text could not have originated from that of Chron. But the supposition of a designed falsification of text by the Chronicler is to be rejected so long as the origination of our text admits of explanation. If the above-mentioned error [insertion of *Oregim*] crept into our text even in the statement of *Elhanan's* descent, this favors the conjecture that the following words also (given correctly in Chron.) have undergone change. Now there is an *Elhanan of Bethlehem*, who is mentioned among David's army-leaders, xxiii. 24 (comp. 1 Chr. xi. 26). When the error above-mentioned had gotten in, the result might easily be that a transcriber thinking of the *Elhanan* of xxiii. 24, would add the local designation *Bethlehemite*, and, having in mind the verbal agreement of the descriptions of *Lahmi's* spear and *Goliath's* (1 Sam. xvii. 7), would change the "brother of *Goliath*" into "*Goliath*." Fur-

ther, it is not probable that there were two giants named *Goliath*. As for the view that vers. 19, 21 "contain the true old model of the elaborate description in 1 Sam. xvii." (*Then.*), and that the latter (notwithstanding the historical fact that underlies it), has, it may be conjectured, borrowed especially the giant's name from these verses (*Ew.*, *Then.*)—against this is that (apart from the mention here of two giants, and the description of the giant in ver. 20, which does not suit the *Goliath* of 1 Sam. xvii.) neither in ver. 19 or ver. 21 is *David* named as the victorious warrior, but two heroes, *Elhanan* and *Jonathan*, are the conquerors. [The old opinion (*Chald.*: "and *David*, son of *Jesse* the veil-weaver of the sanctuary, of *Bethlehem*, killed *Goliath*," and so *Rashi*) that *Elhanan* is *David*, is adopted and pressed by *Bött.*, who renders: "and *Elhanan*, son of *Jesse*, killed *Goliath*." After referring to the fact that a man often had two names, he gives six reasons for his identification of *Elhanan* and *David*: 1) the mention of *David* in ver. 22 can not, he says, be otherwise explained.—But see note on ver. 17, and, further, this insertion of *David* does not necessarily imply more than a general sharing by him in the exploits. 2) Two other sons of *Jesse* have names containing *El*.—This proves nothing for the remaining sons. 3) Persons ill-disposed towards *David* call him simply "son of *Jesse*" (*Ben-Jesse*), having forgotten his old name (*Elhanan*), and avoiding his later, happier name (*David*). Here that an earlier name was forgotten is assumed without a shadow of evidence. 4) In our passage, something must have stood in the place of the corrupt *Oregim*, and what can it have been but: "he is *David*" (*הוא דוד*)?—There is no need to suppose that anything stood there. 5) In xxiii. 24 we find: "*Elhanan* the son of *Dodo*," which, says *Böttcher*, is for "*Elhanan*, son of *David*," and this (combining 1 Chr. xi. 26) is for: "*Elhanan*, son of *Jesse*, he is *David* of *Bethlehem*."—But the change of *Dodo* into *David* is unwarranted, and the rest arbitrary. 6) The text of Chron. is corrupt, for ours could not have come from it.—Thus *Böttcher* builds his opinion on a series of arbitrary assumptions. As *Thenius* remarks, this sudden and isolated change of name (from *David* to *Elhanan*) would be in the highest degree strange and misleading.—The text is difficult, and no satisfactory account of it has been given. All that is clear is that *Elhanan* killed a giant. See "Text. and Gram."—Tr.]

d. Vers. 20, 21. The exploit of *Jonathan*, David's nephew. There was again a battle with the Philistines in *Gath*. According to the text* probably: "there was a man of measures, extensions" [Eng. A. V.: of great stature], so *De Dieu*, *Maurer*, *Movers*, *Ew.*, § 177 a. *Bertheau* and *Thenius* render: "a man of length;" *Böttcher*: "a man of strife," a quarrelsome fellow, bully. Six fingers and six toes, an abnormality that has always occurred, and still occurs. *Pliny*

* [Patrick would render: "Abishai helped him, and he (David) slew the Philistine," in order to explain the mention of *David* in ver. 22. The Heb. does not certainly decide this point, but more probably *Abishai* is said to be the slayer.—Tr.]

† Sam.: את־לחמי; Chron.: את־לחמי; את־לחמי.

* Kethib: כָּדֵן probably — כָּדֵן, as archaic or Aramaic Plural (for which Chron. has Sing. כָּדֵן), "extensions;" *Berth.* and *Then.* take Qeri כָּדֵן (= כָּדֵן of Chron.), "length;" *Böttcher*: Kethib כָּדֵן — כָּדֵן "contention."

(*Hist. Nat.* XI. 43) mentions *sedigiti*, six-fingered Romans.—Ver. 21. He was killed by Jonathan, son of Shimea (called Shimeah in xiii. 3, and Shammah in 1 Sam. xvi. 9), Jesse's third son.—[In our text he is called Shimei, in the margin Shimea.—*Tr.*]

Ver. 22. Concluding remark. **These four.** Literally: "as to these four (*Accus.*), they were the scions of the *Rapha*," descendants of the race of Rephaim at Gath, remains of the pre-Canaanitish inhabitants, distinguished by their gigantic size. See Josh. xi. 22.—The phrase: "by the hand of David," refers, not to his personal conflict with Ishbubenob, ver. 16 (Then., Keil), but to the fact that his heroes killed these giants under him as commander.

HISTORICAL AND THEOLOGICAL.

1. The blood-guilt that Saul had brought on his house by slaying the Gibeonites was produced by his perverted zeal for the purity of God's people and for the Lord's honor; the means he chose thereto were violation of oath (Josh. ix.) and murder. The result of this crime of the king of Israel, the representative of the people of God, was God's wrath on the land announced in the famine. A dark shadow here passes from Saul's time over into David's, in the account of which the following fundamental thoughts are interwoven. 1) Zeal for the Lord and His cause must not be conjoined with sin; if the good end makes holy the bad means, the bad means makes unholy and void the good end. 2) God's anger cannot fail against crime committed in ostensible zeal for the honor of His kingdom; in men's eyes the evil may assume the appearance of the alleged holy end, in God's eyes the evil impules in the human heart are evident; the punishment may delay, but comes in its time in all its severity. 3) He who sheds man's blood, by man shall His blood be shed (Gen. ix. 5, 6), because man is made in God's image, and murder is therefore a crime against the holy God Himself. Such a crime Saul committed against the Gibeonites, for the law of extermination did not apply to them (Josh. ix.), and if they were not members of God's people, they were men, made in God's image. 4) Saul's guilt becomes also the guilt of his house and people. The land must expiate its king's wrong. This is rooted in the idea of the solidarity of the people and the theocratic king as representative of God's people, whence comes solidarity of guilt between king and people. If through the fault of an individual member of the theocratic people, the whole theocratic State is unhallowed and exposed to God's anger, how much more must this be the result of a sin committed by their king. [Kitto: If it be asked—and it has been asked—why vengeance was exacted rather for this slaughter of the Gibeonites, than for Saul's greater crime, the massacre of the priests at Nob?—the answer is, that the people, and even the family of Saul, had no sympathy with or part in this latter tragedy, which none but an alien could be found to execute. But both the people and Saul's family had made themselves parties in the destruction of the unhappy Gibeonites, by their sympathy, their concurrence, their aid—and above all, as we must

believe, by their accepting the fruits of the crime. Yet, although this be the intelligible public ground on which the transaction rests, it is impossible to withhold our sympathy for these victims of a public crime in which it is probable that none of them had any direct part.—*Tr.*]

2. *Blood-vengeance* was ordered in the Law only in case of *intentional* killing. The fundamental law is given in Gen. ix. 5, 6; the preciser statements are made in Ex. xxi. 12-14; Numb. xxxv. 9-34; Deut. xix. 1-13. The Lord is the proper avenger of blood, Gen. ix. 5, 6; Ps. ix. 13 [1]; [Rom. xii. 19]. And no other means of absolution or expiation may be substituted for the blood of the guilty. Numb. xxxv. 31. For the intentional murderer there is no protection against blood-vengeance, not even at the altar, Ex. xxi. 14—in such case only the blood of the slayer can atone. And so in consequence of this crime Saul was exposed to blood-vengeance according to the divine Law.

3. According to the law, blood-vengeance was to be executed only on the *criminal himself*. "The legislation of the middle books of the Pentateuch [Ex., Lev., Numb.] never permits the avenger of blood to go beyond the murderer, and seize his family" (Oehler in Herzog, II. 262). Comp. 2 Sam. xiv. 6-11. When the Gibeonites demanded *seven descendants* of Saul (who was fallen under the divine judgment) David was under no legal obligation to yield to the demand. When now he *nevertheless* yielded, and no complaint was made against him, this points to the fact that *custom* had originated a *practice* going beyond the law, based on the oriental notion of the *solidarity of the family*, and on the idea (found in the law) of *guilt inherited* by children from parents—and that David acted in accordance with this practice; the words of Deut. xxiv. 16 (comp. 2 Kings xiv. 6), as supplement to earlier legislation, may be directed against this practice (Oehler, as above, Kleinert on Deuteronomy, 1872, p. 133). Kurtz (Herz. III. 305): "David yields to their request, and the persons delivered up are hanged. To understand this procedure, we must bear in mind the ancient oriental ideas of the solidarity of the family, strict retaliation and blood-vengeance, ideas that, with some limitation, remained in force in the legislation of the Old Covenant." [David certainly did wrong, if he yielded to a mere custom against the prescriptions of the law; the custom was a cruel one. Nothing is said in the text, indeed, about a conflict between custom and law; it seems strange that neither priest nor prophet raises his voice against a public crime. But the brevity of the account withholds the circumstances that might throw light on the incident.—*Tr.*]

HOMILETICAL AND PRACTICAL.

Vers. 1 sq. SCHLIER: A famine in the land is a sign of the divine wrath. The Lord our God has every thing in His hand, even natural phenomena depend on Him; even dew and rain come from Him. [HALL: Justly it is presupposed by David that there was never judgment from God where hath not been a provocation from men; therefore, when he sees the plague, he inquires for the sin. Never man smarted cause-

lessly from the hand of divine justice. O that, when we suffer, we could ask what we have done, and could guide our repentance to the root of our evils.—*Tr.*—*J. LANGE:* God does indeed put off His judgments; but He does not therefore annul them, *Exod. xxxii. 34.* [*HENRY:* Time does not wear out the guilt of sin; nor can we build hopes of impunity upon the delay of judgments. There is no statute of limitation to be pleaded against God's demands. . . . Let parents take heed of sin, especially the sin of cruelty and oppression, for their poor children's sake, who may be smarting for it by the just hand of God, when they are in their graves. Guilt and a curse are a bad entail upon a family.—*Tr.*]

FR. ARNDT: A secret judgment of God goes through history, and he who is spared by time is certainly judged by eternity. That so many years lie between the sin and the punishment, and the expiation comes not in Saul's, but in David's time, is only a sign of the divine patience. God often waits long before He punishes; He not seldom makes the whole life a day of grace, and only in the day of judgment, long, long after the guilt was incurred, does the threatened punishment begin.—*OSIANDER:* It often happens that God in His righteous judgment visits a wicked man's great sins not on him, but on His posterity.—*HALL:* Every sin hath a tongue, but that of blood over-cries and drowns the rest, *Gen. iv. 10.*—*OSIANDER:* A common prayer and a common curse have very great power; for the sighing of them that suffer violence pierces through the clouds and draws divine vengeance. *Ecclus. xxxv. [xxxii.] 21-23.*—*FR. ARNDT:* There are also well-founded complaints against us, occasioned

by our behaviour, and woe to us if as secret and frightful accusers against us they go up before God's throne of judgment. [*HALL:* Little did the Gibeonites think that God had so taken to heart their wrongs, that for their sakes all Israel should suffer. Even when we think not of it is the Righteous Judge avenging our unrighteous vexations.—*Tr.*]

Vers. 6 sq. SCHLIER: Our time does indeed think of the rights of the criminal; but of the rights of those whom the criminal maltreats or threatens, people no longer think much, and still less do they think now-a-days of duty towards the criminal himself.—*Ver. 9.* Mercy and righteousness do not exclude each other. He who fears God should exhibit both at the same time righteousness in mercy, and also mercy in righteousness.—[*Vers. 10, 11.* "One touch of nature makes the whole world kin." The king is moved by the lowly mother's devotion. The passage, *vers. 1-14*, is impressively treated by Taylor.—*Tr.*]

Vers. 15 sq. The conflict of the world-power against God's kingdom: 1) A continual conflict, ever again renewed; 2) A conflict carried on with malicious cunning, frightful power and mighty weapons; 3) A conflict perilous to the people of God, demanding all the power given them by the Lord and their utmost bravery; 4) A conflict that by God's help at last ends in the victory of His kingdom.

[*Vers. 1-3. The solidarity of human society* (comp. above, "*Hist. and Theol.*," No. 3). 1) As to guilt. 2) As to punishments. 3) As to expiations.—*Ver. 14.* "And after that God was entreated for the land." *Reparation of wrong-doing a condition of being heard in prayer.*—*Tr.*]

THIRD SECTION.

David's song of thanksgiving for the victories that the Lord gave him over his enemies through his deeds of might.

CHAPTER XXII.

- 1 And David spake unto the Lord [Jehovah] the words of this song in the day that the Lord (Jehovah) had delivered him out of the hand of all his enemies, and
- 2 out of the hand of Saul: And he said,
The Lord [Jehovah] is my rock, and my fortress, and my deliverer,
- 3 The God of my rock [My Rock-God], in him will [*om.* will] I trust,
He is [om. he is] my shield and the horn of my salvation, my high tower [fortress],
and my refuge,
My Saviour, thou savest me from violence.
- 4 I will [*om.* will] call on the Lord [Jehovah] who is worthy to be praised,
So shall I [And I shall] be saved from mine enemies.
- 5 When [For] the waves of death compassed me,
The floods of ungodly men [streams of wickedness] made me afraid,
- 6 The sorrows [toils] of hell [Sheol] compassed me about,
The snares of death prevented [encountered] me.

- 7 In my distress I called upon the Lord [Jehovah],
And cried to my God [And to my God I cried],
And he did hear [heard] my voice out of his temple [palace],
And my cry *did enter* [entered] into his ears.
- 8 Then [And] the earth shook and trembled,
The foundations of heaven [the heavens] moved
And shook, because he was wroth.
- 9 There went up a smoke out of [in] his nostrils
And fire out of his mouth devoured,
Coals were kindled by it [Red-hot coals burned from him].
- 10 He bowed the heavens also [And he bowed the heavens], and came down,
And darkness [cloud-darkness] was under his feet.
- 11 And he rode upon a cherub, and did fly,
And he was seen [And appeared] upon the wings of the wind.
- 12 And he made darkness pavilions round about him,
Dark waters [Gathering of waters], and [om. and] thick clouds of the skies.
- 13 Through [Out of] the brightness before him
Were coals of fire kindled [Burned coals of fire].
- 14 The Lord [Jehovah] thundered from heaven,
And the Most High uttered his voice.
- 15 And he sent out arrows, and scattered them,
Lightning, and discomfited them.
- 16 And the channels [beds] of the sea appeared,
The foundations of the world [earth] were discovered
At the rebuking of the Lord [Jehovah],
At [By] the blast of the breath of his nostrils.
- 17 He sent [reached] from above [on high], he took me,
He drew me out of many [great] waters.
- 18 He delivered me from my strong enemy,
And [om. and] from them that hated me, for they were too strong for me.
- 19 They prevented [came upon] me in the day of my calamity,
But the Lord [And Jehovah] was my stay.
- 20 He brought me forth also [And he brought me forth] into a large place,
He delivered me, because he delighted in me.
- 21 The Lord [Jehovah] rewarded [rendered] me according to my righteousness,
According to the cleanness of my hands hath he recompensed me.
- 22 For I have kept the ways of the Lord [Jehovah],
And have not wickedly departed from my God.
- 23 For all his judgments *were* [are] before me,
And *as for* his statutes I did [do] not depart from them.
- 24 I was also [And I was] upright before [perfect towards] him,
And have kept myself from my iniquity.
- 25 Therefore the Lord [And Jehovah] hath recompensed me according to my
righteousness,
According to my cleanness in his eyesight.
- 26 With the merciful thou wilt show [showest] thyself merciful,
And [om. and] with the upright [perfect] man thou wilt show [showest] thyself
upright [perfect].
- 27 With the pure thou wilt show [showest] thyself pure,
And with the froward [perverse] thou wilt show [showest] thyself unsavory
[perverse].
- 28 And the afflicted people thou wilt save [savest],
But [And] thine eyes are upon [against] the haughty, *that* thou mayest bring *them*
down.
- 29 For thou art my lamp, O Lord [Jehovah],
And the Lord [Jehovah] will lighten [lightens] my darkness.
- 30 For by thee I have run [I run] through a troop [troops],
By my God have I leaped over [I leap over] a wall [walls].

- 31 *As for* God, his way is perfect;
The word of the Lord [Jehovah] is tried [pure],
He is a buckler to all them that trust in him.
- 32 For who is God save the Lord [Jehovah]?
And who is a rock save our God?
- 33 God is my strength and power [strong fortress].
And he maketh my way perfect.
- 34 He maketh my feet like hinds' feet (like the hinds),
And setteth me upon my high places.
- 35 He teacheth my hands to war,
So that [And] a bow of steel is broken by mine arms [my arms bend a bow of bronze].
- 36 Thou hast also [And thou hast] given me the shield of thy salvation,
And thy gentleness [hearkening] hath made me great.
- 37 Thou hast enlarged my steps under me,
So that [And] my feet did not slip [my ankles did not tremble].
- 38 I have pursued mine enemies, and destroyed them,
And turned not again until I had consumed them.
- 39 And I have consumed them, and wounded [crushed] them,
That [And] they could [did] not arise,
Yea [And] they are fallen under my feet.
- 40 For [And] thou hast girded me with strength to battle,
Them that rose up against me hast thou subdued under me.
- 41 Thou hast also [And thou hast] given me the necks of mine enemies,
That I might destroy [And I destroyed] them that hate [hated] me.
- 42 They looked, but there was none to save [and there was no saviour],
Even [om. even] unto the Lord [Jehovah], but [and] he answered them not.
- 43 Then did [And] I beat them as small as the dust of the earth,
I did stamp [crushed] them as the mire of the street, and [om. and] did spread
them abroad [stamped them].
- 44 Thou also [And thou] hast delivered me from the strivings of my people,
Thou hast kept me to be head of the heathen,
A people which I knew not, shall [om. shall] serve me.
- 45 Strangers shall submit themselves unto me [Strangers fawn on me],
As soon as they hear, they shall be [are] obedient unto me.
- 46 Strangers shall fade away,
And they shall be afraid out of their close places [strongholds].
- 47 The Lord [Jehovah] liveth, and blessed be my rock,
And exalted be the God of the rock of my salvation.
- 48 *It is* God [The God] that avengeth me,
And that [om. that] bringeth down the people [peoples] under me,
- 49 And that [om. that] bringeth me forth from mine enemies,
Thou also [And thou] hast lifted me up on high above them that rose up against
me [hast exalted me above my adversaries],
Thou hast delivered me from the violent man.
- 50 Therefore will I give thanks unto thee, O Lord [Jehovah], among the
heathen,
And I will sing praises unto thy name.
- 51 *He is* the tower of salvation for his king,
And sheweth mercy to his Anointed,
Unto [To] David and to his seed for evermore.

EXEGETICAL AND CRITICAL.

This song of praise and thanksgiving is (a few deviations excepted, which will be examined in the exposition) identical with Ps. xxviii. The superscription is substantially the same in the two productions. In the Psalm the opening words:

"to the precentor, by the servant of Jehovah, by David," are like the title of Ps. xxxvi.; then follows (in the form of a relative sentence: "who spake to Jehovah") the historical introduction in the same words as in ver. 1 of our chapter (except only that the second "hand" is given by different words): "And David spake to the Lord the words of this song," etc. The Davidic origin

of the song, which is *universally recognized* (except by Olshausen and Hupfeld) is thus doubly attested. The redactor of our Books regards this as equally indubitable as in the other sayings and poems attributed to David, iii. 33, 34; v. 8; vii. 13-29; xxiii. 1-7. The high antiquity of the song is favored by its use in Ps. cxvii., cxliv., and the quotation of ver. 31 in Prov. xxx. 5, and of ver. 34 in Hab. iii. 19; and especially the early recognition of its Davidic origin is shown by the fact that the author of the Books of Samuel found the superscription, which ascribes the song to David, already in the *historical authority* whence he took the narrative (comp. Hitzig on *Psalms*, I. 95 sqq.). The source, whence Ps. xviii. also with its identical historical introduction was taken into the psalter (since it was evidently not taken from 2 Sam.) is doubtless one of the theocratic-prophetic historical works, from which Sam. has drawn. See the Introduction, pp. 31-35. The content also of the song puts its genuineness beyond doubt. The *victories* that God has given the singer over internal and external enemies, so that he is now a mighty king, the individual characteristics, which agree perfectly with the Davidic Psalms, and especially the singer's designation of himself by the name *David* (ver. 51), compel us to regard the latter as the author. "Certainly," says Hitzig, "this opinion will be derived from ver. 51. And rightly; for, if the song was not by David, it must have been composed in his name and into his soul; and who could this contemporary and equal poet be?"—On the position of the song in this connection midway among the sections of the concluding appendix, see Introduction, pp. 21-23. The insertion of the episodes from the Philistian wars (xxi. 15-22) gives the point of connection for the introduction of this song of victory, which David sang in triumph over his external enemies. And the reference at the close of this song (ver. 51) to the promise of the everlasting kingdom (2 Sam. vii. 12-16, 26, 29), which David now sees is assured by his victories, has obviously given the redactor the point of connection for David's last prophetic song (xxiii. 1-7), wherein is celebrated the imperishable dominion of his house, founded on the covenant that the Lord has made with him. Noticeable also is the bond of connection between the two songs in the fact that David calls himself by name in ver. 51 and xxiii. 1 just as in vii. 20.—The time of composition (the reference in ver. 51 to 2 Sam. vii. being unmistakable) cannot be before the date when David, on the ground of the promise given him through Nathan, could be sure that his dominion despite all opposition was immovable, and that the throne of Israel would remain forever with his house. The words of the title: "in the day when the Lord had saved him from the hand of *all his enemies*" agree with the description of victories in vers. 29-46, and point to a time when David had established his kingdom by war, and forced heathen princes to do homage (comp. vers. 44-49). But, as God's victorious help against external enemies is celebrated in the second part of the song, and the joyous tone of exultation shows that David's heart is taken up with the gloriousness of that help, it is a fair assumption that the song was written not after the turmoil of Absalom's conspiracy and the succeeding events (Keil), but immediately after the vic-

torious wars narrated in chaps. viii. and x. Vers. 44, 45 may without violence be referred (Hitzig) to the fact related in viii. 9 sqq., that Toi, king of Hamath, presented his homage to David through his son Joram. So the reference to viii. 6, where the Syrians are said to have been conquered and brought gifts, is obvious. The conviction of the theocratic narrator (as expressed in the repeated remark, viii. 6, 14: "the Lord helped David, wherever he went") that David had the Lord's special help in these wars with Syria and Edom, accords with the free, joyous praise of the Lord's help in our song. The song was therefore very probably produced after the victories over the Syrians and Edomites, which were epoch-making for the establishment and extension of David's authority. David composed it doubtless at the glorious end of this war, looking at the same time at God's mercies to him in the early period of the Sauline persecution, and the internal wars with Saul's adherents (ii. 8-iv. 12), and making these subject-matter of praise and thanks to the Lord. The poet's imagination, in its contemplation of the two principal periods of war, moves backwards, presenting first the external wars, which were the nearest, and then the internal, with Saul and his house. The designation of time "in the day" (i. e., at the time, as in Gen. ii. 4 and elsewhere) "when the Lord had saved him from the hand of Saul," points to the moment of David's victory over all his enemies, when he could breathe freely and praise God.—The form of the superscription is similar to that of the superscriptions of the songs that are inserted in the history in Ex. xv. 1; Numb. xxi. 17; Deut. xxxi. 30. In Ps. xviii., as here, the song is introduced with the words: "and he said."

Vers. 2-4. The *prologue* of the song. With an unusually great number of predicates, David out of his joyously thankful heart, praises the Lord for His many deliverances. The numerous designations of God in vers. 2, 3 are the *summary statement* of what, as the song exhibits in detail, the Lord has been to him in all his trials. In ver. 4 the thankful *testimony* to the salvation that God (as above designated in vers. 2, 3) has vouchsafed him, is set forth as the *theme* of the whole song. The opening words of Ps. xviii. (ver. 2 [1]): "I love thee, O Lord, my strength," are wanting in our passage. The originality of this introduction, which the Syriac [of 2 Sam. xxii.] contains, and which "carries its own justification" (Thenius), is not to be doubted; it has here fallen out either "from illegible writing" (Thenius), or through mistake. "I deeply love thee," David's deep love to his God is the fruit of God's manifestations of love to him. Luther: "Thus he declareth his deepest love, that he delighteth in our Lord God; for he feelth that his benefits are unspeakable, and from this exceeding

* שִׁירָה instead of the usual שִׁיר; "from this already it appears that the historical part of the title is from another source."—הַזֶּה introduces a relative sentence, which is in stat. const. with יָדָם. Ges. § 116, 3. Comp.

Ex. vi. 28; Numb. iii. 1; Ps. cxxxviii. 3.

† רַחֵם, elsewhere only in Piel in sense of "pity," here in Qal (as often in Aramaic) in sense of "hearty love," for which the usual word is אָהַב.

great delight and love it cometh that He giveth him so many names, as in what followeth." These words of Ps. xviii. 2 have occasioned the noble hymns: * "With all my heart, O Lord, I love Thee" (M. Schalling), and: "Thee will I love, my strength" (J. Scheffler).—The phrase: "my strength"† denotes not the inner power of heart received by David from God (Luther), but (as is shown by the following names of God, which all refer to outward help) the manifestations of the might of God amid the trials brought on him by enemies.—**My rock and my fortress**; the same designation is found in Ps. xxxi. 4 [3] and lxxi. 3. "My rock, properly cleft of a rock, which gives concealment from enemies, = he who conceals me to save me. So in Ps. xlii. 10

[9] the strong God (אלהים), is called, over against pressing enemies, "my rock."—*My fortress*,‡ a place difficult of access from its height and strength, offering protection against ambush and attack, a watchtower. The natural basis for these figures is found in the frequent rock-clefts and steep, inaccessible hills of Palestine. Comp. Judg. vi. 2; Job xxxix. 27, 28; Isa. xxxiii. 16. The historical basis is furnished by David's experiences in Saul's time, when he was often obliged to betake himself to clefts and hills. Comp. 1 Sam. xxii. 5; xxxiii. 14, 19; xxiv. 1, 23.—The meaning of these concrete figures is indicated in the added expression: **My deliverer**. Böttcher would change the pointing and read: "My deliverance;"|| but there is no good ground for this, either in the occurrence of this latter word in Ps. lv. 9 [8] and cxliv. 2, or in the abstract expressions of ver. 4 [3]. Rather the indication of the Lord's personal, active help in the words *saviour* and *saves*, favors the reading "deliverer."—Ver. 3. **God of my rock, of my house, my rock-God.**

Ps. xviii. 3 [2] has: "my strong God (אלהים), my rock;" these separated predicates are here united into one expression. The word "rock" (comp. stone in Gen. xlix. 24), denotes the firmness and unshakableness of God's faithfulness, which is founded on the unchangeableness of His being (comp. Isa. xxvi. 4 sqq.) and gives assurance of unendangered, certain security. So in Dent. xxxii. 4, 37 God is called the rock as the God of faithfulness, whom one securely builds on and trusts (Ps. xcii. 16 [15]). Comp. ver. 47, where the name "rock-God" again occurs.—**In whom I trust** (the construction is relative). The "trust" as firm confidence answers to the rock-like firmness of the divine faithfulness, on which one may rely.—**My shield**, figure of

covering against the attacks of enemies, protection against dangers. So in Gen. xv. 1 God calls Himself Abraham's shield, and in Deut. xxxiii. 29 He is the shield of the help [= the saving shield] of Israel. The figure is frequent in the Psalms; see iii. 4 [3]; vii. 11 [10, Eng. A. V.: defence]; xxviii. 7; lix. 12 [11], and elsewhere.—**And horn of my salvation**, denotes God's might and strength, which gives not only protection, but also help and salvation in the overcoming of enemies. The figure refers not to the horns of the altar (Hitzig, Moll), as if protection were the only thing involved, but to the horns of beasts, in which their strength is shown in the victorious repulse of an attack [or, in making an attack] (see 1 Sam. ii. 1, 10; Job xvi. 15; Ps. lxxv. 5, 6, 11 [4, 5, 10]; lxxxix. 18 [17]; xcii. 11 [10]; cxii. 9; cxlviii. 1). The Lord is not only protection against attacks, but also "a trusty shield and weapon" ("ein gute wehr und waffe") for victoriously combating and repelling them. Comp. Deut. xxxiii. 29, where the God of Israel is called the shield of their help and the sword of their excellency. The reference of the "horn" to a mountain peak has small support from Isa. v. 1, and, as the comparison with the strength of horned beasts is so frequent, must be rejected.—**My stronghold** [Eng. A. V.: high tower], steep, lofty place, inaccessible and therefore safe, see Ps. ix. 10 [9 Eng. A. V.: refuge]. **And my refuge, my Saviour, who saves me from violence**. These words are wanting in Ps. xviii. Their insertion is not to be explained from the desire to give rhythmical completeness to the strophe left imperfect by the omission of the "I love Thee, Jehovah" (Keil), but from the effort (in accordance with the position of the song here in the midst of the history) to explain the preceding declarations about God in respect to the help actually given by Him. As a testimony to the deliverance vouchsafed David by God as his rock, etc., the words make the transition to ver. 4.—Most modern expositors regard all these appellatives as in apposition with "Jehovah," putting the latter in the vocative (so also Hitzig and Delitzsch) ["O Jehovah, my rock . . . my Saviour, Thou savest me from violence"]. But as Hupfeld (on Ps. xviii. 3 [2]) rightly remarks, this would produce too long and heavy an address. The "Jehovah" is therefore (with the older expositors and the ancient versions) to be taken as subject, and the appellations as declarations: "Jehovah is my rock and my fortress," etc.—Ver. 4. **As the praised one I call on the Lord, or: I call on the praised one, the Lord.**

The participle (מְלֻל) does not mean "glorious" (Hengst., Hupf.), but (conformably to the frequent *kalleljah*) = "blessed," Ps. xlviii. 2 [1]; xvi. 4; cxlii. 3; cxlv. 3, comp. 1 Chr. xvi. 25; nor does it mean *laudandus*, "praiseworthy." [The Participles may have the force of the Lat. Fut. Passive; Eng. A. V.: "worthy to be praised," Vulg.: *laudabilem*; Sept.: *ἀνερόν*. The Chaldee (which paraphrases largely in ver. 3) takes it as active, and renders: "Said David, With praise I will pray before Jehovah." Ewald (on Ps. xviii.) renders it: "worthy to be praised."—Ta.] It is not vocative, but Accusative, and is put at the beginning of the sentence for the sake

* ["Herzlich lieb hab ich dich o Herr," and "Ich will dich lieben, meine Stärke."]

† חֲזָקָי, a. & v. *ay.*

‡ סֶלַע "rock-cleft," after Arab. شَلَع "to cleave." [See Delitzsch on Ps. in loco; but this derivation is not certain.—Ta.]

§ מְלֻלָּה, and so the masc. מְלֻלָּה. [See Del. on Psalms, and Fleischer's note.—Ta.]

|| Böttcher: מְלֻלָּה. The ל (wanting in Ps. xviii. 3 [2], found in Ps. cxliv. 2), is a strengthening of the suffix -, and expresses deep feeling of the Lord's gracious help to him personally.

of emphasis, as in ver. 2; vii. 16; x. 7, 14, 17. David has actually praised the Lord in the preceding predicates; they form the content of the praise. The rendering: "Praised be Thou, I cry, O Jehovah" (G. Baur, Olshausen) does not accord with the following member: "and from my enemies I am saved." The verbs are not (with many old expositors) to be taken as future: "I will call, shall be saved," but as expressing undefined past time, comp. Ps. iii. 5 [4] [or, better as indefinite as to time, the Eng. general present.—Tr.]. David prefaces his song with this general, all-embracing declaration (based on all his experiences of the Lord's help), of which the sense is: "as often as (= when) I call on the Lord, I am saved," and he now proceeds to exhibit its truth by the citation of his experiences. He bases his confident appeal to the Lord for help on His manifestations of might, wherein he recognizes and praises God as his deliverer.

Vers. 5-28. *First part of the description of the divine manifestation of help, experienced by David in the time of Saul's persecutions.*

Vers. 5-7. From the description of the dangers that pressed on him (vers. 5, 6), he proceeds to the avowal that he called on the Lord for help, and was heard (ver. 7).—Ver. 5. **For breakers of death had surrounded* me.** The "for" (lacking in Ps. xviii. 5 [4]) introduces the following as the ground of the declaration of ver. 4. Instead of "breakers" the Ps. has "cords (bands)," representing death under the image of a hunter, comp. Ps. xci. 3. The "breakers" here correspond better to the "floods" of the next member.

"Floods of wickedness;" the word (פְּלִיטָה) means properly "uselessness, worthlessness," commonly found in an ethical sense: "wickedness," comp. xvi. 7; xx. 1; xxiii. 6; 1 Sam. ii. 12; x. 27; xxv. 17, 25. It is found also in the physical sense of "destruction, harm," Nah. i. 11; Ps. xli. 9 [8, Eng. A. V.: evil disease]. So it must be taken here also, on account of the parallels: "breakers of death, nets of hell, snares of death." "Had terrified† me" (suddenly come upon me). [Dr. Erdmann in his translation, renders: "floods of wickedness," but his preceding statement requires: "floods of destruction," (so Delitzsch).—Tr.]—Ver. 6. **Nets of hell [better: Sheol.†—Tr.]—snares of death.** From the figure of *water-waves* the poet passes to that of the *hunter*, under which is represented the suddenly and treacherously attacking power of death. "Snares of death fall on me" (קִשְׁקִי) comp. ver. 19; Ps. xvii. 13; Job xxx. 27.—The words of vers. 5, 6 describe not all the dangers of David's life up to this time (Keil, Ew., Hupf., Thol.), but the snares and persecutions that befell him in Saul's time. The description of peril of life agrees only with this time, which

the title also expressly mentions. This view is favored also by the relation between the two sections, vers. 5-28 and 29-46, "in the first of which David is saved by God without effort on his part, while in the second, he is both object and instrument of the divine deliverance" (Hengst.). In the same direction Riehlm (in Hupfeld) well remarks that David in the whole of the first part is only *passive*, not *active* (only God's hand saves him), but in the second part on the contrary *himself* as a warrior, *wards off* his enemies.—Ver. 7. Looking back at those deadly dangers, David affirms that he was driven by them to *call on God*, and was *heard* by him. **In my distress* I called upon the Lord, and to my God I called.** Instead of "called" the Ps. has "cried," answering to the distress that forced such a cry from him. **And he heard my voice out of his palace,** out of God's heavenly dwelling, as contrasted with the depth of distress on earth, out of which he sent up to God his cry for help. Comp. Ps. xvi. 4: "The Lord is in his holy palace, the Lord's throne is in heaven." *Thence* appears the Lord's help. [Eng. A. V., not so well: "temple," for, though heaven may be regarded as a temple, Jehovah is here represented as a king, enthroned in heaven and the word "temple" would most probably be understood by English readers of the earthly building consecrated to His service. The Hebrew word means both *palace* and *temple*.—Tr.] **And my cry into his ears.** The Ps., has the fuller vivid description: "and my cry came before him, into his ears;" our passage has the advantage of more emphatic brevity (comp. Hengst., Rem.).

Vers. 8-20. *Splendid poetical description of God's help appearing in answer to his prayer, under the image of a terrible storm accompanied by an earthquake, the individual features being given with vivid coloring in accordance with the natural order of the phenomena.* Comp. Tholuck, on Psalms, p. 91.—As the preceding description of distress refers not to the whole of David's life, but only to the Sauline period, so this poetical description is not to be understood of a real storm (as in 1 Sam. vii. 10) that terrified the enemy and saved David. Thenius, Ewald and Hitzig, indeed, so understand it, and refer it to a storm in a battle with the Syrians (2 Sam. vii. 5), and similarly others. But, in the first place, the connection is against this; for the deliverance described in vers. 17-20 is clearly none other than the salvation from the distress pictured in vers. 5-7. Further, the figure (here poetically elaborated) of a terrible storm, is the standing form of representation of *God's glory and majesty* in the revelation of His holiness and punitive justice, as in the fundamental passage, Ex. xix. (the legislation on Sinai). So are often represented *God's theophanies* for the revelation of His anger, for the accomplishment of His judgments, for the

* אָמַן, not: "press, drive" (after the Arab.), but, after indubitable tradition (comp. אָמַן "a wheel"), "encircle, surround," as poetic synonym of הִקִּיף וְהִקִּיף כָּכָב (Del. on Ps. xviii.).

† יַעֲתִי, Impf. Interchanging with Waw. consec. and Impf., because it describes condition (Hupf.).
‡ שְׁהוֹל, the underworld, place of departed spirits. —Tr.]

* צָר, comp. Job xv. 24. Literally: "in the distress to me," that is, in this my distress; for the construction comp. Ps. lxxvi. 14; cvi. 44; cvii. 6 and elsewhere. This mode of expression is based on the common formula צָרָה "it is strait to me," "I am in distress," the proposition being preposed here to a whole sentence, as commonly to a noun (Hupf.).

deliverance of His people from their enemies and for new unfoldings of the glory of His kingdom; comp. besides Ex. xix. 16-18, especially Judg. v. 4, 5; Isa. xxix. 6; xxx. 27-30; Joel ii. 10, 11; iii. 3 sq. [ii. 30, 31]; Nah. i. 3-6; Ps. l. 2, 3; lxxvii. 17-19 [16-18]; xcvi. 2-5.—Certainly, "if the poet had meant by all this to say merely: 'God even in the greatest need, has accorded me almighty help,' the apparatus would in fact be too great" (Thenius). But the connection shows that he means to say more; looking at the fears and dangers of the gloomy time of Saul's persecution, he will comprehensively set forth how the Lord visited His wrathful judgments on the enemy that so oppressed him, God's servant, and in him endangered the cause of God's kingdom, and how the Lord by His invincible might, saved him and gave victory to his cause. "The combination of the figure of ver. 17 sqq., with other and general features, suggests that it also has a general reference" (Hupfeld). So Richm (in Hupf., p. 465) remarks that the description has no historical reference, but by its poetical form, holds itself above the plane of concrete history.

Ver. 8. The earthquake is the sign of God's approaching wrath; as the Lord descends from His temple in heaven to judgment on earth, the whole earth quakes before Him. There is probably in this an allusion to thunder as the voice of the approaching wrathful God, under the mighty peals of which heaven and earth shake; see Joel ii. 10, 11; iv. 16; [iii. 16]. Nah. i. 5. The effect is vividly represented in the text by paronomasia* in three verbs ("the earth was shaking and quaking, the foundations of heaven quailing and shaking").—The foundations of the heaven shake together with the earth. The Psalm, in which only the shaking of the earth is spoken of, has: "the foundations of the mountains." The mountains rising up towards heaven are, according to the natural view, regarded as the foundation on which heaven rests; comp. Job xxvi. 11, where they are called "the pillars of heaven." "The text of 2 Sam., represents the whole universe as trembling before Him, in order to picture strongly the terribleness of the wrath of the Almighty; so Joel. ii. 10, 11; iv. 16 [iii. 16]; Isa. xlii. 13." For he was wrath. The wrath of God is here expressly stated to be the cause of the trembling of heaven and earth.—Ver. 9. Elaboration of the preceding "he was wrath," by the description of the approaching appearance of the wrath of God, under the figure of smoke and fire. Smoke rose in his nostril—not: "in His anger" (Sept., Vulg., Stier), but (in keeping with the parallel "mouth") His

nose, which is considered the seat of anger (so also in Greek and Latin writers); and so its smorting (comp. ver. 16), as in the case of an angry man, is the figure of God's anger, which, as a heightening of the image, is compared to smoke, as in Ps. lxxiv. 1; lxxx. 5 [4, Eng. A. V.; "be angry," literally: "smoke"]; Deut. xix. 19. And fire devoured out of his mouth. Fire is a standing image of God's consuming anger (comp. Deut. xxxii. 22). The smoke, as the natural accompaniment of fire, denotes the uprising and approach of God's anger. For similar figure of smoke and fire see (besides the fundamental passage, Ex. xix. 18), Isa. lxxv. 5. The "out of his mouth" is parallel to "out of his nose." The image of the mouth answers to the consuming force of the fire of wrath. The verb "devoured" is to be taken without an object (as "the enemy"); it stands absolutely (as in Ps. l. 3), only the consuming power of the fire being indicated. Glowing coals burned out of him; the "glowing coals" is parallel to the "devouring fire," adding to the picture the feature of the flames that proceed from the fire. "Out of him," that is, out of His mouth, as a burning oven, pour the flames of the sea of fire (comp. Gen. xv. 17). The mouth is designated as the medium of the revelation of anger; because the fire of human anger pours from the heart through the mouth in angry words. The fire in the Lord's mouth is symbolized "as one flaming in full glow" (Hupfeld). There is no reference here to flashes of lightning. "These are the later product (comp. ver. 13) of the flame of fire and anger, that is here just kindled" (Hengst.). But since the representation of a rising storm (breaking out afterwards in ver. 13 with thunder and lightning) is carried out in the poetical conception, so in the picture thus far the image of smoke and flaming fire is to be referred to the rising of the storm-cloud and the flaming of the sheet-lightning that announces the storm (Tholuck).

Vers. 10-12. Now follows the poetical description of the appearance of the Lord from heaven under the figures of the thickening and gathering clouds, on which the Lord sweeps on as on a throne, and of the storm-wind, on whose wings He rushes.—Ver. 10. And he bowed the heavens—a picture of the low-hanging storm-clouds, at whose approach the heaven seems to bend down to the earth. Comp. Ps. cxliv. 5; Isa. lxiii. 19.—And came down, the descent of the Lord from heaven to earth to execute judgment on David's enemies, and deliver him. On the indication of God's coming to judgment by His "descent from heaven," comp. Gen. xi. 7; xviii. 21; Isa. lxiv. 1.—And cloud-darkness under His feet, i. e., He thus descended. The dark, black cloud* (= darkness, ver. 12) is the symbol of the terror that the wrath of God carries with it; see Ex. xix. 16 [Sinai]; xx. 21; Deut. v. 19; Ps. civ. 29 (a figure of the hiding of God's face); Nah. i. 3 ("clouds are the dust of his feet").—Ver. 11. And he rode on the cherub and flew.—As to the signification of the cherub, see on 1 Sam. iv. 4. As the cherubim on the cover of the ark (Ex. xxv. 18 sqq.; xxxvii. 7 sqq.) are the bearers of the divine

* נָעַשׂ, רָעַשׂ, רָגַז.—The Qeri רָעַשׂ is doubtless an imitation of the following רָגַז (especially as נָעַשׂ does not elsewhere occur in Qal), and is to be rejected, since then רָגַז immediately afterwards would be Masc. and Fem. The רָעַשׂ (Kethib) is, as in the Psalm-text, to be pointed רָעַשׂ (forming complete paronomasia with the רָעַשׂ), unless it be preferred to read (with several codices) רָעַשׂ according with the רָעַשׂ, = properly "to move hither and thither" (Hitzig).

* עָרָפֶל, often connected with עָרָב.

majesty and glory (vi. 2; 2 Kings xix. 15; Ps. lxxx. 2 [1]; xcix. 1; Isa. xxxvii. 16), so here also the cherub is the symbol of God's almighty power and glory, as it appears in the creaturely world, and exhibits itself as the revelation of the highest and completest being (Winer, *R.-W.*, s. v., Hengst. on Ps. xviii. 11 [10]). The "rode" is defined by the "flew." The conception of *flying* is harmonized with that of *riding* on the cherub (as a chariot or throne) by the *wings* with which the cherub is provided.—**And appeared on the wings of the wind**; this, as the preceding, sets forth the majesty in which God appears in the creation in the elementary substratum of the *wind*, to hold judgment. Comp. Isa. v. 28; Nah. i. 3: "in tempest and storm is his way," and Ps. civ. 3, where, instead of the cherub, the *clouds* are conceived of as the vehicle, and the *wings of the wind* as the bearers of the appearance of His glory.—Instead of "appeared" Ps. xviii. 11 [10] has "flew" (הָמָה). The latter (which occurs also Deut. xxviii. 49; Jer. xlviii. 40; xlix. 22) carries out the figure of the *wings* of the wind; here, on the contrary, our "appeared" is, if not an *elucidation* (Keil, v. Leng.), a *real statement* instead of a poetical figure. But there is no necessity for regarding it as a scribal error (Stier, Thenius), or as a "vague, flat and inappropriate reading" (Hupfeld).—Ver. 12. Development of the second half of ver. 10, as ver. 11 is of the first half. **And he made darkness around him booths** [Eng. A. V.: pavilions]. The clouds mass more closely; their darkness grows blacker. The "darkness" is that of the clouds of ver. 10 b. He makes the cloud-darkness "booths, tents" for Himself. The Psalm has more fully: "he made darkness his secret place, his pavilion round about him darkness of waters, thick clouds of the skies." On the "round about" comp. Ps. xcvi. 2 ("clouds and darkness are around him"), and on the "booths [pavilions]" Job xxxvi. 29, where the clouds are called God's tabernacle or tent.—**Gathering of waters, cloud-thicket** is further explanation of the "darkness" of the first clause. Instead of "gathering" of waters" the Ps. has "darkness of waters" [which is here unnecessarily adopted by Eng. A. V.—Tr.]; the former is obviously more picturesque.—Vers. 13-15. Issuing of *lightning-flashes* out of this darkness, and bursting of the storm amid thunder and lightning. **Out of the brightness before him burned coals of fire**. The expression "brightness before him" points back to the fire in ver. 9, the flames of sheet-lightning as symbol of the divine anger. Out of this fiery brightness before him "burned coals of fire," i. e., darted the *flashes of lightning*, which are, as it were, the sharpening of that flaming fire-anger into separate fiery arrows (comp. ver. 15). The "brightness before him" is not the *dora* [glory] of God embracing light and fire (Hupf., Del.), because in the connection only the *fire of God's anger* is spoken of, and if the singer had here had in view the light in which God

dwells (Ps. civ. 2), he would necessarily have used the general term "glory" (כְּבוֹד, *dōḡa*). The natural basis of the poetical description is the blinding brightness of the flaming fire, which in a storm seems to cleave the clouds and send forth flashes of lightning.—To this refers the deviating text of the Psalm: "from the brightness before him his clouds passed away (or went to pieces)," comp. Job xxx. 15.—Ver. 14. **The Lord thundered from heaven**. Since lightning and thunder appear so close together, the storm is very near, God's wrathful judgment bursts on the enemy. Instead of "from heaven" the Ps. has "in heaven." God is here called the **Most High** as "the all-controlling, unapproachable judge" (Del.). The "giving [uttering] his voice" is poetical designation of thunder; see Job xxxvii. 3; Ps. xxix. 3 sqq., comp. Ex. ix. 23; Ps. xlv. 7 [6]; lxxviii. 34 [33]; lxxvii. 18. The phrase "hailstones and coals of fire" found in the Ps. in this verse and the preceding, is wanting here.—Ver. 15. **And he sent out arrows**; the Ps. has: "his arrows." These are the flashes of lightning (comp. lxxvii. 18) into which the foe-destroying fire of wrath concentrates and sharpens itself. The wrathful, punishing God is represented under the figure of a warrior armed with bow and arrows, as in many other passages, Ps. vii. 13, 14 [12, 13]; xxxviii. 3 [2]; Job vi. 4; Deut. xxxii. 23; Lam. iii. 12, 13.—**And scattered them**, that is, the enemies, comp. vers. 4, 18. The pronoun "them" does not refer to the arrows and lightning. The first effect is the *scattering* of the compact masses, into which the enemies had thrown themselves. **Lightning, and discomfited (them)**. The Ps. has: "and lightnings much (innumerable)" [Eng. A. V. (with Kimchi) "shot out lightnings"]]. The verb here is to be supplied from the preceding, as in vers. 12, 14, 42. "He discomfited" (so Jerome); the Ps. has: "and discomfited them," from which the Qeri [margin] omits* the suffix "them." The further effect of the Lord's interference is the complete destruction of the enemy; comp. Ex. xiv. 24; xxiii. 27; Josh. x. 10; Judg. iv. 15; 1 Sam. vii. 10.—Ver. 16. **And the beds of the sea became visible**. The Ps. has the weaker expression: "brooks of water." **Uncovered were the foundations of the earth**,† that is, the bottom of the sea, the waters being blown away; a parallel description to the preceding. In addition to the *thunder* and *lightning* from above comes the *storm-wind* (which accompanies the storm) and the *earthquake*, which has already been pictured (ver. 8) as an effect of God's anger. **By the rebuking of the Lord**, that is, the expression of anger in the *voice* of the thunder (ver.

* [Dr. Erdmann's text has: "the Qeri has taken the suffix," and accordingly he writes it in parenthesis. This, however, is an oversight; the Kethib has the suffix, the Qeri omits it.—Tr.]

† פְּדִיָּה — stream-bed from פָּדָה "to contain," hence of hollow bodies, — holder, pipe, canal, channel, dale, — εὐλάς, εὐλάς, then brook, properly (like נַחַל) the valley in which it flows (Hupf.).

‡ תִּבְלָה, poetic designation of the earth, Ps. lxxxix. 12 [11]; xc. 2; xciii. 1; xcvi. 10—יִבְלָה by poetic license without י, which is to be supplied from the preceding verb.

* The אַר. אֵשׁ שָׁרָף signifies (according to the Arabic) "gathering, aggregation"—אָרַץ properly "thicket" (comp. Ex. xix. 9)—שָׁמַיִם — the clouds as a connected whole (Hengst.).

14); comp. Ps. civ. 7, where the waters of the chaos are affrighted at the rebuke of God (parallel to His thunder-voice). **At the snorting of the breath of his nose**, comp. ver. 9. The Psalm has the second person, turning in sudden address to Jehovah: "at *thy* rebuke and *thy* anger." The "breakers of death" and the "streams of evil" have, according to ver. 5 overwhelmed David. Under the image of water-waves he has there depicted the dangers that threatened his life. This alone would prevent our supposing that we have here a mere poetic-hyperbolic delineation of the tumult of the waters as result of the storm, in order to fill out the picture (Hupf.). But the following account (ver. 17) of deliverance "out of great waters" is still more opposed to this view. In his distress David was overwhelmed as by mighty water-floods. The Lord, revealing His anger against his enemies, saves him by laying bare the depths of the sea in which he had sunk, and uncovering the foundations of the earth by the storm-wind of His wrath (so Delitzsch). Thither descending from on high the Lord seized him and drew him forth from the waves, as is described in the following verses. There is therefore as little ground for the view of Hitzig, that the waves denote the host of the enemy, and the bottom the ground on which they stood and from which they were driven, as for that of Thenius, that the assumed battle was near a large inland sea (he conjectures the Bahr el Atebe near Damascus, about as large as the sea of Genesaret), and that the description is thus to be taken "almost literally." The interpretation of the "foundations of the earth" as Sheol (Hengst., Keil) is without support in the text.

Vers. 17-20. After the description of the descent of God from heaven to save, David now traces the deliverance itself, and praises the Lord for it.—Ver. 17. "He sent forth," the word "hand" (Ps. cxliv. 7) is to be supplied, as in vi. 6; Ps. lvii. 4 [3] = He reached out from on high, that is, from heaven. In spite of the "came down" of ver. 10, which refers to God's throne in heaven, the poetical view holds fast to the conception of God's elevation above men. "He drew me out of many waters." The verb (מָשָׁךְ) occurs elsewhere only in Ex. ii. 10 of Moses, whose name is formed* from it, and whose deliverance from the waters of the Nile is here probably alluded to. Luther: "he made a Moses of me." The "many waters" [better in Erdmann's translation: "great waters"—Tr.] are not enemies, but the deadly perils that had befallen him, comp. ver. 5; Ps. xxxii. 6; lxvi. 12; lxix. 2, 3 [1, 2]; Isa. xliii. 2, where water is a figure of great distress and danger.—Ver. 18. Here David first passes from his perils to his enemies. **He delivered me from my enemy, the strong† one.** "The song here passes from the epic to a more lyric tone, and direct discourse takes the place of figurative" (Del.). The Sing. "my enemy" does not justify the supposition of

an individual enemy, but from the following "my haters" is to be taken as collective, though the name Saul rightly stands as superscription to this whole picture of distress. **Because they were stronger* than I, had overpowered me.** God's saving interposition was necessary, since David in his weakness felt himself overpowered by his enemies—extreme impotence requires divine help.—Ver. 19. Elucidation of the last words of ver. 18. **They fell on† me in the day of my calamity.** This is not a definite day, but the time of his helplessness in the Sauline persecution; their purpose was to finish him by a sudden attack, and so self-help was impossible. **And the Lord became a stay to me.** After deliverance comes support.† Compare for the thought Psalm xxiii. 4.—Verse 20. **And he brought me forth into a large place,** into a condition of freedom,‡ in contrast with narrowness, straits. The "me"|| is emphatic. The words: **He delivered me**, here in conclusion embrace all that has been heretofore said of the process of deliverance. Observe the progression in the description up to this point: the dispersion and confounding of the enemy by the arrows of the lightning, the driving off of the water-waves and laying bare of their foundations by the storm; then the stretching forth of the hand, seizing, drawing out of the great waters, supporting the helpless man, bringing him out of straits into freedom, and thus completing the deliverance.—**For He delighted in me**—the ground of the Lord's deliverance, over against the enemies, on whom had come God's wrath and judgment. This delight of the Lord in Him (Ps. xxii. 9 [8]; xli. 12 [11]) is based on his integrity, as is brought out in what follows. There follows, namely.

Vers. 21-28, the exhibition of the ground of his deliverance; it is his righteousness, according to which the Lord required him.—Ver. 21. The declaration and avowal that God in saving him required him according to his righteousness. The verb [Eng. A. V.: "reward"] (comp. Ps. vii. 17 [16]) signifies to do something to a person, whether bad or good, but with reference to his conduct as ground, hence to requite.—According to the cleanness of my hands he recompensed me.—The hands are the instrument of action, and "cleanness of hands" signifies the purity of his actions from sin and unrighteousness. Comp. ver. 25; Ps. vii. 5 [4]; xxiv. 4; xxvi. 6; Job ix. 30; xxii. 30. To this answers purity of mind (expressed in the "upright"

* This form of comparison also in Psalm cxxxi. 1; xxxviii. 5 [4].

† קָם, see ver. 6; Ps. xvii. 13.

‡ The Psalm has the usual less poetic לִשְׁעָן [which reading is found here also in some MSS. and EDD.—Tr.]

§ מָרוֹכָה (Ps. cxviii. 5), in contrast with צָר; so the verb (Hiph.), Gen. xxvi. 22; Ps. lv. 2 [1]; xxv. 17; Prov. xviii. 16.

|| אֵנִי in contrast with the suffix in the Psalm, and answering to the לִי in ver. 13.

¶ מָלַךְ, in connection with שָׁלַם [so here], or with נָצַדְתָּ added; the Psalm has נָצַדְתָּ.—The Imperfects here express in general propositions general time, the so-called Present (Hupf.).

* [On the origin and meaning of the name Moses see Canon Cook's Essay on Egyptian Words in the Pentateuch, in Bib.-Com., I. 482.—Tr.]

† צַד, not adverbial Acc., but Adjective; comp. Psalm cxlvi. 10 (טוֹכָה).

of ver. 24), as source of purity of conduct. David often thus affirms his uprightness, for ex., xvii. 3-5. The truth of this testimony to himself is exhibited in his actual conduct as described in vers. 22-24, where he gives the ground (י) for the declaration that he is "righteous" and "his hands clean."—[On the ethical and religious significance of this claim to righteousness, see "Historical and Theological" to this chapter, paragraph 6.—Tr.]—Ver. 22. He proved his righteousness by the affirmation: **I have kept the ways of the Lord.** "Have observed, held to," so Job xxii. 15. "The ways of the Lord" are the rules of human conduct given in His law, which David's enemies had wickedly transgressed.—**And have not wickedly departed from my God,** as he has kept God's ways, so he has not sinned himself away from God Himself. The phrase is literally: "to be wicked from God," that is, to fall away from God by wickedness. Not (as Grotius): "to be wicked against (י) God," nor is it a designation of judgment or decision proceeding from God, as if the sense were: "I have not sinned according to God's decision, according to His judgment I am guiltless" (Hupf.); comp. Job iv. 17; Jer. li. 5. Against this is both the "keeping the Lord's ways" in the first member, to which corresponds "not departing from" the Lord, and the following reference [ver. 23] to his abiding in God's statutes and judgments.—Ver. 23. "For* all thy judgments are before me," that is, as a guide in my ways.—**And His statutes, I do not depart from them.**† The reading of the Psalm: "His statutes I do not put away from me," is not elsewhere found, while our text is the usual expression for the conception. For the thought compare the divine testimony to David, 1 Kings xiv. 8: "who kept my commandments, and walked after me with all his heart," and xv. 5; "David did what was right in the eyes of the Lord, and departed not from all that He commanded him." Comp. also David's testimony concerning himself, 1 Sam. xxvi. 23 sq.—Ver. 24. "And I was upright‡ towards him," that is, *upright in soul*, the "towards him" (ל) expressing the immediate relation to God, in contrast with outward works, which are done for one's own sake or for men's. The "with him" of the Psalm expresses still more exactly cordial communion of life with God.—**And guarded myself from my iniquity,** the negative side of his moral character, of which he has just given the positive side: "I guarded against committing a sin, and so contracting guilt." A similar hypothetical expression [i. e., if I sinned, I should be guilty] is found in Ps. xvii. 3 (Hupfeld), and so essentially Job xxxiii. 9: "there is no iniquity in me." David declares that he constantly

watches over and restrains himself; otherwise, the assumption is, he would have fallen into sin; this is an indirect testimony to indwelling sinfulness, whereby he might have been led to sinful deed, and against which such self-guarding was necessary. Comp. Psalm li. 7 [5], where David *expressly declares* his consciousness of sinfulness inborn in him, which is not the case here.—The historical proofs of David's declaration of purity are given in 1 Sam. xxiv. xxvi. though he at this moment may not have had all the individual facts in mind.—Vers. 22-24 exhibit the climax: ver. 22 *proof of uprightness in outward walk*, ver. 23 *practice of righteousness in obedience to God's commands* as its norm, ver. 24, *source of righteousness* in a pious disposition directed towards God.—Ver. 25. Repetition of the affirmation of ver. 21 (the proof of his "righteousness" and "cleanness of hands" having been given in vers. 22-24) in the form of a logical conclusion: **And so the Lord required me, etc.** Literally: "and required me the Lord," where the "and," connecting this with the preceding, indicates a logical relation [the logical relation is indicated by the progress of the discourse, not by the Conjunction, in Hebrew or in Eng.—Tr.]. Instead of "my cleanness" the Psalm has "the cleanness of my hands," as in ver. 21.

Vers. 26, 27. *General proposition*, explaining and supporting the word: "the Lord required me" by the truth, that *God deports Himself to man as man to Him*. This moral relation between God and man is carried out in four parallel members, "in which the divine conduct is expressed by reflexive verbs, formed from the adjectives expressing human conduct." (Keil). The Imperfects express what is universal and necessary. The general truth that the manifestation of God's retributive righteousness is conditioned by man's position and conduct towards God, is set forth positively in vers. 26, 27 a in relation to the pious, and negatively in ver. 27 b in relation to the ungodly. Towards the pious [better: *merciful*—Tr.], upright and clean, God shows Himself pious [merciful], upright and pure. The adjectives express qualities* of man in relation to God; the "love" here expressed is not towards man, but towards God, (רַחֵם, Eng. A. V. *merciful*), and to such God shows Himself loving. [Rather the adjectives express general qualities without any

* רַחֵם "loving" towards God, so תָּמִים "upright" towards God (comp. לוֹ in ver. 26), and נָכַר (Niph. Particp. of נָכַר) *purified*, then "pure," — נָכַר, comp. the "pure heart," Ps. xxiv. 4; lxiii. 1, the pure mind.—הִתְחַסֵּר, Hithp. denom. from חָסַר or חָסֵד, found only here.—נִבְרָא תָּמִים "hero of innocence, upright hero." נִבְרָא always — "hero." תָּמִים often as here (comp. Hupf. on Ps. xv. 4) abstract subst. — תָּמִים "uprightness." The Ps. has נָכַר, infrequent poetical form for נָכַר. תָּמִים in Hithp. is found elsewhere only Dan. xii. 10 [it is found only in Ps. xviii. 28.—Tr.].—הִתְחַסֵּר, which form is found in the Psalm, "with broadened vowel before the tone-syllable, and besides, euphonic doubling of the ת as compensation for the contraction and for the maintenance of the rhythm" (Hupf.).

* כִּי — but. "The establishment of one opposite gives the ground for the denial of the other" (Hengst.).

† מִן־הָאֵל Sing. instead of Plu., as 2 Kings ii. 8; xiii. 2. 6; x. 29, 31 after חִטְאוֹת (Hitzig, Hupfeld).—אֲסִירָא comp. Deut. v. 29; xvii. 11; xxviii. 14. The Psalm has לֹא אֲסִירָא.

‡ [תָּמִים is more exactly: "perfect." Comp. Job i. 1: "perfect and upright." See ver. 28.—Tr.]

statement that they refer only to God. The first of these adjectives means either "favored, beloved" or "merciful," and the latter sense is more appropriate here.—Tr.]—**Towards the perverse thou showest thyself perverse,** that is, requiting to the perverse man perverse things as the consequence of his sin, thou seemest to Him to be thyself perverse. The ungodly man, failing to recognize his own sin, thinks of God as unjust and cruel towards him. Comp. Lev. xxvi. 23, 24; "if ye walk perversely towards me; I will walk perversely towards you." Moral perversity in man produces perversity and confusion in his knowledge of God. [The thought here, however, is simply that God does evil to the man that does evil.—Tr.]—Ver. 28 gives the ground and confirmation of the general truth in vers. 26, 27, by pointing to God's actual conduct towards the two principal classes in the people, the humble and the proud, who represent concretely the preceding contrast between the upright (merciful, pure) and the perverse. The factual relation of this verse to the preceding is indicated in the Psalm by the initial "for thou," while here the simple "and" is used, in order to avoid a too frequent recurrence of the causal conjunction, as ver. 29 begins with "for thou," and ver. 30 with "for." The word "people"* is here limited (by the contrast with the "haughty" of the following clause) to a large community within the nation, characterized by the epithet "afflicted," and the following contrast shows that they are also "humble." "Thine eyes are against the haughty," who oppress the poor and afflicted; "whom thou bringest down" (the verb is to be taken as relative, Ew. § 332 b, comp. Josh. ii. 11; iii. 12; v. 15). The Psalm has in the second member: "lofty eyes (elevated eye-brows, sign of haughtiness) thou bringest down." Comp. Prov. vi. 17; xxi. 4; xxx. 13; Ps. ci. 5.

Vers. 29-46. *Second part of the description of the help that David received from the Lord, namely, in wars against external enemies.*—*Looking back at these wars, he tells how through the Lord's help he had overcome his enemies.* But he looks also to the present and to the future, declaring what the Lord, after such aid, still is to him and ever will be. So in this section occur verbs of past, present and future times.—Ver. 29. First, he declares what the Lord (in connection with the exhibitions of grace in the Sauline persecution) is for him perpetually. The "for" attaches this verse as the ground or confirmation of the preceding, where David included himself among the "afflicted people," the oppressed; the Lord has helped him "the afflicted one" out of the affliction brought on him by his enemies. All these experiences of divine help find their reason or ground in the fact that *the Lord is his lamp*.† While "light" is always the symbol of good fortune and well-being (Job xviii. 5), the burning lamp denotes the source of lasting happiness and joyful strength; Job xviii. 6; xxi. 17; xxix. 3; Ps. cxxxii. 17;

comp. Isa. xlii. 3; xliii. 17. The Psalm has the unusual expression: "thou makest light my lamp."—What the lamp is for a man in his house, the source of joy and good fortune, this the Lord is for David: *his lamp*, the source of his well-being. This is the ground of David's being called (xxi. 17) *the lamp of Israel*. This is the ground of the declaration: "the Lord is my light." (Ps. xxvii. 1). The consequence of this is: **The Lord enlightens my darkness.** Darkness is the symbol of affliction—in contrast with light, without God, his lamp, he would have remained in wretchedness and ruin. His experiences are based on the general truth: it is the Lord who, as His lamp, makes even the darkness light about Him. Comp. Job xxix. 3. In the Psalm: "The Lord, my God, makes my darkness light." This general declaration, proved by the past, is confirmed also for the future by setting forth the foe-conquering might which he, through the Lord's help, has shown and will forever be able to show.—Ver. 30. **For with thee I run against troops, with my God I leap over walls**—literally: "in thee;" "David declares that he is 'in God,' and therefore has such power." (Hengst.). By "troops" David means the *hostile bands* that he has attacked on the battle-field, and by "walls" the fortified places that he has conquered. Such power of victory he has now also in his God. Since the verb "run" here properly takes an Accus., it is unnecessary to take the word in the sense "crush" (Ew., Olsh.).* "Running" is represented as an essential quality of the warrior in ver. 34; 1, 19, 23; ii. 18, and means (with the prep. "against" or "to") hostile attack Job xv. 26; vi. 14; Dan. viii. 6. [Eng. A. V., not so well: "run through.—Tr.]—Ver. 31. The word "God" is in apposition with the: "with my God" in ver. 30 (as in vers. 33, 48), not nominative Absolute [so Eng. A. V.], since then the Art. [Heb.: *the God*] would be unexplained: **The God whose way is blameless**, that is, whose government is perfect. This human quality of perfectness is transferred to God, and denotes His trustworthiness. **The word of the Lord is purified**, that is, without guile, pure, true, comp. Ps. xii. 7 [6]. God's promises do not deceive. **He is a shield to all that trust in Him.** He offers sure protection against all dangers. The second and third members of this verse occur word for word also in Prov. xxx. 5. All these affirmations respecting God give the ground for the declaration in ver. 30, that he can do so great things in and with his God.—Ver. 32. The solemnity of the Lord as such a God, is next stated as the ground ("for") of the fact that His way is perfect. His word pure and His protection sure. The expression "rock" (comp. ver. 3) especially emphasizes the quality of trustworthiness, firmness as the foundation for immovable trust, and the ground of his help and protection. Parallel is vii. 22; "for there is no one as thou, and there is no God beside thee." Comp. Deut. xxxii.

* עָנִי "oppressed, afflicted people," — אָרָם, Ps. iii. 7 [6]; Gen. xx. 4.

† לָמְפָא, "lamp," as that which burns.

* אָרָץ with Acc. (as the following אָרָץ, object reached by the motion. Ew. and Olsh. unnecessarily take it from רָצַץ.—The Ps. has בָּךְ instead of בְּךָ, and אָרָץ instead of אֶרֶץ.

31; 1 Sam. ii. 2.—Ver. 33 carries on the thought connected with the figure of the "rock." The "God" here is in opposition with the "God" at the end of the preceding verse. **The God who is my strong fortress.** [Eng. A. V., not so well: "my strength and power."]. On the "fortress" comp. Ps. xxxi. 5 [4]; xxvii. 1. [Eng. A. V.: "strength."]. The noun "strength" defines "my fortress," literally: "my fortress of strength," as in Ps. lxxi. 7*.—The Psalm has: "who girds me with strength," = ver. 40 a (with omission of "to battle.").—**And leads† the perfect man on his way.** The pronoun on "his way" refers not to God, but to the "perfect man," as is required by the "his feet" [Eng. A. V.: "my feet"] of the next verse. The Psalm has: "who makes my way perfect." [This is the marginal reading (Qeri) here also: "my way," and seems to agree better with the context, in which the Psalmist is speaking of his own experiences.—Tr.]—Ver. 34. **He makes his feet like the hinds,** that is, like hinds' feet; Hab. iii. 18. (On this abridged form of expression see Ges. § 144, Rem.) Hengstenberg: "In Egyptian paintings also the hind is the symbol of fleetness." Comp. ii. 18; 1 Chr. xii. 8. The Psalm: "my feet" [so Eng. A. V. here, after the margin]; the third personal pronoun is used here because the reference is to the "perfect (or innocent)" man [in ver. 33 according to the author's translation]. The *swiftness* refers not to fleeing (De Wette), but to the pursuit of enemies. **And on my high-places He sets me.** The "high-places" are not those of the enemy, which he ascends as victor, and through faith declares beforehand to be his own (Hengst.), but "those of his own land, which he victoriously holds against his enemies" (Keil). Comp. Deut. xxxii. 13.—Ver. 35. **He instructs my hands for war,† and my arms bend the bronze bow.** Or, perhaps (with Hupf.): "He instructs my hands for war, and my arms to bend‡ the bronze bow." "The Egyptian weapons were almost all of bronze" (Hengst.). To bend the bronze bow is the sign of great strength; the thought expressed is: God has given him not only skill, but also strength for victorious war.—Ver. 36. From the figure of the bow David passes to that of the shield. As in attack, so in defence the Lord is his strength. **And thou gavest me the shield of thy salvation,** the shield that consists in God's salvation, whereby He protects His people. Comp. Eph. vi. 17: "helmet of salvation." The following words in the Psalm: "and thy right hand supported me" are wanting here; they seem to have been omitted, not through

error, but for brevity's sake, as in general our song, compared with the Psalm, shows a preference for curt, pregnant expression. **And thy hearing made me great.** Hearing = favorable acceptance of a request. This "hearing"* (not "thy lowliness," Hengst., or "thy toil," Böttch.) answers to the "salvation" of the preceding clause; he received salvation through God's granting his petition. The Psalm has: "thy humility, condescension" (comp. Ps. cxiii. 6; Isa. lvii. 15; lxvi. 1 sq.) [Eng. A. V., following the pointing of the Psalm, renders: "thy gentleness" ("meekness" would be a more accurate translation). Our text reads literally: "thy answering," or "thy toiling, suffering," neither of which gives a satisfactory sense in the connection. The reading of the Psalm is better.—Tr.]—Ver. 37. **Thou enlargedst my steps under† me,** gave me free room, so that I could advance without hindrance. Prov. iv. 12 presents the contrasted condition of straitness and stumbling: "when thou goest, thy steps shall not be straitened, and when thou runnest, thou shalt not stumble," comp. ver. 34. Hupfeld remarks rightly that we have not here merely the usual contrast of *narrowness* and *wideness* = distress and deliverance (Ps. iv. 2 [1], comp. Ps. xxxi. 9 [8]); the wide path (step) is prepared by the Lord for the successful termination of the battle, especially for the unhindered pursuit of the enemy (ver. 38). **And my ankles wavered not** (elsewhere: "my feet, or steps, Ps. xxvi. 1; xxxvii. 31), that is, thou gavest me the power so to go with free step. Wavering, as opposed to standing firm, comes from weakness in the knees or ankles.

Vers. 38-43. After this preparation and equipment for battle by the Lord's strength, David destroyed the power of his enemies.—Vers. 38, 39. The act of pursuit and destruction is declared to be his own act. The verbs are to be taken in the Imperfect signification, since it is clear from ver. 40 sqq.† that the reference is to the past. **I pursued my enemies and destroyed them;** the Psalm has the weaker expression: "overtaken them" (Ps. vii. 6 [5] comp. Ex. xv. 9). In the Psalm there is an advance in the thought, here a simple synonymous parallelism (Hengst.). Ver. 39 expresses the idea of total destruction by an aggregation of words: "and I destroyed them (wanting in the Psalm) and crushed them." **That they rose not;** Psalm: "and they could not rise," that is, in the hostile sense, rise to further contest. **And they fell under my feet,** = under me, vers. 40, 48; Ps. xlv. 6; xlvii. 4 [3]. Vers. 38 and 40 present a picture not of subjection and dominion (Hupf.), but of conquering enemies in battle by casting them down and passing over them.—Vers. 40, 41. David declares, however, that he received the victorious might only from the Lord, and gives Him praise therefor. **And thou didst gird me . . . and didst bow my**

* מִחִיָּה after מִחִיָּה. On the construction see Ewald, § 291 b.

† יָתַר from יָתַר — יָתַר, Prov. xii. 26, "lead," — יָתַר (comp. Ges. § 72, Rem. 2).

‡ לָחַץ instead of the usual double Acc. [after לָחַץ] Piel Perf. of נָחַץ "to cause to descend, press down."

The Pa. has the fem. נִחְתָּה on account of the נִחְתָּהי, sing. Fem. with plu. subject of things or beasts (Ges. § 146, 3). Here the sing. masc. because the verb precedes. § נִחְתָּה Piel Infin.

[This (or "copper") is a better rendering than "brass" or "steel," see Art. Brass in Smith's Bib.-Dict.—Ta.]

* עֲנִיתָ, Sept. ὑπακού. Olshausen conjectures עֲנִיתָ, but "unnecessarily" (Hupf.). The Psalm: עֲנִיתָ.

† Instead of מִחִיָּה the Pa. has מִחִיָּה.

‡ Aorists followed by Perfects and Futures [they are not Futures, but Aorists.—Ta.]—The lengthened form מִחִיָּה may without † consec. (as in Prov. vii. 7) express past time, as is frequent in poetry, comp. ver. 12 here and in the Psalm (Böttch.).

wretched (comp. Ex. xviii. 18). In the next clause the Psalm has "trembled" [= came trembling], while our passage (unless it be an error of copyist for the Psalm-word*) has: "they hobble (their strength being broken) out of their enclosures (or, fortresses);" it is not to be rendered: "they gird themselves (in order to come forth)" (Hengst. [Phil.]), since this does not accord with the representation here given of voluntary subjection. The reference of the words to "prisons and bonds," into which the strangers are thrown as "refractory" (Böttcher) is against the connection, which speaks only of unconditional obedience and complete subjection of enemies. Rather there is supposed here the wretched condition produced by a long siege; the enemy come out of the fastnesses, in which they have long been cooped up, in miserable condition, in order to submit themselves to the victor.—[Eng. A. V. adopts the Psalm-text: "shall be afraid," and so Erdmann in his translation: "tremble," and this is perhaps preferable, comp. Micah vii. 17.—In vers. 45, 46, Erdmann renders the verbs Present in his translation (fawn, obey, wither, tremble), while in the Exposition he makes them Aorist (fawned, etc.); the former is better.—Tr.]

Vers. 47-51. *Conclusion* of the song. On the ground of the deliverances he has experienced (here briefly recapitulated from the content in a number of epithets) David first again praises God (vers. 47-49), as in the beginning of the song. To this phrase, which looks to the past, he adds the *vow of thanksgiving* (vers. 50, 51), looking beyond Israel to the salvation to come to the heathen, and prophesying the fulfilment for all time of the promises given to him, God's Anointed, and to his seed.

Ver. 47. "Living is the Lord." So must the phrase ("יְיָ") be rendered, and not optatively: "long live Jehovah," transferring (as most modern expositors do) the usual formula of homage: "long live the king" (xvi. 16; 1 Sam. x. 24; 1 Kin. i. 25, 39; 2 Kings xi. 12) to God as king of Israel. That formula (יְיָ הַמֶּלֶךְ) relates to the mortality of the king. Our phrase is the standing oath-formula [as the Lord liveth, by the life of Jehovah], and always assumes life [vitality] to be exclusively an attribute of God. Here only the formula is not an oath, but a declaration: living is the Lord!—an exclamation in the tone of a doxology. Comp. 1 Tim. vi. 16: "God, who alone has immortality." God is here called living not in contrast with the idols of the heathen (v. Leng., Hengstenberg), to which there is no allusion in the context, but in reference to the enemies and dangers from which God saved him. And so the two following exclamations are simply declarations of the being of God as it has been revealed in the preceding experiences of the singer. **Blessed (praised), my rock!** (see

ver. 2).—**Exalted is the rock-God of my salvation.**—The Psalm has merely: "The God of my salvation." The "exalted" is to be taken not subjectively (exalted by the praise offered Him), but objectively, exalted in His own majesty and might (Pa. xlvii. 11 [10]; xxi. 14 [13]; lvii. 6, 12 [5, 11]). Not: "be he exalted" (so Eng. A. V.) *The rock-God of my salvation* = the rock-like God, who brings me salvation; comp. ver. 3. To the three declarations of what God is, answer, in vers. 48, 49 the statements of God's deeds, wherein David has learned what He is to him, and wherein He has shown Himself to be the living, rock-firm and exalted God. Here God's deeds of deliverance (as described in vers. 5-20, 29-46) are briefly brought together.—Ver. 48. **The God that avenges me.**—This shows that God lives, inasmuch as He does not leave His servant as a guilty man in the power of the enemy, but manifests his innocence by executing vengeance† for him. In Pa. xciv. 1 God is "the God of vengeance." **And subjects (lit.: makes come down) nations under me.**—The Psalm has: "drives† [or subdues] nations under me" (the expression is found elsewhere only in Psalm xlvii. 4 [3]).—Ver. 49. **Who brought me forth from my enemies** (comp. ver. 20).—Psalm: "delivered me." [In ver. 48 Dr. Erdmann renders the verbs in past time (*gave, subdued*) in his translation; the time can be determined only from the context; here the present seems better.—Tr.] **And from my adversaries thou liftedst me on high**—that is, on a rock, pregnant construction for: thou liftedst me up and thereby savedst me from my enemies. The declaratory discourse here passes into address. **From the man of violent deeds thou savedst me.**—Instead of the unusual plural (Pa. cxl. 2, 5 [1, 4]) the Pa. has the Sing. "man [or, men] of violence." Most expositors take the phrase collectively: "men of violence," (as Prov. iii. 31) of a whole class of enemies. But it accords better with this conclusion and with the whole content of the song to refer the phrase to Saul, who is also expressly mentioned in the superscription. In ver. 47 David declares in general what God is to him, and how He has announced and attested Himself to him in all His deeds of deliverance; then in ver. 48 he looks at God's help against external enemies ("thou broughtest down nations under me"), comp. vers. 29-46; in ver. 49 he recalls the deliverances of the Sauline persecution. With the thought of Saul, whose rejection by the Lord was the cause of his enmity to the Lord's Anointed called in in his stead, connects itself naturally in David's mind (on the ground of the Lord's choice) the thought of the salvation that God has bestowed on him as His Anointed, and—of this he is sure—will also further bestow on him and his seed. This salvation He will also proclaim among the heathen, that they along with Israel may share therein.

Vers. 50, 51. The "therefore" attaches the declaration in these verses as a consequence to the

* The Psalm has the *ar. ley.* חָרַן (Chald. חֲרָנָא) "to be frightened," — חָרַן "tremble" (in Mic. vii. 17 in the same connection). Our passage has חָרַן, perhaps error for חָרַן; if it be correct, it is not "gird" (which does not suit the connection), but (with Hitz., Del., Böttch., Then.) after the Aramaic, — "halt, hobble" (Talmud. חָרַן "lame").

* This would require יָלִים instead of יָלִים.

† This would require יָלִים instead of יָלִים.
 † Always in the plural. "To take" vengeance,
 here and iv. 8, עָשָׂה Judg. xi. 36; Esak. xxv. 17.
 חָרַן.

preceding summary laudation of God's deeds of salvation. David here expresses a resolution and a *vow* ever to praise the Lord's name. This *vow of thanksgiving* he so presents that he 1) expressly declares his praise (by the *therefore*) to be a thank-offering *due* to the Lord, also his rightful fruit from the preceding experiences of his salvation. **To thy name will I sing.**—The name of God is here the concept [or representative] of all His deeds of deliverance, whereby He has revealed Himself as his God and his people's, as which David has hitherto praised him. 2) David declares the *extent* to which he will proclaim the praise of his God: **I will praise thee, O Lord, among the nations.**—The nations are not only to be subdued by force, but are now to learn to know the living God of Israel and His salvation; His praise is therefore not to be confined to the land of Israel, but to be proclaimed among the heathen. This presumes that He is the God of the heathen also, and that they are called to share in the salvation revealed to Israel. Comp. Ps. ix. 12 [11]; lvii. 10 [9]; xcvi. 3, 10; cv. 1; Isa. xii. 4. In proof of this truth Paul (Rom. xv. 9) quotes this passage along with Ps. cxvii. 1, and Deut. xxxii. 43.—3) As the ground of his *vow* David declares the Lord's promise of good to Him, and his seed (ver. 51). "Who makes great the salvation of his king," literally: "salvations," the plural indicating the manifoldness and richness of the salvation. The marginal reading: "fullness of salvation" is a singular conjecture,* and must be rejected; it is obviously instead of the similar form, = "tower," Ps. lxi. 4 [3]; Prov. xviii. 10 [Eng. A. V. also adopts this reading "tower," against which, however, are all the ancient versions and the best Heb. manuscripts.—Tr.]. The text, = "he who makes great" is to be retained. It refers to the fullness of salvation (certainly to be expected on the ground of the divine promises) that the Lord will bestow in ever increasing richness on *His king*, the theocratic ruler that He has called and inducted, who regards himself only as God's instrument. God's "grace [mercy]" is the source of his "manifestations of salvation." A *threefold prophetic declaration of the future factual proof* of this grace to His Anointed, is here expressed: a. David affirms that he is sure of it for himself; the "to David" stands independently, not, as Hengst. says, along with "and to his seed" as definition of the "to his anointed;" b. the promised salvation will, however, be extended to *his seed* also. The direct reference of these words to the promise in 2 Sam. vii. 12-16 is apparent; on the ground of this promise David declares the certainty of continuance through his heirs, of the dominion of his house; c. the testimony of praise culminates in the prophecy of the *everlasting duration* of God's manifestations of grace and blessing, which will be imparted to David, and his seed according to the promise. Comp. 2 Sam. vii. 15, 16.

Hupfeld rejects these closing words: "to David and to his seed forevermore" as a later addition to the song (in so far as it is to be ascribed to David) on the following grounds: 1)

David would not have spoken of himself by the phrase: "to David," and 2) not David, but only a later adherent of the Davidic dynasty could have said: "and to his seed forevermore." But these grounds are not valid; for in fact David does call himself by name in xxiii. 1, and in the prayer 2 Sam. vii. 20, 26; and how can the reference to his seed and its continuance be regarded as not Davidic, when David was assured of the perpetuity of the royal dominion of his family by the promise 2 Sam. vii. 12 sqq.?—Thenius' supposition, that the words may have been an afterwards added bit of flattery to David's posterity, can be explained only by a complete ignoring of David's hope based on that promise 2 Sam. vii., and receives at best meagre support from the very subjective argument that the two preceding clauses sufficed to express the author's thought.—Böcher regards the whole of ver. 51 as a later addition in imitation of other Davidic conclusions to songs "as homage to the royal house." But his *affirmation* that this does not accord with genuine Davidic productions is set aside by the *fact* that ideas, and even words here agree with David's words in 2 Sam. vii. He further contends that by the retention of ver. 51 the probably significant number [50] is exceeded; but (apart from his "probably,")—the untenableness of this conjecture is strikingly shown by his manipulation of ver. 3 into two verses in order (after the omission of ver. 51) to get 50 verses besides the superscription, while the retention of ver. 51 gives this number already.

On the *mutual relation of the two recensions* of this song in Ps. xviii. and 2 Sam. xxii., critics are very much divided. Hengstenberg's view (which is that of the older expositors)—that the two texts are two different recensions of the same song by David himself, both equally authentic and good, the Psalm being the original, and the 2 Sam. the later—is altogether untenable in the face of the not few variations that are obviously *unintended, accidental*, and are to be referred to the *carelessness of the written tradition or the uncertainty of the oral*. Thus the carelessness of a transcriber is shown in the interchange of certain letters in vers. 11, 43 (7 and 7), ver. 33 (J and 7), ver. 12 (7 and 7), and the omission of words in vers. 13, 36, where the text of the Psalm is complete.—The question as to the originality of the two texts is to be decided by examination of the *intentional changes*. And to such intentional changes is to be referred a long list of deviations in the *Psalm-text* as Sommer (Bibl. Abh. I. pp. 167-173, Bonn, 1846) has convincingly shown in detail. "We find," he remarks, "occasional free change of text in order to remove possible difficulties, to make clear, by the expression, the antiquated writing, the grammatical forms, and, where it can be easily done, to put what is usual and known in place of what is peculiar in conception or language. For the same reason that the transcriber of the Psalm abandoned the ancient sparseness of vowel-letters (Ges. Lehrs. p. 51) and, where it seemed necessary, carefully inserted a *Waw* or *Yod*, he has resolved and regularly inflected the contracted verbal forms, and here and there separated a preposition from a noun, in order to facilitate the apprehension of the words (which were written without vowel-signs) and

* מְגִדָּל, after מְגִדָּה of Ps. lxi. 4. The text is מְגִדָּל.

Hiph. Participle of גִּדַּל

avoid possible misunderstandings." (For particulars see Sommer, as above.) It does not however hence appear, that the preference is to be accorded to the Psalm-text that is given it by the latest critics, Gramberg (in Winer, *Exeg. St. I.* 1), De Wette, Hupfeld, Hitzig, Ewald, Olshausen,* Delitzsch. But neither can the text of 2 Sam. xxii. be regarded as the original, since it contains variations that are explained by careless transcription and tradition (Hupf.), and probably also by the fact that this psalm, incorporated in a historical book, shared the fate of all historical texts, care for poetic form and rhythm early yielding to regard for the mere sense (Hitzig). It is, however, characteristic of the text of 2 Sam. xxii., that it contains not a few "licenses of popular language" (Del.), and that the defective mode of writing, which points to higher antiquity, is the prevailing one. On the other hand in the psalm-text (which Böttcher calls the "priest-recension" over against the 2 Sam. xxii. as the "laic recension") a later revision is unmistakable. "The vulgarisms, and in part the archaisms also, are there effaced; the whole style is more cultivated" (Böttch.). Therefore Von Lengerke's view, that the two texts are of about equal value (*comment. crit. de duplici Ps. xviii. exemplo*, Regiom. 1833, 4) cannot be looked on as proven, but the preference is to be given to the recension in 2 Sam. xxii. on account of its stamp of higher antiquity, which Von Lengerke must admit is given it by its more sparing use of vowel signs. The two recensions are independent of one another, neither of them being the authentic; but 2 Sam. xxii. is the older, whether it was taken from an older manuscript (Ewald), or, as Delitzsch supposes, belonged to the "Annals of David" (*Dibre ha-yamim*), one of the sources of the Books of Samuel. Böttcher: "Thus then, the text of Ps. xviii. is, as a whole, *completer* and *purer*, but 2 Sam. xxii. though somewhat more defective, yet in details *truer* to the original and *archaic form*."

HISTORICAL AND THEOLOGICAL.

1. This *longest and most artistic* of David's psalms that have come down to us is also one of the most important in respect to the *history of God's kingdom and salvation*. For it embraces all God's deliverances in David's life before and after his accession to the throne, and extols them as proofs of the favor and faithfulness of his God, who chose him as his *servant* to this high royal dignity, and gave him the most glorious promises of the permanent duration of his kingdom in his seed. The pillars on which this great royal psalm rests are the two self-revelations of God to David, that determine His theocratic royal position: His *call* to be king in Saul's stead, and the *promise* of the everlasting duration of his kingdom; the first supports that part of the Psalm that refers to the Sauline persecution,

the second the part that describes God's help against foreign enemies. Looking on these deliverances as fulfillments of the promise, he expressly refers to it at the close, and at the same time looks to the future with sure hope of the fulfilment of the promise in the imperishable dominion of his house. So Delitzsch [introductory remarks on Ps. xviii.; he compares the Ps. to the Assyrian monumental inscriptions.—Tr.].

2. Because God's deeds are *incommensurable* for human feeling and apprehension, David's thankful heart can find in *language no adequate expression* for them. Hence the exuberant aggregation of terms in vers. 2-4, which set forth the inverse relation of human capacity for praise to God's manifestations of grace. "The poet begins a lay, in which he wishes to praise God for His help, the strength given him to do great deeds, his elevation to be king over nations, for all the blessings of his long and eventful life. Here at the outset the recollection of these exceeding mercies comes over his soul with overwhelming force; he can find no satisfactory term wherewith to call on the God of his salvation, and therefore piles term on term" (Sommer, as above, p. 152).

3. The *praise* of God's name is not only *fruit*, but also *root of prayer* (ver. 4); for the *experiences* of God's *grace* and *faithfulness*, which impel to praise, also *strengthen faith*, are the *foundations of hope* for further *mercies*, assure the fulfilment of *promises in the future*, and warrant fervent prayer for new help under *appeal* to past blessings.

4. The *cordial intercourse of prayer* between the Old Testament saints and their covenant-God (comp. vers. 4-7) is the *factual proof of the positive self-revelation of the personal, living God*, without whose initiative such overspringing of the chasm between the holy God and sinful man were impossible, but also the *most striking refutation* of the false view that the religion of the Old Covenant presents an absolute chasm between God and man. The *real life-communion* between the heart that goes immediately to its God in prayer and the God who hears such prayer is, on the one hand, in contrast with the extra-testamental religion of the pre-Christian world alone founded on God's positive-historical self-revelation to His people and the thereby established covenant-relation between them, and, on the other hand, as sporadic anticipation of the life-communion with God established by the New Testament Mediator, it is a *factual prophecy* of the religious-ethical life-communion (culminating in prayer) between man redeemed by Christ and His Heavenly Father.

5. *Nature*, as God's creature and man's fellow-creature, is the *symbolical means* for the figurative presentation of the personal self-revelation of God to man. The images derived from the *light*, which is God's garment (Ps. civ. 2), the *cloud*, which is called His tent (Job xxxvi. 29; Ps. xcvi. 2), the *thunder*, in which His voice is heard (Ps. xviii. 14 [13]; Job xxxvii. 2), the *lightning* and fire-flames, wherein burns His wrath and punitive justice (Judg. v. 4; Isa. xxx. 27 sq.; Ps. l. 2, 3; lxviii. 8; xcvi. 2), and the *earthquake*, the terror that precedes the revelation of His judgment (Ps. lxxvii. 19 [18]; xciv. 4; Joel ii. 10; iv. 16; Nah. i. 5; Isa. xxiv. 18) exhibit those sides of the being of the self-revealing God to which natural phenomena, by

* [Justus Olshausen (to be distinguished from Hermann Olshausen, the commentator on the N. T.), writer of the Commentary on Psalms in the Condensed Exegetical Manual, a good grammarian, but hyperskeptical as a critic.—Tr.]

† Amyraldus: "a most excellent specimen of the poetic art;" Hitzig: "an unequalled product of art and reflection."

virtue of their divine origin, are related. "This symbolism of nature rests on the conception that certain qualities in God's being and work answer to it. Hence God is sometimes represented as present and efficient in these natural phenomena (not merely accompanied by them), and in bold and vivid expression the rousing and utterance of His anger is portrayed as the kindling of His light-nature in all the turns of fiery and flaming figures, even to the point that smoke issues from His wrath-snorting nose (Deut. xix. 9; Es. lxxiv. 1; lxxx. 5 [4]) and devouring fire from His mouth (comp. the description of the crocodile, Job xli. 10 sqq.) from the burning coals within Him. Not in themselves, therefore, but only under certain circumstances and limitations do these phenomena of nature form in part the symbol, in part the means of the theophany" (Moll [in Lange's *Bible-Work*] on Ps. xviii., Doct. and Eth. 5).—"All nature stands in a relation of sympathy to man, in that it shares his curse and blessing, ruin and glory, and in a (so to speak) synergetic [co-operative] relation to God, in that it pre-announces and instrumentally accomplishes His mighty deeds" (Delitzsch on Ps. xviii. 8-10).

6. *The law of God's retributive righteousness is the fundamental law of the divine government of the world.* The condition of man's deliverance by God is *life in righteousness before God, which pre-supposes full devotion of heart to God, and shows itself in earnest striving after faithful fulfillment of God's commands.* God bestows His salvation and blessing on the faithful righteous (comp. Deut. xxviii.); on the apostate wicked He sends His judgments, and hears not their cry for help, because, they being in trouble, turn to Him not in living faith and trust, but in superstition. He who (like David), with heart, life and desire turned towards God, seeks and finds in life-communication with Him his highest good and complete satisfaction, may (with David), on the ground of this law of retributive righteousness, affirm that he has had help of the Lord, because God cannot leave without proof of His faithful mercy those who trust in Him and in His word without wishing to gain or lay claim to merit for themselves. Self-praise, indeed, and vain self-contemplation in such an appeal to one's own righteousness is not lawful; and it is here excluded, since David expressly declares that pride is the object of the divine judgment (ver. 28). Comp. Isa. ii. 11; Prov. vi. 17. *This humble appeal to one's righteous walk before God under God's guidance is indeed at bottom only praise to God Himself.* For the righteousness, wherein one walks before God, is God's own work. "David owes his righteousness wholly to his faithful adherence to God, who preserves His servant from sins so that they do not rule over him.—He here dwells on his righteousness, not from vain self-contemplation, but to quicken himself and others to zeal in the fulfillment of the law.—The charge of pride of virtue, if it were true, would lie also against many expressions of Christian hymn-writers. So, for example, in Anton Ulrich's fine hymn: Nun tret' ich wieder aus der Ruh, die Strophe: So ist getrost mein frischer Muth,—Mein Gott geht nimmer meinen Steg, wo ich nicht wandle seinen Weg [never goes my God my path, when I walk not in His way]" (Hengst. on Ps. xviii. 20).

7. To this truth of the retributive righteousness of God attaches itself as further ground for it (vers. 26, 27) the thought of *ethical reciprocal action* between God in His ethical bearing towards man, and man in his ethical position in respect to God. There is no question here of an intellectual conception of God's being, as if David meant to say: God appears to every man according as the man is disposed and constituted. Certainly the history of religion everywhere (Christian and non-Christian) proves that the views of God that the unaided reason arrives at are the reflection of the ethical condition of soul, which determines the intellect; the character of the knowledge of God depends on the ethical character of the whole life. Here, however, is expressed the truth that God's objective, real conduct towards men according to His retributive righteousness corresponds exactly to man's ethical conduct towards God, and by the reflection of this righteous conduct of God, as exhibited in His punitive judgments, in man's perverted mind arises a caricature of God's nature, which is more and more confirmed and filled out in the conception of the man that turns from God and continues to harden his heart against Him. Comp. Moll, on Ps. xvii., Doct. and Eth. 6; who refers to 1 Sam. xxvi. 33; Isa. xxix. 14; xxxi. 3; Job v. 13; Prov. iii. 34. [This last view, the perverted conception of God in men's minds, while correct in itself, is not contained in this Psalm.—Tr.]

8. In the gracious helps, wherein God reveals Himself to His people as the living one, *faith* in the living God grows to the ever completer knowledge of the truth that God is the Living One in the absolute sense, and finds involuntary utterance in the declaration: "Living is the Lord" (ver. 47). The experiences and guidances of the lives of God's children are the proof that God is a living God, who enters into their life with His light and His strength, with the consolation of His love and the help of His might." "That David is living, exalted and blest, shows that his God is living, exalted and to be blessed. He is the living proof of his livingness, exaltedness and praiseworthiness" (Hengst.).

9. The jubilant tone in which Old Testament piety speaks of *revenge* on enemies lacks the thorough sanctification and consecration, whose only source is in the holy love of God, poured out by the Holy Ghost (Rom. v. 5) in the hearts of those who are become children of God through faith in Jesus Christ, and can practice that love of enemies that was necessarily still foreign to the Old Testament standpoint. But while this difference between the standpoints of the Old and New Testaments is maintained, the relative truth and justification of these utterances of David on revenge on enemies (ver. 48 sq.) must not be ignored. For David here speaks in the consciousness of his calling as theocratic king, who had to fight for the Lord's people, and carry on the Lord's wars; it is the Lord Himself that has taken the revenge and given it him; the victories that have laid at his feet the enemies of God's kingdom are the Lord's own deeds. And this is the prefigurement and symbol of God's mighty deeds in the defence of the New Testament kingdom of grace, and of the conquest of the hostile world by the

spiritual weapons of His word and the power of His Spirit, till after this conquest comes the triumphant kingdom of glory.

10. David affirms (ver. 50 sq.) the *universality of the salvation*, whose original source is the glorious revelations of God to His chosen people; the God of Israel is also the God of the heathen. The means of bringing them to the knowledge of the living God is not the sword, but the proclamation of God's great deeds for His people. As David, in his character of missionary to the heathen world, praises his God's grace, so at bottom all missionary work among the heathen is, in the announcement of the word of the God who is revealed in Christ, a continuous praise of the name of the living God. In David's word: "I will praise thee among the heathen," the missionary idea of the universal, all-embracing salvation of God breaks over the bounds of national-theocratic particularism.—"As it was among the heathen that he himself most proudly sang Jahve's praise, and by his whole life proclaimed to them His sole majesty (wherein he followed, only with far more power, Deborah's example, Judg. v. 3), so from now on could and should every member of this congregation of Jahve take position towards the heathen" [Ewald, *Geesch.* [Hist. of Israel] III. 273, Rem.).

11. As the centre, whence the light of salvation was to shine on the heathen, David has in view God's revelations of salvation and grace, as they were imparted to him, the Anointed of the Lord, and, according to the promise, 2 Sam. vii., were to be imparted to his seed that was destined to everlasting royal dominion. But the line, in which his prophetic glance at the end of the Song in the light of this promise looks into the future of this seed, runs in the historical fulfilment of this Messianic prophecy beyond the earthly throne of the Davidic house, and ends in "the Son of God, who was born of the seed of David according to the flesh" (Rom. i. 3), and is the Anointed of God in the absolute sense. In Rom. xv. 9 Paul, quoting David's words here (ver. 50), declares him to be the Saviour, through whom, according to God's mercy, the heathen also become partakers of salvation, and praise God therefor.

HOMILETICAL AND PRACTICAL.

Ver. 1. [TAYLOR: Let us learn to thank God for our mercies and deliverances. When the crisis of some great agony is on us, there are no words which leap so readily to our lips as these: "God help me!" At such times we feel shut up to go to God, and we engage our friends to pray to Him on our behalf. But when the danger is past and the suffering is gone, how seldom we think of Him on whom, while they lasted, we called so passionately for relief. Of the ten lepers whom Jesus cleansed, only one returned to give Him thanks.—HENRY: Every new mercy in our hand should put a new song into our mouth, even praises to our God.—TR.]—Ver. 2. Human speech cannot find words enough to praise sufficiently the fulness of the divine grace and the riches of God's goodness. Comp. Rom. xi. 33.—God not merely gives to them that trust in Him all that is necessary for them, but He *Himself* is to them all that they need. The Lord is to His people through

His power a firm support, an invincible ally both in defence and in offence. [SPURGEON: "In Him will I trust." Faith must be exercised, or the preciousness of God is not truly known; and God must be the object of faith, or faith is mere presumption.—TR.]

Ver. 4 sq. The praise of God has its ground in the benefits received from God and in the experience of His salvation; it forms the foundation for new requests, it confirms the heart in child-like confidence, and it heightens the courage of faith.—The wholesome fruit of severe afflictions and sore conflicts is for the children of God so much the more unconditional confidence in God's compassion, so much the more hearty supplication for God's help, so much the more blessed experience of His hearing and delivering grace.—God speaks to men through the powers and gifts of His visible creation the language of His goodness and compassionate fatherly love, Matt. v. 45; but He also speaks through the mighty forces of nature the language of His wrath and His punitive righteousness.—BERL. B.: The Lord is such a soul's rock; for it has no other steadfastness than God, who establishes Himself in it and confirms it in perfect immovableness, for it is the immovableness of God Himself.—LUTHER: David wishes hereby to instruct us that there is nothing so bad, so great, so vast, so mighty, so lasting that it cannot be overcome through the power of God, if we only trust therein; likewise that then especially should we have cause to hope for God's power to become mighty in us, when many great, strong and persistent evils powerfully press upon us.—"I call on the Lord, who is worthy to be praised." This is in time of trouble the noblest of doctrines, and thoroughly golden. It is incredible what a powerful means such praise to God is when danger assails. For as soon as you begin to praise God, so soon the evil becomes lessened, the consoled spirit waxes stronger, and there follows the calling on God with confidence.

Ver. 7. [LORD BACON (in Spurgeon): If you listen even to David's harp, you shall hear as many hearse-like airs as carols. Prosperity is not without many fears and distastes; and adversity is not without comforts and hopes.—TR.]—CRAMER: It is God's counsel and will that we should call on Him. Ps. l. 15.—CALVIN: In naming God his God, he distinguishes himself from the coarse despisers of God and from the hypocrites, who do indeed when pressed by need call confusedly on the heavenly divinity, but do not either with confidence or with one heart draw near to God, of whose fatherly grace they know nothing.—BERL. B.: If thy God has now heard thee, O thou afflicted king, instruct us also how it has gone therewith and with thy cry and prayer for deliverance. [SPURGEON: There was no great space between the cry and its answer. The Lord is not slack concerning His promise, but is swift to rescue His afflicted.—TR.]

Ver. 8 sq. SCHLIER: How poor we are when surrounded by cold, heartless nature, and how well off we are when everywhere we can see and mark the Lord's hand. Let us see the Lord's

* [This and the other quotations from Spurgeon throughout the chapter are from his "Treasury of David," a copious commentary on the Psalms, which does not aim at criticism or exact exegesis, but is rich in homiletical matter, original and selected.—TR.]

hand even in the events of common life.—**STARKE**: All God's creatures testify of His glory, Ps. xix. 2 sq.; all the elements have to be at His command.—**SCHLIER**: The Lord helps if we pray aright. [**SPURGEON**: Things were bad for David before he prayed, but they were much worse for his foes so soon as the petition had gone up to heaven.—**TR.**]

Vers. 18 sqq. **HENGSTENBERG**: "For they were too strong for me"—here it is assumed that our utter lack of might compels the Lord to make use of His almightiness for our benefit.—**STARKE**: Every victory comes from God; He is the true man of war. Exod. xv. 3; Ps. xlii. 10 [9].—Human help commonly fails; but he who leans upon God as a strong staff is never put to shame. Ps. xxiii. 4. **BERL. B.**: After all sufferings endured there is given the soul a holy freedom, and it gains through its trial a boundless enlargement. This it never recognizes until after the work is finished and God has delivered it from all its pains. And why has He delivered it from them? Because this soul has pleased Him.—**S. SCHMID**: Believers find their best consolation and motive to patience in the knowledge that they please God. 1 Pet. iii. 14.

Vers. 21 sqq. **HENGSTENBERG**: With all the weakness common to men they yet fall apart into two great halves, between which a great gulf is fixed, the wicked and the righteous, and only the latter can be heard when they pray.—**CRAMER**: In all persecution, hostility and opposition we should labor to have always a good conscience; for that is our rejoicing, 2 Cor. i. 12; Acts xxiv. 16.—**STARKE**: A beautiful description of a true Christian. Well for him that strives to attain it. The righteousness of pious Christians pleases God when it proceeds from faith. Rom. v. 1.—[**SPURGEON**: Before God, the man after God's own heart was a humble sinner; but before his slanderers he could, with unblushing face, speak of the cleanness of his hands and the righteousness of his life. . . . There is no self-righteousness in an honest man's knowing that he is honest, nor even in his believing that God rewards him in Providence because of his honesty, for such is often a most evident matter of fact. . . . It is not at all an opposition to the doctrine of salvation by grace, and no sort of evidence of a Pharisaic spirit, when a gracious man, having been slandered, stoutly maintains his integrity, and vigorously defends his character. . . . Read the cluster of expressions in this and the following verses as the song of a good conscience, after having safely outridden a storm of obloquy, persecution and abuse, and there will be no fear of our upbraiding the writer as one who sets too high a price upon his own moral character.—**HENRY** (ver. 23): A careful abstaining from our own iniquity is one of the best evidences of our own integrity; and the testimony of our conscience that we have done so, will be such a rejoicing, as will not only lessen the griefs of an afflicted state, but increase the comforts of an advanced state. David reflected with more comfort upon his victories over his own iniquity, than upon his conquest of Goliath, and all the hosts of the uncircumcised Philistines; and the witness of his own heart to his uprightness was sweeter, though more silent music than theirs that sang, "David has slain his ten thou-

sands." If a great man be a good man, his goodness will be much more his satisfaction than his greatness.—**TR.**—As we are disposed towards God, so is also God disposed towards us; and as we show ourselves towards Him so He also shows Himself towards us. 1 Sam. ii. 30; xv. 23; Matt. x. 33; Luke vi. 37.—Ver. 27. **DELITZSCH**: The pious man's inward love God requites with intimate love, the honest man's complete devotion with full communication of grace, the striving after purity by a disposition rich in undisturbed love (comp. Ps. lxiii. 1), moral self-perversion by strange judgments, in that He gives up the perverse man to his perverseness (Rom. i. 28), and leads him along strange ways to final condemnation. (Isa. xxix. 14, comp. Lev. xxvi. 23 sq.).—**BERL. B.**: For this very reason does that which is most righteous, seem to the perverse world to be perverse and unrighteous, because the world is perverse and this does not agree with its evil principles. God is in their estimation too righteous and exact, because He tests with the greatest accuracy the distortions of a dislocated conscience, and investigates such a case with the severest strictness, as the Gospel explains of Him who had buried His talent. [**SPURGEON**: The Jewish tradition was that the manna tasted according to each man's mouth; certainly God shows Himself to each individual according to his character.—**TR.**—Ver. 28. **DELITZSCH**: The church that is bowed down by sufferings experiences God's condescension for her salvation, and her haughty oppressors experience God's exaltation for their humbling.

Ver. 29. **S. SCHMID**: He whose light is the Lord, walks safe in his ways. John xi. 9, 10.—Vers. 30 sq. Nothing in the world is so hard and heavy that we cannot get the better of it by God's help. Rom. viii. 37.—**BERL. B.**: All that is a hindrance to men is to God no hindrance.—O how hemmed in we are when in ourselves. Ah! how enlarged are we not, when we find ourselves in Thee, O my God. Then we run, and nothing can stop or overthrow us.—**STARKE**: If we have done great things, we must ascribe the honor not to ourselves but to God. Ps. cxv. 1.—Ver. 32. **S. SCHMID**: Well for the man that can in true faith call the Lord his God. Ps. xviii. 2, 3.—Vers. 33 sq. **CRAMER**: War is not in itself sinful nor blameworthy, and God makes righteous soldiers. Ps. cxliv. 1.—**S. SCHMID**: Ye warriors of Jesus Christ, who have to contend with princes and mighty ones (Eph. vi. 12), call God to your help, who will teach your hands to war.

Ver. 35. **HENGSTENBERG**: The outward conflict against the enemies of the kingdom of God is not in itself carnal, but becomes so only through the disposition in which it is conducted; just as the spiritual conflict is not in itself spiritual, but only when it is conducted with divine weapons alone, with the power which God supplies. With right does Luther find in our verse the promise, "that to preachers who are taught by God Himself, there is given an inexhaustible and invincible power to withstand all opposers." This is therein contained not merely inasmuch as what holds of one believer, also holds of all others, but more directly too, inasmuch as David here speaks not merely of himself but of

his whole family, which is completed in Christ, so that all he says refers in the highest and fullest sense to Christ and His kingdom, and His servants. [A doubtful principle, and a precarious inference.—Tr.]

Vers. 36 sq. LUTHER: Who are we then, that we should either want to presume and undertake to protect the truth and overcome the enemies, or when we cannot succeed therein, that we should want to get angry about it? It depends upon divine grace how we are preserved and enlarged, not upon our undertakings and presumptuous fancy, that the glory may remain with God alone.—Ver. 38. LUTHER: And this has happened and still happens in all victories of the people of God, since in the beginning of the conflict the enemies appear to be superior and invincible; but so soon as the assault is made there is a growing strength; the enemies take to flight, and are slain; thereupon the church does not cease to follow up the conflict won and the victory gained, until it sweeps away all enemies.

Ver. 39. CALVIN: As the wars of David are common to us, it follows that to us there is promised an unconquerable protection against all onsets of the devil, all lusts of sin, all temptations of the flesh.—CRAMER: Christian knights must not practice hypocrisy with the enemies of God, or show them ill-timed compassion, but use earnestness and zeal against them. 1 Sam. xv. 15; Psa. cxxxix. 21.—Vers. 40 sq. S. SCHMID: Nothing is more intolerable to the ungodly than when they are humbled under those over whom they have exalted themselves. [Ver. 42. SPURGEON: Prayer is so notable a weapon that even the wicked will take to it, in their fits of desperation. Bad men have appealed to God against God's own servants, but in vain.—Tr.]

Ver. 47. BERL. B.: The Lord lives! Hence comes all the satisfaction of a true and pure soul, because God is always living in him, and this life of God no one can hinder. Psa. xlii. 3 [2].—This alone constitutes the joy of a soul wholly penetrated by pure love. Its joy consists not in its salvation, but in the glory which from this salvation accrues to God. Exod. xv. 2.—Ver. 50 sq. STARKE: A Christian should awake himself ever anew to the praise of God.—SCHLIER: The more we think on what the Lord has done for us, the more we gain courage and confidence for the future. Ingratitude makes men despairing and afraid; true gratitude produces consola-

tion and courage. In thanksgiving we of course think of the Lord and His goodness; and when we think of the Lord, how should we not also be consoled? The more gratitude, so much the more confidence; and the more confidence, so much the more help for time and eternity.

[Ver. 1. *Songs of deliverance.* 1) A good man may have many enemies; a) external, b) internal ("None betray us into sin, like the foes we find within."). 2) The Lord delivers him from one after another, and will at last deliver him from all. 3) His songs of deliverance; a) for every particular deliverance in the course of life, b) for the great deliverance in the hour of death, c) amid the complete security of the life eternal.—Vers. 5-20. *Great trials and glorious deliverance.* I. The trials. 1) Alarming assaults of wickedness (ver. 5). 2) Imminent perils of death (ver. 6). II. The cry for help. 1) 'In distress' (ver. 7), men always cry out for help. 2) David calls on no human help but on Jehovah. 3) Invoking Him as 'my God.' 4) His cry was heard. III. The deliverance. 1) Sublime tokens of Jehovah's appearing, in majesty and wrath (vers. 8-14). 2) Enemies vanquished and scattered (ver. 15). 3) The sorely tried one is delivered; a) from calamities in general (vers. 16, 17), b) from powerful enemies choosing the time of calamity to assail (vers. 18, 19). 4) He is brought into great freedom and prosperity (ver. 20).—Tr.]

[Vers. 20-28. *A fearless profession of integrity.* I. Delivered and rewarded because he pleased God (vers. 20-21). II. How he professes to have acted (vers. 22-24). 1) In general, keeping the ways of the Lord (ver. 22). 2) Knowing and obeying His revealed will (ver. 23). 3) Refraining from sin (ver. 24). III. God's retaliations, treating men exactly as they treat Him. (vers. 26-28). (Such a line of thought is quite foreign to our ordinary preaching; but if properly guarded in the statement and application, it might be very wholesome).—Ver. 32. Jehovah the only God, and God the only rock.—Vers. 47-50. *Praise to the living God.* 1) Jehovah liveth (ver. 47)—not a mere nothing like the idols (Psa. cxv. 2-7)—not a mere idea like the Pantheist's God—but living, personal, active, knowing all, ruling all. 2) As the living God, He delivers and preserves His people (vers. 48, 49). 3) They should praise Him; a) bless Him themselves (ver. 47), and b) make Him known among the nations that know Him not (ver. 50).—Tr.]

FOURTH SECTION.

David's Last Prophetic Words.

CHAPTER XXIII. 1-7.

- 1 Now [And] these *be* [are] the last words of David. David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said. The Spirit of the Lord [Jehovah] spake by me [*or*, into me], and his word was in [on] my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the fear of God. And *he shall be* as the light of the morning, *when* the sun riseth, *even* [*om.* even] a morning without clouds, as the tender grass *springing* out of the earth by clear shining after rain [when from shining after raining the herb springs from the earth]. Although my house *be* not so with God; [For is not my house so with God?] yet [for] he hath made with me an everlasting covenant, ordered in all things and sure; for *this* is all my salvation, and all *my* desire, although he make it not to grow [for all my salvation and all my pleasure, shall it not prosper (or, shall he not cause it to prosper)?]. But the sons of Belial *shall be* [And the wicked are] all of them as thorns thrust away, because they cannot be taken with hands [for they are not laid hold of with the hand]. But the man *that shall* [And if a man] touch them, must be [he is] fenced with iron and the staff of a spear, and they shall be utterly burned with fire in the *same* place.

EXEGETICAL AND CRITICAL.

These "last words of David" have not a merely lyrical (Ewald), but a lyrical-prophetical character. Their *historical pre-supposition* is the prophecy through Nathan, 2 Sam. vii. Their connection with the preceding song, chap. xxii., is not indeed a *chronological* one, since there is no chronologically definite statement in either; but as both obviously belong (xxii. by its content, xxiii. 1-7 by its title) to David's last years, they cannot lie far apart in time, and both, partly by their *retrospect* of a long and eventful life that rose out of the depths to high honor, partly by their *outlook* into a still more glorious future, have the character of the solemn, grand final words of a king. For an inward connection of the contents of the two songs is clearly to be seen in the fact that the closing view of ch. xxii. (based on the prophecy of an everlasting house, 2 Sam. vii.) traverses and controls this whole song, xxiii. 1-7, that the seed of the Anointed of the Lord (xxii. 51) is here individualized into a *person*, and the salvation there promised as an everlasting possession to the Anointed and his seed by God, is here more definitely announced as one proceeding from and secured by the messianic Ruler.—On the theocratic attitude in the biblical-theological content of this Song, see further in the appropriate section [Historical and Theological].

For the exegesis compare the following literature: Luther on the last words of David, 2 Sam. xxiii. 1-7, *opp.* Jen. VIII. 137-152. Walch III. 2790-2910. Erl. A. Bd. 37, p. 1 sqq.—Pfeiffer, *Dubia Vexata*, pp. 398-401.—Buddens, *Hist. Eccl. N. T.* I., pp. 194-196.—Crusius, *Hypomnemata* II., pp. 219-224.—Joh. G. Trendelenburg, *Comment. in noviss. verba David*, Göttingen, 1779.—Herder, *Vom Geist der ebr. Poesie*, II. 2, Leipz., 1825, p. 387 sqq., and *Briefe das Studium der Theologie betreffend*, I., p. 135.—Ewald, *Die poet. Bücher des Alt. Bundes* [Poetical Books of the Old Testament], I., pp. 99-102, and *Hist. of Israel*, III. 268 (3 ed.).—Vaihinger, *Zur Erklärung des Liedes 2 Sam. xxiii. 1-7*, in the *Stud. und Krit.*, 1843, pp. 983 sqq.—Hengstenberg, *Christology of the Old Testament*, in *loco.* —Reinke, *Beiträge zur Erklärung des Alt. Testament*, IV., p. 455 sq. Fries, *Die letzten Worte Davids 2 Sam. xxiii. 1-7*, *Stud. u. Krit.*, 1857, pp. 645-689.—G. Baur, *Gesch. der alt.-test. Weissagung*, I. 387.—Tholuck, *Die Propheten und ihre Weissagung*, p. 166 sq.—H. Schultz, *Bibl. Theol. des Alt Testament*, I. 463 sq. [Oehler, *Theol. of the Old Testament*, § 230.—Tr.].

Ver. 1. The superscription.—And these are the last words of David.—The Davidic origin of this song, affirmed by the superscription, is raised above all doubt by the archaic form of the introduction, the pregnant curtness of the expression, the characteristic peculiarity of the thoughts, the Davidic stamp borne by form and

content, and the originality of the Messianic thought, as well as the direct reference of the latter to 2 Sam. vii. "Only hyper-criticism could declare against the Davidic origin by first forming an arbitrary conception of David's poetic style, and then rejecting this song for not coming up to that conception.—A poem that was composed later and put into the mouth of the royal singer would certainly betray its origin by a fuller and clearer exposition of the idea of the Israelitish kingdom" (Baur, as above, p. 388). So H. Schultz, as above, 464. Though the song is by its superscription attached to ch. xxii., the opinion held by some (Mich., Dathe, Maurer), that the "last words" are only words *later* than the song in chap. xxii., is untenable. Nor can the superscription refer to the following history of David, as given in the remaining part of "Samuel" and the beginning of 1 Kings (Paulus, *exeg. krit. Abhandl.*, pp. 99-134). Further, it does not mean: the last prophetic word in the list of David's prophetic utterances (Grot.), or the last *psalm* (Vatablus: "after he produced all his psalms"), or, his last will and testament, "though he said, did and suffered much afterwards" (Luther); but it is to be understood in the absolute sense: the last of all his words, which he spoke at the end of his life in his theocratic calling and royal consciousness, and in reference to the kingdom of God in Israel, "the last poetical flight that he ever took, perhaps *shortly before his death*, and which was specially noted down for the reason also that it was (from ver. 2) regarded as the utterance of a seer (נביא, Num. xxiv. 3, 4, 15, 16)" (Thenius).

Divine saying (נאמ*) of David. The word always signifies a saying or oracular utterance based on immediate revelation or inspiration. It is the passive participle, = "the thing breathed in, inspired word," and stands here with the Genitive of the human receiver, as in Num. xxiv. 3 sqq. (Balaam) and Prov. xxx. 1 (Solomon),† while it is as a rule followed by "Jehovah" as the author of the inspiration. The following words of David are thereby announced to be a peculiarly prophetic declaration, which rests on an inspeaking of God by His Spirit into his soul. The introduction of the song corresponds in form and content with that of Balaam's prophecy, Num. xxiv. 3. It begins with a simple personal designation, and then designates the qualities of this person that here come into consideration, and may serve to give the reasons for the expression "divine saying" (Hengst.). [As this expression is frequent in the prophetic writings (in Eng. A. V., rendered by "saith the Lord") it is not improbable that the title is from the hand of a later prophetic editor.—TR.]—The son of Jesse. "How humbly he proceeds, boasting not

his circumcision, his holiness or his kingdom, not ashamed of his lowly stock, that he was a shepherd; for he will speak of other things that are so high that they need no nobility or holiness, and shall be hurt by no sorrow, neither by sin nor by death" (Luther).

And divine saying of the man who was raised up on high*—the contrast to his lowly origin, as in 2 Sam. vii. 8, "with omission of those above whom he was raised, in order to express absolute superiority" (Hengst.). Tanchum: "Fixed on the plane of loftiness." On this idea see xxii. 44, 48.—Next follows the unfolding of the content of this idea in two members: **the Anointed of the God of Jacob, and the pleasant in the praise-songs of Israel** [the sweet psalmist of Israel]. The first designates his high position not only in the theocratic royal dignity conferred on him by God, but also in his royal dominion as Anointed of the Lord as God's representative and in God's name *over against the people*, and "not merely as an individual, but also as representative of his race" (Hengst.). The second member characterizes David as the representative towards God of the people in their praise of the Lord for His mighty deeds. "Pleasant (lovely) in the praise-songs of Israel." The Adjective (נעים) does not mean "approved, well-pleasing," as Fries takes it, explaining: "chosen to sing Israel's songs of triumph," which is contrary to the constant signification of the word; comp. *Ew.* § 288 c, 291 a. Nor is it: "beloved [popular] through the songs that Israel sings" (Mich.), or "kindly through songs" (Maurer). It is not an ordinary song that it is here named (נעי), but a solemn, joyful song of praise, Job xxxv. 10; Ps. xcv. 2; cxix. 54; Isa. xxiv. 16, and so in Ex. xv. 2 (נעי) and in the titles of the Psalms (נעי).—As the "Anointed of the Lord" he is equipped with the Holy Spirit from above; as one that is "pleasant in Israel's songs of praise" he likewise shows himself filled with the Lord's Spirit. His high position consists on the one hand in the dignity of his royal office as God's representative towards the people, and on the other hand in his priestly position, wherein as representative of the people towards God he guides their worship to the height of praise and prayer; and in so far as he is raised to and enabled for both positions by the invoking of

* על absolutely — "above," as in Hos. xi. 7 and perhaps vii. 16 (so נחת often — adverb "below," for example Gen. xlix. 25). Sept. wrongly: "whom God [Vat.: the Lord] raised up to be God's anointed" whence Thenius would without ground read: נקם ידוע על. Luther, following Vulg. (*cui constitutum est de Christo Dei Jacob*) renders: "who is assured by the Messiah of the God of Jacob." Against the latter (Vulg.) is that there is no Dative sign corresponding to the *cui*. Against the former (Sept.) is that על is not — ל [as introducing what a thing is made to be]; in the passages cited by Then. (Lev. iv. 35; v. 12, comp. vii. 5) על denotes either "being conformed to" or "coming in addition to" the other free-offerings.—D. Kilmohr and Böttcher arbitrarily make על עלין "whom the Above (= Most High) has raised up." On the form נקם, with doubling, see *Ew.* § 181 d.

* Const. state of נאמ, from נאמ, properly — נאמ, "to boom, murmur, buzz," used of any dull tone (kernel of the root מ), hence especially of secret, confidential impartation (as Germ. *raunen* [Eng. *roun*, whisper]) — *inspiration*, of divine inspiration to prophet or poet as the confidant of God, which is conceived of as whispered into the ear" (Hupf. on Ps. xxxvi. 3 [1], where נאמ is used of the inspiration or oracle of wickedness personified as an evil demon).

† [Eng. A. V.: "the man spake unto Ithiel." The text is probably corrupt, but there is no mention of Solomon in it.—TR.]

the divine Spirit, he is also a *prophetic* king and singer of his people, and his word is now spoken as a "divine word."

In accordance with this it is said in ver. 2: —**The Spirit of the Lord speaks into me, and his word is on my tongue.** These words explain the phrase "divine saying" above, and declare that what follows is given him by God's Spirit. The old Rabbis and Crusius (as above, p. 221), connect ver. 2 closely with the preceding, and suppose that David meant herewith to establish the theopneustic authenticity of his *psalms*, and dying, to put his seal, as it were, on them. The verbs must then be taken as real preterites [*spoke, said*, as in Eng. A. V.], ver. 2 must be understood of all David's songs and prophecies, and ver. 3 specially of the individual prophecy concerning his seed, which was fulfilled in Christ (*sanctio natiuitatis Christi e progenie Davidis*). That is: "the Spirit of the Lord has always spoken through me, His word has always been on my tongue in all my lays and songs, and especially the God of Israel has spoken through me the prophecy of the future Messiah." But against this Fries (as above, p. 652) properly remarks, that it would distort the relations to reckon in this especial way, among all David's direct and indirect prophecies, precisely that one that was in fact given not through him, but through Nathan. The very definite expression of the second member: "and his word on my tongue," does not permit such a general reference, and is besides to be taken on Present time. Then also the parallel verb in the first member is better taken as Present (*speaks*), and vers. 2, 3 a are the announcement of what follows as the content of the divine inspiration from ver. 3 b on. "The Spirit of Jehovah spoke," not "through me," which would require the Participle rather than the Perf. (Hengst.), nor "in me," against which is the meaning of the phrase elsewhere, but "into me," as in Hos. i. 2. Thereby the origin of the following declaration is affirmed to be *divine inspeaking*. [The reading "through (by) me" as in Eng. A. V., is allowable, and corresponds very well with the second member.—TR.]. On the other hand: the "his word is on my tongue" refers to the *human expression* of this divinely given word. While in ver. 1 the *prophetic organ* of the divine saying is doubly characterized, ver. 2 sets forth in two-fold expression the *twofold divine medium* of the inspired prophetic word: the *Spirit* and the *word* of God.

The first half of ver. 3: **Says the God of Israel, to me speaks the Rock of Israel** is identical in form with ver. 2, and expresses in two members the same thought, with special emphasizing of the relation of God (who speaks through David's mouth) to His people, and particularly of His rock-like *faithfulness* towards them as the *foundation of all manifestations of salvation*. There is therefore no tautology here. "Says the God of Israel," the God that has chosen Israel as His possession, giving them the promises of salvation, whose fulfilment the following revelation announces. "*To me speaks the Rock of Israel*," the God that fulfils His promises according to His *faithfulness* and *unchangeableness* (xxii. 3, 32, 47). The Present rendering is preferable here also. But if the Past be taken: "spoke the

Rock of Israel," what is here said in ver. 3 a cannot belong to the content of the "divine saying" (ver. 1), "since then David would have derived a very simple, psychologically easily explicable recapitulation of former revelations from present inspiration, and have introduced it with a disproportionate outlay of solemn words" (Fries); rather the Past form is explained by the fact that the act of divine inspeaking preceded the outspeaking of the divine word. The object of the verbs (*says, speaks*), is not a number of prophecies relating to blessed rule, that were received before by David (Tanchum), or (as Thenius thinks probable) the declaration of a prophet, who uttered vers. 3 b, 4 (here recalled by David) at the beginning of David's reign (this thought would have been necessarily otherwise expressed), but the now following declaration. What God now, at the moment of His speaking, immediately imparts to him, is declared in what follows: The "*to me*" stands emphatically first ("to me speaks the rock of Israel"), because David has in view his theocratic relation to the following divine word and its relation to him, and because it will be fulfilled in his seed; he expresses his consciousness (which was connected with his prophetic endowment) of the *soteriological significance of his person* for the people in respect to the future fulfillment of the glorious promises given to his seed.—The four members in vers. 2, 3 a stand in chiasmic relation to one another; the first member of ver. 3 a corresponds to the second of ver. 2, and the second of ver. 3 a to the first of ver. 2.

Vers. 3 b, 4. *First part* of the divine saying. The thoroughly abrupt, lapidary style corresponds with the solemn announcement of the imparted divine declaration, and with the fact (thereby declared) that the poet is filled with the divine Spirit and word; the words are inspired exclamations, whose pregnant and enigmatic curtness, heightened by the omission of verbs, is in keeping with the condition of the writer's soul, overpowered by the mighty impulse of the prophetic Spirit, and the immediate view of truth produced by it. Comp. Tholuck, as above, p. 58. **A ruler over men just, a ruler in the fear of God.** These words are not to be taken as apposition to the "God of Israel" in vers. 3 a (Vulg., Luth.), nor as object of the verb "*says*" taken as "promised" (Maurer: God promised a ruler), or as apposition to "me" ["me a just ruler"], that is, as David's praise of himself (Sachs). Nor with Trendelenberg (in Thenius) are we to read "derision" (חֲסָד "proverb, by-word") instead of "ruler," and render: "a by-word the righteous may be among men, a by-word the fear of God, but as morning-light, etc." Further, the words are not to be understood as an affirmation concerning a pious king: "if among men one rules righteously—he is as morning-light, etc." (Cler., Herder, De W., Ew., Then., Baur), as if they expressed for a parenetic end the ethical-religious significance and mission of the Israelitish royal office in general. Such laudation of the governmental virtues of a king would accord neither with the preceding solemn announcement of a *divine oracle*, nor the thence naturally to be expected *weighty content* of the divine saying, would indeed make the *prophetic*

character give way to the didactic. To the view that *any pious and righteous king* is here meant, by the portraiture of whom David wished to convey an exhortation to his sons, is opposed also the *content* of the individual statements that follow, picturing a royal form far above the proportions of an ordinary regent, and especially the reference in ver. 5 to 2 Sam. vii. as giving the *ground* of the picture. The "ruler" here spoken of stands to David's prophetic gaze, in the light of the divine word spoken into him, as the ideal royal form proceeding from his seed, wherein he sees fully realized the idea of a theocratic king according to his religious-moral qualities, and the wielder of a dominion that stretches over all humanity. This last is expressed in the phrase "over* men." The "men" are not, however, the people of Israel, for the expression would then be surprisingly weak and flat, nor are they men as subjects in general and necessary appendage to "any ruler" (Then.), which would be a meaningless pleonasm, but "men" in the absolute sense, humanity, the human race (Fries, as above, p. 656 sq.). If David already sees *himself* made head and ruler of "the nations," his royal dominion extended wide over "the strangers," and praises the Lord's name before the *heathen*, so that they acknowledge him and give him the honor (xxii. 44, 45, 48, 50), here his prophetic glance takes in *all* the nations of the earth as embraced in the kingdom of God, wherein the portrayed ruler of the future will bear his universal sway. Comp. Ps. lxxii. 8-17.—This ruler is *just*, perfectly conformed to the holy will of God, compare Psalm lxxii. 1 sq.; Jer. xxxiii. 5; xxxiii. 15; Zech. ix. 9.—*A ruler in the fear of God.* His moral integrity combined with religious perfectness; the "fear of God" is not merely the attribute of the Messianic king, but will be seen completely to fill and control him. Compare Isa. xi. 2, 3. "A ruler of the fear of God, that is, a ruler that will be, as it were, the fear of God itself, the bodily fear of God" (Hengst.). [When we compare this song with Ps. xlv., lxxii., Isa. xi., and similar passages, it seems correcter to regard it as the picture of the ideal theocratic king, than as a vision of a future king. This ideal king is, in the view of the pious Israelite, invested with all conceivable moral and governmental grandeur, and the picture finds its perfect realization only in Jesus of Bethlehem. The "men," however, can hardly be said here to mean "all humanity," but the expression must be taken in the general sense: "a human ruler."—Ta.]

Ver. 4. Picture of the *blessings* that follow the appearance of the future ruler, under the figure of the wholesome effects of the light of the rising sun on a bright morning. **And as morning-light, when the sun rises, morning without clouds, from brightness, from rain grass out of the earth (sprouts).** These words are not to be connected with the following ver. 5, protasis to it as apodosis [as morning-light, etc., is not my house so?] (Dathe); against this is the "for" at the beginning of ver. 5. Nor are they to be connected syntactically with ver. 3—either

by adding the first clause of ver. 4 to complete the preceding sentence: "he is as the light of the morning" (De Wette, Thenius, Sept., which reads: "and in the morning-light of God")—or by regarding the whole statement about the morning-light as the continuation of the description of the "ruler" in ver. 3 (the Rabbis, Maurer: "and He will come forth as the morning-light shines," etc.). Against this connection is both the form of ver. 3 b, which is a sharply defined, isolated exclamation, and the form of ver. 4, "which sensibly enough deviates from the sharply-cut, monumental style of the six words compressed in ver. 3 b by a peculiar fullness of lingering description" (Fries, as above, p. 663). Besides, it is only by isolating ver. 4 on both sides that we can find the ground of its content in ver. 5 (which is introduced by "for"), since the statements of ver. 5 agree only with the content of ver. 4, standing in *factual* [or *real*] connection therewith, while ver. 3 b presents the ideal of a *person*.—Ver. 4 has the same abrupt, enigmatical, exclamatory tone as ver. 3 b, though it differs from it in its particular statements, a natural result of the fact that here a comparison taken from nature is carried out. As in ver. 3 b, there is not a single verb, and the different statements are unconnected. Even from this *formal* similarity, ver. 4 is to be regarded as continuation of the immediate divine saying in ver. 3; and not less from its *content*, which is closely connected with that of ver. 3, describing under the figure of natural light the effect of the light that proceeds from the ruler portrayed in ver. 3, and in similar lapidary style. Fries, however (pp. 663, 665), separates ver. 4 from the preceding, holding that the "divine saying" ends in the latter, and that in the former (ver. 4) follows a vision to the ravished eye of the dying David, while at the same time his opened ear heard the revealing word of God; accordingly he translates: "God speaks —: and before me it is as morning-light in sunshine." But against this view is 1) that the "divine saying" (confined to ver. 3 b) would be singularly short in comparison with the elaborate announcement [vers. 1-3 a]; 2) that if David here consciously began to describe a *vision* (different from the *divine saying* above), he would have somehow intimated the fact, instead of proceeding with "and as the morning-light;" and 3) that the explanation: "before me it is light," etc., introduces into the text what is not intimated in it, for there is no hint here of any special *vision* given to David along with the immediate word of God divinely imparted to him. The appearance of the bright glory of a clear life-awakening morning does not now for the first time dawn on the singer, but he sees it from the same height of prophetic contemplation whence he saw the ruler in ver. 3 b. He sees both together, and certifies both by the "divine saying," which extends over ver. 4; on both sections of this divine saying, ver. 3 b and ver. 4, is stamped the same plastic objectivity of prophetic view, as it is produced by the Spirit of prophecy.

The subject is not the Messiah, as was held by several early expositors (for ex., Crusius [and so Wordsworth now]), who took "the sun rises" as principal sentence, and "sun" as figure of the Messiah (after Mal. iii. 20): "as the morning-

* מְשָׁל בָּאֲדָמָה "to rule over men," as Gen. iii. 16; iv. 7, not: "among men."

light will the sun rise;" this is forbidden by the collocation of words, and by the fact that this comparison would involve a tautology. It is rather an impersonal expression, the subject being left undetermined: "And it is as morning-light, when the sun rises," or, its appearance is as morning-light. The "light of morning" stands in contrast with the darkness of the preceding night, and denotes (as the figure of light generally does) the *well-being* that comes with the ruler after wretchedness and ruin. Comp. Pa. lix. 17 [16]. The "when the sun rises," defining the "morning-light," indicates its source, and answers to the "ruler over men." The "without clouds," parallel to the preceding, strengthens the conception of the well-being as wholly unalloyed. In the "brightness" [Eng. A. V.: clear shining] of the risen sun its light unfolds itself and shows itself active. The "rain" stands in connection with the "without clouds;" after the rain of the night the clouds have dispersed; but from rain and sunshine now sprouts forth the verdure. The expression may be rendered either: "from brightness, from rain comes herb," where "brightness" and "rain" are both causes, or: "from brightness after rain." The former rendering is favored by the immediate repetition of the same Preposition. The fact involved [which is the same, whichever rendering be taken] is the morning sunshine, following the night-rain, dispersing the rain-clouds, and making the fresh herb sprout vigorously from the moist soil. On rain as a figure of blessing see Isa. xlv. 3. The *verdure* sets forth the blessings that are the fruit of dispensations from above. Comp. Isa. xlv. 4; xlv. 8; especially Pa. lxxii. 6: "He will come down as rain on the mown field, as showers that water the earth."—"Here," says Thenius rightly, "ends the divine saying," only there is described therein not "the happy work of a ruler, as he ought to be" (Then.), but in general the blessing brought by the definite ideal ruler of the future seen by divine revelation.—The whole figure carries out the thought that the ruler described in ver. 3 will bring weal and blessing in his train.

Ver. 5 gives the *ground* for the divine revelation in vers. 3, 4, by reference to the promise in chap. vii., which forms the foundation of this prophetic view. The introductory conjunction is simply "for," not: "is it that my house?" (as if = *הֲיִשָּׁה*, Crus., Dathe). The first member is not to be taken as an *affirmation*: "for not so is my house" [so nearly Eng. A. V.]. Several Rabbis so understood it, putting an artificial and foreign sense into the words: thus in the preceding verse they take the "morning without clouds" as = "not a cloudy morning,"* and the "from shining after rain," etc., as defining this "cloudy morning" when sunshine after rain produces mildew (Isaaki), or only fleeting light breaks through the clouds (R. Levi), or under the capricious alternation of sunshine and rain "nothing better springs up than quickly withering grass" (D. Kimchi), that they may find in contrast therewith the glory of the Davidic House set forth in ver. 5 (comp. Fries, p. 688). So

Luther takes the sentence as an *affirmation*, but with the exactly opposite contrast with ver. 4, namely, he regards ver. 5 as an humble confession: "it is not such a house as is worthy of such unspeakable honor from God," that is, such honor as is pictured in ver. 4. "Here David falls into great humility and astonishment that such great things should come from his flesh and blood." In accordance with this he takes the following words: "all my salvation and doing is that nothing grows," that is, "I am also a king and lord, and have well ordered and established the kingdom; but such kingdom of mine, yea the realm of all kings on earth, is, in comparison with the dominion of my son Messiah, nothing but a dry branch, that has never grown nor thriven." Against this view is the absence of the subject assumed in it, or, if this subject be found in the "not" taken as = "nothing," the absence of the defining term ("earthly"); nor could David possibly have based the thought that his house would *not* continue on the prophecy in chap. vii. Rather the first member of ver. 5, as well as the third, is to be taken as a *question*.—"For is not my house so with God?" As ver. 3 and ver. 4 are in content inseparably connected, the "for" assigns the reason of the whole divine saying, not merely of ver. 4; and the "so"† refers to the whole of vers. 3, 4, that is, so as is said above of the ruler, the wholesome influence that he brings (light) and its happy effects (verdure). But the *thought* on which this statement is based is not that David says that his own reign was in accord with the truth (vers. 3, 4), that a pious king is like the morning-light, under whose influence every thing prospers—that God has granted blessing to his house and his house's future—that he thence infers that he answers to that figure of a pious ruler, the whole being an instance or example (in the form of a question) attached to the preceding general statement about the "ruler" (De Wette, Then.). For (apart from the fact that this interpretation of vers. 3, 4, as a statement concerning any pious ruler, whose government diffuses blessing, has been above refuted) against this is that the sentence speaks only of David's house, not of *himself* and *his government*, and that, if David had intended to derive an argument respecting himself from the blessing that came to his house, he must have expressed himself quite differently. And Fries rightly remarks that instead of such self-assertory thoughts, it would be seemlier to put into the dying David's mouth a "who am I and what is my house?" (vii. 18).—The sentence is rather to be rendered: "For—stands not my house in such a relation to God? Hearing and declaring the divine saying (vers. 3, 4), the picture of the ideal theocratic ruler and his attendant blessings, David recalls the promise of imperishable royal dominion that has been given to his house and seed. These two divine declarations he here so combines that the latter

* *לֹא* without the Interrog. particle, xix. 23; Deut. xx. 19; Hos. xi. 6; Mal. ii. 18. Ew. § 324 a.

† *כֵּן* is Adverb, — "so," not Adjective — "firmly fixed," *firma* (Fries), or — *כֵּן*, vii. 26; 1 Kings ii. 45, 46 (Crusius). — *עִם* — "with God," not "before God" (De Wette).

* *לֹא* *בְּכֶר עֲבוֹת* in the sense of *בְּכֶר עֲבוֹת*.

(chap. vii.) is made to *confirm* and give the *ground* of the former (vers. 3, 4). The sense is, then, not merely: Stands not my house in such relation to God that out of it shall arise the *righteous ruler*? (Keil), but also that the promised blessings will proceed from him? On the connection between this divine saying (vers. 3, 4) and ver. 5, Fries admirably remarks: "This 'for' serves as in innumerable cases, to attach a reflection that is meditating an explanation, and we need only put aside the erroneous opinion (that so often makes difficulty in the explanation of Old Testament passages) that sentence on sentence must be taken, as it were, in *one* breath, and grant the speaker a short pause of quiet thought, and we shall then understand the free transition of ideas here between ver. 4 and ver. 5. The quiet transition lies in the successful effort of the soul to gird itself to conscious justification of its belief in the offered blessing." [The connection may be thus indicated: the ruler of men is just and God-fearing, and brings with him all blessings, and this is true of my house, for it is thus in communion with God, for He has made an everlasting covenant with me.—Tr.]—The second "for" gives the reason not merely for the "so" (Böttch., Then.), but also for the whole phrase "so is my house with God," since the following sentence involves the position of *his house towards God: for He has made with me an everlasting covenant*. These words refer directly to the promise in vii. 12 sq. It is called a *covenant* because of the reciprocal relation between God and the seed of David, as set forth in vers. 12-14. It is according to ver. 16 an *everlasting covenant*: "And sure is thy house and thy kingdom forever before thee, thy throne will be established forever." The phrase "*ordered* (arranged) *in all things*" denotes that the draught of the instrument or deed of covenant is legally correct and exact, is arranged by the declaration of God (Fries). Comp. vii. 14 sqq., where the eventual apostasy of the bearer of the covenant is considered, and in spite of this the maintenance of the covenant is contemplated. The covenant is *preserved*, secured, guarded against non-fulfillment by the truthfulness of the divine promise. Comp. 1 Kin. viii. 25, where Solomon, with reference to 2 Sam. xxiii. 12-16, prays: "Preserve to thy servant David, my father, what thou spakest to him."—As these words ("for a covenant, etc.") thus undoubtedly refer to chap. vii. it is inadmissible with Crusius to refer them to ver. 3 sqq.; for in this latter passage the reciprocity involved in the term "covenant" is altogether lacking, and the predicates, *ordered* and *preserved* are not applicable to it.—The third "for" now introduces the interrogatory third member (whose reference to the image in ver. 4: "verdure (sprouts) from the earth" is indubitable), and grounds the writer's confidence in the sureness of the covenant on the future blessings secured by that covenant. For all my salvation and all pleasure, should He not make it sprout? My salvation, that is, the salvation promised, assured to me and my seed. The pleasure must be taken (as the salvation is from God) as = what is well-pleasing to God, not as "what is well-pleasing to me" (Then., Hengst.); the pronoun "my" is not to be repeated with it [as in Eng. A. V.]. David

refers the salvation promised him and his house—not also "the religious and ethical culture of his people" (Then.)—to its source in God's good pleasure, expressed in the covenant as a divine counsel of salvation. "David will say of the divine resolution of salvation that it, because it has once been lodged as a principle in the bosom of the Davidic house by the divine covenant, cannot be accomplished except by thorough development, elaboration of all its elements, conclusive revelation of its deepest secret" (Fries).—"Should he not* make it sprout?" The verb is transitive, having "salvation and pleasure" as its object. This corresponds also with the idea of divine causality that controls the whole of ver. 5 and is distinctly expressed in the phrase "*made a covenant with me*" (lit.: established a covenant to me). Fries would find here "the first example and fundamental passage for the solemn use of this verb (נָצַח "sprout") that occurs afterwards in Isa. iv. 2; xliii. 19; xlv. 4; xlv. 8; lviii. 8; lxi. 11; Jer. xxiii. 5; xxxiii. 15; Zech. iii. 8; vi. 12;" but here the "sprouting" (comp. ver. 4) is affirmed not of the person of the "righteous ruler," but of the salvation and blessing that accompanies him.† [Comp. the parallel statement in Isa. liii. 10, where it is said that the "pleasure" of Jehovah shall prosper in the hand of the righteous servant of Jehovah. Possibly there is a connection between this passage and ours, though the verb employed is different. The general declaration here is, that God in His covenant-mercy will secure all blessing to the writer.—Tr.]

Vers. 6, 7. From the form of the righteous ruler, and in the light of the blessing that proceeds from Him, David sees in prophetic perspective, on the basis of the promise given him, not only the *salvation* and *blessing* of the everlasting covenant under the dominion of the future everlasting king, but also the *judgment* (which will come with Him) *on the ungodly and the enemies of the Messianic theocracy*. But the wicked—as cast-away thorns are they all.—The abstract *worthlessness* (for the concrete *worthless*, Deut. xiii. 14) designates the ungodly in their general character, in contrast with the abstract *fear of God* (ver. 3), which forms the religious-moral nature and character of the righteous ruler; as in him only fear of God, so in them only worthlessness. The thorns set forth the hurtful and dangerous enemies of God's people and kingdom, Num. xxxiii. 55; Isa. xxvii. 4; Nah. i. 10; Ezek. xxviii. 24. The thorns, con-

* The fourth כִּי resumes the third, the interrogation being continued. It (the כִּי) might have been omitted, but its double use makes equally emphatic the salvation and the sprouting.—פִּי כִּי is Hiphil, causative. [Instead of כִּי פִּי Wellhausen proposes to read פִּי כִּי, which is smoother, but perhaps for that very reason suspicious.—Tr.]

† Sept. separates the פִּי כִּי מִלֵּךְ from ver. 5 and inserts it before ver. 6, omitting the י: οὐκ ἐν βίᾳ βλαστῆται ὁ παρόντος. So Michaelis: "the ungodly will not spring forth." Against this is the Hiphil, and the fact that if this last clause were intended to express the thought: "He (God) alone is my salvation, etc.," we should at least expect to find the words "for he" (כִּי הוּא).

sidered as representing enemies, are said (literally) to be "hunted, driven away,"* when the thing itself (the thorns) is had in view, this meaning is modified into "put, cast away." The basis of the figure is the field (comp. the "verdure out of the earth," ver. 3), whose yield is obstructed by thorns. The rapid, prophetic glance, not pausing at the details of the process, but hastening to the end, sees the enemy already overpowered, and now tarries by the final act of destruction, which makes the enemy harmless. While the production of blessing under the righteous ruler is represented (by the figure of sprouting, growing) as a *gradual process*, the judgment on the ungodly is set forth as *final judgment* (the burning of the thorns). The thorns are no longer hurtful; they appear to David "already as thorns torn up, with which one may no longer hurt his hands, since all kindness to them has been in vain" (Herder).—For they are not taken with the hand, that is, one does not grasp them with naked, unarmed hand in order to throw them into a heap for burning, but he that touches them for this purpose, provides,† arrais himself with iron and shaft. The poetical discourse names the various parts of the implement with which the thorns are seized and thrown into a heap (not: "torn out of the earth." Then.). The expression refers not to the attacking and overcoming of the ungodly, but to their final destruction, set forth by the burning of the thorns, to which this seizing and heaping up is preparatory.—And with fire are they utterly consumed; the fire is symbol of the divine wrath; the expressions indicate the indubitable certainty and completeness of destruction in this final catastrophe (the same figure in Matt. iii. 10; xiii. 30).—The concluding word (בְּשֵׁכָתָה)‡ is to be rendered: "so that there is an end to them" [Eng. A. V.: "in the same place"]. Not "at the seat," as euphemistic expression for the place where trash and filth are thrown (Böttcher, Deut. xxiii. 12 sq.).—why should the thorns be first brought to this place? not: "in the place of dwelling," the place where they grow (Kimchi, Keil), for the term "dwelling" would be here unsuitable, and the thorns are burnt not where they grow, but where they are cast; and so not: "at the seat," = "on the spot," "burnt straight-way," because no other use can be made of them than to manure the fields with their ashes (Then. [Eng. A. V.]); not: "at home" (Cler., Buns.), for one does not take the trouble to carry them

* כָּנַן not Pass. of הָנִיד "shaken (in order to remove)" (Böttch.) but Hoph. Part. of נָדַד or נָדַדָּה. כָּנַן for כָּנַן. The הָנִיד for הָנִיד (cont. הָנִיד) is infrequent archaic form of 3 masc. Ges. § 91, Rem. 2.

† On כָּנַן [Hlt.: all the hand] comp. 2 Kings ix. 24, and on the "arms" 1 Sam. xvii. 7.

‡ שֵׁכָתָה is Subst. from שָׁכַת "to cease" (Prov. xx. 3); it may also be pointed as Infin. בְּשֵׁכָתָה. For the verb see Gen. viii. 22; Isa. xxiv. 18; xiv. 4; Lam. v. 15; Prov. xxii. 10; Josh. v. 12. [The word is possibly not part of the true text. It occurs again in the next line, and in both places S. pt. reads בְּשֵׁכָתָה, αἰσχύνω, "shame" (see on ver. 8); it may have gotten into our verse from the following (Wellh.). Vulg.: usque ad nihilum; Syr.: "for cessation."—Tr.]

home, nor: "at length" (Dathe). The word = "in ceasing" not, however: "as the extirpation is ended" (Thenius formerly), but: "in that they cease;" the burning proceeds so that a complete ceasing, disappearance takes place. "They are there only for burning, and this end awaits them, that not even the place where they stood is seen" (Herder). The complete cessation or annihilation of the thorns follows naturally on the "burning" as its final result. "This figure also . . . is taken from the promise in vii. 10. Israel is there represented as a vineyard, his family is to be its guardian, and so the rebels are hurtful, unfaithful thorns" (Herder).—The Prep. "in" serves to supplement the verbal statement by the substantive-idea, as in Ps. lxxv. 6: I have heard thee in or with salvation, that is, so that I gave thee salvation; so here: they are burned in ceasing, so that they cease.

[Condensed paraphrase of David's last words: "God said to me: The righteous theocratic king dispenses blessings as the rain and sunshine. God, in His covenant, has assured me salvation; but the ungodly shall be destroyed." The *acum* or oracle is thus first, a description of the ideal theocratic king, and then the expression of the writer's personal relation to God, with the implication that godliness is the basis of the divine procedure. This conception of the true theocratic king is realized perfectly only in Jesus Christ, and may thus be termed a typical conception, that is, one that was partially realized for the contemporaries, and destined hereafter to be completely realized.—The versions here are not very useful; the Chaldee paraphrases throughout, and interprets the passage directly of the Messiah, the text of the Sept. differs from that of the Heb., but Vulg. and Syr. conform in general in text and rendering to the masoretic text.—Tr.]

HISTORICAL AND THEOLOGICAL.

1. The prophetic element, which appears in David's Messianic Psalms, comes out most strongly here. In Nathan's promise and prophecy in vii. 12 sq. David is merely passively receptive, and his prayer (ver. 18 sq.) is only the echo of the divine word he has received; but here he rises to highest prophetic action, which presupposes indeed a passive bearing towards the divine saying (the *Neum*) by which he receives an immediate revelation in plastic form of what he had previously received as a promise through Nathan, and this revelation he announces in a prophetic discourse, which in form and content answers to the complete possession of his soul by the power of the divine Spirit. The theocratic king is here also the theocratic prophet, applying to himself as God-inspired singer epithets that are suitable only for prophecy (ver. 1 sq.), and then, on the historical ground of his kingship and its blessings, and on the revelation-ground of the word of God that came directly to him, prophesying the antitype of his kingdom in the appearance of the royal glory and saving work of the righteous ruler of the future. It is clear from the preceding exposition that this picture transcends the form of an ordinary pious king and his blessings; and strict exegesis also shows that David here looks wholly away from himself to a royal personage in the far future.

2. The content of the prophecy is the picture of a future ruler perfect in righteousness and the fear of God. He is accompanied by the light of salvation, which has dissipated the darkness, and diffuses itself in purest radiance like morning-light at sunrise. The effect of this light-appearance is the manifestation of gracious blessings, set forth under the image of verdure springing from the earth. But with the blessing of the future ruler's peaceful work is completed also the revelation of judgment (presupposing victorious conflict), whereby the righteous ruler puts an end to all the enmity of godlessness and to all opposition to his rule.

3. From the height of prophetic view and in the line of prophetic perspective David's look rests on the ideal of a glorious royal person, raised high above all earthly royal forms in Israel (his antitype in the historical person of Christ), in whom righteousness and piety appear absolute and complete, and whose dominion in truth extends over all men. Comp. Ps. lxxii. The fulness of salvation and blessing, which is to appear with the prophesied king, is the object of the Messianic hope and expectation through all the periods of Israel's history, but does not appear as here portrayed, in historical reality till the coming of Christ. The final judgment (following the appearance of the righteous ruler) that annihilates all ungodliness, is completed only under the rule of Him to whom all judgment has been committed by the Father, and in the final decision to which the opposition between the kingdoms of light and darkness is pressing on.

4. The historical presupposition of the prophecy is the promise in chap. vii.; here for the first time is shown how, on the basis of this promise, the view [*anschauung*, intuition, conception] of the Davidic kingdom becomes clear. "In that the song gives the image of a righteous ruler with a glorious future, adding that such a government is signified by the everlasting covenant that God made with the house of David, we see clearly here already how the knowledge of the idea advances to individualization in the ideal, and so (to use Sack's expression) typical prophecy [*bildweisung*] arises. Doubtless epithets may be applied to any king that sits on David's throne, that are true not of himself, but of the dynasty he represents (comp. such passages as Ps. xxi. 5, 7 [4, 6]; lxi. 7 [6]). But, impelled by the Spirit, the sacred poetry produces a royal form that transcends all that the present shows, and exhibits the Davidic-Solomonic kingdom in ideal perfectness" (Ehler, in *Herz*. IX., 412, Art. *Messias*).

HOMEILETICAL AND PRACTICAL.

A blessed end, when in looking back upon the path of life that lies behind, and the manifestations of God's grace that have been made to him, one has nothing to utter but gratitude and praise—when in looking around upon his own life's acquisitions and his possession of salvation, all self-glorying is silent, and only the testimony to God's grace and mercy, that has done all and given all, comes upon the lips—when in looking forward into the future of God's kingdom upon earth, on the ground of the grace experienced in life one's faith becomes a prophet, beholding the

ways along which the Lord will lead His kingdom through darkness to light, through conflict to victory, and by such a proclamation of the coming glory strengthening the hearts of many and confirming them in the hope of the Lord's gracious help to the end, which never suffers His people to be put to shame—and when in looking up to the everlasting hills from which all help has come,* the "last word" upon earth is a loud Hallelujah, that sounds across into eternity.—The humbler the heart is, the more highly does it praise the gracious gifts and guidance of the Lord; the more a man feels himself little and poor in the sight of the great and gracious God, so much the greater and more glorious will that appear to him which without desert on his part God has given him, in bodily good and spiritual gifts, so much the more joyfully will he, under the guidance and impulse of the Holy Spirit, regard all that flesh and blood might boast of, as coming from the foundation of divine grace.—A servant of God should (every one) show himself, who like David is called to service in God's kingdom; every one's place is in God's sight high and glorious, however lowly and mean it may be in men's eyes, and in his place he should 1) as an "anointed of the Lord" perform the duties of his kingly office, and with his God and Lord conquer and rule the world, 2) as a priest of the Lord proclaim His praise in word and deed, and to the Lord's honor make the harp of his heart sound out into the world, and 3) as a prophet of the Lord prophesy of the glory of the Lord and of His kingdom, the Spirit of God and not his own spirit speaking through him, the word of God and not his own word sounding from his lips.

True preaching is always a prophetic testimony, 1) as to its origin: the Spirit of the Lord speaks through it, 2) as to its content: the word of the Lord is upon its tongue, and 3) as to its subject: the mysteries of God's saving purpose, which only God's Spirit can explain; the great deeds of God's grace, which can be proclaimed only on the ground of personal inner experience and of one's own seeing and hearing; and the future affairs of God's kingdom, in the manifestations of divine salvation and divine judgment, which only the eye illuminated by the light of the Spirit can behold.—When the Lord speaks through His Spirit and in His word, then should man's own thoughts bow and be silent, but then also should the human spirit and the human word be the instruments of God's Spirit and God's word.—The prophetic photograph of the future ruler in the prophecy of David answers in its outlines to the counterpart of the fulfillment in Christ, and this 1) in respect to his personal appearing, perfect righteousness and holiness in complete fear of God (religious-ethical perfection); 2) in respect to the extent of his royal dominion—he is ruler "over men," universality of world-dominion; 3) in respect to the foundations of his kingdom, the promises of God; 4) in respect to the activity and effects of his royal rule on the one hand in the enlightening, warming, animating and fructifying light of his manifestations of grace and blessings

* [Ps. cxi. 1, 2, of which, however, the proper translation is: "I lift up my eyes to the mountains. Whence cometh my help? My help is from Jahveh the Maker of heaven and earth."—Ta.]

of salvation, on the other hand in the fire of His judgment, consuming all ungodliness.

The morning-light of divine grace and truth in Christ. 1) *Breaking in the dawn of the promises and predictions of the Old Testament*; 2) *Flashing up out of the night that before covered the world, and frightening away its darkness and its clouds*; 3) *Appearing in the Sun of righteousness and salvation*; 4) *Bringing salvation and blessing, dispensed from on high to all men—and a new life, fruitful for the kingdom of God, which springs from below out of the earth.*—The rain in the night is the image of the blessing coming from above, which has been hidden in the trouble brought by the night, and not merely becomes manifest when the night is gone, but also in the shining of divine grace and truth dispenses the fructifying life-force, from which springs new health and new life.—“Morning-light—sunrise—morning without clouds—shining after rain—grass out of the earth—then—then—then,” this is the gradation in which faith beholds the process of appearing of salvation and life from above, and the effects of salvation beneath—this is the surpassing fullness of salvation, in presence of which our human speech, unable adequately to express the unspeakable, can only speak and testify in such a lapidary style.

LUTHER: Here David comes forth and boasts high above all bounds, yet with truth, without any arrogance!—Here David is another man than Jesse's son. This he did not inherit from his birth, nor learn from his father, nor gain by his kingly power or wisdom. From above it is given him, without any desert on his part; in this he is joyous, praises and gives thanks so heartily.—Faith is and also should be a fortress of the heart, which does not shake, totter, quake, writhe nor doubt, but stands fast and is sure of its point.—Faith is not quiet and silent; it comes forth, speaks and preaches of such promises and grace of God, that also others come to them and partake of them.—SCHLIER: In the first place we see the natural ground and soil in which the prophecy grows, namely the person of David, who out of a shepherd's son has become the anointed of the Lord. If no prediction attaches itself to this historical ground, it is to be feared that it is no true prophetic word. But the main matter now first comes, namely, the Spirit of the Lord, that the prophet does not bring his own thoughts but God's thoughts, and that he does not speak what has pleased himself, but what God has put into him.—LUTHER: David means not only the loveliness and sweetness of the psalms, as to grammar and music, in that the words are ornamentally and skillfully arranged and the song sounds sweet—but much rather as to Theology, as to the spiritual understanding, therein are the Psalms very lovely and sweet; for they are consoling to all troubled and distressed consciences, which are involved in sin's anguish and deadly torture and fear, and all sorts of need and sorrow.—[TAYLOR: David spoke, and the human style had all the characteristics of his usual productions; for the Spirit and not the vocal organs of the prophet alone, but his intellectual and emotional powers as well. But God spoke by David, and that which he uttered was the truth, infallible as He who gave it.—TR.]

Ver. 2. LUTHER: What a glorious, noble pride it is; he who can boast that the Spirit of the Lord speaks through him, and his tongue speaks the Holy Spirit's word, must indeed be sure of what he says. Such boasting may still be made by every one of us that is not a prophet.—This may we do, inasmuch as we also are holy and have the Holy Spirit, so that we boast ourselves catechumens and disciples of the prophets, who say after them and preach what we have heard and learned from the prophets and apostles, and are also certain that the prophets have taught it.—Ver. 3. SCHLIER: So profess all the prophets of themselves, so professes all Scripture from beginning to end, and God be thanked that we have before us such a revelation of God, wherein God unveils Himself to us and draws near in the Holy Spirit.—STARKE: The chief aim, the star and heart of Holy Scripture is Christ. Luke xxii. 44; John v. 39. Christ, while a true high-priest and prophet, is also a true king. Luke i. 32, 33.—LUTHER: They fall into Jewish blindness who make David such a righteous ruler and ruler in the fear of God, and pervert the promise into a command and law, to the effect that whoever wishes to rule over men should be righteous and God-fearing, while David so devoutly and heartily boasts that they are words of promise of the Messiah of the God of Jacob, and not a command to secular lords. [This represents an extreme view of the present and many similar passages which some still entertain. The language is completely fulfilled only in Messiah, but had its suggestion and basis in what was true of David, and what every good ruler ought to strive to reproduce in himself. So above, in additions of Tr. to “Exegetical.” TAYLOR: David describes the character of a ruler: and reduplicating on that description, he in effect says (ver. 5), “Is it not to be the distinctive feature of my lineage that it shall rule in justice, and in the fear of the Lord?”—a feature which came out not only in Solomon, but also in Aza, Jehoshaphat, Hezekiah, Josiah and others, and especially and pre-eminently in Jesus Christ, in whom this prophecy culminated, and by whom it was thoroughly fulfilled.—TR.]

Ver. 4. SCHLIER: Is not the Lord really our sun, which after a long movement at last rises upon us and with the splendor of His light makes all bright and clear and warm, and now under the blessing of His beam all begins to be green and blooming; everything grows and prospers, at least whatever does not shut itself against the Lord, but opens itself to Him and repels not His sunny beams?—The Lord brings blessing and prosperity, and in Him there is nothing lacking, if only we would like to receive such a blessing which is present for us.—LUTHER: Like the spring, so is also the rule and reign of grace a joyous, lusty time, wherein Messiah makes us righteous and God-fearing, so that we become green, blooming, fragrant, and grow and become fruitful. For He is the sun of righteousness, who draws near to us. Mal. iv. 2.—And now go so: Who lives in spring, he dies no more; who dies in winter, he lives no more;—for the sun goes away from the latter; but to the former the sun rises up of which David prophesies. Where the sun, Christ, does not shine clear, the spring also is not pleasant; but Moses with the law's thunder makes

everything dreadful and quite deadly. But here, in Messiah's times (says David), when He shall reign over Israel itself, with grace to make us righteous and save us, it will be as delightful as the best time in spring, when before day there has been a delightful warm rain, that is, the consoling gospel has been preached, and quickly thereupon the sun Christ comes up in our heart through right faith without Moses' clouds and thunder and lightning. Then all proceeds to grow, to be green and blooming, and the day is rich in joy and peace.

Ver. 5. CRAMER: God's covenant is an everlasting covenant, and remains also when the world passes away.—S. SCHMID: In Christ alone our salvation blooms; He alone can quiet all our longing. Acts iv. 12.—LUTHER: Of the everlasting covenant and house of David the two words "ordered" and "sure" are designedly used to instruct and console. For if you look at the histories, it will seem to you that God has forgotten His covenant and not kept it sure;—after Messiah His kingdom the Church is, when outwardly looked at, much more waste and disorderly, so that there is no more distracted, wretched, good-for-nothing government or dominion than the Christian Church, Christ's dominion. Here the tyrants distract and waste it with all their might. Here the fanatics and heresies root up and spoil it. So also the false Christs with their evil life make it as if there were no more shameful, disorderly government upon earth. And these are working, or rather the evil spirit through them, to the end that Christ's dominion shall not exist, or at any rate shall be a wretchedly disorderly thing. And in

fine Christ acts as if He had forgotten His dominion and was never at home, so that here neither "ordered" nor "sure" is seen by the reason. Though we do not see it, He sees it who says, Song of Sol. viii. 12: My vineyard is before me; Matt. xxviii. 20, Lo, I am with you even to the end of the world; John xvi. 23, Be of good cheer, I have overcome the world. However, we see that there has always remained and still remains a people which honors the name of Christ, and has His word, baptism, sacrament, key and Spirit, even against all the gates of hell.

Vers. 6, 7. S. SCHMID: He who seizes thistles with the naked hand acts imprudently; but yet more imprudent is he who holds close friendship with the children of Belial. 2 Cor. vi. 7.—SCHLIER: Where Christ the Lord counts for something there is blessing and prosperity; but where He is despised there are thorns and thistles.—A man's true worth is determined by his attitude towards Christ.—Every tree that brings not forth good fruit is hewn down and cast into the fire.—He who cares for Christ is also cared for in the sight of God. But he who despises Christ amounts to nothing, and is counted in the sight of God as mere thorns and thistles.

[Ver. 5. *The covenant with David.* I. Its contents: 1) His seed should reign forever, vii. 12-16. 2) Should reign in justice and the fear of God (ver. 3). 3) Should bring great prosperity to His subjects (ver. 4), like morning light dispelling the darkness, like morning showers causing the grass to spring up. 4) Should utterly destroy his enemies (vers. 6, 7). II. Its character—everlasting, well-ordered, sure.—Tr.]

FIFTH SECTION.

David's Heroes.

CHAPTER XXIII. 8-39.

- 8 These *be* [are] the names of the mighty men whom David had: The Tachmonite that sat in the seat [*margin*, Josheb-basshebeth the Tachmonite], chief among the captains [*margin*, head of the three], the same was Adino the Eznite [*om.* the same was A. the E.]; he *lift up his spear* [*write without italics*] against eight hundred whom he slew [slain] at one time. And after him was Eleazar the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together [*probably*: he was with David at Pasdammim, and the P. were there assembled] to battle, and the men of Israel were gone away [went up]. He arose and smote the Philistines until his hand was weary, and his hand clave unto the sword; and the Lord [Jehovah] wrought a great victory [deliverance] that day, and the people returned after him only to spoil. And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop [*or*, to Lehi], where was [and there was there] a piece of ground full of lentiles, and the people fled from the Philistines.

- 12 But [And] he stood in the midst of the ground, and defended [saved] it, and slew [smote] the Philistines; and the Lord [Jehovah] wrought a great victory [deliverance].
- 13 And three of the thirty chief went down, and came to David in the harvest-time unto the cave of Adullam; and the troops of the Philistines pitched [encamped] in the valley of Rephaim. And David was then in an hold, and the [a] garrison of the Philistines was then in Bethlehem. And David longed and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!
- 16 And the three mighty men broke through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it and brought it to David; nevertheless [and] he would not drink thereof, but poured it out unto the Lord [Jehovah], And he said [And said], Be it far from me, O Lord [Jehovah forbid] that I should do this; *is not this* [shall I drink] the blood of the men that went in jeopardy of their lives? therefore [and] he would not drink it.
- These things did these [the] three mighty men.
- 18 And Abishai, the brother of Joab, the son of Zeruiah, was chief among three [better, chief of the thirty]. And he lifted up his spear against three hundred *and* slew *them* [300 slain], and had the [a] name among three [the thirty]. Was he not [He was] most honourable of three [the thirty], therefore he was [and became] their captain, howbeit [and] he attained not unto the *first* [om. first] three.
- 20 And Benaiah the son of Jehoiada, the son of [om. the son of] a valiant man of Kabzeel, who had done many acts [man, who had done many acts, of Kabzeel], he slew two lion-like men of Moab. He went down also [And he went down] and slew a [the] lion in the midst of a [the] pit in time [in a day] of snow. And he slew an Egyptian, a goodly man [or, a man of great stature], and the Egyptian had a spear in his hand, but [and] he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. These things did Benaiah the son of Jehoiada, and had the [a] name among three mighty men [among the thirty heroes]. He was more honourable than the thirty, but he attained not to the *first* [om. first] three. And David set him over his guard [made him of his privy council].
- 24 Asahel the brother of Joab *was* one of the thirty, Elhanan the son of Dodo of 25, 26 Bethlehem, Shammah the Harodite, Elikah the Harodite, Helez the Paltite, Ira the son of Ikkesh the Tekoite, Abiezer the Anethothite, Mebunnai the Hushathite, 27 Zalmon the Ahohite, Maharai the Netophathite, Heleb the son of Baanah a [the] 28 Netophathite, Ittai the son of Ribai, out of Gibeah of the children of Benjamin, 29 Benaiah the Pirathonite, Hiddai of the brooks of Gaash [or, of Nahale-Gaash], 30 Abi-albon the Arbathite, Azmaveth the Barhumite, Eliahba the Shaalbouite, of 31, the sons of Jashon [probably, Hashem the Gizonite], Jonathan, Shammah the 32, 33 Hararite [or. Jonathan the son of Shammah (Shage) the Hararite], Ahiam the 34 son of Sharar the Hararite [Ararite], Eliphalet the son of Ahasbai, the son of [or, 35 Hephher] the Maachathite, Eliam the son of Ahithophel the Gilonite, Hezrai the Carmelite, Paarai the Arbite, Igal the son of Nathan of Zobah, Bani the Gadite, 36 Zelek the Ammonite, Nahari the Beerothite, armour-bearer to Joab the son of 37, 38 Zeruiah, Ira an [the] Ithrite, Gareb an [the] Ithrite, Uriah the Hittite; thirty and seven in all.

EXEGETICAL AND CRITICAL.

Ver. 8. *Superscription. These are the names of the heroes that David had.* In the parallel section 1 *Chron.* xi. 10-41 there are two *superscriptions*. Chap. xi. 10 has: "And these are the heads [chiefs] of the heroes that David had, who stood stoutly by him in his kingdom with all Israel, to make him king." With these words the Chronicler attaches the following *list of heroes* to the account of the choice of David by all the Tribes (vers. 1-3), comp. 2 *Sam.* v. 1-3, thus giving

a reason for inserting the list here. Further the list follows immediately the narrative of the conquest of Zion and the choice of Jerusalem as capital, vers. 4-9 (2 *Sam.* v. 6-10), especially to illustrate the remark in ver. 9: "and David grew greater and greater" (comp. 2 *Sam.* v. 10).—Besides the fuller superscription, which assigns the list its *historical position*, the Chronicler has a *second* simpler one, ver. 11 a: "And this is the number of the heroes that David had." *The Gibborim* [Heroes, Mighty men], elsewhere given in round numbers at six hundred men, formed a standing central corps, which (just as the body-guard, the Cherethites

and Pelethites) remained near David and at his personal disposal. On the origin and development of this corps comp. 1 Sam. xxii. 2; xxiii. 13; xxv. 13; xxvii. 2; xxx. 9-24; 2 Sam. x. 7; xv. 18; xvi. 16; xx. 7, and Ewald's *Hist. of Israel*, III. 122, 140; 189 sq. [Germ. ed.] The first superscription in Chron.: "these are the heads of the heroes" (ver. 10), corresponds exactly with the list, which gives not the "names" (2 Sam., ver. 8) nor the "number" (1 Chron., ver. 11) of the heroes, but only the chief among them. The list in Chron. gives no number, though the superscription (ver. 11) states this to be the number of the heroes, while the list in 2 Sam. xxiii., speaking only of names on the superscription, gives at the close the whole number as *thirty-seven*. As in our list only thirty-seven out of six hundred Gibborim are mentioned, we may conjecture (with Then., after Chron.) that the word "heads" has here fallen out after "names" ["the names of the heads of the heroes"]. Otherwise the term Gibborim must be taken in a narrower sense (heroes among the heroes) [which is the more probable explanation.—Tr.]. Neither the form nor the content of the list indicates a division into three classes (as held by most expositors); there is only a triple gradation in respect to the bravery of the heroes, first, *three* of the first rank (vers. 8-12), then *two*, distinguished for bravery, but "not attaining to the three" (vers. 18-23), and finally *thirty-two*, of whom no deeds are mentioned. The five of the first and second ranks, and seven of the third, altogether *twelve*, were named by David leaders of the *twelve* divisions into which he divided the army, each of which had to do service one month in the year (1 Chron. xxvii. 1-15). In the list in 1 Chron. (xi. 41-47) occur sixteen names that are lacking here. In other respects the two lists agree materially, only that in both there is a considerable number of textual errors.

Vers. 8-12. The three greatest heroes, *Jashobezm*, *Eleazar*, *Shammah*, and their deeds.—Ver. 8. Our text has *Joshab-bashebeth*, while Chron., has *Jashobeam*; the latter (according to 1 Chron. xxvii. 2) is the correct reading.* Instead of *Tachmoni* read "the son of Hachmoni" as in Chron.; comp. 1 Chron. xxvii. 32, where it is said: "Jehiel the son of Hachmoni was with the sons of the king;" this Jehiel was perhaps a brother of Jashobeam. Comp. also 1 Chron. xxvii. 32, where Jashobeam is called the son of Zabdiel; but this "is no discrepancy, since Zabdiel might be the proper name, and Hachmoni the patronymic but better known name of the father" (Böttch.).—"Head of the knights (body-guardsmen)." "*Head*" here is not = "leader" (which would be שׂר according to the usage of our books, comp. ver. 19, Böttch.), but = "chief, most distinguished." "*Shalishim* or riders (knights);" this שׁלשׁים is to be taken with Thenius

as meaning the most distinguished warriors standing nearest the persons of kings and generals; the name [lit.: "third man"] it may be conjectured, had its origin in the fact that from these warriors was chosen the man who, when the king or general went to battle, stood with him in the chariot (along with the driver) as *third man*. With this agrees (Then. p. 276) 2 Kin. ix. 25, where Jehu says to his *Shalish*: "Remember how I and thou rode together after Ahab;" and so in the pictures at Nineveh (Layard), in which the principal personage, drawing the bow, is covered by the shield of a warrior on his left, while the driver stands in front of the two. According to Ex. xiv. 7 (comp. xv. 4) every chariot was in unusual wise provided with a *shalish* [Eng. A. V. captain]. From Ezek. xxiii. 15, these favored men seem (later, at least) to have been distinguished by a special dress. From these *shalishim* (who afterwards formed a special Corps, near the person of the king, 2 Kin. x. 25) the kings seem to have chosen their adjutants, comp. 2 Kin. vii. 2 (xvii. 19); ix. 25; xv. 25, and in 1 Kin. ix. 22 they appear as a special military rank or office. The term signifies, therefore, not: chariot warriors, three on a chariot, nor: (with a different pointing) the 30 leaders of the 600 Gibborim [Heroes] (Ew., Berth.), nor: *regulars* drawn up "three deep," that is, *superior* soldiers (Böttch.), but: *shalish*-corps, *shalish*-men, *lifeguardsmen*, "knights" (Luther, in "Kings"). [The meaning of *shalish* is obscure, but here it seems better to adopt the reading "three." Jashobeam was chief or most eminent of the three highest, which agrees best with the context. So margin of Eng. A. V.—Tr.]—The text of the next following words [Eng. A. V.: "the same was A. the E."] is corrupt and unintelligible, and is to be read (after ver. 18 and Chron. ver. 11): "*he brandished his spear.*"† Instead of 800 Chron. has 300, taken probably from ver. 18, in order to soften the seemingly monstrous number 800. "At one time" = *in one battle*. "Eight hundred slain" (חַלְלִים), not "warriors," as Kennicott (according to Thenius) renders: "he brandished his spear over 800 warriors, was their leader." The meaning is, either that in one battle he swung his spear till he had killed 800 men (Ew., Berth., Böttch., Keil), or that after the battle he brandished his spear over those that were killed by him and his men, as symbol of victory over them (Thenius). [For various forced interpretations of the verse see citations in Wordsworth and Philippeon.—Tr.]

Ver. 9 sqq. *After him*, next him in the list, *was Eleazar . . . with David*; comp. ver. 11. "The son of *Dodai*," as the text reads (pointed according to 1 Chron. xxvii. 4). The margin has *Dodo*, 1 Chron. xi. 12 [so Eng. A. V. here]. "The son of an Ahoiite," in Chron.

(Instead of שׁלשׁים) [Or, perhaps better here שְׁלִישָׁה.—Tr.]

* In שְׁלִישִׁי the ך is Adj. ending (as in כְּרִיתִי and פְּלִיתִי), denoting rank. Ew. § 177 a, § 164.

† [Some hold that עֲרִינוֹ is corruption of עֲרִיר, and that עֶצֶן = "spear" (comp. Arab. عَرْن and عَسَن), but this last is altogether uncertain.—Tr.]

* According to Kennicott the two last letters of שְׁלִישִׁי stood in a MS. under the כְּשֶׁת of the preceding line (ver. 7), and a transcriber by mistake attached the latter word instead of עֶצֶן שְׁלִישִׁי. [Or it may be that the כְּשֶׁת here is corruption of עֶצֶן in Chron., and passed from ver. 8 into ver. 7. Sept. *Te80004* — אֲשַׁבְּעֵל אֲשַׁבְּעֵל (Wellh.). See on כְּשֶׁת ver. 7.—Tr.]

† So read here and in Chron. instead of our text; so in vers. 13, 23, 24, and 1 Chron. xl. 15, 42; xli. 4; xxvii. 6

"the Ahohit." "Among the three heroes,"* that is, the renowned trio, Jashobeam, Eleazar and Shammah (ver. 11).—Instead of our text† read with Chron.: "with David (Chron.: *he was with David*) at Pas-dammim, and the Philistines, etc." *Pas-dammim* is probably the same place with "Ephes-dammim," 1 Sam. xvii. 1.—**And the Philistines had there assembled to battle.** The words from "and the men of Israel went up" (ver. 9) to "and the Philistines were gathered together to Lehi [Eng. A. V.: into a troop]" (ver. 11) have fallen out of the text of Chron.,‡ so that the name of the third hero Shammah is there wanting, as his deed (vers. 11, 12) falls to Eleazar.—The verb "went up" [Eng. A. V. wrongly: were gone away] denotes simply the marching of the men of Israel against the Philistines; it is unnecessary to add: "in flight" (Then.). The *flight* or holding back of the Israelites (involved in the "and the people returned," ver. 10), inasmuch as it occurred after the advance to battle (wherefore Eleazar undertook the contest with the Philistines alone), is not expressly mentioned in the concise narrative, but is first indicated by the "returned." If the word "went up" had been intended to indicate "flight to higher positions earlier occupied" (Then.), then necessarily a corresponding additional statement would have been made, such as Böttcher too boldly conjectures: "they went up on the mountain and lost heart." A correct explanation of the "returned" is given by Josephus [Ant. 7, 12, 4]: "when the Israelites fled, he alone remained," and by the Vulgate, in its addition in ver. 10: "and the people, who had fled, returned." [There is not necessarily any hint in the text that the people had fled; the "returned" might refer to the withdrawal from pursuit of the defeated enemy. Bib.-Com., suggests that this view (as in Eng. A. V.: "gone away") may have arisen from the misapplication in 1 Chron. xi. 13 of the phrase "the people fled" to this battle, whereas it belongs to Shammah's exploit.—Tr.]—Ver. 10. **He arose**, that is, when the others had fallen back. Josephus: "he alone remained." **And smote the Philistines till his hand clave to the sword**, his hand was cramped around the sword-hilt by weariness. "Jehovah wrought great deliverance," that is, a great victory [observe the theocratic form of the Heb. expression: a victory is a *deliverance* or *salvation* from God.—

* The Qeri and Chron. insert the Art. before בְּיָמָיו.

But there is nothing strange in the absence of the Art., as Böttcher remarks against Thenius, who would read בְּיָמָיו, thinking it necessary on account of following references (vers. 12, 16 sqq.). On the stat. abs. of the Numeral before the Subst., see Ges. § 120, 1.

† Against our text is 1) the following שָׁם "there," which supposes a preceding name of a place, 2) חָרָף takes not 3, but the Accus. (xli. 21; 1 Sam. xvii. 10, 25 sq., 36), 3) the failure of the Rel. Pron. before נֶאֱסַף "were assembled." Instead of וְהָפְסוּ read וְהָפְסוּ "and the Philistines."

‡ By erroneous passage from נֶאֱסַף הָפְסוּ (ver. 9) to the similar נֶאֱסַף הָפְסוּ (ver. 11).

Tr]. **And the people returned after him.*** After this exploit the people had nothing to do but to follow for the purpose of plundering, to strip the slain (Sept.).

Ver. 11 sqq. The third principal hero, *Shammah*. Another of this name (not to mention the incorrect reading in ver. 33) is given in ver. 25, and called the Harodite. Here "a Hararite" is no doubt to be taken as the same with "the Hararite," ver. 33, since in the parallel passage, 1 Chron. xi. 34, the same name *Agee* is given. Therefore we read: "Shammah the son of Agee, the Hararite."—"And the Philistines were assembled at Lehi."† So we must render [and not: into a troop], because the words "there" and "assembled" both presuppose the name of a place (Then., Ewald). Chron. has: "to battle," no doubt from ver. 9.—*Lehi* (= "jaw-bone") = Ramath Lehi, where Samson smote the Philistines with the jaw-bone of an ass, Judg. xv. 9, 14, 17, 19. In Josephus' time the place was still called *Siagon* (Σιαγών, "jaw-bone," Ant. 5, 8, 8, 9). The Philistines had encamped in a lentil-field, because they found provision there (instead of "lentils," Chron. has "barley" [probably both barley and lentils were found there.—Tr.]). The Israelites had fallen back. Then Shammah planted himself in the field, took it from the Philistines and smote them. A situation like that of vers. 9, 10, is here described in short, sharp strokes, and the hero's victory extolled as the immediate gift of God.

Vers. 13-17. *Exploit of three other principal heroes of David*, whose names are not given. Instead of the text: "thirty," the marginal reading "three" is to be taken (with Chron. and all the Versions). As the Art. is lacking both here and in Chron., the heroes here named are not the chief three above (De Wette, Jos.), but other three out of the list, ver. 24 sqq.‡—**And three of the Shalish-men** (that is, the life-guardsmen, knights, see on ver. 8) **went down**, that is, from the heights of the mountains of Judah. The masoretic text has: "three of the thirty," but instead of "thirty" we are to read "shalish-men" (Then.), as in ver. 8.—[There is no need to change the text. We have here an anecdote of three of the thirty afterwards mentioned. Perhaps this anecdote interrupts the list proper, in which Abishai should follow immediately after Shammah (Weilh.); but it is also possible that Abishai and Benaiah were two of the three here engaged.—Tr.]—"Three of the knights, captains" [Eng. A. V.: "three of the thirty chief"]. The ראש is to be rendered as in ver. 8 ("head"), but is here postposed as apposition

* Vulg.: *populus qui fugerat reversus est*. According to Thenius an אִשְׂרָא "who had fled" (comp. ver. 11) seems to have fallen out after "the people" If this be rightly taken as probable (Ew.), then there is the less propriety in explaining the "went up" with Thenius as above mentioned.

† The masoretic pointing לְחִי came no doubt from the חִי in ver. 13. לְחִי would be the proper name Lehi with ה local, = "to Lehi."—Tr.]

‡ This is favored also by the מְרַשְׁשִׁים ראש, which introduces them as other persons.

(="captains"). The text, however, is difficult.* "In the harvest-time" (לְהַאֲבִיבָה), for which Chron. has: "on the rock," but there is no reason to reject our text as spurious, since the rendering "in harvest-time" is not set aside by the context (Then.).—**To the cave of Adullam**, see 1 Sam. xxii. 1. According to the situation here described this exploit occurred in the Philistine war narrated in v. 17 sq.—"And the troop (חֵיָל, Num. xxxv. 3; Ps. lxxviii. 11 [10]; 1 Sam. xviii. 18) of the Philistines encamped in the valley of Rephaim." Thenius thinks that (on account of the "post, garrison" of ver. 14) the "host" of Chron., as a larger body, is to be read instead of the "troop" of our passage; but this cannot be established. On the valley Rephaim see on 1 Sam. v. 18.—Ver. 14. On the "post" (צִבְעָה) see 1 Sam. xiii. 23; xiv. 1, 4.†—Ver. 15. "Who will give me to drink?" that is, Oh that some one would, etc., (Ew. § 329 a). Clericus explains this exclamation of David from his desire to see Bethlehem soon freed from the enemy's siege; but this does not accord with the idea of appetite that especially belongs to this verb. The connection does not indicate that David wished to refresh himself after a hot fight (Ew.). Perhaps the water was bad or failed, and he had a longing desire for water from the well "at the gate," which was perhaps particularly good. The traditional "David's Well" lies half an English mile from the present Bethlehem, and is, according to Ritter (*Erdk.* xvi. 286) "deep, and well provided with clear, cool water." Comp. Tobler, *Bethlehem*, p. 10.—Ver. 16. The camp of the Philistines was in the valley of Rephaim in the direction from Adullam towards Bethlehem; comp. the local statements in 1 Sam. xxii. 1, 2 Sam. v. 18.—David would not drink the water, but poured it out to the Lord, not in thanksgiving for the preservation of the heroes (Jos.), nor as prayer for forgiveness of his fault in sending them into such deadly peril (Kennicott), but to honor the Lord (Vulg.), as an offering to the Lord, to whom alone it ought to belong, since it was too costly for David.—Ver. 17. His reason: Far be it from me, O Lord! to do this. One would expect here the usual form of an oath: ‡ "the Lord forbid that I should do this" (1 Chron. xi. 19, Syr., Chald., Then.). "But," rightly remarks Böttcher, "the Chronicler and the modern critics have failed to note the difference in the situation. Here David pours out a drink-offering to Jahwe, and in connection with it, invokes him; here, therefore, the else-

where unusual vocative is necessary."—"Should I [or, shall I] drink the blood of the men, etc.?" Not: "The blood of the men, etc.?" (interrogation with aposiopesis, Ew. § 30 3 a), which would be too unclear (Böttch.). The words do not permit Movers' rendering: "is it not the blood?" [so Eng. A. V.]. The verb "drink" † must be supplied, and the sense is: should I drink this water, which has the same value for me as the blood of these heroes, since they brought it "at the price of their souls," at the risk of their lives? According to Lev. xvii. 11 the soul [life] is in the blood; to drink this water would be equivalent to drinking the blood of these men.

Vers. 18-23. *Fests of two other heroes of David.*—Ver. 18 sqq. Abishai, see 1 Sam. xxvi. 6. He was (as Jashobeam), a chief man, captain of the shalish-corps. (Erdmann retains the text (Kethib) *shalish*, Eng. A. V. follows the margin (Qeri): "chief of (the) three;" but it seems better to read: "chief of the thirty." Abishai and Benaiah attained to fame and distinction among the thirty, without reaching to the three (vers. 8-12).—Ta.] He brandished his spear over, etc., as in ver. 8. And he had a name among the three, Jashobeam, Eleazar and Shammah. Among these greatest heroes he had a name for heroic bravery.—Ver. 19. But also above the Shalish-corps (knights) was he honored. Our text reads: "above the three he was honored," but, while the "three" at the end of ver. 18 is to be maintained against Thenius (who would unnecessarily change it to *Shalish*), here it must be regarded as a scribal error, and changed to *Shalish*, partly because of the following words: "and he became their captain," partly because of the relation of these words (which indicate his position) to the "chief of the Shalish" in ver. 18.—The text here is as to one word (חֵיָל) unintelligible, and must be changed after Chron., so as to read: "above the Shalish he was doubly honored," so that he became their leader, which answered to his position as "chief of the Shalish-corps" (ver. 18). But to the three (first) he attained not, they were beyond him in bravery and heroic achievement. [Dr. Erdmann thus, by somewhat arbitrary changes of text, brings out of this list a Shalish-corps with Abishai as captain; but we hear nothing elsewhere of such a corps, and it seems foreign to the design of this list to mention it. Moreover, the statement in ver. 23 concerning

* This would require: הָלֹא זֶה הָיָה.

† אֲשַׁתָּה (Sept., Vulg.) may easily have fallen out after חֵיָל by homoteleuton.

‡ חֵיָל is not to be taken as a question, equivalent to a lively asseveration (= is it so that? — certainly, comp. ix. 1; Gen. xxvii. 36; xxix. 15); "he was certainly honored"—"for what is a question doing in the midst of this perfectly smooth narration?" (Then.); nor is it to be explained as having arisen from the preceding הָיָה and an inserted בִּי. Instead of this unintelligible reading the text of Chronicles is to be taken, only pointed בִּשְׁנֵי, "in two, double." Comp. Ewald § 269 b. [It is easier to suppose חֵיָל an insertion than to get it out of בִּשְׁנֵי, though the presence of the latter in Chron. is not easily explained. Wellh. suggests הִנֵּן "behold, he" for חֵיָל.—Ta.]

* Of the Versions אֲשַׁתָּה is found only in the Chald., and Thenius would therefore regard it as an [inserted] explanation of the preceding word. But it is perhaps better to detach the אֲשַׁתָּה from the preceding word (which would then end in אֲשַׁתָּה, as in ver. 8), prefix it to אֲשַׁתָּה, then insert חֵיָל (as in Chron., omitting עַל), and render: "descended three of the knights from the top of the rock."

† [This phrase cannot be rendered: "in the harvest-time," and it would seem better, therefore, to adopt the reading of Chron., or Erdmann's suggestion in the preceding note.—Ta.]

‡ ["The hold" in which David found himself, was a strong-hold or fortress near the cave of Adullam.—Ta.] § מִירוּחַ (1 Sam. xxiv. 7; xxvi. 11) instead of הָיָה.

Benaiah seems to be parallel to that in ver. 19 concerning Abishai, and ver. 23 gives a clear and appropriate sense, in accordance with which it is better to render ver. 19: "He was more honorable than the thirty, and became their captain, but did not attain to the three." Thus, between the three and the thirty we have the two eminent soldiers, Abishai and Benaiah, of whom the first was made Captain of the Thirty, and the second Privy Councillor. The change of text required in order to give this reading (that is, to conform ver. 19 to ver. 23) is slight, involving only the alteration of *ah* to *im*.—Tr.]

Vers. 20–23. **Benaiah**; first, his person and character. The son of Jehoiada, according to 1 Chronic. xxvii. 5 the priest Jehoiada (compare ch. xii. 27); he was (viii. 18; xx. 23) the commander of the body-guard (Cherethites and Pelethites), and became (1 Kings i. 35) in Joab's stead commander-in-chief of the army. He was the son of an honorable man. As both texts have the "son," it is not to be stricken out (Ew., Berth., Then., Böttch.), though of the Versions only the Chald. has it. Not: "the son of a valiant man"—that would not suit the priest Jehoiada—but: "of an upright, honest, capable* man" (as in Numb. xxiv. 18; 1 Kings i. 52; Ruth iv. 11; Prov. xii. 4: xxx. 10, 29). [It is not probable that, after the name of his father has been given, he would then be described afresh by this general phrase: "son of a man of force," in spite of the concurrence of the two texts (Sam. and Chron.) in retaining the word "son," it is better to omit it.—Tr.].—He was "rich in deeds." Of Kabzeel, in the south of Judah, Josh. xv. 21; Neh. xi. 25.—His deeds: 1) **He slew the two Ariels** [Eng. A. V.: two lionlike men] of Moab. Thenius (after the Sept., with a slight alteration) renders: "he slew the two sons of Ariel, the Moabite." So also Ewald, who conjectures that *Ariel* was a name of honor of a king of Moab. But as both texts have the same reading, the renderings of Sept. and Targ. are mere conjectures. Nor can our text be translated: "two lions of God" (God-lions) (De W., Böttch.) = monstrous lions; poetical expressions such as "mountains of God, cedars of God" (Ps. xxxvi. 7 [6]; lxxx. 11 [10]) [= great mountains, goodly cedars] are not suitable to wild beasts and to "historical prose" (Then.). Among the Arabians and Persians "Lion of God" is the designation of a hero, comp. Boch. Hieroz. II. 7, 63, ed. Rosenmüller; Indian princes call themselves *Dewanisha*, "god-lions" (Ew.). It was two famous Moabite heroes that Benaiah conquered and killed. Why is it so improbable (Then. [Wellh.]) that this name should have been given to two contemporary men of a nation? This exploit belongs, therefore, in the history of the Moabite war, of which we otherwise know little.—2) **He went down and slew the lion in the pit.**—The word (אֲרִי) denotes a lion-animal, a beast that looks like a lion (Bött-

cher).* The Art. points out that the fact was generally known. On the day of snow, on a snowy day, when more snow than usual had fallen, and the lion, having approached human habitations to seek food, fell into an ordinary cistern, or a pit dug to catch him.—3) Ver. 21. **And he slew the Egyptian**; the Art. denotes that the man was known according to this account. He was a "man of appearance," that is, a large man. Chron. has: "a man of measure" = a man of great height." Which is the original reading must be left undetermined; both denote gigantic stature, Chron. adding: "he was five cubits high, and his spear as a weaver's beam." The heroic nature of Benaiah's deed consisted in his going down with a staff to the Egyptian, who was armed with a spear. We must suppose that there was a battle, in which Benaiah stood with Israel on a height, while the Egyptian and the enemy were below in the plain; he showed his skill and strength by snatching the spear out of the Egyptian's hand and killing him with it.—Ver. 22. His name also (as Abishai's) was renowned among the three chief heroes (comp. ver. 18) [here, as there, it seems better to read: "among the thirty,"—Tr.].—Ver. 23. Here (as in verse 19) instead of the "thirty" of the text, we are to read "*Shalish*" (knights).—Above the knights he was honored (as Abishai), but also he came not up to the three, the first-named three heroes.—And David made him his privy-councillor.—See on 1 Sam. xxii. 14. On his high military position see viii. 18 and xx. 23.—[As above remarked, it is simpler to retain the text here (as in Eng. A. V.), and make ver. 19 conform to it.—Tr.]

Vers. 24–39. **The remaining heroes** [thirty-two in number], who belonged to the corps of *Shalishim*, and, in comparison with the above-named, formed the third grade.—Ver. 24. **Asahel**, Joab's brother; see ii. 18. He was one of the *Shalishim* [the text reads "thirty"], and this designation "among the Shalish" applies to all the following names. Chron. has as superscription: "and brave heroes were" (Asahel, etc.).—**Elhanan**, the son of Dodo, is to be distinguished from the Bethlehemite Elhanan mentioned in xxi. 19. Instead of "Bethlehem" read "Bethlehemite"; Chron. has "of Bethlehem" [so Eng. A. V.].—Ver. 25. **Shammah**, Chron. has the *Harorite*; here correctly the *Harodite*, of Harod, Judg. vii. 1; Chron. writes the name

* אֲרִי (Keth.) as distinguished from אֶרֶי (Qeri).

[This distinction of Böttcher's is hardly sustained by usage.—Tr.]

† Instead of אֶשֶׁר read Qeri אִישׁ (Chron.).—Instead of מִרְאָה Chron. has מִדָּה. [As אִישׁ מִדָּה (Sam.) means a "goodly man" (so Eng. A. V.), not a "large man" (Erdmann), the reading of Chronicles is to be preferred.—Tr.]

‡ [Wellh.: כְּשֵׁלִישִׁים הַבְּבוּר "among the thirty heroes."—Tr.]

§ [Kennicott and Böttcher think that Asahel forms a second triad with Abishai and Benaiah, and ought to be separated from the list, but the text is against this. "The early death of Asahel (ii. 32) would make it likely that his place would be filled up, and so account (in part) for the number 31 [32] in the list" (Edw.-Com.).—For the Captains of the several months see 1 Chron. xxvii. 1–15.—Tr.]

* ה' is certainly scribal error for ח' (Chron.).

† He inserts בְּנֵי and reads הַמְּאֹאכִי instead of מִדָּה.

‡ אֲרִי, more fully אִל אֲרִי. [The reading of Vulg: "two lions of Moab" is less likely on account of the following special mention of a lion. The *Ariel* of Isa. xlix. 1 is different.—Tr.]

Shammoth (1 Chron. xxvii. 8: *Shamhuth*).—*Elika*, wanting in Chron., omitted by reason of the identical "Harodite" in the two clauses.—Ver. 28. **Heles** the Palitite, of Beth-pelet in the south of Judah, Josh. xv. 27; Neh. xi. 28. In 1 Chron. xi. 27 and xxvii. 10 stands by error "the Pelonite".—*Ira*, of Tekoa in the wilderness of Judah, see xiv. 2, comp. 1 Chron. xxvii. 9.—Ver. 27. **Abieser**, of Anathoth in Benjamin, Josh. xxi. 8; Jer. i. 1, comp. 1 Chron. xxvii. 12.—Instead of *Mebunnai* read *Sibbekai* (1 Chron. xi. 29) the Hushathite, xxi. 18; comp. 1 Chron. xxvii. 11.—Ver. 28. **Zalmon**, of the Benjaminite family Ahoha; Chron. (ver. 29) has *Ila* [perhaps corrupted from *Zalmon*].—**Maharai**, of Netophah near Bethlehem (Ezra ii. 22; Neh. vii. 26; comp. 2 Kings xxv. 23), now *Beit Netif* (Rob. II. 600 [Am. ed. II. 15, 223], Tobler, 3 Wand. 117 sq.).—Ver. 29. **Heleb**, according to 1 Chron. xi. 30 and xxvii. 15 *Heled* = *Heldai*, also of Netophah.—**Ittai**, Chron. *Ithai*, not to be confounded with the Ittai of xv. 19 [since this was a Benjaminite, and the other a Gittite.—Tr.].—Ver. 30. **Benaiah**; read "the Pirathonite" (Chron.), of Pirathon in Ephraim, now Ferata, near Nablus, comp. Judg. xii. 13.—**Hiddai** (1 Chron. xi. 32: *Hurai*), of *Nahale-Gaash* [Eng. A. V. less well: "brooks of Gaash"], near the mountain Gaash in Benjamin, Josh. xxiv. 30; Judg. ii. 9.—Ver. 31. **Abi-Albon** (Chron.: *Abiet*) of Beth-ha-arabah = *Arabah*, Josh. xv. 61; xviii. 18, 22, in the wilderness of Judah.—**Asmaveth** of *Bahurim*, see xvi. 5; Chron. has: "the *Bahurumite*" for "*Bahurimite*" (Thenius), see iii. 16.—Ver. 32 sqq. **Eliabba**, of *Shaalbon* = *Shaalbin*, Josh. xix. 42, perhaps the present *Selbi*.—Instead of the following text, Chron. has **Beneheshem** the Gizonite, **Jonathan** the son of *Shagee* the Hararite. This is probably the correct text, since "*Bene Jashen Jonathan*" [Eng. A. V.: "of the sons of Jashen, Jonathan"] gives no sense; but probably the *Bene* ["sons"] has gotten into the text by erroneous repetition from the preceding word [*Shaalboni*], so that we must read simply: *Hashem*. The locality of *Gizon* is unknown. *Shammah* has probably gotten in here from ver. 11, in place of *Ben-Agee*.—**Ahiam**, the son of *Sharar* (Chron. *Sakar*, comp. 1 Chron. xxvi. 4); the *Ararite* (Chron. *Hararite* [so Eng. A. V.]).—Ver. 34. **Eliphelet** (Chron.: *Eliphal*, the *t* having fallen out). It is surprising that the text here gives not only the father, but also the grandfather, which is not done elsewhere in the list; nor does the word "son" suit before the gentile name "the Maachathite." Chron. here (ver. 35 sq.) has: "Eliphal (t: phelet) the son of Ur, Hephher the Mekarathite." The first part of the Sam. text might have arisen from that of Chron.† (not the converse, Thenius), while the latter part of our text is to be preferred, so that the reading will be: **Eliphelet** the son of *Ur*, **Hephher** the *Maachathite*, of *Maachah* in Gilead, see on x. 6; comp. Deut. iii. 14 and 2 Kings

xxv. 23.—**Eliam**, son of Ahithophel the Gilonite; Chron. has an entirely different text: "*Ahi-jah the Pelonite*." On Ahithophel see on xv. 12. [This Eliam is supposed by some to be the father of Bathsheba (xi. 3).—Tr.]—Ver. 35. **Hezro**, as in the text and in Chron. [the margin has *Hezrai*, and so Eng. A. V.; *Bib. Com.* thinks this name the same with the *Hezron* of 1 Chron. ii. 5, the ancestor of Nabal the Carmelite.—Tr.]; the *Carmelite*, of Carmel, 1 Sam. xxv. 2 [south of Judah].—**Paarai**, of Arab on the mountains of Judah, Josh. xv. 52. Chron. has: "Naari the son of Ezbai," both names doubtless scribal errors [it is hardly possible to determine the correct reading here.—Tr.].—Ver. 36. **Jigal** [Eng. A. V.: *Igal*] the son of *Nathan*, of Zobah. Chron.: "*Joel the brother of Nathan*." The designation "brother" instead of the usual "son" is suspicious from its reference to the prophet Nathan, whom the "of Zobah" (in Syria) does not suit. Whether *Jigal* [Igal] or *Joel* is the original name must be left undetermined.*—**Bani** the *Gadite*; Chron.: "Mibhar the son of Hagri," probably a corruption of our text.†—Ver. 37. **Zelek** the *Ammonite*, a foreigner, as Igal of Zobah in Syria.—**Naharai** [Eng. A. V.: *Nahari*] the *Beerothite*, of Beeroth (see on iv. 2), armor-bearer to Joab. The text has the Plu. "armor-bearers," but the Sing. (*Qeri* and Chron.) is to be preferred. If several armor-bearers were meant, their names would be connected by "and."—Ver. 38. **Ira** and **Gareb**, both *Ithrites* of Kirjath yearim, comp. 1 Chron. ii. 53, see on xx. 26.—Ver. 39. **Uriah**, also a foreigner, comp. xi. 3.—In all 37; not including *Joab*, who, as Commander-in-chief of the whole army, is not named, but after correcting the text of ver. 34, and reading three names there instead of two. Otherwise there would be only 36 names.‡ [This seems a better explanation of the numbers than the supposition that one name in a second triad (vers. 18-23) has been omitted (*Bib. Com.*, Phil.), for which there is no good ground.—In 1 Chron. xi. 41-47 follow sixteen additional names, probably heroes that "took the place of those that died, or were added when the number was no longer limited to thirty" (*Bib.-Comm.*).—Tr.].

HISTORICAL AND THEOLOGICAL.

1. *The heroes of David* here enumerated as the most prominent and important, and of whom particular exploits are narrated, represent David's whole heroic army, with which he carried on the *Lord's wars*, and gained the *Lord's victories*; they are the heads and leaders of the *people in arms*, which with its king fought the heathen nations as enemies of Jehovah's king and kingdom in Israel (comp. 1 Chron. xxvii.). Their deeds are *deeds*

* [The reading "son of Ahinathan" in some MSS. of Chron. is probably merely an attempt to conform this clause to the others.—Tr.]

† The כִּנְחָר is probably out of מִנְחָר, and the בְּנֵי הַנָּהָר out of הַנָּהָר.

‡ [Wellhausen: "More successful corrections in this list will be possible only when the proper names of the Old Testament, together with the variations of the Sept., have been all collected and thoroughly worked up."—Tr.]

* And omit the ו of בְּנֵי (this is unnecessary.—Tr.)

† [This reading is preferred by *Bib.-Com.*, *Abalbon* being regarded as a corruption of *Shaalboni* below, which 15 MSS. of Kennicott write ש. עבלון. Wellh. suggests *Abibaal* = *Abiel*.—Tr.]

‡ The אֲחִיבָּא may have come from אֲחִיבָּא.

of God, whereby He "works great deliverance" for his people and their king against their enemies (vers. 10, 12).

2. As the *Prophetic Office* is the organ of God's immediate word of revelation to the theocratic king and the chosen people, so is the *Body of Heroes* the instrument whereby God's kingdom in Israel is protected against heathen powers, and triumphs over them. To the *School of the Prophets*, which gathered around Samuel, and whence came the heroes of the word and the Spirit, answers the *School of Heroes* gathered about David, whence came those whose forms are here slightly sketched. In them is mirrored the splendor of the royal power and glory of the Anointed of the Lord, to whom, as the visible representative of God among His people, they are devoted body and soul, and in whose person they serve the invisible Lord and King of His people with inviolate fidelity even unto death. These heroes "know themselves to be the banner-, shield-, and armor-bearers of him who stands at their head, not by human commission, but by divine investiture—to be the divinely-appointed watchmen and guardians of hearth, throne and altar, of the noblest and most inalienable possessions of their people, against attacks from without and from within. As the armed population of the land they form the brazen wall of defence of God's kingdom, and the respect-compelling hedge-row of the soil in which their people ripens in body and spirit towards its God-appointed destiny. Such a rich consciousness must have given David's warriors a peculiar exaltation of feeling; it imparted to them the true knightly sense, which alone up to the present hour has conferred true nobility on the profession of the soldier" (F. W. Krummacher).

2. A beautiful and touching proof of the love and fidelity that bound these heroes of David to their lord is given in the reckless devotion with which they put their lives in peril to gratify a casually expressed wish of his. Though in form it may seem to be a piece of foolhardiness, the moral kernel in it is the faithful, self-sacrificing love, which perils even life for a neighbor, and shuns no danger, in order to serve him.

4. In David's conduct to the heroes that bring him water from Bethlehem at the risk of their lives, are set forth these things: 1) *Noble modesty*, which regards the love-offering of one's neighbor as too dear and valuable for one's self, and declines to receive it; 2) *Sincere humility* before the Lord, which lays the honor at His feet, as He to whom alone it belongs; 3) A clear view and tender estimation of the infinite moral worth of human life in men's relations towards one another and towards God.

HOMILETICAL AND PRACTICAL.

Where heroism and bravery put themselves exclusively in the service of God and subserve only the aims of His kingdom, the Lord causes great things to be performed through them, and often a victory to be torn from the enemies of His kingdom that they had already gained.—Even the military calling God has chosen and sanctified through His word, that through it in times of sore conflict of right against wrong and of truth against falsehood He may "work great deliver-

ance."—A military hero should seek his highest honor in dedicating his sword to the Lord, and as a servant of God helping to work deliverance for his fatherland and his people against their enemies.—Often in history does God the Lord use one man's heroism and bravery to make a people great from small beginnings, or to lift it up from disgrace and downfall, or to turn its defeats into victory and triumph. Examples are furnished by every period of history.

The source of true heroism is life-communion with God, wherein deeds of arms are 1) undertaken in His fear, 2) performed for the ends of His kingdom, 3) crowned with glorious results.—A threefold garland of victory for the hero, who 1) bravely repulses the pressing foe, 2) mightily strikes down the foe that is already victorious and triumphing in advance, and 3) lifts up again his people's sunken courage.—Happy the people that has heroes, who 1) advance in God's strength, 2) courageously stake their life for God's honor and the people's welfare, and 3) are counted worthy by God to work great deliverance for their people.—Hail to the throne that is encompassed by heroes, who 1) find their highest mobility in the real knighthood that roots itself in true fear of God, 2) with humble heroism defend altar and throne, 3) seek their highest honor in being God's instruments for the aims of His kingdom and for the revelation of His power and righteousness, and 4) set the whole people an example of self-devoting love and fidelity, and of untiried courage.

TUEB. B.: Even the soldier's calling is well-pleasing to God, especially when he wages the Lord's wars.—CRAMER: Bravery and other gifts of God should be directed not to arrogance and display and oppression of the poor, but to the maintenance and propagation of the kingdom of God and of His righteousness.—Ver. 10. Through bodily strength, however great, nothing can be performed where God does not give the success (Jer. ix. 23).—Ver. 12. STARKE: We may indeed glory in and praise heroes for their heroic deeds; but it must be so done that God shall keep His honor and His glory (Psa. cxv. 1).

Ver. 16. F. W. KRUMMACHER: A knightly deed this! But was it not rather foolhardiness, if not downright servility, and was not this expending courage recklessly, and dealing wastefully with human life? This question resembles that with which Judas Iscariot presumed to censure the anointing of Mary at Bethany. True love has its measure in itself, and in its modes of manifestation puts itself beyond all criticism.—The joyfully self-sacrificing deed of the three heroes regarded not so much the man David, as rather the "anointed of the Lord," and so the Lord Himself. [Hardly.—TR.].—SCHLIER: David's pious mind would have no right over the life of his men; that the Lord alone had, to whom all belongs. We have no right to claim for ourselves the sweat and blood of others; men do not exist for us, but we exist for others. We should not get ourselves served, but should rather serve others.—Genuine fear of God shows itself in this, that one serves another in self-devoting and self-sacrificing love, such as was mutually shown by David and these three heroes.

[Vers. 15-17. *The well by the gate of Bethlehem.*

David's circumstances. Recollections of youth, longing for the water he used to drink when a boy at home. Strong affections which a great soldier awakens in his followers—they are eager to gratify his slightest wish. Romance of military life—brave men love sometimes to go off on an unpractical adventure. David's regard for human life; affectionate gratitude to his men; generous sentiments overcoming bodily appetite; devout desire to honor Jehovah.—**TR.**]

SIXTH SECTION.

The Numbering of the People and the Plague.

CHAP. XXIV. 1-25.

- 1 And again the anger of the Lord [Jehovah] was kindled against Israel, and he moved [incited] David against them to say [saying], Go, number Israel and Judah. For [And] the king said to Joab the captain [Joab and the captains¹] of the host which was [were] with him, Go now through all the tribes of Israel, from Dan even [om. even] to Beersheba, and number ye the people, that I may know the
- 2 number of the people. And Joab said unto the king, Now [om. Now²] the Lord [Jehovah] thy God add unto the people, how many soever they be, an hundred-fold, and that the eyes of my lord the king may see it; but why doth my lord the
- 3 king delight in this thing? Notwithstanding [And] the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.
- 4 And they passed over Jordan, and pitched in Aroer on the right side of the city [better, and began from Aroer and from the city³] that lieth in the midst of the river [valley] of Gad [toward Gad] and toward Jazer. Then [And] they came to Gilead and to the land of Tahtim-hodshi [perhaps land of the Hittites to Kadesh],
- 5 and they came to Dan-jaan, and about to Zidon, And came to the stronghold of Tyre, and to all the cities of the Hivites and of the Canaanites, and they went out
- 6 to the south of Judah, even [om. even] to Beersheba. So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty
- 7 days. And Joab gave up the sum of the number [the number of the census] of the people unto the king; and there were in Israel eight hundred thousand valiant men [warriors] that drew the sword; and the men of Judah were five hundred thousand men.
- 8 And David's heart smote him after that⁴ he had numbered the people. And David said unto the Lord [Jehovah], I have sinned greatly in that I have done.

TEXTUAL AND GRAMMATICAL.

¹ [Ver. 2. So in 1 Chron. xxi. 2, and required by the phrase "with him," and by the plural verb "number ye."—**TR.**]

² [Ver. 8. Böttcher shows (against Thenius) that the ³ here must be given up (it is wanting in Chron.). Erdmann retains it.—**TR.**]

³ [Ver. 5. Syr., Vulg.: "came to Aroer (Syr.: Sarub) on the right of the city." But the reading (given above in brackets) of the Holmes MSS. 19, 82, 93, 108, as cited by Wellh., commends itself as more natural. We should not here expect the statement that they encamped, but it is natural that the point where they began should be mentioned; moreover the phrase: "on the right of the city" is a strange one. The amended text would read:

וַיֵּצְאוּ מִן הַיַּרְדֵּן וַיִּחַן בְּאֲרֹעֵר—**TR.**]

⁴ [Ver. 10. The ⁴ (which is an Adverb) here followed by the finite verb ⁵ is contrary to usage. Either, one of the two (the "afterwards" or "he numbered the people") must be omitted (Wellh.), or ⁶ על ⁷ must be inserted: "after this, because he had numbered" (Bib.-Com.), or ⁸ must be written instead of ⁹, and the Conjunction retained (as in the Vulg. and Eng. A. V.).—What the Plagues in vers. 10, 12 signify, is uncertain.—**TR.**]

- And now, I beseech thee, O Lord [Jehovah], take away the iniquity of thy servant, for I have done very foolishly. For when David was up [And David arose] in the morning—[*ins. and*] the word of the Lord [Jehovah] came unto the prophet Gad, David's seer, saying, Go and say unto David, Thus saith the Lord [Jehovah], I offer⁶ thee three things; choose thee one of them, that I may do it unto thee. So [And] Gad came to David, and told him, and said unto him, Shall seven [better three⁶] years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.
- 14 And David said unto Gad, I am in a great strait; let us fall now into the hand of the Lord [Jehovah], for his mercies are great; and let me not fall into the hand of man.
- 15 So [And] the Lord [Jehovah] sent a pestilence upon Israel from the morning even [om. even] to the time appointed; and there died of the people from Dan even [om. even] to Beersheba seventy thousand men. And when the angel [And the angel] stretched out his hand upon Jerusalem to destroy it, the Lord [and Jehovah] repented him of the evil, and said to the angel that destroyed the people, It is enough, stay now thine hand. And the angel of the Lord [Jehovah] was by the threshing-floor of Araunah the Jebusite. And David spake unto the Lord [Jehovah] when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly; but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.
- 18 And Gad came that day to David, and said unto him, Go up, rear an altar unto the Lord [Jehovah] in the threshing-floor of Araunah the Jebusite. And David, according to the saying of Gad, went up as the Lord [Jehovah] commanded. And Araunah looked, and saw the king and his servants coming on toward him; and Araunah went out, and bowed himself before the king on his face upon the ground.
- 21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshing-floor of thee, to build an altar unto the Lord [Jehovah], that the plague may be stayed from the people. And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him; behold, *here be* [are] oxen for burnt sacrifice, and [*ins. the*] threshing-instruments and other [the] instruments of the oxen for wood. All these things did Araunah, as a king, give unto the king [All gives Araunah, O king, to the king; or, the whole gives the servant of my lord the king to the king]. And Araunah said unto the king, The Lord [Jehovah] thy God accept thee. And the king said unto Araunah, Nay, but I will surely buy it of thee at a price, neither will I [and I will not] offer burnt-offerings unto the Lord [Jehovah] my God of that which doth cost me nothing. So [And] David bought the threshing-floor and the oxen for fifty shekels of silver. And David built there an altar unto the Lord [Jehovah], and offered burnt-offerings and peace-offerings. So [And] the Lord [Jehovah] was entreated for the land, and the plague was stayed from Israel.

⁶ [Ver. 12. נָטַל "lay upon;" Eng. A. V. rather translates the verb in Chronicles (ver. 10) נָטַח "stretch out." Erdmann: "I hold over thee;" Philippson: "I lay before thee."—Tx.]

⁶ [Ver. 13. So Chron. (ver. 12), and so the symmetry of the statement requires.—Tx.]

⁷ [Ver. 23. So Böttcher, writing אָרְוֶה for אָרְוֶה and inserting נָתַח. The words must be regarded as part of Araunah's speech, since it is not true that he gave the things to the king; he offered them, but they were not accepted (Welsh).—Tx.]

EXEGETICAL AND CRITICAL.

I. Vers. 1-8. *David's sin in numbering the people.*

Ver. 1. And again the anger of the Lord was kindled. The "again" evidently refers to the famine in xxi. 1-14; comp. especially ver. 1 and the identical endings of the two accounts (ver. 25 here and ver. 14 there): "Jehovah

(God) was entreated for the land." From this both sections may be inferred to be from the same source. [Hence some regard xxi. 15-xxiii. as inserted in the midst of this history, and the two poems xxii., xxiii. 1-7 as an insertion in the narrative xxi. 15-22, xxiii. 8-39. Erdmann regards these various sections as separately selected, and put together according to a definite plan.—Tx.]—The additions in the parallel section 1 Chron. xxi. 1-22, are to be referred to another fuller au-

thority that the Chronicler had before him (Mov., Ew.), but not also in part to "pure remodeling by the Chronicler himself." (Ew.).—The time of this census is certainly to be put in the later years of David's reign, "partly because the pestilence here described is expressly said to be the second of the two great plagues under David, partly because such a measure as the census, which occupied Joab 9 months and 20 days, could have been begun only in a perfectly quiet year" (Ew.). It cannot belong to the time before the insurrections of Absalom and Sheba (Seb. Schmid), because it presupposes a permanent condition of peace without and within. The late date is also favored by the fact that the Chronicler attaches immediately to this history (in accordance with its conclusion, the purchase of Araunah's threshing-floor as the site of the future temple) the description of the preparations for the building of the temple and David's arrangements for divine service, which Chron. puts in this peaceful last period of his reign. "One would not, indeed, think of David's very last days, when death was daily before him; such great matters are not undertaken at such a time" (Hengst.).—The kindling of God's anger presupposes a grave offence against God; and this not merely by David (whose guilt is expressly affirmed in vers. 3, 10, 12 sqq.), but also by the whole people, since "Israel" is designated as the object of the divine anger (ver. 1), and the punitive plague was intended to include the whole nation (ver. 13 sq.). This offence of the people consists, however, not in any "hidden sins" (D. Kimchi), nor in the insurrections under Absalom and Sheba (Keil), but (since God's anger is obviously causally connected with David's deed) in their participation in David's sin.—And He incited David against them, that is, against Israel, and the subject of the Verb is Jehovah, not Satan (so several older expositors [and Ewald] after Chron.), nor David's thought of numbering the people (Theod.) The outburst of God's wrath against Israel is produced by a sin of David's, to which the "incitement came from the Lord;" the statement in Chron: "Satan* stood up against Israel and incited David" is not in contradiction with this, since Satan is not an independent agent alongside of God, but appears always as subject to and dependent on Him. Job i.; Zech. iii. Buddæus' explanation: "God and the devil may concur in one and the same evil deed, though in different ways, the latter by impelling, the former by permitting" must be corrected in accordance with this statement.—"The Lord incited David" means, not that He destroyed his free will and forced him, but that He permitted the temptations, resident in the circumstances ordained by Him, to approach David, and so developed the germinal ungodly desire in David's heart into a determination of the will, and thence into the deed. See on 1 Sam. xxvi. 19, and "Historical and Theological" to that

chapter [see James i. 13, 14; there is here involved the whole subject of the co-relation of divine and human action, about which we can only insist on the two unharmonizable facts of the absolute efficient control of God, and the complete independence of man.—Tr.].—Saying, go, number Israel and Judah! David's aim in this census could not have been pleasure at the great number that it would show, and at the growth and well-being of his subjects thus brought out (S. Schmid and other older expositors); that would have been a childish undertaking, considering the great expenditure of time and strength made. Ewald (*Hist.* III. 218, *bibl. Jahrb.* 10, 34 sq.) holds that his purpose was to perfect the royal power internally, and establish a strict rule that should embrace the whole life of the nation; the census, he thinks, was intended "to drag the people as far as possible" into all sorts of taxes, such as existed in Egypt and Phenicia, and on this supposition he bases the opinion that the people, apprehensive of the subversion of their liberty by the royal power, withstood this innovation, and David had consequently to recede from the complete execution of his measure. But there is not a sign in the narrative of such a purpose on David's part; and against it is the military character and aim of the measure. Apart from 1 Chron. xxvii. 23 sq. (according to which it was connected with the military organization of the people, and probably intended to complete it), it is here discussed in the council of military officers, and executed by Joab the commander-in-chief himself in conjunction with them; and the census took account not of all classes of the people, or of all independent men, but only of "valiant men that drew the sword." As is stated at the outset, military camps were formed for the numbering (mustering). "The military character of the procedure is clear also from the fact that Joab delayed as long as possible carrying it into Benjamin, in order not to arouse the insurrectionary spirit of this tribe, which could not forget the leadership it had possessed under Saul" (Hengst., *ubi sup.* p. 128).—Ver. 2. The king said to Joab: Go now through all the tribes of Israel, . . . and muster ye the people, that I may know the number of the people—a general mustering for a military-statistical purpose. That is, after having subjected foreign nations and established internal order and quiet, David wished to know the military force of the whole people. [Bender: "the king said to Joab and to the captains (or princes) of the host that were with him."—Tr.].—In itself this census by David was no more sinful than that of Moses, Ex. xxx. 12 sq. Wherein David's sin consisted is indicated in Joab's words in ver. 3: May now the Lord thy God add to the people, as it is, a hundred-fold, and may the eyes of my lord the king see it! but why does my lord the king delight in this thing? The speech has the form of a conclusion* from what precedes, and indicates that Joab perceives David's purpose to be to please himself with the exhibition of the imposing military strength of his people;

* [Bib.-Com. (on 2 Sam. xxiv. 1) renders this "an adversary" (otherwise unknown), on the ground that the Art. (found in Job and Zech.) is wanting, and similarly translates here "one (an unknown enemy) moved David." But the absence of the Art. in the late-composed Chron. is explained by the fact that Satan had then become a proper name, and here the natural connection points to Jehovah as subject; if another person had been concerned, distinct mention would have been made of him.—Tr.]

* Indicated by the ך before הוּ, as in 2 Kings iv. 41; Ps. iv. 4 [3], comp. Gen. 155, 1 d. [Against this see "Text. and Gram."—Tr.]

and the question at the end conveys a moral reproof. The ungodly feature in this undertaking, therefore, was its motive, David's haughty over-estimation of himself and his people. His sin was one both of the *lust of the eyes* and of *pride*. So much is true in Josephus' explanation (followed by Bertheau), which is otherwise incorrect, namely, that David's sin consisted in his not demanding the expiation-money that, according to Ex. xxx. 12 sqq., had to be paid by every man mustered; for this requirement of the law (the aim of which was: "that there be no plague among them") had reference to the danger in such a census of falling into *haughtiness* and *presumptuousness*. "David wished to glory in the multitude of the people" (S. Schm.). And the punishment that followed the attempt—so that the number of warriors was diminished, and the result of the census was not noted in the State-annals (1 Chron. xxvii. 24)—shows that it was made in proud self-feeling without the will of the Lord, Israel's true king, and for a self-chosen end that did not accord with the aims and purposes of the Lord. It is going too far to regard it as David's purpose here to summon the whole nation to war for new conquests (J. D. Mich.), or to transform the theocratic State (Kurz in Herz. III. 306). Such a complete recession from the dependence of his kingdom on the Lord, such thought of a political world-dominion of Israel, such a complete abandonment of Israel's national-theocratic calling, presupposes a complete defection on David's part from the living God. But doubtless he who had led Israel to so lofty a height, forgetting himself before the Lord, had a proud desire to exhibit the splendid array of his people's military strength, as pledge of the further advance of his house and people, and of the future development of the promise: "thine enemies shall cringe before thee, and thou shalt tread on their high-places" (Deut. xxxiii. 29). "To this height David now thought he could advance without God; the annals should show for all time that he had laid the foundations of this mighty work of the future" (Hengst.). The people also, filled with proud national conceit of their strength, shared David's sin. Though the chief fault was not with the people (Hengst.), yet the *solidarity* [unity] of David's sin and his people's in this haughty anti-theocratic movement, is beyond doubt.—Ver. 4. David submits, indeed, to Joab's opposition now also (comp. iii. 27; xix. 1-7); but he did not follow the voice of good conscience that he heard from his mouth. **The word of the king prevailed against Joab**, comp. 2 Chron. xxviii. 3; xxvii. 5; not: "stood fast" (De W.).* "It is noteworthy that such a man as Joab, without living fear of God, but with natural directness and sound practical sense, sees sooner than David, how such a sinful exaltation does not become a king of Israel" (O. v. Gerl.). "Nothing more was said in opposition" (Grotius). In silence Joab and the officers obey their lord's command; they went out "before the eyes"† of the king.

* Vulg.: *obtinuit sermo regis verba Joab*.—Instead of אֶל־יָדָיו should perhaps be written אֶל־עַיִן (Chron.).

† It is unnecessary to write מִפְּנֵי (Vulg., Syr., Ar.) for מִפְּנֵי, for the latter means simply "before the king"

Ver. 5. **Exact geographical statement** of the beginning of the census. It began beyond the Jordan in *Gad*, "because military affairs were in an especially flourishing condition there." comp. 1 Chron. xii. 8 sqq., 37" (Then.) Comp. Thénius' remarks on 2 Kings xv. 25. **And encamped at Aroer on the right of the city**; they encamped in the plain instead of going into the city, because of the large number of men engaged in taking the census, and so they doubtless did hereafter. [Another reading, in some respects better, is: "they began from Aroer and from the city." See "Text. and Gram."—Tr.] **In the midst of the brook-valley of Gad**, that is, not in the vale of the *Jabbok*, as the greatest river in Gad (Winer, s. v. *Thäler* and *Aroer*, Then., *Rüetschi* in Herz. s. v. *Gad*); for it is identical with the Aroer of Josh. xii. 25, which was *before Rabbah* (= Rabbah of the Ammonites), that is, between it and the Jordan; for this reason and from the statement in Judg. xi. 33 (Jephthah smote the Ammonites from Aroer to Abel Kernaim) it cannot have lain so far north as the Jabbok, but is probably to be sought in the valley noted on the map south of the Jabbok in the middle of the territory of Gad. According to Von Raumer (p. 259) it is probably the present *Ayra* southwest from es-Salt, with which Burckhardt also probably identified it (*Reisen in Syrien*, etc., p. 609). This Aroer in *Gad* is to be distinguished from 1) Aroer in *Judah*, southeast of Beersheba, whither David sent a part of the booty of Ziklag, 1 Sam. xxx. 28, and 2) Aroer on the right (northern) bank of the *Arnon* in *Reuben* (Josh. xii. 2; Numb. xxxii. 34. [*Bib.-Com.* holds that Aroer on the Arnon is here meant, on the ground that the description here agrees perfectly with that in Deut. ii. 36 (comp. Josh. xiii. 16), and that if Aroer before Rabbah is meant, the whole tribe of Reuben would be omitted from the census, which is impossible; and this view is the most natural. For a possible city on the Arnon see Art. *Arnon* in Smith's *Bible-Dict.*—Instead of "in the valley of Gad," render "towards Gad;" they advanced from the southern limit to Gad and Jazer.—Tr.]—They encamped as far as towards Jazer, the plain in which this gathering was held extended from Aroer to Jazer; Jazer cannot, therefore, have been far from Aroer. Jazer, formerly belonged to the Ammonites, conquered from them (Numb. xxi. 32), pertained to Gad (Numb. xxxii. 35, Josh. xiii. 25), a Levitical city (Josh. xxi. 39, 1 Chron. vi. 81); afterwards Moabitic (Isa. xviii. 8); after the exile Ammonitish (Jer. xlviii. 32), conquered by Judas Maccabeus (Macc. v. 8). Burckhardt (p. 609) conjectures that the name of the old Jazer is found in the fine spring *Ain Hazīr*, which he found near the ruins of a very considerable city in the valley south of es-Salt, whose water flows into the Wady Shoeb, which empties into the Jordan. But Gesenius, who agrees with this conjecture (on Burckh. p. 1062), thinks it possible that Jazer is the present Sir, a ruin at the source of the Wady Sir, which

without a necessary intimation that the king went along with them.

* [Or, because this point was exactly at the opposite end of the land (going in a circuit) from Judah.—Tr.]
† The "and to Jazer" defines not the verb "came" (Kell), but the "encamped."

flows into the Jordan, and this view is adopted by Seetzen, who found several pools at Sir (comp. Jer. xlviii. 32: "sea of Jazer"), Van de Velde and Keil (on Numb. xxi. 32). According to Eusebius (*Onom.*), "the city of Jazer extended in Gad as far as Aroer, which is before Rabbah." In accordance with this Von Raumer, who regards Aroer as the present Ayra, to which the valley of Ain Hazir descends, adopts the view that this Ain Hazir is the ancient Jazer, as it is not five English miles from Ayra (p. 263).

Ver. 6. Then they came to *Gilead*, the mountain-land on both sides the Jabbok, and thence into the land of *Tuhtim hodshi*. This local expression (regarded as a proper name by Cler. and De Wette, but as such yielding no sense) is variously given by the ancient Versions: Sept.: "land of the Hittites, which is Adasai" [Stier and Theile's text], or "land of Thabason" [Vat., Tisch.], or, "land of Ethaon Adasai [Alex.]; Symm.: "to the lower way;" Vulg.: "to the lower land of Hodsi." No tolerable sense can be gotten from the words except on the supposition that the text is corrupt. The first part of Böttcher's conjectural emendation "under the sea" is a fortunate suggestion, since it requires no change in the letters, and this designation of the Lake of Gennesareth as a "sea" accords with the usage of the language [it is the "sea of Kinnereth"] and with the local statements of the narrative. But the second part of his conjecture, that *hodshi* = "like the new moon," in reference to the shape of the lake, is too far-fetched. So also Gesenius' view, that *hodshi* is a matronymic from the woman called *Hodesh* in 1 Chron. viii. 9 [= Hodshites]. Ewald's conjecture, to read *Hermion* for *Hodshi*, and render: "the lower regions of Hermion" is without support (Thenius). Thenius conjectures that *hodshi* is for *Kedshi*,† Denominative from *Kedesh*, understanding thereby the town in Naphtali near lake Merom, so that it would read: "they came into the land under the lake [sea] of *Kedesh* [Kadesh]." But this designation of lake Merom is strange, and does not elsewhere occur; nor does the term "under [or, below]" suit, we should rather expect "over [above]." Retaining the "*Kedesh*," it is more probable that the reference is to the Levitical city of that name in Issachar, southwest of the lake of Gennesareth (1 Chron. vii. 72 (vi. 57); in Josh. xix. 20; xxi. 28 = Kishion). Comp. Raumer (p. 132, Rem. 36 b) and the country below the lake of Gennesareth southwest in Raumer's map. This lake is often called a "sea" (Numb. xxxiv. 11; Josh. xii. 3; xiii. 27; Isa. viii. 23), called so in the last passage without further description (comp. "Galilean sea." Matt. iv. 18; xv. 29; Mk. i. 16; vii. 31). Instead of Thenius' adjective form *Kadshi* ["sea of Kedesh"], it is better to read: "towards Kedesh" (קִדְשֵׁי, comp. Ges. § 90. 2 a. b), understanding the town in Issachar, and rendering: "they came into the land below the sea towards [or, to] Kadesh." Hither they came from Gilead, passing through the Jordan-plain below the Galilean sea.—[For other conjectures about this expression see Smith's *Bib.-Dict. s. v., Bib.-*

Com. and Philippon: this whole geographical account is omitted in 1 Chron. xxi.—Tr.]—**And they came to Dan Jaan**; according to Schultz and Van d. Velde (*Mem.* p. 306, in Von Raumer p. 125) the present ruin Danian between Tyre and Aire near Ras en Nakura. But this does not agree with the statement that Joab went from this region below the sea to Dan Jaan, thence to Zidon, and then first to Tyre, whereas according to that view he would have gone from Dan Jaan by the sea to Zidon. This route would naturally lead us to think of the Dan that formed the extreme northern boundary of Israel (comp. vers. 2, 15), the old Laish (Josh. xix. 47; Judg. xviii. 29); but the objection to this is that the name *Jaan* is not appended to this Dan in vers. 2, 15, and we must therefore seek another Dan between Gilead and Zidon. So Hengst., *Pent.* II. 194. Keil looks for it in northern Perea, southwest of Damascus, taking it to be the same that is mentioned in Gen. xiv. 14, which according to Deut. xxxiv. 1 belonged to Gilead; but that is none other than the well-known Dan-Laish. And since no other place suiting the geographical relations can be found, we hold to this (Dan-Laish), which by its position was particularly suited for a mustering [so Wordsworth and *Bib.-Com.*—Tr.]. But what does the *Jaan* mean? Bunsen remarks on this passage: "Dan-Jaan, as the name Baal-Jaan on coins shows, is a Phœnician god (literally: *Judge*, i. e. ruler, the *singer*,* i. e. player), answering to the Greek Pan, who gave the city its name." But this surname is never elsewhere found with Dan. The Vulg. has: *in Dan silvestria*, "in Dan of the wood" (עֵץ), which reading Winer, Lengerke, Ewald adopt, and render: "Dan in the (Lebanon) forest." Thenius regards *Laish* as the original reading.—**And about towards Zidon**; the "about" [= roundabout] means not the environs of Zidon, but in the direction of Dan; from the northern border they turned around towards the north-western border of the kingdom.†—Ver. 7. From Zidon they went southward, and came to the fortified city *Zor* (= "rock"), comp. Josh. xix. 29, the fortress Tyre built on a rock on the mainland (now Sur), in distinction from the insular Tyre. They came, therefore, into the territory of Asher, which bordered on that of Zidon and Tyre.—**And into all the cities of the Hivites and Canaanites**, that is, in Naphtali, Zebulun and Issachar, the region afterwards called Galilee, "in which the Canaanites were not exterminated by the Israelites, but only made tributary" (Keil). [It hence appears that even as late as this these native tribes had cities of their own. The division into *Hivites* and *Canaanites* is remarkable; perhaps these were the most prominent of the surviving native races. The Hivite territory extended down near Jerusalem (Gibeon), see Judg. iii. 3; Josh. xi. 3; what the "Canaanite" district was is not clear.—Tr.]—**And went**

* [From עָנָן—Tr.]

† [Instead of וּכְבָּבִי וּכְבָּבִי Wellh. proposes to read וּכְבָּבִי וּכְבָּבִי, and render: "and they came to Dan, and from Dan turned about to Zidon" (comp. the repetition of *Dan* in the Sept.), which gets rid of the *Jaan*.—Tr.]

* תחת ים - תחתים

† דרשי.

out to the south of Judah to Beersheba, passed along the western border throughout the length of the land from Dan to Beersheba.—Ver. 8. The return, after nine months and twenty days. According to 1 Chron. xxi. 6 the census was not extended into Benjamin and Levi, “because the king’s word was an abomination to Joab,” and according to 1 Chron. xxvii. 24 Joab did not finish the numbering “because wrath therefor came upon Israel.” Joab, who had entered unwillingly (ver. 3) on the execution of the king’s command, had not made haste; then David saw his wrong, the plague broke out before the census was finished; the numbering had not yet begun in Benjamin, nor in Levi (which, however, was excepted therefrom by Num. i. 47–49).—Ver. 9. Statement of the total number of the people mustered: Israel had eight hundred thousand arms-bearing men, Judah five hundred thousand. Chron. gives a higher number for Israel, eleven hundred thousand; a lower for Judah, four hundred and seventy thousand. To explain or reconcile this difference in respect to Israel it has been supposed that there were two countings, one according to the private lists in cities and villages (Chron.), the other according to the digests made therefrom for the public registers (2 Sam.) (so Cornelius a Lapide)—or that Joab was less accurate in his numbering than the officers with him (Sanktius)—or that Chron. includes the non-Israelites in the Ten Tribes and the neighboring regions, about three hundred thousand (S. Schmid). Against this last is that only Israelites proper are spoken of in vers. 1, 2; the other suppositions are mere conjectures. Oslander’s opinion that Chron. includes the older men is opposed to ver. 5, and D. Kimchi’s, that Chron. includes also Benjamin and Levi, to 1 Chron. xxi. 6. [Others suppose that the regular army of two hundred and eighty-eight thousand men (1 Chron. xxvii. 1–15) is included in Israel in Chron., and excluded in Sam., and that a corps of thirty thousand men (commanded by the thirty, 1 Chron. xi. 25) is included in Judah in Samuel, and excluded in Chronicles. See *Bib.-Com.* on 1 Chron. xxi. 5. These conjectures are without foundation, and errors of text or errors of oral tradition must be supposed.—See notes of Wordsworth and *Bib.-Com.*, on our verse.—Tr.] Apart from the fact that we have round numbers here, the differences explain themselves if we remember that the result of the census was not recorded in the State-annals (1 Chron. xxvii. 24), and the statements here must rest on oral tradition. The numbers are not to be taken as perfectly accurate, but there is no good reason to reject them as unhistorically large, since this fertile country was very thickly peopled. “We see this from the various places, whose ruins stand as near to one another, as villages in our most densely populated regions” (Arnold in *Herz.* XI. 23 sq.). Taking the military population as about one-fourth of the whole, Palestine [Israel] would have contained, according to this census, a population of from five to six million souls, which is not too large a number. Ewald (*Hist.* III. 196, Rem. 3) refers to other numerical statements about Israel, that seem to us too large, and yet must be accepted as historical, and remarks: “Though the numbers may be in part round, and

sometimes exaggerated, yet in general there is no reason for doubting their historical value. If, for example, the present population of Algeria be estimated at three million, and therein from 300,000 to 400,000 arms-bearing men (see Dawson Borrer, *Campaign in the Kabylie*) Israel in such happy times as David’s with its wide limits might certainly sustain a larger number.” Rüetschi (*Herz.* VIII. 89): “Considering the general extent of the levies and the almost incredibly dense population of Palestine, the enormous numerical strength of the Israelitish army (1 Sam. xi. 8; xv. 4; 2 Sam. xvii. 11; 1 Chron. xxvii. 1 sqq.) cannot occasion much surprise.”

II. Vers. 10–17. *The judgment of the pestilence.*—Vers. 10. David confesses his sin before the Lord, and asks forgiveness. David’s heart smote him, that is, his conscience, just as in 1 Sam. xxiv. 6. Comp. 1 Kings ii. 44; Job xxvii. 6; Eccl. vii. 22. With anguish of conscience David sees that his sin is an offence against the Lord. As to wherein it consisted see above on vers. 1–3.—Ver. 11. “In the morning” = the next morning.—David had made his short penitent prayer either as he was going to sleep, or, more probably, after a sleepless night.—The word of Jehovah comes to Gad, see 1 Sam. xxii. 5. He is called David’s seer as being his confidential counsellor, aiding him constantly with direction from the source of divine revelation.—And the word of the Lord . . . this revelation had come to Gad independently of human means or occasion.—Ver. 12. Choice between three judgments set before David. Three things I hold over thee (לִּי), not: I lay on thee, but: I hold high over thee, namely, as a load of punishment, which is to be laid on thee according as thou chooseth; the sense in Chron. (לִּי) is the same: “I turn [stretch] over thee” [so Eng. A. V. here: offer thee].—Ver. 13. Then came Gad to David.—This is the apodosis to the protasis in verse 11: and when David rose in the morning . . . then came Gad; what intervenes is a circumstantial sentence.* Instead of seven years of famine Chron. (so Sept.) has three, agreeing with the figures in the other plagues. For this reason the reading of Chron. is to be preferred; there correspond, therefore, three years of famine, three months of flight before enemies, three days of pestilence.† [The seven† in Sam. may be accounted for by the frequent occurrence of that number, possibly from the seven years’ famine in the history of Joseph.—Tr.]—Ver. 14. “I am in a great strait”—the exclamation of a tortured conscience, whose anguish is heightened by the necessity of choosing between the three punishments. David looks on the pestilence as an immediate stroke of God’s hand, while the other plagues make him and his people dependent on man; at the same time he looks to God’s mercy, whence, if he fall only into God’s hands, he may the sooner hope to draw comfort and help. In view of God’s punitive

* [On the criticism of the text here see “Text. and Gram.”—Tr.]

† לִּי, Fem. with an abstract Plu., Ew. § 317 a.—לִּי (Inf.) “thy fleeing” = “that thou fleest.” The Sing. לִּי collects the לִּי into one conception: “enemy.”

‡ “The numeral letter ל was changed into י” (The-nius).

righteousness his faith holds fast to God's mercy, and verifies itself therein.—At the close of this verse the Sept. has: "And David chose the pestilence [*δάραρον*], and it was the days of the wheat-harvest." But this is nothing but an explanatory remark taken from 1 Chron. xxi. 20, designed partly to make a direct statement of David's choice (which is only indirectly stated in the text), partly to account for Araunah's work at the threshing-floor (ver. 18 sq.).

Ver. 16. *Beginning, duration and extent of the pestilence.*—And the Lord gave a pestilence, it was a divine punishment. **From the morning**—the morning when Gad came to David (vers. 11, 13). The next words,* giving the *terminus ad quem* [Eng. A. V.: "to the time appointed;"] Erdmann: "to an appointed time"], offer great difficulties.—The Sept. renders: "till the hour of breakfast," that is, the sixth hour, to which it adds: "and the plague began among the people," which Böttcher and Thenius would receive into the text. But this addition of the Sept. had its origin no doubt in the reflection that the time from morning to breakfast was too short for the effects of the plague (70,000 died) therefore the words "from the morning to, etc.," were regarded as defining the verb *gave* [Eng. A. V.: sent], that is, the divine arrangement in inflicting the plague, and then the plague itself was made to begin after the sixth hour. But the word "*gave*" itself includes the destructive effect of the pestilence, and the result is indicated immediately by the word "*died*."—We have then here the limit of time of the raging of the pestilence. But what is meant? up to what point? The most natural explanation: "to the appointed time" (Cler., De W., Ew.), that is, to the end of the three days (ver. 13) contradicts ver. 16, according to which the pestilence ceased through God's mercy before this time; besides the Def. Art. is wanting, while elsewhere the word in the sense of a time designated has the Art. The Art. may indeed be omitted when the word (כְּעֶר) signifies an assembly for divine service and festival. Hos. ix. 5; Lam. ii. 7, 22. Thus Bochart (*Hieroz.* I. 2, 38, ed. Ros. I. 396 sq.) renders (after the Chald.), having Acts iii. 1 in mind: "the time when the people used to meet for evening prayers, about the ninth hour of the day, that is, the third hour after noon." Keil adopts this view, and thinks it favors the basis of the rendering of the Vulg.: "to the time appointed" according to Jerome's explanation (*tradit. Hebr. in 2 libr. Reg.*): "he calls that the time appointed, in which the evening sacrifice was offered." Against this Thenius rightly remarks† that the general expression "time of assembly" could not be used for the *afternoon* or

evening-assembly. Thenius' conjecture (suggested by the Chald.): "to the time of lighting" (the lamps in the sanctuary or in dwellings) is declared by Böttcher to be contrary to Heb. usage; and Böttcher's reading: "up to the time of food" is unsupported. The same thing is to be said of Hitzig's suggestion: "up to the time of dinner." Instead of adding another to these doubtful, in fact unsuccessful attempts to gain a new text, it seems requisite to return to our masoretic text, which, since the Art. is wanting, is to be rendered: "up to an appointed time." Why should this phrase not give a suitable sense? In view of the fact that the Lord had in mercy determined on a point of time before the expiration of the three days (ver. 16), it is here intimated that the pestilence lasted a *shorter* time fixed by His gracious will. It must be left undetermined whether this "appointed time" falls in the first day of the plague (which seems to be indicated by the "from the morning," and "that day," ver. 18, though not necessarily, since the "morning" is the same as in ver. 11, and may point out merely the beginning of the pestilence *without* reference to the *same* day), or in the second day. In any case, however, the narrator, combining and, in Heb. fashion, anticipating what follows, means by this expression to say that God in His mercy permitted the pestilence to go on only to a determined point of time *within* the "three days."—**Seventy thousand men.**—Grotius cites the fact (*Diod. Sic.* I. 14) that in the siege of Syracuse 100,000 men of the Carthaginian army died within a short time.—[Dr. Erdmann's explanation of the "appointed time" is not a little strained; the fact that he refers to (the shortening of the duration of the pestilence) would hardly have been expressed in this way. The word seems obviously to mean: "time of assembly" (so Wellh., *Bib.-Com.*, and others), and points to some well-known gathering of the people. The most natural suggestion is that the time of evening-prayer is meant, to which some regard it as a fatal objection that the assembly for evening-prayer could not have existed in the time of David, or of the author of the Book of Samuel. But it may be replied that we do not know when the custom of thus gathering began;

xix. 5, 8; 1 Kings xiii. 7; as, then, in Chald. כְּעֶרָא means "heartstrengthening" — "food, dinner," so in Heb. כְּעֶרָא "strengtheners" may have meant the first meal of the day (about 11 or 12 o'clock). But against this Böttcher himself says that the form כְּעֶרָא is elsewhere used only of acting *persons*; further, such a designation of breakfast occurs nowhere else; since in the passages cited כְּעֶרָא obtains the signification "strengthen" only from the connection (especially by the addition of "heart" and "food"), so much the more ought the connection to show when it is intended to mean *breakfast*, since it usually means only in general "to strengthen by food."—If *breakfast-time* is here spoken of, Thenius (following the Sept.) would take the form מְסַעֵר; but Böttcher says rightly that "the language would not have used the same word for 'breakfast' and 'furniture' (1 Kings x. 12)." Hitzig (according to Then., p. 290 sqq.), thinks that if the *ἀπάρου* of the Sept. is not based on (following the Sept.) כְּעֶרָא (Then.) is to be preferred כְּעֶלֶן (kitchen-cakes), which he tries to show means *prandium*.

* יָעַר-עַת מוֹעֵד. Sept.: *ἡς ὥρας ἀπάρου*, to which it adds: καὶ ἀπάρου ἡ θραύσις ἐν τῇ λαφ., after which Thenius and Böttcher write: יַחְזֹל הַמְנַפָּה בָּעֵם.

† Thenius: יָעַר-מְסַעֵר, out of which מוֹעֵד by change of כ into י and of י into י. Against this Böttcher shows that מְסַעֵר is not a Heb. word, and (according to the use of מְסַעֵר) would mean *burning*, comp. Judg. xv. 14; 2 Sam. xxii. 9; he (Böttch.), after the Sept., reads כְּעֶרָא "strengtheners" — "repast," from כְּעֶרָא "to support, strengthen" by food, comp. Gen. xlviii. 5; Judg.

or, it may be that there was some other regular gathering otherwise unknown to us. It is at any rate better so to render the word, whether it can be satisfactorily explained or not.—Ta.]

Ver. 16. **And the angel**, namely the angel of the Lord afterwards more exactly described ("that destroyed the people"), the embodiment of His punitive righteousness, the exactor of the judgment, the destroying angel (comp. Exod. xii. 23)—**stretched out his hand to Jerusalem to destroy it; thereupon the Lord repented him of the evil.**—Chron.: "And God sent His angel to Jerusalem to destroy it." According to both accounts the pestilence ceased at the moment when it had reached Jerusalem through the will of the merciful God. This is the moment meant by the "appointed time" of ver. 15. On God's repentance see on 1 Sam. xiii. 35, "Historical and Theological," No. 1 (to 1 Sam. xiii.).—The Lord's command to His angel:—**Enough! now stay thy hand!** the "thy hand" refers to the "His hand" above. As yet the pestilence had not attacked Jerusalem itself; for "the angel of the Lord was at the threshing-floor of Araunah the Jebusite." *Threshing-floors* were usually in the open air, on heights where it was possible, on account of the chaff and the dust, and for the sake of the wind, which was necessary for the purifying of the grain; comp. Judg. vi. 37; Ruth iii. 2, 15. So this threshing-floor was without Jerusalem, northeast of Zion, on the hill Moriah; see on ver. 25. The pestilence had reached the houses lying near this threshing-floor. Instead of the form *Araunah* (ver. 16) or *Araunah* (ver. 18), the name of the owner of the floor is to be read with the Masorites *Araunah* (vers. 20, 22, 23, 24). Chron. has *Ornan* (vers. 15, 18, 20, 21, 22, 23); Sept. *Orna*. Ewald: "This form of the name is un-Hebrew, but perhaps all the more Jebusite." Bertheau: "The form *Araunah* does not look like Heb., while *Orna* and *Ornan* are Heb.; for this very reason the form *Araunah* seems to rest on an old tradition." Jebusites still dwelt in the land (Josh. xv. 63), and were tributary (1 Kin. ix. 20 sq.). See on 2 Sam. v. 6 sq.; Araunah is here represented as a man of property, see on vers. 22, 23.—Ver. 17. **David saw the angel**; according to Chron. (whose account is fuller) he saw him standing by the threshing-floor between heaven and earth with a drawn sword in his hand, which was stretched out over Jerusalem. The drawn sword is the symbol of the execution* of the divine judgment, comp. Gen. iii. 24; Numb. xxii. 23; Josh. v. 13.—**David said to the Lord: I, etc.** By the "I"† he presents himself as the really guilty person before God, in contrast with the people, whom he declares to be innocent. According to Chron. (ver. 16) the *elders*, clothed in sackcloth and praying, shared with David the vision of the angel; the representatives of the people, therefore, confess that it has part in David's sin; see on ver. 1. "The punishment was sent for the people's own sin (ver. 1), though David's offence was the immediate occasion of its execution" (O. v. Gerl.). David is so penetrated with a sense of his guilt,

and with sympathy with the suffering of his people, that he now prays God to visit judgment on "him and his house" alone, and spare the people as "His flock" [comp. 1 Chron. xxi. 17].

III. Vers. 18-25. *Appeasement of God's wrath by the purchase of Araunah's threshing-floor, and the erection of an altar thereon.*—Ver. 18. God's announcement of grace (contrasted with His announcement of judgment, ver. 13) is the consequence of "the repentance of the Lord" (ver. 16) and the synchronous repentance of David (ver. 17), though this did not cause God's repentance; it occurs at the same time ("that day") that God stops the plague, at the "appointed time" (ver. 15) before the expiration of the three days.—Besides his prayer David has now to make public affirmation of his guilt, and of his willingness henceforth with the people to devote himself as an offering to the Lord, by building an altar. [According to Chron. the angel commanded Gad to go to David; the two accounts do not exclude each other. The relation of time between vers. 16 and 18 is not clear; but God's repentance is represented as independent of David's action.—Ta.]—Ver. 19. **And David went up**; he shows unconditional obedience to the divine command; whereby the altar was already in *spirit* built, and the offering of an obedient heart well-pleasing to the Lord, was made in truth. Comp. 1 Sam. xv. 22.—Ver. 20. **And Araunah looked forth**; the verb (רָאָה) means "to lie out over, bend forward, see, look at, look out"—here, to look into the distance, since Araunah was working in the threshing-floor, and saw David coming from the city. Chron. more fully: "And as Ornan was threshing wheat." [Ver. 21. David announces his purpose to Araunah to buy his threshing-floor.]—Ver. 22 sq. Araunah's unselfish readiness is shown in the fact that he takes for granted the threshing-floor is to be made over to David, does not even mention it, but offers everything on the place to be used in averting the plague: the *oxen* that drew the threshing-wagon, the *threshing-sledges* (the Plural is used because a sledge consisted of several connected iron-pointed rollers), and the *instruments* of the oxen, the wooden yokes; the "*wood*" (yokes and sledges) was for the fire, as the *oxen* for the burnt-offering.—Ver. 23. Render: "All this gives Araunah, O king, to the king;" the words are a continuation of Araunah's speech in ver. 22. In the ancient versions (Sept., Vulg., Syr., Ar., Chald.) the first "the king" is omitted, because, taking it as Nominative, they rightly thought it impossible that Araunah should be a king. If the words be taken as the statement of the narrator, and the "king" as Nominative, then [since it says: Araunah gave all this] there is a contradiction with ver. 24, where David buys the threshing-floor, and moreover a historically incorrect statement, namely, that Araunah was king of Jebus before its conquest by David; this view Ewald in fact adopts, against which Thénien rightly says: "this important fact would not have been stated in a single word, and it is in itself, but especially from v. 8., incredible that David should have suffered the Jebusite king to remain at his side." [For another reading: "all this gives Araunah, the servant of my lord the king, to the king" (which is also a continuation of Araunah's discourse), see "Text.

* On 3 with רָאָה see Ew. § 217, 2.

† [The Pronoun is emphatic in the original.—Ta.]

and Gram."—Tr.]—And Araunah said to the king; before this we must suppose a pause, or the repetition of the announcing formula ["Araunah said"], without intervening discourse, is to be explained by the fact that the following wish is sharply marked off from what precedes as a word of special significance and wholly new content. "The phrase 'and he said' is frequently repeated, where the same person continues to speak, see xv. 4, 25, 27" (Keil). The Lord thy God accept thee; the verb is used of the acceptance of persons by God in connection with prayer and offering, Job xxxiii. 26; Ezek. xx. 40, 41; xliii. 27; Jer. xiv. 12; so also here in reference to the offering that David proposes making. Sept., Syr., Arab. have "The Lord bless thee;" Böttcher proposes to combine these texts and read: "the Lord thy God accept and bless thee" after Gen. xlix. 25; Numb. vi. 24 sqq.; Ps. lxxvii. 2 [1].—Ver. 24. David does not accept Araunah's offered gift (which exhibits him as a propertied man), because the offering would seem incomplete in his eyes if it were not his own property that he offered.—For fifty shekels of silver; Chron.: "shekels of gold in weight six hundred." There would be room for the supposition of an intentional exaggeration in Chronicles (Thenius), only "if it were certain that the Chronicler had before him our present text of Samuel" (Bertheau). Bochart [approved by Bib. Com.], holds that the word (שֶׁקֶל) means here not "silver," but in general "money," that David paid money, fifty shekels in gold-pieces, and, as gold was worth twelve times as much as silver, this was = 600 shekels in silver [according to Bochart, Chron. (ver. 25) reads: "shekels of gold of the weight (value) of 600 (silvershekels)."—Tr.]; but this contradicts the texts of both Sam. and Chron. We have to suppose a corruption of text here. Keil properly points out that, comparing the price (400 silver shekels) that Abraham gave for a burial-place (Gen. xxiii. 15), and especially the smaller value of land in his day, the price here stated, 50 shekels of silver (about 30 American dollars) seems too small. [However, Abraham's purchase was much greater in extent than this (Bib.-Com.), and peculiar circumstances may here have affected the price. The sum mentioned in Chron. seems too large, but of this we cannot very well judge. Some suppose that the 50 shekels were paid for the materials of the offering, and 600 for the ground (see note in Bib. Com. on 1 Chron. xxi. 25); but of this there is no hint in the narrative. We cannot with certainty recover the true numbers.—Tr.]

Ver. 25. The building of the altar and the presentation of the offering is the work of humble and obedient faith, whereby David testifies anew his complete devotion of heart and life to the Lord. The burnt-offering precedes, because by it expiation is made, and God's favor, as Araunah wished for David, restored; comp. Lev. i. 3, 4 "for his acceptance before Jehovah" (comp. ver. 23). Thereon follows the peace- and thank-offering (Shelamim). It assumes God's favor and the peaceful relation between Him and man, and on the ground of this relation, expresses thanks for divine kindnesses already received or hereafter to be received (comp. Oehler in Herz. X. 637).—After

"peace-offerings" the Sept. adds: "And Solomon made an addition to the altar afterwards, for it was little at first." It must be left undetermined whether the Alexandrian translators found these words in their text, they being an addition by an editor or scribe (Then.), or added them by way of explanation. Certainly the place on Araunah's threshing-floor, where David built the altar and continued to offer, is the consecrated spot that he chose for the Temple, and on which Solomon built it (1 Chron. xxi. 27—xxii. 1); and this addition of the Sept. agrees with the statement of Josephus, that Araunah's threshing floor was on the hill afterwards occupied by the Temple (so Grotius).—Chr. Rosen has attempted to prove the identity of this threshing-floor on Moriah (comp. Arnold in Herz. XVIII. 625) with the sacred rock in the present Mosques Sakra, which stands on the site of the ancient Temple (Wochenblatt der Johanniter-Ordens-Balley Brand. Jahrg. 1860 in the Beilage to No. 12).

HISTORICAL AND THEOLOGICAL.

1. The grave sin of proud self-exaltation, which David and the people of Israel here had in common, presupposed the elevation to victory and power that God had bestowed by His gracious might, and its consequence was the judgment that revealed God's anger against the perversion of His favors into plans of self-aggrandizement. God's honor does not permit a king and people to seek their own honor in the power conferred by Him. The aims of God's kingdom cannot, according to God's laws of moral order, be abridged or obscured with impunity by the aims and purposes of human pride. God's judgments fail not against false national honor and ambitious, self-seeking pride of rulers, as is shown by the history not only of Israel, but of all nations to the present time.

2. That God, angry with Israel, incites to the sin of numbering the people, and then punishes it, is no contradiction according to the theology of the Old Testament (J. Müller, *Lehre von der Sünde* I. 322), since inciting to sin does not set aside the holding one responsible for it. Man's free will is not destroyed by the divine will, and the punishment of the righteous God presupposes man's guilt. Immersed in the thought of God's all-fulfilling efficiency, the human mind does not indeed refer to it "evil as well as good" (Müller, *ubi supra*), for Old Testament theology is far from presenting the divine causality in this like attitude to good and evil; but the divine activity (in its punitive manifestations) is referred to the external production of evil (already present as an inward fact of man's free will, opposed to God's will), in so far as the circumstances that produce and incite to sin exist under God's government, and are used by Him as means to develop man's sin for the ends of His punitive righteousness. But also, apart from the external realization of sin, God gives man, who freely hardens himself in sin, over to the judgment of the consequence of his sin; Rom. i. 28.—"There is here not mere permission, but real action on God's part, and such as every one may see in his own experiences. He that allows the sinful disposition to rise within him is, however much he may strive against it, inevitably involved in the sinful deed,

which draws down the requiting judgment" (Hengst, *Hist.* II. 130).

3. The root of the sin in this census is already laid bare in the word of the law relating to the numbering of the people. Hengstenberg excellently remarks (*ubi sup.* 129): "If David's eye had been clear, he would have seen in God's law the special reference to the danger attending the numbering of the people. In Ex. xxx. 11 sq. it is enjoined that in the census every Israelite shall pay *expiatory money*, 'that there be no plague among them when they are numbered,' by this money they are, as it were, ransomed from the death that they incurred by proud conceit. It recalls the danger of forgetting human weakness, that so easily arises when the individual feels himself a member of a powerful whole. Even the slightest movement of national pride (it is an important lesson for all times) is sin against God, which, if not vigorously repelled, involves the nation in the judgment of God. Indeed the Romans with a similar feeling made an expiatory offering when they took the census."—The greatness of David's guilt increases with the maintained opposition of his will to the voice of God, which he hears in Joab's word, whereby his conscience ought to have been awakened. The degree of man's guilt against God rises with the maintained determination of the will against conscience in the inner life, with the outward resolution to act, with the rejection of counsel and instruction, whereby the attainment of better knowledge is frustrated, and with the final performance of the evil determination in spite of protest and opposition from within and from without.

4. The various steps whereon God leads men that yield their conscience to His Spirit to ever deeper humility in sincere penitence are mirrored in this history of David's repentance. First God rouses David from his *sleep of conscience and security* by the result of his boastful antigodly undertaking, so that "his heart smote him" (comp. for this expression, 1 Sam. xxiv. 6), that is, his conscience chastised him. So he comes to know that he has sinned and how sorely, and to acknowledge the foolishness of his sin, and to pray for forgiveness (ver. 10). But to the inward voice of his smiting conscience is added the voice of the word of God, which comes to him from without through the prophet Gad with the announcement of *punitive righteousness*. The penitence of the heart proves itself in humble submission to God's punishing hand, whence David instead of the asked-for pardon takes without murmuring the announcement of punishment, and in the unconditional trustful self-abandonment to God's mercy (ver. 14). Under the sorrowful experience of punishment the feeling of personal guilt is deepened, wherefore he acknowledges himself and his house alone to be the proper object of the divine punitive justice (ver. 17). Having suffered himself to be led thus far on the path of penitence by God's hand, he encounters the prophetically announced divine mercy, which stops the punishment (ver. 18), and gives proof of the renewed obedience rising from the depths of true penitence, in the deed (commanded by the Lord) of faith and devotion of his whole life to him (ver. 19 sq.). David's repentance is finished and confirmed by

the building of the altar, and his offering on the threshing-floor of Araunah.

On the same spot where once Abraham, the possessor of the primeval promises of salvation, presented the sacrifice of his faith and obedience to the Lord, the royal bearer of the Messianic promises presents his burnt-offering and thank-offering, and therewith consecrates the spot, on which his son was to build a house as the Lord's dwelling amid His people, and this on the ground of his experience of sin-forgiving grace and divine mercy that puts an end to punitive justice.—Hengstenberg: "It is very remarkable that before the outward foundations of the Temple were laid, God's forgiving mercy was by God factually declared to be its spiritual foundation."

HOMILETICAL AND PRACTICAL.

The glory of God shows itself in the life of His people, not only through His abounding grace but also through His holy wrath, whose fire is kindled by the sins into which they fall through the temptations of their own flesh or of the world without.—No height of the life of faith in the pious secures from a deep fall; the richer the possession of salvation which they have received through divine grace, the greater the loss if they do not preserve it or wish in self-exaltation to boast of it as their own acquirement.—The perverse self-will of man is the fountain of all sin; its guilt is not removed when through God's action, the evil breaks forth from this fountain, and becomes a deed of disobedience to His holy will; God's manifestations of grace often become, to man fallen into carnal security, the occasion of grievous acts of sin.—God would annihilate the free will of man if he did not allow the sin, which through that free will has already become an inner deed of the heart, to work itself out in its consequences; but He does not allow this to happen without first sending forth to men the voice of warning, and the call to turn from the way on which with the sinful resolve they have entered.—If God's exhortation and warning has been uttered in vain through man's word, His voice afterwards makes itself heard so much the more loudly through the accusation of what is called an evil conscience, but should properly be called a good conscience.

The *smittings* with which God visits His people, when they have strayed into the ways of sin, are 1) those of conscience, in view of the goodness of God which became the occasion or subject of self-exaltation; 2) Those of the word of God, in view of the holiness of His will against which they have sinned; and 3) Those of outward chastisement, through sufferings in which punitive justice exerts itself.—Whom does the heart smite for his sins? Him who 1) Lets his heart be smitten by God's earnestness and goodness, and takes to heart the greatness of his sin in contrast to God's loving-kindness; 2) Recognizes his sin, in the light of God's word, as a transgression of His holy will; and 3) Maintains in his sinning and in spite of it the fundamental direction of his heart towards the living God, and has been preserved from falling away into complete unbelief.—True and hearty repentance is preserved in the life of God's children, 1) In the penitent confession of their sin and

guilt, before the judgment-seat of God, 2) In fleeing for refuge to the forgiving grace of God, 3) In humbly bowing under the punitive justice of God, and 4) In a confidence, which even amid divine judgments does not waver, in the delivering mercy of God.—The *gradual succession* in the inner life of a penitent sinner under the chastenings of God's love: 1) Reproving conscience, 2) Penitent confession, 3) Hearty prayer for forgiveness, 4) Humble bowing beneath the punishment imposed, 5) Unreserved submission to the divine mercy.—*Conduct of an honestly penitent man beneath the blows of God's chastening hand*: 1) He bows his head under the divine judgment, yet does not lose his head; 2) He is silent before the word of God which judges him, that the Lord alone may be justified, yet his mouth does not remain closed, but opens itself for the one word he has to utter, "Take away the iniquity of thy servant;" 3) He is grieved in heart in view of the punishment he has deserved from the divine justice, yet he does not cast away his confidence, but places himself in the hands of the divine mercy.—*"Mercy rejoices over judgment."* 1) The penitent man casts himself into the arms of God's mercy; 2) Mercy falls into the arms of justice, in order to stay its blows; punitive justice must yield to mercy at the command of the Lord, "It is enough: stay now thy hand."—*Rear an altar unto the Lord!* 1) In obedience to the Lord's command (vers. 18, 19); 2) With dedication of thyself, and what is thine to the Lord's honor (vers. 21-24); 3) For the continual presentation of spiritual offerings, which are acceptable to the Lord (vers. 23, 24); and 4) For the reception of the highest gift of grace, peace with the propitiated God.

OSIANDER: Even the holiest people may sometimes be overtaken by their corrupt flesh (Rom. vii. 13).—SCHLIER: After David had given up his heart to evil thoughts, the Lord gave occasion and opportunity for these evil thoughts to break forth unto the punishment of the king as well as of his whole people. Much depends, for the understanding of the following history, upon our not forgetting this concealed background, upon our keeping well in view, on the one hand the Lord's wrath against Israel, and on the other hand the king's evil thoughts.—[HALL: O the wondrous, and yet just ways of the Almighty! Because Israel hath sinned, therefore David shall sin, that Israel may be punished; because God is angry with Israel, therefore David shall anger Him more, and strike Himself in Israel, and Israel through Himself.—TR.]—F. W. KRUMMACHER: Despite all the purifying processes through which we have passed, there is scarcely anything sinful to be named that cannot, even though conquered, come up in us afresh in the way of temptation. The most assured Christian, if his eyes are not blinded, never attains the consciousness that now he can stand justified before God in his own virtue.—[HALL: The Spirit of God elsewhere ascribes this motion to Satan, which here it attributes to God; both had their hand in the work; God by permission, Satan by suggestion; God as a Judge, Satan as an enemy; God as in a just punishment for sin, Satan as in an act of sin; God in a wise ordina-

tion of it to good; Satan in a malicious intent of confusion.—TR.]

VERA. 2-4. DISSELHOFF: Even on the heights of life in God, the favored one remains the child of Adam. The jubilant cry, "according to my righteousness," may easily become the boast, "on account of my righteousness."—STARKE: When kings and princes fall into sin, that means much; let us then not forget to pray for them, that God may preserve them (1 Tim. ii. 2).—SCHLIER: Pride sticks in the flesh and blood of us all; and the difference is only whether pride has power over us, or whether we rein in and subjugate pride. Either thou slayest pride, or pride slays thee.—[HALL: Those actions which are in themselves indifferent, receive either their life, or their bane, from the intentions of the agent. Moses numbereth the people with thanks, David with displeasure.—TR.]—DISSELHOFF: Humility wishes not to know what it is and possesses, and has done. As soon as the human heart wishes to count the fruits it has brought, its trophies and its booty, piles up before itself the proofs of its faith and zeal, and contemplates them with pleasure, humility is flown, pride has returned. From pride there immediately arises self-satisfied boasting. . . . Then the second step also is soon taken that the man no longer trusts in the invisible gracious God, but holds flesh for his arm, and in his heart turns away from the Lord,—that he wishes to see and calculate, and no longer to live by faith.

VER. 10. J. LANGE: God, the great and universal judge of the world, still holds as it were His secret inferior court in the conscience of the man, and summons him continually before his superior court (Rom. ii. 15, 16).—F. W. KRUMMACHER. As the sun always again breaks through the clouds that veiled it, so the conscience once awakened and enlightened by the Spirit of God, however darkened and ensnared it may be, ever victoriously comes forth again, and anew makes efficient its judicial office.—DISSELHOFF: Before God came with the punishment, before He showed him his sin from without, David's own conscience rose up strong and living, and left him no peace till he had poured out his guilt-laden heart in sincere and earnest confession, and had supplicated forgiveness of his misdeed.—FR. ARNDT: How a man behaves after his fault, whether he persists in it, stands to his purpose, seeks to carry through his self-will and follows it out consistently to the utmost, or whether he enters into himself, humbles himself, repents, takes back, and supplicates forgiveness—that is the proof and the touch-stone for the true state of the heart. The former course is indeed apparent progress, but a progress that leads to hell; the latter is apparently going backward, but going back to heaven and blessedness.

VERA. 11-13. STARKE: God is not swift to punish, but corrects in measure, only that we may not reckon ourselves innocent (Jer. xxx. 11).—God is also Lord over the kingdom of nature, and has everything therein under His government (Matt. x. 29).—FR. ARNDT: With His children the Lord is very exact. He is milder towards them, but also stricter than towards others. To whom much is given, of Him much also is required.—F. W. KRUMMACHER: The

power to endure ills in proportion as they seem divine manifestation of *grace* should not serve to obscure the divine *justice*.—DISSELHOFF: Here lies the sinner a night in confession and supplication, and in the morning God sends him—punishment, and therewith no syllable of *grace* and forgiveness! We observe it with trembling. To the deeply ruined, and long-lost child the father runs with open arms to meet him, and presses him to his heart. Yet when the favored one, who has tasted the power of atonement, loses himself, when he makes the goodness of God a subject of arrogance and presumptuousness, then the Lord comes upon the penitent with the sharp edge of His sword.—He *must* punish, the eternal God, when He sees that the old nature is too tough in the new man, too deep-rooted and grown with His growth . . . but above all must He then come with the sword, when His grace and His gifts have been made the cause of the self-exaltation.

Vers. 14 sqq. CRAMER: Nowhere have we a better refuge in extremities than in the gracious hands of the Lord (Ps. xc. 1; xci. 1 sqq.).—S. SCHMID: The mercy of man is nothing in comparison with the divine mercy.—F. W. KRUMMACHER: David is conscious that the Lord "corrects His people in measure," and the cup of His holy wrath, where He neither *can* nor *should* spare them. He never extends to them without adding hidden manifestations of grace, while men, even where they are the executioners of God's judgments, too easily mistake their position as instruments, and pass beyond the limits of merciful moderation that were assigned them, and give free course in their bosom to the spirits of rage and vengeance.—[HALL: The Almighty, that had fore-determined his judgment, refers it to David's will as fully as if it were utterly undetermined. God had resolved, yet David may choose: that infinite wisdom hath foreseen the very will of His creature; which, while it freely inclines itself to what it had rather, unwittingly wills that which was fore-appointed in heaven.—TR.]

Ver. 16. SCHLIER: The Lord our God is a consuming fire to the sinner, and punishes, when it must be, with frightful earnestness, so that it goes through marrow and bone; but in the midst of the most awful judgments the Lord thinks of mercy. He pities us—that is the only reason why He thinks of mercy.—FR. ARNDT: O miracle of mercy! Thus does the Lord in compassion cut short the punishment, when we bow! Thus says He, It is enough, when the evil has first begun to unfold its devastating effects! Thus before the eyes of His omniscience and His compassion do need and help, beginning and end, wonderfully come together!—Ver. 17. F. W. KRUMMACHER: Not from the virtues of God's children, but from their tears for their faults, shines upon us the noblest silver light of their new life.—SCHLIER: We are willing to confess our sin, to acknowledge ourselves guilty, to be nothing, just nothing in our own eyes, and we may certainly yet experience in ourselves also that to the humble the Lord always gives grace.—[On this verse JOHN WESLEY has a sermon.—HALL: These thousands of Israel were not so innocent, that they should only perish for David's sin: their sins were the motives both of this sin and punishment; besides the respect of David's offence, they die for themselves.

—HENRY: Most people, when God's judgments are abroad, charge others with being the cause of them, and care not who falls by them, so they can escape; but David's penitent and public spirit was otherwise affected. As became a penitent, he is severe upon his own faults, while he extenuates those of the people.—TR.]

Vers. 18 sqq. STARKE: Teachers must not go before God sends them (Jer. xxiii. 21).—CRAMER: As God is beginning to punish, He also thinks how He wishes to end.—SCHLIER: The repentance that comes from the bottom of the heart works great miracles; repentance draws down God's grace, repentance finds nothing but peace and blessing. The more repentance, so much the more blessing—that holds true for heart and house, and also for land and people.—DISSELHOFF: Where the Lord punishes His people, He blesses. Where He chastens is the door of heaven, there is His countenance, there He beholds, there He builds His tabernacle of peace.—Vers. 19 sqq. S. SCHMID: One prophet must hearken to another (1 Cor. xiv. 22).—Vers. 22-24. [HALL: Two frank hearts are well met; David would buy; Araunah would give. . . . There can be no devotion in a niggardly heart; as unto dainty palates, so to the godly soul, that tastes sweetest that costs most: nothing is dear enough for the Creator of all things. It is an heartless piety of those base-minded Christians that care only to serve God good-cheap.—TR.]—WUERT. B. Penitent and believing prayer, and obedience to God's command, can accomplish much (Ps. cxlv. 18; James v. 16).

F. W. KRUMMACHER: Were God's faithfulness no more unchanging towards us than ours towards Him, what would become of us all? With this humble confession we draw near to contemplate this new *judicial proceeding between Jehovah and the king of Israel*, and inquire into its *subject, its course, and its issue*.

On the whole chapter, J. DISSELHOFF: *How God meets the presumptuousness of His favored ones*: 1) He comes upon them with the edge of the sword; 2) His sword is not to kill, but to loose the chains of pride; 3) Where the sword of the Lord has done its work, there He builds His temple of peace.

[Ver. 1. Vengeance against a nation often comes through the insatiation of its rulers.—The sin of national pride and vain-glory. "Fourth of July oratory" may be something worse than bad rhetoric.—Ver. 3. Good advice from a bad man. *Fas est et ab hoste doceri*. Luke xvi. 8. Much of life's best wisdom lies in knowing how to take advice.—Ver. 10. Delusion lasting throughout the process of performing the wrong deed, and ceasing the moment the deed is done.—Often, alas! is there occasion to say, in bitterness and shame, What a fool I have been!—Ver. 10, compared with xxii. 20 sqq. There, rewarded because righteous and wise; here, seeks to be forgiven because sinful and foolish.—TR.]

[Vers. 12, 13. How sad a consequence of sin and folly, when there is left to us only a "choice of evils," yea, a choice amid terrible calamities.—Which do we find harder to bear, which bringing more wholesome discipline, our less violent but long-continued distresses, or those which are briefer and more intense?—Ver. 14. It is always easier to endure ills in proportion as they seem

more directly and exclusively providential, with the least possible intervention of human agency.—Ver. 17. It is a very bitter reflection to a good man, that his folly and sin should have brought evil upon others. And what sin or folly ever fails to have such a result, directly or indirectly?—Ver. 24. People often say, "You can give that and never feel it." If this be true, then a devout man ought to give *more*, till he *does* feel it. Here, only what costs will pay. The widow's mite was felt deeply, for it was all she had.—Chap. xxiv. 1) David's sin. 2) His self-reproach and confession. 3) His punishment. 4) His supplication and expiatory offering. 5) His forgiveness.—Tr.]

[Upon the Life of David, the following groups of topics may aid, by way of suggestion, in devising some series of sermons.—David as shepherd, warrior, father, king, psalmist.—David's *conflicts*: with the enemies of his flock, Goliath, Saul, the Philistines in general, Absalom, himself.—David's *friends*: Samuel, Jonathan, Ahimelech, Achish, Joab, Nathan, Ittai, Hushai, Barzillai, his own sons, and best friend of all, the Lord God.—David's *early piety*, series of great sins, bitter repentance, subsequent chastenings, hope in death.—David's impulsiveness, generosity, penitence, trust in God, gratitude, delight in worship.—Tr.]

APPENDIX

ANCIENT VERSIONS OF THE BOOK OF SAMUEL.

THE Hebrew text of "Samuel" is in the main well supported by internal and external evidence. Yet the biographical and statistical character of the narrative has exposed it more than any other of the historical books of the Old Testament to textual corruption; it is sometimes inaccurate and unclear not only in particular words and expressions, but also in the connection of its parts. Many such cases are referred to in the Commentary and the Translator's Notes; see 1 Sam. vi., ix., xii., xvii., xviii., xx., xxvi.; 2 Sam. iv., v., xxiii. and elsewhere. For the fixing of the Heb. text we have not the Manuscript-evidence that is available for a book of the New Testament. Though there are known a large number of Hebrew MSS. of "Samuel," they seem all to be conformed to the masoretic recension (which was completed about the sixth century of our era, but probably begun some time before), whereby any differences that may have existed have vanished. The recently discovered Odessa MSS. and those brought to light by the Karaite Firkowitch have not up to this time yielded any readings of importance; the early dates of the latter are now called in question by Strack and Harkavy. The various readings of the Talmud and the Masora present very slight differences from the received text. Assuming, then, the possibility of text-corruption from various causes, we are forced to examine the ancient Versions the more carefully as almost the only sources of materials for text-criticism. But while the Hebrew text is not to be regarded as absolutely

authoritative, the text of a version has to be subjected to especially searching criticism for two reasons: 1) because the translator may have given an incorrect or free rendering, and may thus unintentionally misrepresent his original, and 2) because a version is exposed to greater textual corruption (by corrections, marginal insertions, etc.) than a MS. of the original, especially in the case of the Old Testament. The intentional changes in our Versions are few and usually obvious. It need not be remarked that the fixing of the text of a Version as accurately as possible must precede its employment as an instrument of criticism. In order to call the attention of those that have not used them to the critical importance of the Ancient Versions and to furnish a general guide in their use, the following brief account of the value of the versional material at hand for the text-criticism of "Samuel" is subjoined.

I. **The Greek Versions.**—Of these the only one of any special value is the *Septuagint*, which represents a Hebrew text of c. B. C. 200, far older than any known Hebrew manuscript. For an account of the Greek MSS. containing it see Tischendorf's *Prolegomena* to his edition of the Septuagint; the only readings generally accessible (for the Book of Samuel) are those of the Vatican and Alexandrian MSS., of which the latter is critically almost worthless, because it has evidently in many places been corrected after the masoretic Hebrew text. Substantially, therefore, the Vatican text (Tischendorf's edition)

must be adopted as the best now obtainable, but must itself be subjected to criticism. The text in Stier and Theile's Polyglot is eclectic, and of no critical value; the various readings of Holmes and Parsons are undigested.

The critical value of the Septuagint (Vatican text) version of "Samuel:"

1) Its *honesty*. It aims at giving a faithful rendering of the Hebrew, which it follows with servility, closely imitating Hebrew idioms in defiance of Greek usage, rendering particles and other words literally to the exclusion of sense, and guessing at or transferring words whose meaning was unknown. There are marginal insertions, double readings (see below) and those slight divergencies that are unavoidable in a version; but there is no trace of intentional misrepresentation. The translation does not shrink from any difficulties in its original, and may be taken as a fair rendering of the Hebrew text that the Alexandrian translator had before him.

2) Its *freedom from halachic, haggadic and euphemistic elements*. There is no introduction of later Jewish legal prescriptions (Halacha), even, for instance, in 2 Sam. xxiv. 15, or of legendary statements and superstitious fancies (Haggada). The two supposed cases of the latter cited by Frankel (*Vorstudien zu der Sept.*, pp. 187, 188), 1 Sam. xx. 30; 1 Sam. xxviii. 14, do not warrant his interpretation. In the first passage there is no ground to assume in the phrase: *ὡς κωπαίων ἀνδροπόλοισιν* (deserting) an allusion to the story that Jonathan's mother was one of the maidens carried off at Shiloh (Judg. xxi.), and willingly offered herself to Saul, nor does the *ὀρθὸν* (ἄρι), "upright" (not "head-foremost"), of the second passage point to the belief that kings magically conjured up rose head first, while ordinary persons came feet-foremost.—It has no euphemisms for the avoidance of anthropomorphisms and unseemly expressions.

3) Its *correctness* as a translation. While in general it gives the sense of the Hebrew accurately, it is not merely lacking in smoothness and elegance, but shows a good deal of looseness and ignorance. It not seldom misreads consonants and vowels, mistakes the meaning and construction of words, and distorts the connection of sentences, and thus sometimes makes sad work with the sense, as in 2 Sam. xxiii. 1-7 (while 2 Sam. xxii. is well translated). It naturally badly miswrites proper names (apart from differences in the Egyptian and Palestinian pronunciation of Hebrew words), but shows a good acquaintance with the syntax of the Hebrew verb.

4) Its *insertions and omissions*. While it is true that this version of Samuel is to be considered an honest one, it must be remembered that ancient translators did not recognize the same obligation to their text that is now felt, but thought themselves at liberty to make occasional deviations from it. Still our Version takes few liberties. The shorter insertions and omissions (as of the Nominal or Pronominal subject or object, and of explanatory words and phrases) do not usually materially affect the sense; and they are not always to be referred to the translator or a copyist, but may sometimes be regarded as part of the original Alexandrian Hebrew text. To be especially noted are the *duplets* or double read-

ings, where a second marginal rendering of a passage, or a rendering from a somewhat different recension has gotten into the text; sometimes also triplets or triple renderings are found, and these different renderings standing side by side are sometimes combined into one sentence by a copyist or a corrector. The longer insertions (1 Sam. ii. 10; 2 Sam. viii. 7; 2 Sam. xiv. 27; 2 Sam. xxiv. 25) are parallel passages or historical notices added by a reader in the margin and then inserted in the text by a copyist; but it is possible that one of these additions (2 Sam. xxiv. 25) was found in the translator's Hebrew text. The more important omissions (1 Sam. xvii., xviii.) are discussed at length in the Commentary.

5) Its *utility* for the establishment of the true text. Its relation to our present Hebrew text shows that it was not translated from the same text that furnished the masoretic recension. On the contrary, it represents as its original an *independent Hebrew text* of the 2d or 3d century B. C., and is therefore itself to be regarded as an *independent authority* for the restoration of the original Hebrew of "Samuel." As is remarked above, its character guarantees its faithful rendering of its Hebrew original, and it thus brings us face to face with a Hebrew MS. older by many hundred years than any we now possess, and, what is more important, independent of the masoretic recension. This is enough to show its great critical value.

The general result of the comparison between the Hebrew and Greek texts of "Samuel" is the maintenance of the former. Usually the Septuagint sustains the Hebrew by its agreement with it (sometimes with Kethib, sometimes with Qeri). Its divergences from the Hebrew do not always or generally make against the latter, but in many cases they do give or suggest a better text, instances of which will be found in the Translator's textual notes; see, for example, 1 Sam. xiv., xviii., and 2 Sam. xiv.

In the study of the Greek of Samuel it is recommended that Schleusner's Lexicon of the Septuagint and the Commentaries of Thenius, Böttcher and Wellhausen be used.

The other Greek versions (fragments of Aquila, Theodotion and Symmachus) represent very nearly the present Hebrew text, and, being much later than the Septuagint (2d century after Christ), have not much critical value.

II. Latin Versions.—Of the Latin Versions the *Old Latin* (2d century after Christ) is a translation of the Septuagint, and has therefore only a secondary critical value as a help in settling the text of the Septuagint.

The translation of *Jerome*, the *Latin Vulgate* (Codex Amiatinus, edited by Tischendorf) was made from the Hebrew, but not altogether independently of the Old Latin. For several reasons it must be used with caution in the criticism of the Hebrew text: 1) where it coincides with the Septuagint against the Hebrew, it is probable that Jerome or a copyist has adopted the rendering of the Old Latin, and it is therefore not an independent authority; 2) the Hebrew text of Jerome had probably received the emendations of the Masorites, and is in so far identical with that of

existing Heb. MSS. and not an independent authority; 3) Jerome's translation is much freer than that of the Septuagint, and frequently obscures the exact form of the Hebrew.

Still the Vulgate gives a certain control over the Hebrew, and in some cases differs from both Hebrew and Greek. In such cases it may represent a variation in Jerome's Heb. text or a variation in the Greek text from which the Old Latin was made.

III. The Syriac Version.—The only known Syriac text of "Samuel" is that of the Peshito Version, given in the Paris and London Polyglots and Lee's edition, and in at least one un-elited MS. in the British Museum.* A trustworthy text from existing MSS. is still a desideratum. For the control of the Polyglot text and that of Lee, we have the various manuscript-readings in Vol. VI. of Walton's Polyglot, the citations in the works of Ephrem Syrus and other Syrian writers, and the Arabic version of "Samuel" in the London Polyglot, which was made from the Peshito Syriac; but, as the biblical quotations of the early Christian writers are often loose and inaccurate (because they quote from memory) and the Arabic does not always hold itself strictly to its original, these authorities must be used cautiously.

The Syriac text of "Samuel" was made directly from the Hebrew, and is in the main a literal and correct translation. It is, however, far less useful than the Septuagint for the criticism of the Hebrew text and the elucidation of its meaning:

1) It was probably not made before the 2d century of our Era, at which time the present masoretic text had been substantially formed, and it has in some places perhaps been corrected after the masoretic recension; it is therefore of little use in reaching a pre-masoretic Hebrew text.

2) It sometimes takes liberties with the Hebrew, abridging or expanding, especially in obscure or corrupt passages, as 1 Sam. xiii. 3, 4; xiv. 13, 25, 26; xvi. 15, 16; 2 Sam. v. 6 sq.; xxi. 16; it omits a verse from homocoteleuton, 2 Sam. xiii. 18, or a part of a verse from breviloquence, 2 Sam. vii. 6; it entirely fails to catch a fine conception, as in 1 Sam. xv. 23; it miswrites proper names, as *Ish-boshul* 2 Sam. ii. 8, *Kolob* iii. 3, *Adoniram* xx. 24, *Edom* for *Aram* 2 Sam. x. 6, 8, *prophets* for *Abel* 2 Sam. xx. 18; and it sometimes misunderstands the meaning and connection of words.

3) It shows some connection with the Septuagint and the Targum, though it is hard to determine the relation between them. It sometimes agrees with the Septuagint against Hebrew and Chaldee, as in 1 Sam. i. 24 (a three-year-old bullock), in the division between chapters iii. and iv., at the end of 2 Sam. iii. 24 and in 2 Sam. xxi. 9.† Very frequently it agrees with the Hebrew

against the Septuagint, sometimes varies (commonly slightly) from Hebrew, Septuagint, and Chaldee, and sometimes shows a general agreement with the last, as in 2 Sam. xxiv. 15 and 1 Sam. xvi. 23, where it is with Septuagint and Chaldee against Hebrew. It may be that the translator had the Septuagint before him and occasionally followed it, or that readings from the Greek got from the margin into the text. It is possible also that he followed in some cases the same general Jewish hermeneutical tradition that shows itself in the Targum. For

4) There seem to be in the Syriac a few attempts to avoid anthropomorphisms and unseemly expressions, and a few cases of Rabbinical interpretation. Thus: 2 Sam. xxiv. 16: "the Lord restrained the Angel of death who was slaying the people, and said to him" instead of "Jahveh repented him of the evil and said;" xxiv. 17: "David said to that angel" instead of "David said to Jahveh;" 1 Sam. xxi. 5, 6: "if the young men have kept themselves from the offering (corban). And David said, The offering is lawful for us." In the first clause the Arabic has the full explanation: "if the young men have preserved their vessels from impurity unfit for those that approach the offering." The obscure passage 2 Sam. xxiv. 15, is rendered by the Peshito: "from the morning to the sixth hour" (Hebrew מִבֹּקֶר), where the Targum has: "from the time of slaying the stated sacrifice to the time of offering it," while the Septuagint, avoiding the halachic interpretation, renders: "from morning to noon" (ἀπὸ ὀρθρου).*

In general the masoretic text of "Samuel" is supported by the Peshito Version. The Syriac text has to be closely watched throughout. In addition to Thorndyke's emendations above referred to (found in Vol. VI. of the London Polyglot) see the remarks of Rödiger in his monograph on the Arabic Version, pp. 76, 77. The Arabic must all along be compared with the Syriac.

The Arabic Version. As is remarked above the Arabic Version of "Samuel" in the Polyglots is a translation from the Peshito Syriac, and is useful in the criticism of the text of the latter, not of the Hebrew immediately. It deserves a more careful textual examination than it has yet received. Its character is most fully discussed by Rödiger in the work cited above. The same text (unpunctuated) with a few variations is given in the Arabic Bible printed for the British and Foreign Bible Society by Sarah Hodgson, Newcastle-upon-Tyne, 1811.

IV. The Jewish-Aramaic (Chaldee) Version.—The text of this version (in the Targum of Jonathan) is given in the London Polyglot and in the edition of P. De Lagarde, Leipzig, 1873.

* Tregelles, *Art. Versions* in Smith's *Bible-Dictionary*. Bleek (*Introd. to Old Test.*, Eng. Trans., II. 447, Note) seems to have supposed that this was a Hexaplar-Syriac text. I have not access to the catalogues of Syriac MSS. in the Bodleian Library and the British Museum by Payne Smith and W. Wright, and do not know whether other MSS. of "Samuel" are found among them.

† Nöldeke (*Zeitschrift d. Deutsch. morgenländ. Gesellschaft*, XXV. 267) remarks that the text of the ancient Syriac Pentateuch MS. in the British Museum some-

times agrees with the Hebrew where our editions approach the Greek more nearly, and that it doubtless preserves the original Syriac more faithfully. The relation between the Septuagint, Syriac and Chaldee calls for closer investigation.

* Perles (*Metastemata Peshitthoniana*, pp. 16-21) adduces other examples, not always in point; comp. Prager, *De Vet. Test. Vers. Syr. quam Peshittho vocant Quæst. Critica*, Pars I.

† *De origine et indole Arab. Libr. V. T. Histor. Interpretationis*. Halle, 1829.

This Targum probably received its present form not earlier than the fourth century of our Era (though it doubtless rests on an earlier translation), and is of little use in the establishment of a pre-masoretic text. It is made immediately from the Hebrew, and is in the main a good translation.

It is commonly marked by extreme literalness, but sometimes departs from its text to avoid an anthropomorphic or unseemly expression, to introduce a late legal idea, or to expand and illustrate. The principal *additions* are in 1 Sam. ii. 1-10 and 2 Sam. xxiii. 3, 4, 7, 8, where it inserts rambling commentaries, and in 1 Sam. xv. 17, where it explains Saul's elevation by a historical reference on which the Bible is silent (Benjamin's heading the march through the sea). Goliath's

braggart speech in 1 Sam. xvii. 8, given in the London Polyglot, is omitted by Lagarde. It ingeniously fills out the corrupt passage, 1 Sam. xiii. 1, and attempts some explanation of the numbers in 1 Sam. vi. 19. Among its *Rabbinical* features are the substitution of *scribe* for *prophet* in 1 Sam. x. 10, 11, 12; xix. 20, 24; xxviii. 6, and the phrase "remember what is written in the book of the law of Jahveh," 2 Sam. xiii. 11; xx. 18. In 1 Sam. xxviii. 13 it avoids the possible irreverence in *Elohim* by rendering: "angel of Elohim." Its rendering in 1 Sam. xiv. 19 "bring the ephod" instead of the Hebrew "withdraw thy hand," suggests an emendation of the Heb. of verse 18 (see the Textual Notes). Thus, without being of high text-critical authority, it secures a general control over the Hebrew text.

C. H. T.

THE END.

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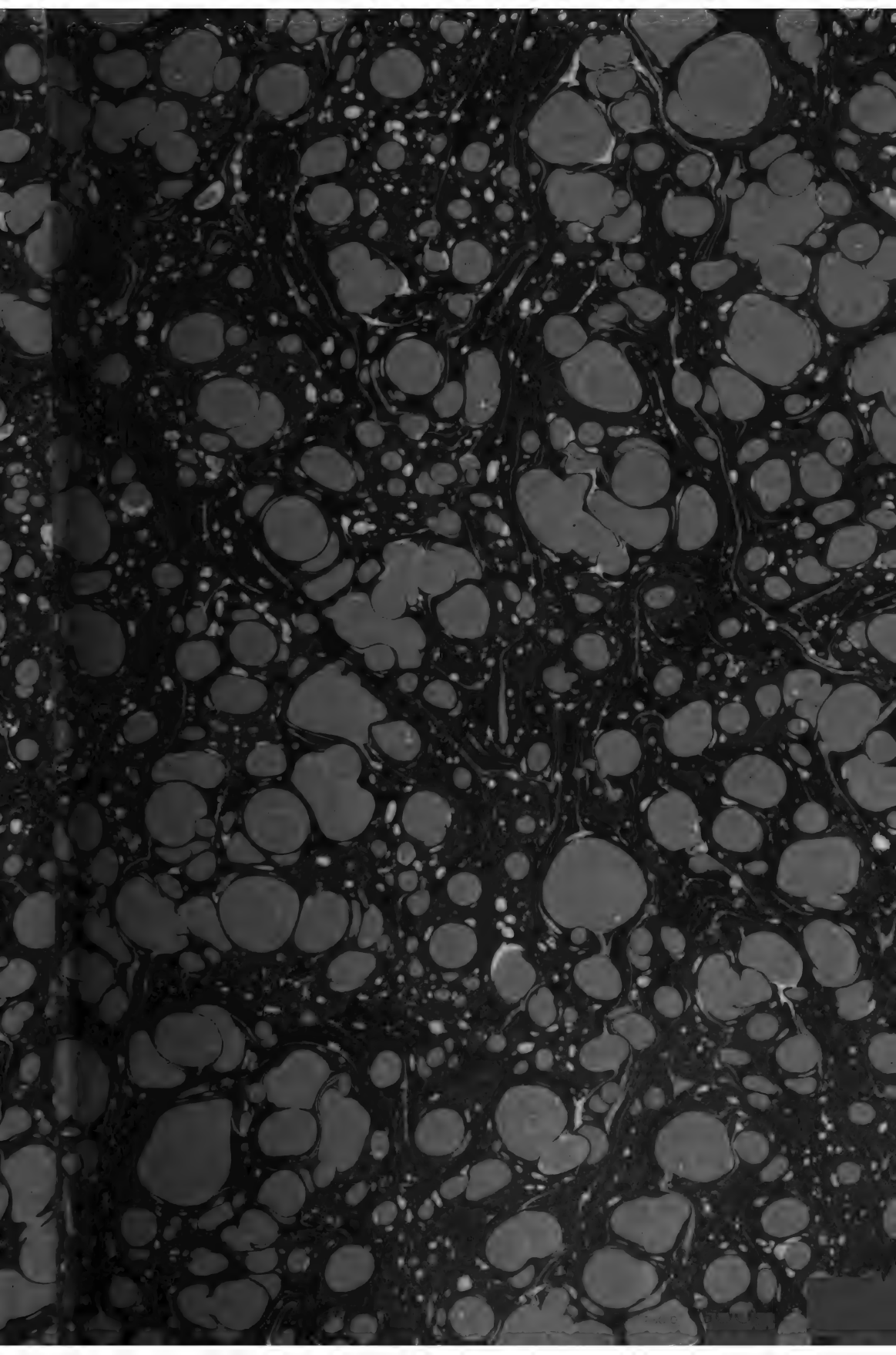


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THE BOOKS
OF
THE KINGS.

BY
KARL CHR. W. F. BÄHR, D.D.,

MINISTERIAL COUNSELLOR AT CARLSRUHE.

TRANSLATED, ENLARGED, AND EDITED,

BOOK I.

BY
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BOOK II.

BY
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PREFACE BY THE GENERAL EDITOR.

THE Commentary on the Books of the Kings, published in 1868, was prepared by the Rev. Dr. BÄHR, of Carlsruhe, who has been long favorably known as the learned author of the *Symbolism of Mosaic Worship* (*Symbolik des Mosaischen Cultus*, Heidelberg, 1837-'39, 2 vols., now undergoing a thorough revision), a Commentary on Colossians, a treatise on the Temple of Solomon (1848), and other works.

The translation from the German, with additions, was executed by the Rev. Dr. HARWOOD, of New Haven, Conn., who assumed the First Book, and by the Rev. W. G. SUMNER, Professor in Yale College, who is responsible for the last chapter of the First, and the whole of the Second Book. The textual revision and original grammatical notes on the First Book must be credited to the Rev. Dr. FREDERIC GARDINER, Professor in the Berkeley Divinity School, Middletown, Conn.

In regard to the principles by which he has been governed in his work, Dr. Bähr says, in his preface:—

“In accordance with the wisely-chosen aim and plan of the BIBLE-WORK of which this volume forms a part, I have taken especial pains to maintain a strict discrimination between the three sections into which the expository matter is divided. In the first section, the *Exegetical and Critical*, I have collected all which seemed essential to the explanation of the original text, and to the determination, both of the sense of the words and of their grammatical connection . . . As a matter of course, both the other sections are based on the *Exegetical*. Nothing can properly be made the subject of theological discussion or homiletical treatment which does not rest on a firm exegetical foundation. I have, therefore, omitted from the *Homiletical* section all which, however edifying it might be, in itself considered, had no foundation in the text when this was correctly understood. I have taken the liberty of giving to the second division of the exposition [*Doctrinal and Ethical*], a wider, though more exact, title than that which it bears in the other volumes of the BIBLE-WORK. The specific, and, in fact, exclusive contents of the historical books is *history*, not doctrine or dogma; and this history is, moreover, *soteriological*, that is, it is the history of the redemptive plan of God; the history of the divine revelation, purpose, and providence; the history of the kingdom of God.”

Hence Dr. Bähr gives to this section the title: *Heilsgeschichtliche und Ethische Grundgedanken, i.e.: Chief Points* (in the section of text last preceding) *which bear upon the Development of God's Plan of Salvation, or have Ethical Importance.* In consequence of the impossibility of embodying this idea completely in a concise and convenient English title, the translators, while fully appreciating and coinciding in the author's intention, have retained the title which is used for the corresponding section of the other volumes, only substituting *Historical* for *Doctrinal*.

In regard to the *Chronology*, Dr. Bähr continues:—

"I have adopted a somewhat different method from any yet followed in the treatment of this subject. I start from certain dates which are generally accepted, and which may be fixed with the greatest certainty, and then, by grouping the biblical data into periods which are comprised between these fixed dates, I seek to solve this difficult problem (See Pt. II. pp. 86, 180, 283)."

Professor Sumner has added a brief *Appendix* on this subject, together with a *Chronological Table* of the period covered by the Books of the Kings. In Part II. pp. 161, 174, 189, 220, 237, 284 will be found a series of notes on contemporaneous history, so far as it illustrates the references in the text. These notes are based on the results of the latest Assyrian and Egyptian researches.

PHILIP SCHAFF.

NEW YORK, BIBLE HOUSE, April, 1872.

THE BOOKS OF THE KINGS.

INTRODUCTION.

§ 1.

NAME, DATE OF COMPOSITION, AND AUTHOR.

THE name **מלכים**, which belongs to our books in the Canon of the Old Testament, designates (if not imposed by the author himself), briefly and appropriately, the distinguishing contents of this historical work, in contrast with other writings belonging to the same class, the **נביאים ראשונים**, i. e., *propheta priores*. It contains, not so much the history of the theocracy in general, whereto "the succession of the kings serves only as the visible thread" (Hävernicks), as the *history of the Israelitish monarchy* from its ripest bloom on to its destruction, in so far as this history constitutes generally an independent portion of the history of the people Israel. The division of our work into *two* books is not original—it occurs first in the Septuagint. There it is regarded as an immediate continuation of the book **שמואל** (Samuel), which precedes it in the Canon, and is itself divided into two books, and these four are then designated as Books of the Kings (*Βασιλείων α. β. γ. δ.*), (comp. Origen in *Eusebius, Hist. Eccles.* vi. 25). This is retained in the Vulgate (comp. *Hieron. prolog. galeat.*), and came thence, through the printer Dan. Bomberg, in Venice, in the beginning of the sixteenth century, into the editions of the Hebrew Bible. This entire division and designation is just as arbitrary as it is defective. How unfit it is, is shown especially in our own work, the first book of which does not conclude with a paragraph founded in the history itself, but breaks off with a brief account of the reign of king Ahaziah.

The date of its composition is furnished from the conclusion of the work itself, where it is stated that king Jehoiachin was carried away to Babylon in the year 599 B. C., and was held there a prisoner for thirty-seven years—to the year 562—and obtained his freedom from Evil-merodach, the successor of Nebuchadnezzar (2 Kings xxv. 27–30). The composition, consequently, cannot be set down before the year 562. But it does not admit of supposition that it took place after the return from the Babylonian exile in the year 536; for the author concludes with the deliverance of Jehoiachin as a joyful, hopeful event, and does not utter a syllable about the still more important and joyous matter—the return of the whole people—which is first mentioned in Ezra i. The composition, therefore, is to be assigned to the period between 562 and 536, i. e., during the second half of the exile. But we cannot determine whether it was during the brief reign (two years) of Evil-merodach, or after Jehoiachin's death.

In the Bible itself there is no intimation about the person of the author. The Jewish tradition names Jeremiah. The Talmud says (*Baba bathra, f. xv. 1*): *Jeremias scripsit librum suum et librum regum et threnoe*. Some of the older theologians, and Hävernicks also, have agreed

with this statement; but it is refuted alone from the duration of Jeremiah's life. He began his career as prophet (Jer. i. 2) in the thirteenth year of the reign of king Josiah, and must have been then at least from twenty to twenty-two years old; but since now our books could not have been written before the year 562, he must have composed them when he was at least from eighty-six to eighty-eight years old, which appears all the more incredible since the composition presupposes the employing and the arranging of different older written sources. To this must be added that Jeremiah, after the destruction of Jerusalem, went to Egypt (Jer. xliii. 6), and there spent the last years of his life in continuous, grievous conflicts. It cannot, however, be denied, that in the places especially where the author does not report directly from written sources of information, but inserts his own remarks, as in 2 Kings xvii. *sq.*, his mode of thinking and of expression resembles that of Jeremiah, from which, however, nothing more can be concluded than that the author had been entrusted with the writings of this prophet—was, perhaps, his scholar. Bleek suggests, indeed, Baruch, who apparently had charge of collecting and editing the book of Jeremiah, and added to it the 52d chapter, which is consonant with 2 Kings xxv. But in that case, since Baruch went to Egypt with Jeremiah (see on the place), we must suppose that our history was composed there, which is, in the highest degree, improbable. It can scarcely be doubted, rather, that the author wrote in Babylon. If this be not, with some, susceptible of proof, owing to 1 Kings v. 4, where Palestine is described as lying on the other side of the Euphrates, it is, nevertheless, so much the more certain that the author did not write his work for the little band which fled to Egypt, and was there fallen into idolatry and discord, but for the kernel of the whole people then in exile (see below, § 5). While Jeremiah announces the ruin of his corrupted fellow-countrymen in Egypt (Jer. xlv. 11 *sq.*), our author concludes with the deliverance of Jehoiachin promising a better day, and gives, at the same time, details which could have been known only to a contemporary living in the exile; but not then to one who was in distant Egypt. There is an absence of all reference to Egyptian situations and relations, which assuredly would not have been the case had the author and his readers lived in Egypt. After all, we must give up the attempt to designate any particular person as the author. He must have stood high in reputation, anyhow, as is conclusive from the reception of his work into the Canon.

[The prevailing opinion amongst the English seems to be, after Calmet, in favor of Ezra. See Bp. Patrick, Horne, &c. I except Prideaux.—E. H.]

§ 2.

SOURCES.

The author himself states the sources of his historical work, extending over a period of 453 years, viz.:

- 1) סֵפֶר דְּבָרֵי שְׁלֹמֹה 1 Kings xi. 41.
- 2) סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה 1 Kings xiv. 29; xv. 7, 22; xxii. 46; 2 Kings viii. 28; xii. 20; xiv. 18; xv. 6, 15, 36; xvi. 19; xx. 20; xxi. 17, 25; xxiii. 28; xxiv. 5.
- 3) סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל 1 Kings xiv. 19; xv. 81; xvi. 5, 14, 20, 27; xxii. 89; 2 Kings i. 18; x. 34; xiii. 8, 12; xiv. 28; xv. 11, 15, 21, 26, 81.

Besides these three documentary sources, none else is cited in our books. And since the author refers only to the first, and not to the second or third, for the history of Solomon, and for the history of the kings of Judah only to the second, and for the history of the kings of Israel only to the third, it follows that each one of them was an independent, separate work. The reference is always made with the formula: "The rest of the acts of the king . . . and what he did, are they not written in the book of the chronicles of the kings of Judah (of Israel)?" Thence it follows still farther, that the three documents contained more than the author has incorporated into his work, and were more complete; and that not only were they in existence at the time our books were composed, but they were in the hands, if not of all,

of many, nevertheless, and were circulated generally. For if they were only submitted to *his* inspection, he could not have appealed to them and referred his readers to them. In many respects it is well to bear this in mind.

We obtain now a completer explanation of these documents themselves, through comparison with the citations in the Chronicles, which refers to its own sources with a similar formula. A whole series of paragraphs in our books is repeated word for word in the Chronicles. In this case there is no reference to one of our three documents, but to the writings of given individuals, as their source. So, first of all, with the history of Solomon, in which the following sections are consonant with each other, viz. : 2 Chron. vi. 1-40 with 1 Kings viii. 12-50; 2 Chron. vii. 7-22 with 1 Kings viii. 64-ix. 9; 2 Chron. viii. 2 to the 10th ver. and ver. 17 with 1 Kings ix. 17-23, and ver. 26; 2 Chron. ix. 1-28 with 1 Kings x. 1-28, etc. Here the Chronicles does not, like our author, refer to "the book of the history of Solomon," but to the "דְּבָרֵי of Nathan the prophet, and נְבוֹנָה of the [prophet] Ahijah the Shilonite, and the חֲזוֹן of Iddo the Seer" (2 Chron. ix. 29). Consequently the book of the "acts" of Solomon must either have consisted of these three prophetic writings, or at least must have contained essential portions of them. So also in respect of our second document, the book of the "acts" of the kings of Judah. The account of Rehoboam in 2 Chron. x. 1-19 is fully consonant with that in 1 Kings xii. 1-19, that also in 2 Chron. xi. 1-4 with that in 1 Kings xii. 20-24, that still farther in 2 Chron. xii. 18 *sq.* with that in 1 Kings xiv. 21 *sq.*; but the source is not, as in 1 Kings xiv. 29, called the book of the chronicles of the kings of Judah, but "דְּבָרֵי of Shemaiah the prophet and of Iddo the Seer" (2 Chron. xii. 15). In the history of king Abijam, the very much abbreviated account in 1 Kings xv. 1-8 refers for what is more extended, to the book of the chronicles of the kings of Judah. The Chronicles, on the other hand, which gives the more extended narrative, refers to the "מְדִינַת of the prophet Iddo" (2 Chron. xiii. 22). Such, too, is the case in the history of the kings Uzziah and Manasseh. Our author, in both instances, appeals to the book of the chronicles of the kings of Judah (2 Kings xv. 6; xxi. 17), (but) the chronicler, in the case of the former, to the "כְּתָב of Isaiah the prophet the son of Amoz" (2 Chron. xxvi. 22), and in that of the latter to the "דְּבָרֵי חֹזִי" (2 Chron. xxxiii. 18, 19). From all these references, it follows plainly that the book of the kings of Judah consisted of the historical writings of different prophets or seers. Still more decisively and unanswerably do the following places confirm this. In the history of king Jehoshaphat, 1 Kings xxii. 2-35 coincides with 2 Chron. xviii. 2-34. As usual, our author here refers to the book of the kings of Judah; but the chronicler to the דְּבָרֵי of Jehu the son of Hanani, אִשָּׁר הָעָלָה עַל־סֵפֶר מַלְכֵי יִשְׂרָאֵל, *i. e.*, which are inserted, received into, etc. (2 Chron. xx. 34). So also for the history of Hezekiah, our author appeals again simply to the book of the kings of Judah (2 Kings xx. 20); but the chronicler to the חֲזוֹן of Isaiah, the son of Amoz, עַל־סֵפֶר of the kings of Judah (2 Chron. xxxii. 32). Hence it happens that the purely historical sections in Isaiah, chapters xxxvi. to xxxix., and in Jeremiah, chapter lii., are reproduced in 2 Kings xviii. 30 to xx. 19, and in xxiv. 18 to xxv. 30, since they were certainly regarded as having come from the prophets. But our author, at least in the history of Hezekiah, refers, not to the book of the prophet Isaiah, but to the book of the kings of Judah (2 Kings xx. 20).—After all, if the three documents forming the foundation of our books were not the production of one author, but each of them was made up of the writings of different, and, in fact, prophetic authors, who had recorded the history of their own times, they were *historical compilations* (comp. Bleek, *Einleitung in das Alte Testament*, sec. 157 *sq.*; Bertheau, *Die Bücher der Chron. Einl.*, § 8).

That prophets generally were the historians of the Israelitish people, is universally acknowledged (Knobel, *Der Prophet. der Hebr.*, i. s. 58 *sq.*), and has its reason in the nature and destiny of this nation. "In order to recognize Jehovah in the directing of His people, and to explain and gather up all the particular facts in the connection of the theocratic guidance, the Spirit of God was the subjective condition. The history was not to be estimated as an aggregate of facts to be gathered by inquiry, and to be set forth with talent, but as a revelation of Jehovah

in continuous acts, to understand which, properly, the Spirit of God seemed essential as Organ, just as much as for the comprehension of particular, immediate signs, facts (*Geschichte*), and oracles of Jehovah" (Winer, *R.-W.-B.*, i. s. 412, Not. 2). The secular historian does not know Hebrew antiquity. The historical books of the Old Testament carry the collective name in the Canon *נביאים*, and are distinguished from the books strictly prophetic only in this, that the adjective *ראשונים*, *priores*, is applied to them, and to the latter *אחרונים*, *posteriores*. But if in any age history would have been written by prophets, this most certainly would have happened when prophecy was in the period of its bloom, and this was in the time of the monarchy (comp. Bleek). The prophets did not write the history of Israel as private persons, but as servants of Jehovah, as "men of God." They are the historiographers of the kingdom of God, of the theocracy, and their narrative has for the people of God an official character, which imparts to their historical, not less than to their strictly prophetic, writings, authority and value in the judgment of the people. Were it not so, our author and the chronicler could not have appealed to them so constantly.

If the three documentary sources of our books consisted, as has been stated above, of several prophetic isolated pieces, the question then arises, when and by whom were the latter collected and combined into each of the three *ספרים*. In the lack of all specific accounts, this admits only of a conjectural reply. If it were the business of the prophets to write the history of Israel as God's people, and to exhibit in it the threads of divine guidance and revelation, it must, of necessity, have occurred to them that their narrative would not only be continued always, but, also, that the historical material already in hand would be preserved and secured for future generations. This may have been attended to in the smaller prophetic circles, especially in the so-called schools of the prophets. It is hence highly improbable that, as Keil pretends, "just before the fall of the kingdom of Judah," the isolated pieces which had been composed within the period of some centuries, which were scattered about here and there, should have been collected and made up into one whole; for the time immediately preceding the fall of the kingdom was a time of utter disorder, which was least of all fit for such an undertaking, apart from the consideration that the kingdom of Israel perished 180 years sooner, and its history was contained in a special work (*Sammelwerk*), viz., in the third documentary source. More can be said for the supposition that the compilation was not completed at once, in a given time, but gradually, and that the latter isolated pieces were added to the earlier, which would have been entirely natural and easily done. Since our author, as we have remarked above, carefully distinguishes the three documents in his citations, adduces each one separately, and never, in any one of the thirty-four places, confounds the second with the third, we are justified in the opinion that in his day, the three documentary sources were distinct works. In the time of the chronicler the second and third may have been formed into one whole, since he frequently refers to the book of the kings of Judah and Israel (2 Chron. xvi. 11; xxv. 26; xxviii. 26; xxxii. 32; xxvii. 7; xxxv. 27; xxxvi. 8); once, also, simply to the book of the Kings (2 Chron. xxiv. 27). We cannot deduce anything from this with entire certainty, however, for the Chronicles, although it often names prophetic individual works, does not, in this respect, observe the accuracy of our books, as, e. g., when in the case of Jehoshaphat and Manasseh, kings of Judah, it refers to the "book of the kings of Israel" (2 Chron. xx. 34; xxxiii. 18), where we must assume either an exchange or an omission of the words "and Judah."

Our author, in his use of the three documents, does not give a uniformly continuous extract from them. Sometimes, indeed, in accordance with the special design of his work (see below, § 5), he quotes entire sections literally, as is clear from sections in Jeremiah, Isaiah, and Chronicles, which are duplicates of each other. Sometimes he abbreviates them very much, as, e. g., is shown by a comparison of 1 Kings xv. 1-8 with 2 Chron. xiii. 1-23. If he have not prepared the historical material furnished him in an independent way, special remarks, insertions, and transitions may, nevertheless, have originated with him. But it is very hazardous to attempt to determine this accurately. Of one section only, viz., 2 Kings xvii. 7-23, can we claim with certainty that it is the author's own.

The sections upon the life and activity of the two great prophets, Elijah and Elisha, form no small portion of our books. In these we miss the usual appeal to one of the three documentary sources. Those which relate to Elijah bear certainly an unmistakably peculiar mark (comp., e. g., 1 Kings xvii. with the preceding chapter); but it does not at all follow that they belong to another than the third document, for this, like the other two, was a collection of isolated pieces of different authors. For since those two prophets were felt so powerfully in the history of the monarchy, and they exerted generally, upon the development of the Old Testament theocracy, an influence vastly greater than that of many a king, a narrative devoted to them would scarcely have been wanting in the compilation. Besides, we cannot conceive why our author, who usually adduces his sources so carefully, and refers to them even in the most insignificant portions of the history of the kings, should have been silent, in the most weighty history of the two prophets, as to whether he had derived the same from another source than that he was constantly making use of (comp. Bleek, *a. a. O.*, s. 371). If then of any one portion of our books, of *this* it is certain and self-evident, that it is the production of a prophet. If prophets have written the history of the kings, how much more their own!

What has thus far been submitted respecting the documentary sources of our books, differs more or less from the view now current. Almost universally, by the cited ספרים are understood "public annual registers" or "annals," which were kept by some royal official, and deposited in the state archives. Besides these chief sources, the author (it is thought) has used others still, viz., prophetic writings. According to Delitzsch (in Drechsler, *Der Proph. Jesaja*, ii. 2, s. 253, and *Commentar über den Proph. Jesaja*, s. ix.), the historical composition was both annalistic and prophetic. "The aims of the two are distinct. The aim of the prophetic is to exhibit the inner divine connections of the outward event which the annalistic registers." . . . "With David began the official writing of annals, which resulted in those historical works out of which the authors of the book of the Kings and of the Chronicles have chiefly, if not immediately, drawn. We behold David as the supreme chief of the kingdom, exercising the highest authority on all sides, and we find several offices created wholly by him. Under these is included that of the סֹפֵר, i. e., as the Septuagint, frequently explaining, translates, *ὑπομνηματὶς*, or (2 Sam. viii. 16) *ἐπὶ τῶν ὑπομνημάτων* (*Hieron.*, genuinely Roman, *a commentarius*). . . . The סֹפֵר was required to keep the annals of the kingdom. His office is different from that of the סוֹפֵר or chancellor. It was the duty of the סוֹפֵר (chancellor) to issue the public documents, and of the סֹפֵר (recorder) to preserve them and to incorporate them into the proper connection of the history of the kingdom. Throughout the ancient East both offices existed generally. Reference to the annals begins at 1 Chron. xxvii. 24 with the סֹפֵר דָּבָרֵי דָּוִד of David, and is continued in סֹפֵר דָּבָרֵי שְׁלֹמֹה 1 Kings xi. 41. . . . If we regard the state annals as a completed work, it falls naturally into four portions. The first two treated of the history of the kingdom in its unity, the last two were annals of the kings of Judah and of Israel—the history of the dissevered kingdom. The original of the state archives was destroyed doubtless when the Chaldeans burned Jerusalem. But excerpted copies of it were preserved, and the histories of the reign of David and of Solomon, rich especially in annalistic particulars in the historical books in our possession, show that diligence was devoted conspicuously to the circulation of copies of the annals of these sovereigns, and that they probably appeared in separate tractates." Ewald also (*Gesch. Israels*, iii. s. 180, 338) maintains that amongst the highest royal functionaries named in 2 Sam. viii. 16, and 1 Kings iv. 3, the סֹפֵר was "he whose business it was to record all weighty incidents concerning the royal house and kingdom, and who, at the close of a reign, gave publicly a *résumé* of the history of it." He was also "court-historiographer." David created this "court-office," and it was never afterwards "given up." Besides the "public annals" prescribed by David, there were also in the kingdom of Israel "numerous and continuous prophetic-historical summaries," which were fused subsequently into one work, which again was "perhaps retouched and partially enlarged, yet much more sensibly abbreviated." Our author is

the "latest elaborator," and "the fifth." We remark, against these very plausible assumption, the following:

(a) There is not a single passage of the Old Testament to show that the *מְזַכֵּיר* was the writer of the court and kingdom records; that he drew up "protocolled" and "original" archives that were deposited among the "state archives." He never appears the least in the light of a historiographer or annalist when mentioned, or when his function is alluded to, but as a civil officer (comp. 2 Kings xviii. 18, 37; 2 Chron. xxxiv. 8: comp. Winer, *R.-W.-B.*, ii. s. 309). Thenius justly remarks, on 1 Kings iv. 3, the maskir "received his name from his office as *מזכיר*, whose duty it was to bring to the king's remembrance the state affairs to be settled, and about which he was consulted." Had David "newly" founded the office of a court and state scribe, David's own history would have been the first to have been written by this official; but 1 Chron. xxix. 29 says of this very history, that it is "written" *על־דְּבַר* of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer." Neither could "the book of the acts of Solomon" (1 Kings xi. 41) have been written by the maskir, for the Chronicles, that has so many parallel sections with this history (see above), says that these acts were written in the book of Nathan the prophet, and in the *נְבוּאָה* of Ahijah the Shilonite, and in the *חֲזוֹן* of Iddo the seer" (2 Chron. ix. 29). If the office of maskir existed at all in the kingdom of Judah under the kings of David's house, there is not the least trace of it in the separated kingdom of Israel. Here the dynasty was changed nine times, and each was completely cut off by the new ruler. Was then the history of each king written by the maskir of his successor (granting that there was such an official), and preserved among the state archives? Would, for instance, a Jehu, who so unmercifully destroyed the whole house of Ahab (2 Kings x. 11-14) have the history of that house written by a royal official, or have preserved the already-existing annals among the archives of his kingdom? Would a Jezebel have suffered the court-historian to have written yearly accounts of all her shameful acts? Lastly, the assertion that the *סוֹפֵר* had to prepare the public documents, and the *מְזַכֵּיר* to preserve them, is a pure invention, without any support from a single passage.

(b) That there was a *סֵפֶר דְּבַר הַיָּמִים* of the Medeo-Persian kings (Esth. x. 2), even supposing that archives drawn up by a court-scribe were meant, can never prove that the office of a court-scribe was instituted by David 600 years before, and that this office continued without interruption from that time on in both kingdoms during their separation. But even suppose that there were such archives kept in Israel as well as in Judah, and deposited in the archive-building, yet it must be considered that our author wrote in the latter half of the Babylonian captivity, consequently at a time when the residences of Samaria and Jerusalem had been for a long while destroyed, and when also, as is admitted, the annals that had been preserved in the archive-building no longer existed. The supposition that the Assyrians and Chaldeans kept the archives of conquered dynasties in their capitals, and allowed those exiles who had acquired the favor of the conqueror to make use of them (Stähelin, *Einkl. in's Alte Testament*, s. 129), is as unfounded as it is arbitrary. At the destruction of Jerusalem, not only the royal palace, but also "all the great houses were burned" (2 Kings xxv. 9). And how could our author refer his readers to writings that either did not exist then, or at least were not within the range of all? But the assertion that excerpted extracts from the originals of the state archives had been preserved, rests on the presupposition that "the annals of each dynasty were made public when it became extinct,"—a presupposition which is again without the shadow of support, and which, though helping out a difficulty, is a purely arbitrary notion.

(c) Least of all can the contents of the book of Kings be adduced to prove that the "archives of the kingdom" were the principal authorities for it. The history of the reigns of each of the nineteen kings of Israel begins with the expression: "He did that which was evil in the sight of the Lord." The same expression occurs with regard to twelve of the twenty kings of Judah, and it expresses the general character of their rule. It is even told at length how deeply even the greatest and most glorious king, Solomon, fell. The "sin of

Jeroboam, who made Israel to sin," is represented as the source of all the evils of the kingdom; the conspiracies and murders of a Baasha, a Shallum, a Menahem; the wicked deeds of an Ahab, a Jezebel, and Manasseh, are told unsparingly; and, finally, the chronicler says of king Jehoiakim of Judah: "his abominations which he did, and that which was found in him, behold they are written in the book of the kings of Israel and Judah" (2 Chron. xxxvi. 8). How can we then suppose that all this and much more like it was protocolled by the "court-historiographer" with the knowledge and in the service of the king; that it was recorded in official archives of the kingdom, and then made public? No court-officials could have written books of such contents, none but free-souled prophets who were perfectly independent of the court. Ewald adduces, as unmistakable "remains" of the official archives (*a. a. O.*, s. 182), the sections that refer to Solomon's officers, over his household, and his buildings. But we cannot perceive why these sections only should have been written by a court-official. A man who stood so near Solomon as the prophet Nathan, who, according to 2 Chron. ix. 29, wrote a history of that king, could and must know well what officials and how many he had, how he managed his kingdom and court, and how the temple and palace built by him were constructed. The accounts of the building of the tabernacle are much fuller than those of the temple, and yet are certainly not written by secular officials. There is, in fact, nothing in these books that a סֵפֶר may not have known and written; and it is indeed astonishing that, notwithstanding all this, people should still insist on the supposed "archives of the kingdom," and obstinately object to the prophetic origin of the three documentary sources.

(d) Because there is so much matter that could not possibly have been in the official annals, they have been driven to a wholly unfounded supposition, viz., that the author used other authorities also, which are not named. But this is disproved by the fact that the three authorities used were not official annals at all. The author refers to the sources whence he drew his facts about thirty times, and he refers to them even when he wrote of those kings that only reigned a short time; but he does not once quote any other work. Now, as the greater part of the contents of our books could not possibly have been taken from court-annals, it would be inexplicable that the author should never have named his other authorities. The conclusion that, because everything could not have been found in the archives, the author drew from other sources, is therefore false. We should be much more justified in the inverse conclusion, that because everything may have been contained in the historico-prophetical works of Samuel (and the author only quotes these), they alone, and not such as he never names, were his authorities.

Thenius has put forward a view regarding the sources of the books of the Kings (*Comm. über die Bücher der Könige, Einleit.* § 8) which differs from the view we have just discussed, and also from our own. He asserts that there are three "different component parts:" namely, the "properly historical," the "traditional," and these passages that were "really written by the elaborator." There were, he thinks, two different sources of the historical parts, and, in fact, "a larger work," which fell into two halves according to the two kingdoms, and "when the official yearly records of both kingdoms were used, may have been principally composed of what was written regarding the influence of the prophets that had so much weight in public affairs; written partly by the prophets themselves, and partly by others of their time, or recorded soon after." There was then an "extract from this larger work," which he supposes our author to have "found," and to which the "summary accounts contained in our books," and the invariable form of quotation, belong. The traditional portions are in part separate "descriptions drawn from tradition," and in part are peculiarly "a book composed by and for the prophets—a sort of prophet-mirror, the chief design of which was to impress on the pupils of the prophets the necessity for the most implicit obedience to the divine exhortations." Whilst all the sections that enter into detail are taken from the first-named "larger work," the narratives of the prophets, as the history of Elijah and Elisha, were taken from the "prophet-mirror." Thenius has tried to determine precisely to which of these different component parts the separate sections and verses of our books belong. Against this view we advance the following:

(a) The author's own statements refute the supposition that one larger work, forming a whole in itself, was his chief authority. The chronicler who wrote much later, refers indeed often to the "book of the acts of the kings of Judah and Israel;" but our author does not do so in one of the thirty-four passages where he quotes his authorities, but he always either names the book of the kings of Judah or that of the kings of Israel. Thus he had two separate, independent books before him, for the very nature of the case required that the history of the two separated kingdoms should be separately designated. But even granted that the three ספרים, so accurately distinguished from each other, were only one larger work, we should then have to ask when it was written, what author wrote it, and from what sources it was derived. As in 2 Kings xxiv. 5 only the book of the Kings of Judah is quoted, the former could not have been written till after the time of Jehoiakim; but against this there are the above-mentioned references made by the chronicler to the separate writings of earlier prophets and seers. The author of the "larger work" (whoever he might have been) is supposed to have used the "official yearly records of both kingdoms;" but the grand question is, whether there were any such records, and particularly in the kingdom of Israel. But if the three ספרים are taken to mean the larger work, the official yearly records cannot be meant at the same time; thus no reference can have been made to them.

(b) That our author should have used an extract from the larger work as well as the work itself, is an extraordinary assertion, which no one thought of making till now. He certainly needed no such extract, as, being in possession of the larger work, he could have made an extract himself, and could get nothing from any such, made by another, that was not to be found in the work itself. But if he had, as proved, two separate ספרים before him, the book of the kings of Judah and that of the kings of Israel, there must have been two extracts, one having been made in each kingdom, and this no one can or will accept. The attempt to determine accurately what belongs to the larger work, what was taken from the extract, and what was the author's own, is, to say the least, very adventurous, and rests alone upon a purely subjective judgment, i. e., is more or less arbitrary. Why, for instance, should not the brief summary statements made in 1 Kings xv. about some kings, be taken from the extended authority cited, which is also quoted in every case, but be borrowed from the supposed extract? Why should the sentence in 1 Kings xiv. 21, "in the city which the Lord did choose out of all the tribes of Israel to put His name there," not belong to the authority used, but have been inserted by the author himself? Why should the same be the case with chap. xv. 4, 5?

(c) The distinction between "truly historical" and "traditional" component parts, each of which is said to have its peculiar sources, is founded on the presupposition that every account in which a miracle, or the fulfilment of a prophecy, in fact anything out of the ordinary course of history, is recorded, cannot be historical, but is "legendary." But those narratives are so closely connected with such as are admitted to be "truly historical," that they can only be forcibly separated from the context and laid to a separate "traditional" documentary source. Why, for instance, should the sections 1 Kings x. 1-13 and xi. 1-13 not be historical, but the first be derived from a written and the latter from oral tradition? Why should 1 Kings xx. 1-34 belong to the supposed larger historical work, and vers. 35 to 43, on the contrary, to the so-called prophet-mirror; in the same way 2 Kings iii. 4-27 to the former, and 2 Kings vi. 24-vii. 20 to the latter? Why should everything in the great section 2 Kings xviii. 13-xx. 19 (Isai. xxxvi. 39) be historical, and only the midway verses of 2 Kings xix. 35-37 (Isai. xxxvii. 36-38) have been taken from another and a traditional source?

(d) There is nowhere the slightest trace in the Bible of a particular book that was used as "a prophet-mirror." If the author cites one of his three authorities in writing of kings of whom there was but little to say (1 Kings xvi. 15; 2 Kings xv. 18), he would certainly not have omitted to give his authority, if he had one, in the important and deeply-interesting history of the great prophets. Apart from this, too, the supposition of such "a book, compiled for pupils of the prophets," is contrary to the sense and spirit of Hebrew antiquity. The old prophets felt themselves indeed called on to record the history of Jehovah's people; but

it never entered their minds to compile a book of instruction or examples for their pupils, in order to lead them to "the most implicit obedience." Modern times, indeed, require instruction for the performance of the spiritual office, &c.; but antiquity had no such books. If the three documentary sources were, as we have proved, collections made from writings that were contemporary with or made soon after the *נביאים* who lived during the events, all the sections that are said to belong to the supposed prophet-mirror might easily have been drawn from them.

§ 8.

UNITY AND INDEPENDENCE.

If any book of the Old Testament forms a complete and independent whole, the books of Kings, which afterwards and erroneously were divided into two books, are such, notwithstanding their character as compilations. This is apparent in their beginning and conclusion, which are the limits of a certain period of the Old Testament history. They begin with the reign of the most glorious king, for whom the building of the temple was reserved, and they end with the ruin of the whole kingdom, and the destruction of that temple. It is plain from 1 Kings vi. 1 that a former period of the history of Israel terminates with the building of the temple, and a new one begins: "In the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, he began to build the house of the Lord." Why a new period began with the building of the temple by Solomon, is shown in the following passages: 2 Sam. vii. 8-16; 1 Kings v. 3, 4; 1 Chron. xvii. 7-12; xxii. 8-11. The period from the exodus from Egypt to Solomon was the time of wandering (of the "Tabernacle"), of war, and of disturbance; even David was the "man of war." With Solomon, the "man of quiet and peace," the period of full and quiet possession of the promised land, and the period marked by Jehovah's "house," began. With Solomon, also, the "house" of David, i. e., David's dynasty, to whom the kingdom was promised forever, first really began (2 Sam vii. 13; 1 Chron. xvii. 14). This period continues then till the ruin of David's house, which is also the ruin of Jehovah's house, and with this our books conclude (2 Kings xxv).

The unity and independence of these books is shown, not only in their style, but in their contents also. Even De Wette confesses (*Einl.*, s. 289): "a certain unity is manifest in matter, style, and manner of exposition, from beginning to end;" and Thenius says (*a. a. O.*, s. 1): "There are remarks scattered up and down the whole that are all written in one spirit, and are found in no other historical book, as in the books of the Kings (certainly not in the books of Samuel)." A peculiar style and method of historical writings prevails, and such as we find nowhere else. The time of the beginning of each reign and its duration are first stated in the history of each king, then his general character is given, next an account, more or less full, of his acts, after that the date of his death and burial, and finally mention is made of the authorities used. Some forms of expression are indeed employed (in the extracts) which do not belong to the time of their composition, but to a later period (Stühelin, *Krit. Untersuch.*, s. 150 sq.); but they only prove "that the author not only often quoted his authorities, but used them with some freedom" (Thenius).

The arbitrary designation of the books of Samuel as the first and second books of the Kings by the Sept. and the Vulgate (see § 1) may have occasioned the assertion of recent critics, like Eichhorn and Jahn, that both works are by the same author, and properly belong together. Ewald goes still farther; according to him, the books of Judges, Ruth, Samuel, and Kings, are, in their present form, one connected whole, by one author, whom he asserts was the last of five consecutive elaborators on the existing authorities. But all that distinguishes our books from the other historical ones of the Old Testament so clearly, applies to the books of Samuel also. Here all the chronological data that are so carefully repeated with each king, in our books, are completely wanting, as are also the usual expressions descriptive of char-

acter and mission. The narrative is much more minute, simply strung together without always preserving chronological order; as, for instance, the entire section 2 Sam. xxi.-xxiv, which is a sequel to David's history. The first two chapters of our books have been especially adduced, as an unmistakable continuation of 2 Sam. xx. 26, and showing the same author's style of narration. These chapters, however, are inseparably and closely connected with the three following; they form the indispensable introduction to Solomon's accession, and are, on the other hand, separated from 2 Sam. xx. 26 by the supplement in 2 Sam. xxi.-xxiv. But the similarity of the style is easily explained by the consideration that they were all derived from a common source (1 Chron. xxix. 29). The similarity of some narratives and modes of expression has also been alleged; but it is difficult to perceive what likeness Ewald can find between Abiathar's banishment (1 Kings ii. 26) and the rejection of Eli's house (1 Sam. ii. 35); between the elevation of Jehu to be king (2 Kings ix. 37) and that of Saul (1 Sam. ix. 37). It is just so with 1 Kings iv. 1-8, and 2 Sam. viii. 15 to 18; there the chief officers of Solomon are given, and here those of David also; but neither the offices themselves, their order, nor the persons, are the same. Neither do the following passages: 1 Kings ii. 11 comp. with 2 Sam. v. 5, and 1 Kings ii. 4; v. 17 to 19; viii. 18, 25 comp. with 2 Sam. vii. 12-16, prove the identity of the author; they only show, what is already clear, that our author knew the books of Samuel, which were written before his time. Least of all should the phraseology in 1 Sam. xxv. 23 and 1 Kings xiv. 16; xvi. 11; xxi. 21; 2 Kings ix. 8 be adduced as proof that the author is the same. It is very natural "that an Israelite who was no doubt intimately acquainted with the documents of his people, should often involuntarily use expressions from memory" (Thenius).

§ 4.

CREDIBILITY.

The question of the credibility of these books concerns not so much themselves as the authorities from which they were compiled. But as these were, as § 2 shows, composed by prophets who were contemporaries of the events described, they are at least as much to be relied on as the pretended annals written by court-historiographers, and therefore accredited. The constant citation of the original documents presupposes that they were accounted regular historical authorities, not only by the author himself, but also by his readers, and the whole people; in fact, by reference to them he guards against every suspicion of relating fiction or doubtful facts. That he carefully and conscientiously chose his matter, is shown especially by all those sections which are parallel with others in Isaiah, Jeremiah, or the Chronicles, though not borrowed from them, but taken from the common source now no longer extant. The accuracy of the dates, which is the basis of historical writing, is evidence of the credibility of the narrative. But besides this there are many precise, genealogical, geographical, and statistical remarks, as well as numerous characteristic traits of individuals, which could not be fictitious, and bear the unmistakable impress of truth. An historical book would scarcely have been placed in the Canon and among the *נביאים*, if it had not been universally esteemed as the true history after the original documents were lost.

While Eichhorn (*Eint.* § 486) recognized the "perfect credibility" of our books, recent critics have only partially and conditionally admitted it. They assert that these books contain "myths" as well as authentic information (De Wette); stories, therefore, which are only the clothing of religious ideas and doctrines, and having no real historical foundation: or else they say that whole sections, especially those relating to the lives and deeds of the prophets, have a "fabulous character" (Thenius); that they are not without historical foundation and substance indeed, but yet are more or less colored and embellished. No books, however, are more free than these, from myths. They do not deal with a prehistoric time, but with a comparatively late historical period, and their design is to give history, and nothing but history, not religious ideas or doctrines in the dress of fictitious history. The history they relate is indeed, in its nature as a part of the history of God's people, of a religious kind, but is not on

that account fiction, but is history in the truest and fullest sense of the word. The idea of mythical ingredients has very rightly been abandoned of late, but a fabulous character has been the more insisted on. Proceeding from negative-dogmatic presuppositions, they endeavor to prove, as already remarked above, § 2, that every miracle and every prophecy belongs to the province of fable. But miracles form (comp. for instance 1 Kings xviii.) the very central point of this history, which is indisputably true in all other respects, and admitted to be such; they must therefore fall or stand along with it. In fact, what is stated to be fabulous in these books is so interwoven with what is admitted as historical, that they can only be arbitrarily separated; and every attempt to decide where history ceases and fable begins, appears arbitrary and vain. To set forth the miraculous in the history of the old covenant as unhistorical, is to deny that there was a divine revelation in it; it is rooted in the election of Israel, from among all people of the earth, to be a peculiar people (Ex. xix. 8-6), i. e., the guardians of the knowledge of the one God and His revelations. This election is, as Martensen aptly terms it (*Dogmatic*, s. 363), the "fundamental miracle which no criticism can explain away," because it is a world-historical fact. The prophets stood alone in Israel, as Israel did among all nations of the earth; all their great and extraordinary deeds and announcements were inseparably connected with their peculiar vocation. They themselves were a greater miracle than all the miracles they performed, as Christ was himself the greatest miracle, and all his wonderful deeds were rooted in the miracle of His own person and mission. Neither were the deeds of the prophets mere wonderful sights caused by divine power, but "signs" (אִמּוֹת), that pointed to higher things, and real evidences of the אֱלֹהִים of Jehovah, working through the prophets. That which has been adduced against passages in our books, which do not harmonize with, or which are in direct contradiction with, each other, and tell against its complete credibility, does not amount to much. We refer, also, in this respect, to the commentary upon the passages in question.

§ 5.

OBJECT AND CHARACTER.

As the book was written during the second half of the captivity, and the prophetic writer himself was living among the exiles (§ 1), it is plain that the work must bear the stamp of such extraordinary times and especially refer to them. It was not the author's object to write a historical work that should enrich the Hebrew literature; but he had rather a peculiar object in view, and one that bore upon the times he lived in. No time was so fitting as that of the captivity, to hold before the captive and deeply-humbled people the mirror of their history from the most prosperous period of the kingdom under Solomon to its fall. Such a history would necessarily show them the ways by which their God led them, as well as their great guilt and their fall; and also convince them that the only way to deliverance and freedom, was that sincere penitence and conversion to the Lord their God, and firm adherence to the broken covenant and the promises therewith connected. It was the object of the author to awaken and strengthen this conviction. Now the three prophetic-historical collections that he used, were accessible also to others, otherwise he could not have referred his readers to them so constantly. But it seems, from the formula with which he does so, that they were very minute and voluminous, which must have made their general circulation in the time of the captivity very difficult, or almost impossible. Hence the author undertook to make extracts from them, choosing those events that served the object he had in view. It is very clear that such an historical work was much needed at that particular time.

The style of the history exactly corresponds with the design. The work is anything but a string of historical facts without any plan; on the contrary, the author proceeds from a fixed principle, to which he adheres to the end, through the choice as well as arrangement of the historical matter, and so firmly, that his work bears the character of a pragmatic historical composition more than any other historical book of Scripture. This principle is the fundamental idea of the entire old covenant—the election of Israel from all nations to be a peculiar people

(Ex. xix. 3-6); the fundamental law of this election, *i. e.*, the covenant, declares: "I am the Lord thy God which have brought thee out of the land of Egypt (*i. e.*, made thee an independent people). Thou shalt not make unto thee any graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments" (Ex. xx. 2-6). This supreme commandment of the covenant lies at the root of the author's historical view and representation. According as the historical facts are directly or indirectly connected with it, he relates them more or less in detail; what is utterly disconnected with it he passes over entirely. To him idolatry and image-worship are the sin of all sins, because they destroyed what alone made Israel a peculiar and independent people, chosen from among all nations, and also destroyed its world-historical destiny. All evil, even the ruin of the entire kingdom, was the natural consequence of contempt and transgression of that chief and fundamental law, as, inversely, all good and every blessing followed adherence to the same. The author himself alludes to this fundamental idea in the long reflections which he makes after the ruin of the kingdom, 2 Kings xvii. 7 *sq.*, and it appears here and there throughout the whole work. David is a pattern for all the kings of God's people, not because he was morally free from blame, but because he held to this fundamental law in every situation, and never departed from it one iota; the promise was therefore given him: "Thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever" (2 Sam. vii. 16; comp. 1 Kings viii. 25; ix. 5; xi. 36, 39; 2 Kings viii. 19). This is the reason also that he is so often alluded to in the words: "as his father David," or "he walked in the ways of his father David" (1 Kings iii. 3, 14; ix. 4; xi. 4, 6, 33, 38; xiv. 8; xv. 5, 11; 2 Kings xiv. 8; xvi. 2; xviii. 3; xxii. 2), or: "for David thy father's sake" (1 Kings xi. 12, 13, 32, 34; xv. 3; 2 Kings viii. 19; xix. 34; xx. 6). David, when dying, exhorts his successor with the most impressive words, above all, to hold fast to the fundamental law (1 Kings ii. 3 *sq.*). But when Solomon permitted idolatrous worship in the latter part of his reign, the kingdom was rent from him, "because he had not kept Jehovah's covenant" (1 Kings xi. 9-13). Disregard of the covenant was the cause of the partition of the kingdom, and, in so far, the germ of its destruction. From the time of the partition, the account of every single king of Judah and of Israel begins with the general characteristic: "He did that which was right in the sight of the Lord" (1 Kings xv. 11; xxii. 43; 2 Kings xii. 3; xiv. 8; xv. 3, 34; xviii. 3; xxii. 2), or: "He did that which was evil in the sight of the Lord" (1 Kings xv. 26, 34; xvi. 19, 25, 30; xxii. 53; 2 Kings iii. 2; viii. 18, 27; xiii. 2, 11; xiv. 24; xv. 9, 18, 24, 28; xvi. 2; xvii. 2; xxi. 2, 20; xxiii. 32, 37; xxiv. 9, 19). This does not say whether a king lived morally and virtuously, but whether he kept the covenant and first fundamental commandment faithfully; that was the chief thing, and determined the character of his whole reign. The author applies this unfailing test to the conduct of all the kings, as well as of the whole people (1 Kings xiv. 22; 2 Kings xvii. 7, 19). But there is something more. That the kingdom should always remember its duty, not to swerve to the right or left from the fundamental law (Deut. xvii. 19, 20), the prophetic institution came into being, the mission of which was to watch over the keeping of the covenant, to warn against all manner of apostasy, and whenever it appeared, to exhort, to threaten, and promise. The history of the activity of the prophets is therefore intimately connected with that of the kings, and is, in fact, a part which serves to complete the same. The author could not then avoid bringing the history of the most influential prophets into his history of the kings; had he not done so he would have been guilty of a great omission. And when he, though himself of the tribe of Judah, principally describes, after the captivity, the history of the kingdom of Israel, the reason is no doubt this: that the kingdom, from the beginning of its existence, had completely broken the chief covenant-commandment, and persisted in so doing; and therefore that the contest for it and for theocracy generally was carried on by the prophets principally, until the entire people of the ten tribes was undone forever.

After all, it remains unquestionably certain that these books bear throughout a specific Israelitish-religious character, or, as it is generally termed, a theocratic character. This does not imply that this is owing only to the author's views and style; it lies rather in the nature of the history itself. Oehler very truly says (in Herzog's *Real-Enc.* xvii. s. 247): "The idea of the people of God is, in its very nature, supernatural, this view alone gives the key to the Israelitish history which, if not regarded in the light of divine election and guidance, as it demands, remains a riddle, a 'dark riddle' (comp. what Rosenkranz says in Hegel's *Life*, s. 49, about the latter's view of the Jewish history: 'it revolted him, and yet fascinated him, tormenting him all his life like a dark enigma')." Later historical writers have (many of them) made it their business to take the so-called purely historical point of view in the history of the kings of Israel: that is, to ignore all special providence in it, or rather to regard it as the religious coloring of the author's mind, and to set it forth, like that of every other ancient nation, in a purely secular light. They trace the fundamental idea of divine election sometimes to egoism, sometimes to the accidentally monotheistic character of the writer, or to the religious genius of the Semitic race, and reduce all special divine influence to priest-rule and priest-craft. What the history represents as great and well-pleasing to God, is insignificant and blameworthy, and what it views as sinful and perverse, is delineated as humanly great and noble: in fact, this history is looked at through the glass of modern political ideas. Their writings take no account whatsoever of a "divine economy," but rather turn it more or less into a thorough caricature. We shall give some examples of this in explanations of particular passages and sections. There are no historical sources regarding the Israelitish monarchy except those of the Bible; we cannot, therefore, compare the facts narrated, with the statements of any other author, who might take a different point of view from our author. To correct the only extant historical source, and to change the facts therein given into totally different ones, according to private judgment and pleasure, is not *to write* but *to make* history. He who cannot accept the principle on which this history of the kings is written, or rejects it beforehand as erroneous, can no more write such a history than the most learned Chinaman could write that of Germany; he should, consequently, leave it alone.

§ 6.

REVIEW OF CONTENTS.

The history of the Israelitish monarchy, from its highest splendor on to its destruction, as it forms the contents of our books, *has three periods*. The first embraces the time of the undivided kingdom under Solomon; the second, which is distributed into three epochs, embraces the time of the divided kingdom down to the fall of the kingdom of Israel; the third embraces the time of the kingdom of Judah down to the Babylonish captivity.

FIRST PERIOD.

THE KINGDOM UNDER SOLOMON.

First Section.—Solomon's elevation to the throne.

- A. Adonijah's effort to obtain possession of the kingdom: Solomon's ascension to the throne (I, i).
- B. David's last words and death (I, ii. 1–12).
- C. Solomon's dealings with his opponents (I, ii. 13–46).

Second Section.—The beginning of Solomon's reign.

- A. His marriage; solemn sacrifice and vision; first judicial decision (I, iii. 1–28).
- B. His officers and court-establishment; his high spiritual culture, I, iv. 1–84).

Third Section.—Solomon's buildings.

- A. Solomon's negotiations with Hiram about the building of the temple (I, vi. 15–32).
- B. The building of the temple (I, vi).

- C. The building of the palace, and the manufacture of the vessels, &c., of the temple (I, vii.).
- D. The dedication of the temple (I, viii.).
- E. Sundry statements referring to Solomon's buildings and ships (I, ix.).

Fourth Section.—Solomon's glory and magnificence.

- A. The visit of the queen of Sheba (I, x. 1-13).
- B. The wealth, splendor, and power of Solomon's kingdom (I, x. 14-29).

Fifth Section.—Solomon's fall and end.

- A. Unfaithfulness towards Jehovah and its punishment (I, xi. 1-13).
- B. Solomon's adversaries and his death (I, xi. 14-43).

SECOND PERIOD.

THE KINGDOM DIVIDED INTO JUDAH AND ISRAEL.

FIRST EPOCH.

Of the division of the kingdom down to the reign of Ahab.

First Section.—The disruption of the kingdom.

- A. The renunciation of the house of David by the ten tribes (I, xii. 1-24).
- B. The founding of the kingdom of Israel by Jeroboam (I, xii. 25-33).

Second Section.—Jeroboam's reign in Israel.

- A. Warning to Jeroboam by a prophet, and the disobedience and end of the latter (I, xiii. 1-32).
- B. The prophecy of Ahijah against the house and kingdom of Jeroboam; the death of the latter (I, xiv. 1-20).

Third Section.—The kingdom in Judah under Rehoboam, Abijam, and Asa.

- A. Rehoboam's reign (I, xiv. 21-31).
- B. Abijam's and Asa's reign (I, xv. 1-24).

Fourth Section.—The kingdom in Israel under Nadab and Ahab.

- A. Nadab's and Baasha's reign (I, xv. 25 to xvi. 7).
- B. Ela's, Zimri's, and Ahab's reign (I, xvi. 8-24).

SECOND EPOCH.

From Ahab to Jehu.

First Section.—The prophet Elijah during Ahab's reign.

- A. Elijah before Ahab at the brook Cherith and at Zarephath (I, xvii.).
- B. Elijah upon Mount Carmel (I, xviii.).
- C. Elijah in the wilderness and upon Horeb; his successor (I, xix.).

Second Section.—The acts of Ahab.

- A. Ahab's victory over the Syrians (I, xx.).
- B. Ahab's procedure against Naboth (I, xxi.).
- C. Ahab's expedition, undertaken along with Jehoshaphat, against the Syrians, and his death (I, xxi. 1-40).

Third Section.—The kingdom under Jehoshaphat in Judah, and under Ahaziah and Joram in Israel.

- A. Jehoshaphat's and Ahaziah's reign (I, xxii. 41-II. 1).
- B. Elijah's departure and Elisha's first appearance (II, ii.).
- C. Joram's reign and his expedition against the Moabites (II, iii.).

Fourth Section.—Elisha's prophetic acts.

- A. Elisha with the widow in debt, with the Shunammite, and with the "sons of the prophets" during the dearth (II, iv.).

B. The healing of Naaman, Gehazi's punishment, and the recovery of a lost axe (II, v.-vi. 7).

C. Elisha during the Syrian invasion, and at the siege of Samaria (II, vi. 8-vii.).

D. Elisha's authority with the king, and his sojourn in Damascus (II, viii. 1-15).

Fifth Section.—The kingdom under Jehoram and Ahaziah in Judah, and Jehu's elevation to be king of Israel.

A. Jehoram's and Ahaziah's reign in Judah (II, viii. 16-29).

B. Jehu's elevation to be king in Israel (II, ix.).

THIRD EPOCH.

From Jehu to the destruction of the kingdom of Israel.

First Section.—The kingdom under Jehu in Israel, and under Athaliah and Jehoash in Judah.

A. Jehu's reign (II, x.).

B. The reign of queen Athaliah and its overthrow (II, xi.).

C. The reign of Jehoash (II, xii.).

Second Section.—The kingdom under Jehoahaz, Jehoash, and Jeroboam II. in Israel, and under Amaziah in Judah.

A. The reign of the kings Jehoahaz and Joash (II, xiii.).

B. The reign of Amaziah in Judah, and of Jeroboam II. in Israel (II, xiv.).

Third Section.—The kingdom under Azariah (Uzziah) and Jotham in Judah, and under Zachariah and Hosea in Israel.

A. The reign of the kings Azariah and Jotham in Judah, and of the kings Zachariah, Shallum, Menahem, Pekahiah, and Pekah in Israel (II, xv.).

B. The reign of Ahaz in Judah (II, xvi.).

C. The fall of the kingdom Israel under Hosea (II, xvii.).

THIRD PERIOD.

THE KINGDOM IN JUDAH AFTER THE DESTRUCTION OF THE KINGDOM ISRAEL.

First Section.—The kingdom under Hezekiah.

A. Hezekiah's reign: oppression by Sennacherib and deliverance from it (II, xviii., xix.).

B. Hezekiah's sickness and recovery: his reception of the Babylonish embassy, and his end (II, xx.).

Second Section.—The kingdom under Manasseh, Amon, and Josiah.

A. The reign of Manasseh and of Amon (II, xxi.).

B. The reign of Josiah, the discovery of the book of the law, and restoration of the prescribed worship of God (II, xxii. 23-30).

Third Section.

A. The reign of the kings Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah (II, xxiii. 31-xxv. 7).

B. The fall of the kingdom of Judah: release of Jehoiachin from prison (II, xxv. 8-30).

§ 7.

LITERATURE.

Passing over commentaries and expositions extending over the entire Old Testament (for a list, see De Wette, *Introduction to the O. Test. and the Biblewerk*), we confine ourselves to notices of those works which concern themselves especially with our books. On the whole, the literature in question is not so extensive as that of many other and less weighty books, as e. g., The Song of Solomon. For a number of centuries no work could be adduced which was specially devoted to our books.

I. *Exegetical treatises.* Ephraem Syr. († 378): *Explanatio in I. et II. regnorum* (Opp. omn. Romæ 1737. Tom. I.).—Theodoret† († 457): *Questiones in libros III. et IV. regnorum* (Opp. omn. ed. Noesselt. Halæ 1709. Tom. I.).—J. Bugenhagen: *annotationes in libr. Reg.* Basil. 1525.—Seb. Leonhard: *ἱπομνήματα in libr. Reg.* Erfurd 1606.—Piscator: *Comment. in duos libr. Regum.* Herborn 1611.—Seb. Schmidt: *in libr. Regum annotationes.* Argentor 1697.—A. condensed collection of expositions up to the close of the seventeenth century may be found in Poole's († 1679) *Synopsis Criticorum aliorumque scripturas sacras interpretum et commentatorum.* Francof. ad. M. 1694.—K. Fr. Keil: *Commentar über die Bücher der Könige.* Moskau 1846.—O. Thenius: *Die Bücher der Könige.* Leipzig 1849 (9. *Lieferung des Kurzgefassten Exeget. Handbuchs zum A. T.*).—K. Fr. Keil: *Biblischer Commentar über die prophetischen Geschichtsbücher des A. T. Dritter Band; die Bücher der Könige.* Leipzig 1864.—*Einleitung in die Bücher der Könige.* Leipzig, Halle 1861 (translation with remarks thrown in by Adolf v. Schlösser).

II. *Historical treatises.* J. J. Hess: *Geschichte David's und Salomo's, und: Geschichte der Könige Juda's und Israel's nach der Trennung des Reichs.* 2 Bünde, Zürich 1787.—Niemeyer: *Charakteristik der Bibel, 4 ter u. 5 ter Theil, 5 Aufl.* Halle 1795.—Leo: *Vorlesungen über die jüdische Geschichte 1825* (withdrawn by the author.).—Bertheau: *Zur Geschichte der Israeliten,* Göttingen 1842.—Menzel: *Staats- und Religionsgeschichte der Königreiche Israel und Juda.* Berlin 1853.—Ewald: *Geschichte David's und der Königherrschaft in Israel.* 2 Ausg., Göttingen (the third volume of the history of the people Israel to the time of Christ).—Eisenlohr: *Das Volk Israel unter der Herrschaft der Könige.* 2 Theil., Leipzig 1858.—Schlier: *Die Könige in Israel. Ein Handbüchlein zur heiligen Geschichte,* Stuttgart 1859.—M. Duncker: *Geschichte des Alterthums. Erster Band.* 2 Aufl., Berlin 1855.—Hase: *Geschichte des Alten Bundes,* Leipzig 1863.—Weber: *Das Volk Israel in der alttestamentlichen Zeit,* Leipzig 1867.—To these must be added special articles in Winer: *Biblisches Realwörterbuch,* 3 Aufl., Leipzig 1847, and in Herzog: *Real-Encyclopädie,* Gotha 1854–1864. Comp. particularly the article in vol. xvii. pp. 245–305: "the people of God," by Oehler.

III. *Homiletic treatises.* Only upon the history of the prophets Elijah and Elisha are there sermons and devotional dissertations, which are cited below in the appropriate place. Notwithstanding the rich material of our books in ancient as well as in recent times, there are fewer homiletical treatises, whether of the whole or only of particular sections, than upon any other books of the Bible. We must rest content here with referring to the works which embrace the entire Bible, and have interpreted it more or less practically and devotionally. Cramer: *Summarien und biblische Auslegung,* 1627, 2 Aufl., Wolfenbüttel 1681, Fol.—L. Osian-der: *Deutsche Bibel Luthers mit einer kurzen, jedoch gründlichen Erklärung, herausgegeben von D. Förster,* Stuttgart 1600, Fol.—Württembergische *Summarien und Auslegungen der ganzen Heil. Schrift. Das Alte Testament, zuerst bearbeitet von J. K. Zeller,* Stuttgart 1677; afterwards "diligently revised and enriched with many useful remarks by the theological faculty of the University of Tübingen, Leipzig 1709. 4. (The new "*Summarien oder Gründliche Auslegung der Schriften des A. T. ii. Band,*" by Finkh, Stuttgart 1801–4, are far inferior to the older).—*Berlenburger Bibel, anderer Theil,* 1728, Fol.—A. Kyburz: *Historien-Bet- und Bilder-Bibel, 2ter Theil,* Augsburg 1739. 8.—Joachim Lange: *Biblich Historisches Licht und Recht, d. i. richtige und erbauliche Erklärung der sämtlichen historischen Bücher des A. T.,* Halle u. Leipzig 1734, Fol.—Chr. M. Pfaff: *Biblia, d. i. die ganze Heilige Schrift mit Summarien und Anmerk.,* Tübing. Fol. (8 Ausg. Speyer 1767).—Starke: *Synopsis Bibliotheca exeget. in V. T., zweiter Theil, andere verbesserte Auflage,* Leipzig 1745. 4.—G. F. Seiler: *Des grössern bibl. Erbauungsbuches Alten Testaments dritter Theil,* Erlangen 1791. 4.—Richter: *Erklärte Hausbibel. Altes Testament, zweiter Band,* Barmen 1835. 8.—Lisco: *Das Alte Testament mit Erklärungen u. s. w. Erster Band, die historischen Bücher,* Berlin 1844. 8.—O. Von Gerlach: *Das Alte Testament mit Einleitungen und erklärenden Anmerkungen, zweiter Band,* Berlin 1846. 8 (5 Aufl. 1867).—(Calwer) *Handbuch der Bibelerklärung für Schule und Haus. Erster Band, das Alte Testament enthaltend,* Calw und Stuttgart 1849. 8.

[The remarks of our author respecting the small number of commentaries and treatises upon the Books of the Kings are true, conspicuously of English theological literature. What

we have is of the most meagre description. In fact, there is nothing to be named; we have no special exposition of our books in the English language. Our clergy and laity, who have depended upon English authors, have been compelled to use Patrick, Lowth, and Whitby, or Thomas Scott, or D'Oyly and Mant, or Adam Clarke, and the rest. These works, as is well known, are utterly deficient in critical acumen, and the amount of information they convey is insignificant. Whatsoever may be the merits or demerits of this work, it will certainly meet a need that has been long felt.

The reader can moreover consult Bp. Horsley's "Notes on the Kings," and for the historical review, Dean Stanley's *History of the Jewish Church*, and Prof. F. W. Newman's *Hebrew Monarchy*. Dean Prideaux's work, embracing the period from the declension of the kingdoms of Israel and Judah to the time of our Lord, notwithstanding its faulty construction, remains an abiding monument of genuine erudition.

In Bishop Hall's "Contemplations" the reader will find much that is valuable, and of great spiritual practical insight. It is rich in homiletical suggestions, and can be read with profit in connection with the sacred text. Many sermons, too, have been published, which illustrate particular sections of the Books of the Kings, as, *e. g.*, on *the temple* (chap. vi.), and *its consecration* (chap. viii.), and on the *disobedient prophet* (chap. xiii.), and on *Elijah* (chap. xvii. *sq.*), &c., some of which will be referred to under the texts in their order.

For particular items: Dr. Smith's *Dictionary of the Bible* (Boston, 1860-1863, enlarged by Hackett and Abbott, in 4 vols. 1870), or an abridgment by Mr. S. Barnum, may be used (see especially art. "Temple," by Ferguson). For the temple in respect of comparative architecture, &c., see K. O. Müller, *Archæology of Ancient Art, &c.*, translated by John Leitch. London, A. Fullarton & Co., 1847. Also, *Solomon's Temple, &c.*, by T. O. Paine, a minister of the New-Jerusalem Church. Boston, 1861.—E. H.]

THE
FIRST BOOK OF THE KINGS.
FIRST PERIOD, (1015 TO 975 B. C.)
THE KINGDOM UNDER SOLOMON.*

(CHAPTERS I—II.)

FIRST SECTION.

SOLOMON'S ACCESSION TO THE THRONE.

CHAP. I, II.

A.—Adonijah's attempt to seize the kingdom for himself; Solomon's elevation to the throne.

CHAP. I. 1-53.

- 1 Now king David was old *and* stricken in years;¹ and they covered him
2 with clothes,² but he gat no heat. Wherefore his servants said unto him, Let
there be sought for my lord the king a young virgin [virgin damsel];³ and let
her stand before the king, and let her cherish him, and let her lie in thy⁴ bosom,
3 that my⁵ lord the king may get heat. So they sought for a fair damsel through-
out all the coasts of Israel, and found Abishag a [the⁶] Shunammite, and brought
4 her to the king. And the damsel *was* very fair, and cherished the king, and
ministered to him: but the king knew her not.
- 5 Then Adonijah the son of Haggith exalted himself, saying, I will be king:
and he prepared him chariots and horsemen, and fifty men to run before him.
6 And his father had not displeased him at any time in saying, Why hast thou
done so? and he also *was* a very goodly man; and *his mother* bare him after
7 Absalom. And he conferred with Joab the son of Zeruiah, and with Abiathar
8 the priest: and they following Adonijah helped *him*. But Zadok the priest, and
Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and
9 the mighty men which *belonged* to David, were not with Adonijah. And Ado-
nijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which is by
En-rogel [the well of Rogel], and called all his brethren the king's sons, and all
10 the men of Judah the king's servants: but Nathan the prophet, and Benaiah,
and the mighty men, and Solomon his brother, he called not.
- 11 Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying,
Hast thou not heard that Adonijah the son of Haggith doth reign, and David
12 our lord knoweth *it* not? Now therefore come, let me, I pray thee, give thee
counsel, that thou mayest save thine own life, and the life of thy son Solomon.

*[I am indebted to my friend, Frederic Gardiner, D. D., Professor in the Berkeley Divinity School, Middletown, Conn., for the accompanying textual revision and original grammatical notes.—E. H.]

13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly [That'] Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth
14 Adonijah reign? Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm^s thy words.

15 And Bath-sheba went in unto the king into the chamber: and the king was
16 very old; and Abishag the Shunammite ministered unto the king. And Bath-sheba bowed, and did obeisance unto the king. And the king said, What
17 wouldest thou? And she said unto him, My lord, thou swarest by the Lord [Jehovah] thy God unto thine handmaid, *saying*, Assuredly Solomon thy son shall
18 reign after me, and he shall sit upon my throne. And now, behold, Adonijah
19 reigneth; and now [thoust], my lord the king, thou knowest *it* not: And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of
20 the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called. And thou, my lord, O king, the eyes of all Israel
21 *are* upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him. Otherwise [But] it shall come to pass, when my lord
22 the king shall sleep with his fathers, that I and my son Solomon shall be counted
23 offenders. And, lo, while she yet talked with the king, Nathan the prophet also came in. And they told the king, saying, Behold Nathan the prophet [has
24 come]. And when he was come in before the king, he bowed himself before the king with his face to the ground. And Nathan said, My lord, O king, hast thou
25 said, Adonijah shall reign after me, and he shall sit upon my throne? For he is gone down this day, and hath slain oxen and fat cattle and sheep in
26 abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, God save king Adonijah [let king Adonijah live]. But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon,
27 hath he not called. Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant who should sit on the throne of my lord the king after him?

28 Then king David answered and said, Call me Bath-sheba. And she came
29 into the king's presence, and stood before the king. And the king sware, and
30 said, *As* the Lord [Jehovah] liveth, that hath redeemed my soul out of all distress, even as I sware unto thee by the Lord [Jehovah] God of Israel, saying, Assuredly [That'] Solomon thy son shall reign after me, and he shall sit upon
31 my throne in my stead; even so will I certainly do this day. Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.

32 And king David said, Call me Zadok the priest, and Nathan the prophet,
33 and Benaiah the son of Jehoiada. And they came before the king. The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon; and
34 let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon [let king Solomon live]. Then ye shall come up after him, that he may [and he shall] come
35 and sit upon my throne; for [and] he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah. And Benaiah the son of
36 Jehoiada answered the king, and said, Amen: the Lord [Jehovah] God of my lord the king say so *too* [so spakest]. As the Lord [Jehovah] hath been with
37 my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.

38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon. And Zadok the priest took a horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon
40 [Let king Solomon live]. And all the people came up after him, and the people

pipéd with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

- 41 And Adonijah and all the guests that *were* with him heard *it*, as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore *is this* noise of the city being in an uproar? And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, "Come in; for thou *art* a valiant man, and bringest good tidings. And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king. And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule: and Zadok the priest and Nathan the prophet have anointed him king in Gihon:" and they are come up from thence rejoicing, so that the city rang again. This *is* the noise that ye have heard. And also Solomon sitteth on the throne of the kingdom. And moreover the king's servants came to bless our lord king David, saying, [Thy ""] God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the bed. And also thus said the king, Blessed *be* the Lord [Jehovah] God of Israel, which hath given *one* to sit on my throne this day, mine eyes even seeing *it*.
- 49 And all the guests that *were* with Adonijah were afraid, and rose up," and went every man his way. And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar. And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king " Solomon swear unto me to [this"] day that he will not slay his servant with the sword. And Solomon said, If he will shew himself a worthy man, there shall not a hair of him fall to the earth: but if wickedness shall be found in him, he shall die. So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1.—[כִּי־בָּנִים] always connected with יָדָה (Gen. xviii. 11; xxiv. 1; Josh. xiii. 1 *bé*, xxiii. 1, 2) exactly corresponds to the phrase in A. V.

² Ver. 1.—[בְּנֵי־בָדִים] bed-clothes (*cf.* 1 Sam. xix. 13), not garments.

³ Ver. 2.—[The translation of נִשְׁתַּחֲוֶה in vers. 3 and 4 may well stand here also.

⁴ Ver. 2.—In place of the suffix הָ the Sept. has *αὐτοῦ* and the Vulg. *eus*, which Thenius prefers to the reading of the text.—Bähr.

⁵ Ver. 2.—[The Alex. Sept., Syr., and Vulg., read *our*.

⁶ Ver. 3.—[The definite article should be expressed as in ver. 15.

⁷ Ver. 13.—[The particle וְ, as is recognized in all the VV., can hardly give the emphasis of the Eng. *assuredly*.

⁸ Ver. 14.—[Many MSS. and VV. prefix *and*.

⁹ Ver. 14.—[אֲנִי־יְהוָה אֱלֹהֵי יִשְׂרָאֵל] not complete, fill out, but, as in A. V., confirm; Chald. אֲנִי־יְהוָה, Sept. *ἐγώ, ὁ θεός*. The phrase is used of the fulfilment of divine utterances. *cf.* ii. 27; viii. 15, 24.

¹⁰ Ver. 18.—All the VV. and 200 MSS. [and the early editions] read אֲנִי־יְהוָה, instead of אֲנִי־יְהוָה, as the connection requires.—Bähr.

¹¹ Ver. 20.—Instead of אֲנִי־יְהוָה the Chaldee [Syr. and Vulg.], and some [many] MSS. have אֲנִי־יְהוָה, which Thenius considers right. On the other hand, Maurer remarks that the pronoun stands here first, just as in Gen. xlix. 8, with emphasis, instead of the suffix.—Bähr.

¹² Ver. 21.—[Counted is implied by the connection, but not expressed in the Hbr.

¹³ Ver. 24.—[אֲנִי־יְהוָה אֱלֹהֵי יִשְׂרָאֵל], the question is indicated only by the tone.

¹⁴ Ver. 27.—[The pronoun *it* is better omitted, as in the Hbr. and all VV.

¹⁵ Ver. 27.—[The k'ri has עָבַדְךָ, also nearly all the translations have the singular; but the reading of the text is preferred.—Bähr. [It is that of many MSS.]

¹⁶ Ver. 30.—[See note ver. 13.

¹⁷ Ver. 30.—[Hbr. and VV. omit *certainly*.

¹⁸ Ver. 33.—[אֲנִי־יְהוָה] in the pl. is rightly rendered by the sing. as referring to David—not to David and Solomon.

¹⁹ Ver. 33.—[The Chaldee and Syr. read *Siloa*; Arabic, *fountain of Siloa*.

²⁰ Ver. 36.—[The words *say so too* at the end of this ver. in the A. V. should be omitted; יְהוָה יֵאמֶר יְהוָה is to be taken historically, not optatively. Three MSS. followed by the Syr. and Arab. read יְהוָה יֵאמֶר יְהוָה.

²¹ Ver. 38.—[The Chald., Syr., and Arab., make the same change here as in ver. 33.

²² Ver. 42.—[The words *unto him* are unnecessary; not contained in the Hbz. nor the VV.]

²³ Ver. 45.—[Aa. in vera. 38 and 39.]

²⁴ Ver. 47.—The k'tib [כִּי־לִי] is plainly preferable to the k'rī כִּי־לִי—Bähr [and is followed by the Syriac].

²⁵ Ver. 49.—[The Vatican (not Alex.) Sept. omits *and rose up*.]

²⁶ Ver. 51.—[The Vatican (not Alex.) Sept. omits *king*.]

²⁷ Ver. 51.—[Instead of כִּי־לִי some MSS. read כִּי־לִי, which has been followed apparently by the A. V.—F. G.]

EXEGETICAL AND CRITICAL.

Ver. 1. **Now king David was old, &c.** Vers. 1-4 introduce the entire narration following, the central point and chief object of which is Solomon's ascension to the throne. Adonijah's endeavor to usurp the throne was the reason why this event took place before the death of David. Adonijah proceeded to carry out his purpose when David was old and infirm, and apparently near his end. The author begins, consequently, with the description of David's condition, and is reminded particularly of Abishag, his waiting-maid, because Adonijah, after the misadventure of his enterprise, sought her for a wife in order to gain the throne by means of her, and so wrought his destruction (chap. ii. 13 sq.). The *†* at the beginning has no

connection with anything preceding; least of all does it connect our books with the books of Samuel (see Introduction, § 3). Nor is it mechanically retained from a passage of the life of David inserted here (Keil); but it stands, as elsewhere so often at the beginning of a book (Jos. i. 1; Judges i. 1; 2 Sam. i. 1; Ruth i. 1; Esth. i. 1; Ezra i. 1; Ezek. i. 1; Jon. i. 1), where the first verse forms the antecedent to the second.—When David was old and infirm, his servants said unto him. David was then seventy years of age (comp. chap. ii. 11, with 2 Sam. v. 4, 6): that his natural warmth then failed him, was not *ex nimio mulierum usu* (Le Clerc), but was the result of the "extraordinary cares and conflicts of his earlier life" (Ewald).

Vers. 2-4. **Wherefore his servants said unto him, &c.** Josephus expressly names them physicians (*Ant.* vii. 14, 3), comp. Gen. i. 2. The remedy which one of them, in the name of the rest, advised when the "clothes" (כִּי־לִי) as in 1 Sam. xix. 13; Numb. iv. 6) were of no use, was known in ancient times. Without skill in internal remedies, men sought to warm, by means of living vigorous bodies, those whose vital powers were chilled and enfeebled. Galen (*Method. Medic.* 8, 7) says: "*Ex iis vero, quæ extrinsecus applicantur, boni habitus puellus una sit accumbans, ut semper abdomen ejus contingat.*" Bacon (*Hist. Vit. et Nec.*): "*Neque negligenda sunt fomenta ex corporibus vivis.*" According to Bartholinus (*De Morb. Bibl.* 9), a Jewish physician advised the Emperor Frederic Barbarossa to allow young and strong boys to lie upon his breast (comp. Trusen, *Sitten, Gubr. and Krankh. der Hebræer*, s. 257 sq.). This was not designed here for the gratification of bodily passion, by means of a "concubine," as Winer calls Abishag, but before all, for service and assistance, such as was deemed most effective after the unavailing application of the usual remedies to the aged man confined to his bed. The physicians expressly state this, and it agrees with the words: *and let her stand before the king, i. e., let her serve him* (Gen. xli. 46; Deut. i. 38), *and be his attendant, e., let her wait upon, help him: let her lie in his*

bosom [not *thy*, see textual note] that he may become warm. If by these last words they may have presupposed that he would "know" her, they do not state it as the design, as, moreover, כִּי־לִי must not be understood necessarily only of cohabitation (comp. chap. iii. 20; Ruth iv. 16). They sought a beautiful maiden "because she was destined for the king" (Thenius), and they found such at *Shunem*, a city of the tribe Issachar, in the plain of Jezreel, at the foot of the so-called little Hermon (Jos. xix. 18; 1 Sam. xxviii. 4). The text states expressly that *the king did not know her*: she was, therefore, not his concubine, but his waiting-maid and attendant. In a wholly perverse way Josephus, and after him J. D. Michaelis, adduces impotency, in consequence of old age and weakness, as the reason why he did not know her. In that case the remark would be superfluous (Thenius). It serves, however, "to make it clear how it was that Adonijah could seek Abishag for his wife," chap. ii. 17 (Keil), and go to Bath-sheba for her intercession with Solomon. Older interpreters have maintained that she was the actual wife of David, or at least his concubine, and that the relation also, according to the morality of the time, was unobjectionable. But neither here nor in the second chapter is she so named. Amongst the people she may have well passed for such, since Adonijah, through alliance with her, wished to facilitate his way to the throne (see on chap. ii. 13).*

Vers. 5-6. **Then Adonijah the son of Haggith, &c.** Of the sons of David born at Hebron, Adonijah was the fourth (2 Sam. iii. 2-4). The first, Amnon, and the third, Absalom, were already dead, and the second also, Chileab, of whom nothing more is said, had doubtless died much earlier. As the eldest living son, Adonijah believed that he had claims to the throne. Besides this, his beautiful person came into the account, as with Absalom, by which, because it was valued in a ruler (1 Sam. ix. 2; 2 Sam. xiv. 25; xvi. 7; Ezek. xxviii. 12), he hoped for the favorable regard of the people. כִּי־לִי ver. 6 cannot, with some, be translated: "and he was born unto him after Absalom," but only, as in Gen. xvi. 1: "and she had borne him after Absalom," i. e., after the latter had been borne of Maacah. The alteration of the text into כִּי־לִי—"he had begotten him after Absalom" (Thenius), is wholly unnecessary. The succession to the throne in Israel was certainly hereditary; but no law required that the eldest son, at the time, should be the heir-apparent. From vers.

* [The allegorical interpretation of Jerome makes the Shunammite damsel the ever-virgin wisdom of God so extolled by Solomon (*sapientia quæ nunquam senescit*, *Epist.* § 2; *ad Nepotianum*, chap. iv.; *Opera*, i. p. 388). But in another passage Jerome understands the story literally, and enumerates this relation among the sins and imperfections of David, which would not be allowed under the gospel dispensation (*contra Jovin.* l. 4, chap. xxiv., tom. 4. 374).—P. S.]

17 and 20, as also from 2 Chron. xi. 22, it is clear that it was regarded as the right of the reigning king to determine who amongst his sons should succeed him. He could transmit the kingdom to his first-born or to his eldest son, but he was not obliged (2 Chron. xxi. 3) thereto. Adonijah was not at all first-born, but only the fourth son. He himself does not take his age into the account, and appeals, in chap. ii. 13 sq., not to this, but to the voice of the people who had shown themselves favorably disposed towards him. David's designation of Solomon as his successor, has its reason in the promise in 2 Sam. vii. 12-16; xii. 24 sq.; 1 Chron. xxii. 9, 10; he regarded him as the one who, according to the prescript touching a king in Deut. xvii. 15, was chosen by Jehovah. Of a formal "right" to the throne, possessed by Adonijah, which he thought to "assure" himself of (Thenius), there can be no discussion. That he knew well the will of his father, by virtue of which Solomon was to be his successor, is clear from the circumstance that he invited all his brothers, and the men who were employed in the royal service, to a feast prepared by him. Solomon only, and the more confidential friends of David, were not invited. His design was to render null the purpose of his father, and to possess himself of the throne, by conspiracy and force, in opposition to his wish. His undertaking was a formal usurpation, and like that of Absalom, to which the whole narrative manifestly points. Upon this account also the text says: "*he exalted himself*," i. e., he over-exalted himself—made himself somewhat that did not become him (*מִתְגַּבֵּר* used here as in Prov. xxx. 32; Numb. xvi. 3), with this result, that his father left him to his will (*מִתְגַּבֵּר* means from him,

Adonijah's days, and is not, with Seb. Schmidt, to be understood first of his attempt at royal sovereignty). The moral infirmity of the royal father, coupled now with bodily weakness, induced Adonijah to enter upon his guilty enterprise. Just as Absalom had done (2 Sam. xv. 1), he provided himself with what, according to 1 Sam. viii. 11, is designated as the first "royal prerogative," chariots, riders, and body-guardsmen, i. e., a brilliant court, in order thereby to impose upon the multitude.

Vers. 7-10. **And he conferred with Joab, &c.** Through the commander-in-chief, Adonijah hopes to win over the army, and through the high-priest, to secure also the priesthood. Not the conviction "that he had right on his side" (Thenius), induced both men to enter into his plans. Joab had observed that he was sunken in the good graces of David (chap. ii. 5), and consequently could not hope for much for himself from Solomon; but from Adonijah he could hope, especially if made king by his assistance. *Abiathar* seems to have felt himself set aside by David for Zadok, which priest was at the tabernacle with the ark of the covenant at Zion (see on vers. 33 and 39), and to have feared that the high-priestly family of Eleazar, to which Zadok belonged, would supplant his own, viz.: the family of Ithamar. Upon *Benaiab*, comp. 2 Sam. viii. 18 and xxiii. 20 sq.; upon Nathan, see 2 Sam. vii. and xii. Shimei is mentioned in chap. iv. 18: Josephus names *Ῥετὸ Δαυίδου φίλος*. Doubtless these latter filled high offices. That they were the only surviving brothers of David (Ewald), has nothing pro-

bable to rest upon. Upon the *heroes of David*, comp. 2 Sam. xxiii. 8 sq., and 1 Chron. xi. 10 sq. Adonijah, like Absalom (2 Sam. xv. 8, 12), prepared a great feast, which was ostensibly also sacrificial, in order to impart to the transaction a religious coloring. The *well*, i. e., the sources of Rogel (Jos. xv. 7; xviii. 16), lay, according to 2 Sam. xvii. 17, southeasterly from Jerusalem, in the loveliest, most fruitful plain; according to Josephus, in *βασιλικὴ παραδείσῳ*; according to Schulz (*Jerus.*, s. 79), "even now a place of recreation for the inhabitants of Jerusalem." Thenius derives the name Zoheleth from *זחל*, to crawl—a rock which one must climb with difficulty. This place was in every respect suited for a public festivity. (Comp. Robinson, *Palestine*, vol. i. p. 333; Boston, 1868.)

Vers. 11-14. **Wherefore Nathan spake unto Bath-sheba, &c.** According to the custom prevailing anciently in the East, on the occasion of the forcible seizure of the throne, of murdering the dethroned ruler, or the opposing pretenders to the crown, with all their nearest relations (Judg. ix. 5; 1 Kings xv. 29; 2 Kings x. 6, 13; xi. 1), in the event of the success of Adonijah's undertaking, there was very much to fear for the life both of Solomon and of his mother. That David knew nothing of the plans of Adonijah, and that Nathan was first informed of them only at the moment of their execution, shows how secretly the affair had been managed. This would have been unnecessary had Adonijah a recognized right to the throne, and had his own conscience been right in the premises. David, moreover, would not have been so very much surprised at his undertaking. The prophet Nathan also deemed it his duty to prevent, as far as possible, a repetition of the history of Absalom. With great wisdom and prudence, he addressed himself to the mother of Solomon, who was especially beloved of David, begging her to apply to the king, with whom rested the right to designate his successor, to represent to him the mortal peril which threatened both her son and herself, and to remind him of his promise to her. When David's mind should first, by this means, become aroused, than he (the prophet) would, in the name of Jehovah, appear before the king, and place before him his given word (1 Chron. xxviii. 5), in order to incite him to immediate action. "When David first promised Bath-sheba, upon his oath, that her son Solomon should become king, is not known. Obviously it was after the promise he had received in 2 Sam. vii." (Keil).

Vers. 15-27. **And Bath-sheba went in unto the king, &c.** The statement that king David was old, &c. (ver. 1), explains the words: "*into the chamber*" (ver. 15), and means he was so feeble that he could not leave his sick-room, and needed constant attention.—From ver. 20, comp. 27, it is most explicit, once more, that no one entertained the thought that Adonijah, as the eldest surviving son of the king, had a right to the succession; but that the right to decide whether of his sons should be king, remained rather with the king, and that his decision was anxiously waited for.—**I and my son Solomon shall be counted offenders, i. e.,** we shall be treated as traitors and offenders guilty of death. After these words Bath-sheba retired, and Nathan, informed in the meanwhile, went unto the

king. While the former addressed her statement to the king directly, as a mother, the latter, as prophet, begins with a question in which, upon the one side, a slight reproach was conveyed that David should not have put a stop sooner to the design of Adonijah, and have exposed his own friends to great danger, and on the other side it expressed the confidence that the king would hold to his oath, and carry it out forthwith.—Under “the captains of the host,” ver. 25, the servants of the king (the mighty men) in ver. 10 are included. Kings used to be saluted by the people with the salutation, *Live the king!* (1 Sam. x. 24; 2 Sam. xvi. 16; 2 Kings xi. 12; 2 Chron. xxiii. 31.) The order of names in ver. 26 contains a climax in which Solomon, as the highest personage, is named last. Nathan’s words are anything else than the expression of wounded vanity—they simply exhibit Adonijah’s hostile sentiment towards the friends of the king, and also the fate in store for them should Adonijah become sovereign.

Vers. 28–38. Then king David answered, &c. The quick and firm resolution of David shows how strong he was yet in mind and will, notwithstanding all his bodily weakness. He repeats his oath, not, however, employing merely the usual formula, as Jehovah liveth! but adding most significantly, *who hath redeemed my soul out of all distress*, i. e., to the God who has been true to me, and delivered me wonderfully out of so many and great dangers, will I also remain true unto the end. His oath, coming from deep emotion, is likewise a praise and thanksgiving unto Jehovah. Had Adonijah an actual formal right to the throne, such an oath would have been the greatest sin, in so far as David, while appealing to the divine mercy and grace, would have knowingly trodden under foot the right of his son. The added **וְעַלֶּיךָ**, ver. 31, exhibits the vivacity of the thought. Amongst the Persian kings it appears to have been customary (Dan. iii. 9; v. 10; vi. 22; Neh. ii. 3).

Vers. 33–37. The king also said unto them, Take with you the servants of your lord, &c. As no one but the king himself dared ride his mule, the command to let Solomon “ride” thereon was an actual declaration that he was king (Esth. vi. 8, 9). *Gihon* is a place near Jerusalem, on the west side, with a spring of water (2 Chron. xxxii. 30; xxxiii. 14). The valley here situated bears still this name (Robinson, *Palest.*, vol. i., p. 346). It was proper for the anointing to take place at a spot where a large assemblage could be gathered, and whence a solemn entrance into the city, which had no open public square, could be made. Gihon, moreover, was considerably distant from the rock Zohaleth, which was on the southeasterly side of Jerusalem, where Adonijah had gathered together his adherents, so that a collision would be avoided. According to the account of the rabbins, kings were anointed only at places abounding in water, and upon that account also much frequented. But they erroneously identify Gihon with Siloam, which spring lies southeast of Jerusalem. *Thenius* prefers the reading **בְּהוֹרֶן** to **בְּהוֹרֶן**, because the tabernacle was there, from which, according to ver. 39, Zadok took the “horn of oil.” But the three hours’ distance of Gibeon from Jerusalem is conclusive against this. Besides, by **אֶהְיֶה**

in ver. 39, we are not to understand the tabernacle of the covenant, but the tent erected by David upon Zion for the ark of the covenant (2 Sam. vi. 17; 1 Chron. xv. 1; xvi. 1). David expressly gave order for the anointing of Solomon, so that nothing appertaining to the investiture of the king should be wanting. The supposition that anointing took place only with those kings “who were not free from exceptions, or who had no historic right to the throne” (Winer and Grotius, after the rabbins), is unfounded, for David, who here ordered the anointing, regarded Solomon in no respect as an exceptional successor. From the fact that he wished this done not simply by the high-priest, but also by the prophet, we learn the high significance he attributed to the prophetic office in Israel. He says purposely, *ruler over Israel and over Judah*. He had himself, for some time, been ruler only over Judah: then he had conquered Ephraim, which named itself Israel, and had united it again with Judah. The old disunion had again exhibited itself on the revolt of Absalom (2 Sam. xix. 40 sq.); hence, with Adonijah’s like undertaking in view, he deemed it necessary to declare expressly that Solomon should be ruler over Israel and Judah. *Benaiah*, as the person upon whom the execution of the order devolved, answered David, and declared himself ready to carry it out,—not, as *Thenius* supposes, to flatter the paternal vanity, but, in the conviction that the king’s command was in conformity with the will of Jehovah, he wished that the divine blessing might rest upon the government of Solomon.

Ver. 38. So Zadok the priest, &c. By the Cherethites and Pelethites we must understand the royal body-guard (*Josephus*, *σωματοφύλακες*). On the other hand, the modern interpreters are not agreed whether both expressions are to be understood ethnographically or appellatively. They who urge the former, appeal to 1 Sam. xxx. 14, and hold **כְּרִיתִי** for the designation of the parent-stem of the Philistines, which had migrated from Crete, and that **פְּלִשְׁתִּי**, too, is the same with **פְּלִשְׁתִּי**.

David, who for a long while had remained amongst the Philistines, had collected his body-guard from amongst foreigners and not from his own people, and afterwards the appellative remained (Movers, Hitzig, Bertheau, Ewald). Others derive

כְּרִיתִי from **כרת**, and **פְּלִשְׁתִּי** from the Arabic, cognate with **פלם**, &c., understanding by the former, lictors, the royal executioners of the punishment of death, and by the latter, runners who, like the *δγγαροι* of the Persians, had to carry commands to remote places (2 Chron. xxx. 6). We hold to this latter view, along with Gesenius, Keil, and *Thenius*, for although the plural form **כְּרִיתִי** instead of

כְּרִיתִי for appellations is certainly unusual, we cannot perceive why two designations should be employed side by side, for one and the same people. (We do not say Britons and Englishmen.) So, then, later the royal body-guard were called **הַכְּרִיתִי הַקְּרִי** (comp. 2 Kings xi. 4 sq.), i. e., executioners and runners. And last of all, it is highly improbable that David, who was perpetually at war with the Philistines, would have selected his body-guards from them.—The horn of oil out of the tabernacle (ver. 39). The “oil of holy oint-

ment" (Ex. xxx. 23 sq.) was preserved in the tabernacle in which the ark of the covenant was kept (1 Chron. xv. 1). The pouring of this oil upon the head symbolized the communication of the Spirit (רוח) of Jehovah (1 Sam. xvi. 13). By anointing, the royal office with which Solomon was to be invested was set forth as essentially theocratic. The king of Israel was, upon this account, absolutely the anointed of the Lord (1 Sam. ii. 10, 35; xxiv. 7). The taking of the horn from the "tabernacle" does not force us to the conclusion that the act of anointing took place before or at it and at the same time, also at Gibeon, as Thenius maintains. The great joy and jubilation of the whole people shows that they knew nothing of Adonijah's right to the throne, but that they rather accepted David's decision, who alone had the right to decide. They saw in Solomon's elevation a victory over the unauthorized usurper. Flutes were used at festivals, especially at the feast of tabernacles (Isai. v. 12; xxx. 29; Winer, *R.-W.-B.*, ii. s. 123).

Ver. 40. **The earth rent.** So according to the Chald., which explains שָׁרַרְרָא by שָׁרַר. The Sept. has ἰχθυοε; the Vulg. *insonuit*. Thenius reads שָׁרַרְרָא, the earth was struck = quaked, which seems unnecessary.

Vers. 41-48. **And Adonijah . . . heard it, &c.** While the assembled guests heard the noise and the cry in the city, the experienced soldier Joab caught the sound of the trumpets especially, and concluded, from this warlike token, nothing good. *Jonathan*, the son of Abiathar, who here, as in 2 Sam. xv. 36 and xvii. 17 appears as the bringer of news, was probably left behind in the city designedly to observe what was going on. Although scarcely himself a witness of what transpired in the royal palace, he could, nevertheless, as Solomon had already made his entrance, be well informed by eye and ear witnesses. Joab named him a *valiant man*, i. e., a person whose report could be trusted. The שָׁרַרְרָא at the end of

ver. 47, as David was lying upon his bed, certainly cannot mean that he fell upon his knees; still less is a thankful bow in return to those who were congratulating him meant (Thenius). The king bowed himself with his body as far as he could, before his Lord and God, and spake: *Blessed, &c.* The בָּרַךְ at the beginning of ver. 48 does not indicate a new, different action, but simply states that besides his bowing, he spake also the words which follow.

Vers. 49-53. **And all the guests . . . were afraid, &c.** The panic which forthwith seized Adonijah and his followers, shows that their conscience was not upright in their undertaking, i. e., that they themselves were not convinced of the righteousness of Adonijah's claims, otherwise they would, with Joab at their head, have made a stand, and not scattered at once. To save his life, which he, as a usurper of the throne, believed he had forfeited, Adonijah fled to the altar, which stood before the tabernacle upon Zion (chap. iii. 15; 1 Sam. vi. 17). He laid hold of the horns of the altar, as did Joab afterwards (chap. ii. 28), and appealed thereby to the pardoning power and grace of Jehovah (comp. upon the significance of the act, my *Symbolik des Mos. Kult.*, i. s. 473 sq.). This asylum was ordained originally for unintentional man-slayers (Exod. xxi. 12 sq.); but later on it ap-

pears to have been made use of by persons who feared punishment by death. Solomon regarded Adonijah's flight to the horns of the altar as a confession of his guilt and repentance, and he exercised an act of clemency which could only produce the most favorable impression upon the people. Yet he adds a warning in the words: *Go to thine house, i. e., not: Do not come into my presence* (2 Sam. xiv. 24), but: *Keep thyself quiet, live as a private person, then not the least harm shall befall thee.*

• HISTORICAL AND ETHICAL.

1. The entire first chapter turns upon the *elevation of Solomon to the throne*, which is narrated so circumstantially with its immediate occasion and all the attending circumstances, because, as has already been shown in the Introduction, § 3, it constitutes in the highest degree a weighty moment in the development of the history of the Old Testament theocracy. With it begins the period of a blooming of the kingdom of Israel which it never had before, and which never came again. Solomon thereby became elevated to the type of a great, mighty, wise, and prosperous king, which he passes for even to this day in the Orient. The prophets even depict the glory and happiness of the Messianic kingdom with expressions which are borrowed from the description of the kingdom of Israel under Solomon. (Comp. Mich. iv. 4, and Zach. iii. 10, with 1 Kings v. 5.) He is, according to his name, the prince of peace, κατ' ἐξοχήν, and the beloved of God (2 Sam. xii. 25), designations which by the prophets and in the New Testament are applied, in like manner, to the Messiah the son of David in the most eminent sense (Is. ix. 5, 6; Eph. i. 6; ii. 14; Col. i. 13). The reception of "The Song of Solomon" into the Old Testament canon shows that to the Jewish synagogue the typical relation was not unknown, and in the Christian Church it has always been maintained.

2. The brief introductory narrative, vers. 1-4, has been found in many respects very scandalous. This has arisen from the wholly false presupposition that it treats of the gratification of the lustfulness of a worn-out old man by means of a concubine. But of this the text declares so little, that it rather states explicitly, David did *not* know Abishag. The means which the physicians—not he himself—selected to restore to him his lost natural warmth, were, if not unheard of, at least morally questionable, yea, from a Christian point of view, decidedly objectionable. That they did not hesitate to recommend it, has indeed its ground, not in conscious immorality and frivolity, but in the perverted views prevalent throughout the entire ancient Orient upon the relation of the sexes, or in the deeply-rooted lack of chastity, which even the stern lawgiver Moses was not able to put an end to. Hence polygamy was not only permitted, but it was regarded by kings as somewhat belonging to their royal estate, and it never occurred to any one to object to them upon that account.

* [The translators, after some hesitation, have adopted the above as a caption. It is not a translation of the author's heading. He has it "*Heiligeschichtliche*," which expresses the conception of the historical process of healing or salvation. It is a term for which we have no available equivalent in English, although the thought embodied by the word is clear enough.]

(Comp. 2 Sam. v. 13; 1 Kings xi. 3; 2 Chron. xi. 21; Judges viii. 30.) This explains the reason why David did not reject the medical advice, and why the matter did not cause any scandal among the people, why even Bath-sheba herself did not feel aggrieved (ver. 15). Whatsoever the narrative has which is repulsive to us, does not adhere to a particular person nor to this particular instance, but to the general lack of conjugal chastity in the Old Testament.

3. Adonijah's undertaking, in which there is so unmistakably a reference to Absalom's, is to be understood throughout as blameworthy. He knew that the decision upon the succession to the throne depended upon his father, and that he had already selected Solomon. He knew also the tragical end of Absalom's attempt. Nevertheless, he would not be warned by it, but set himself up in the way of self over-estimation, making boast of his beautiful figure. King will he be at any cost. He makes his preparations without his father's consent, takes advantage of his infirmity and weakness, and secretly enters into combinations with the most influential men who belonged, more or less, to the class of malcontents. He allows himself to become impatient through his lust for ruling, and to rush into a measure in every respect premature. Upon the first intelligence, nevertheless, of Solomon's accession, a shameful panic seizes him. All courage to risk the least thing for his cause fails him. The whole crowd of his followers scatters like dust, and he himself, in a cowardly way, seeks to save only his life. He anxiously flies to a place of refuge, clings to it, calls himself Solomon's "servant," and salutes him as king. But, scarcely is the danger past, he breaks his pledged word to behave quietly, and starts anew in secret machinations to reach his goal. He flatters the mother of Solomon with hypocritical humility, and seeks to move the heart of the wife (see on chap. ii. 13 sq.). Rightly does Ewald say of him: "A man who, according to all the known features of our memorial of him, has much that resembles Absalom, fine form, airy, and ambitious of power, yet inwardly scarcely fit for governing; of an obdurate mind, and yet afraid to venture upon open battle. That he was no proper sovereign for such a kingdom as Israel then was, must be obvious to intelligent men."

4. Nathan here, as always (2 Sam. vii., xii.), appears right genuinely as prophet. When there is an attempt to bring to completion human self-willed beginnings over-against the counsel and will of God, where the safety and well-being of the chosen people were at stake, then it was the calling of the prophet to interfere, counselling and reminding, warning and punishing. It was not so much personal friendship for David, and love for his pupil Solomon, as rather, and before all, the known will of Jehovah, which had determined that the latter should be king, that induced him to take the step which would have had the most disastrous consequences for himself, yea, might have cost him his life, had Adonijah become king. It was not Zedok, nor Benaiah, nor any of the other friends of David, who brought to nought the ill-starred enterprise. But the same prophet, through whom the great promise had been made to David in respect of the succession, by the providence of God, averted also that which interfered with the fulfilment of the promise. And without his prompt,

spirited interference there would have been for Israel no Solomon-era, no glorious age of the theocratic house. He proceeded in the matter with great wisdom and circumspection. First he allows the mother of Solomon to prepare the way, conciliating the infirm and feeble king, then he enters before him himself, with all deference indeed, nevertheless at the same time earnestly reminding and slightly reproving him, and calls upon him as a man and servant of God to fulfil the promise he had given unto the Lord.

5. The conduct of David, when he learns what is going on, corresponds fully with the divine will and with his great calling as the founder of the theocratic kingdom, and of the new dynasty which is to sit forever upon the throne of Israel. He does not stagger irresolutely hither and thither, like a sick, feeble old man without any will of his own, but, as if he were still the strong hero, the undismayed, determined, energetic man, such as in his best years he had so often shown himself amid dangers and in critical situations, he raises himself from his sick-bed, swears to observe his word, issues his orders, and puts them into immediate execution. This resolution and firmness could not have proceeded possibly from their opposite, from an inward infirmity, i. e., from compliance with the supplication of a wife, nor from dislike of Adonijah, whom he had never interfered with (ver. 6), but had heretofore always indulged too much. It is to be explained only by his faith in the promise of Jehovah, by his firm certainty and assurance that Solomon was appointed by Jehovah to be his successor, and that through him as well his own "house," as the house of Jehovah, which it was permitted himself no longer to take care of, should be built up (2 Sam. vii. 11-13). Upon this account also the Epistle to the Hebrews mentions him expressly in the list of the men who have held the faith and obtained the promise (chap. xi. 32). How could he have sworn by Him who had "redeemed his soul out of all distress," and then, in deep humility, have praised and glorified Him, had he been conscious of any injustice towards Adonijah, and had not, in the prosperous issue of his commands, beheld a gracious guidance of the God of Israel? It is clear that under such a man as Adonijah, who was lacking in all the qualities requisite for the head of the theocracy, the kingdom never would have reached the bloom which it reached under Solomon. It would have been the greatest misfortune for Israel had he ascended the throne, while, viewed apart from the promise, the high and extraordinary endowment of Solomon was a clear indication of Providence that he alone of all his brothers was fitted to preserve, indeed to increase, what David had acquired with indescribable toil and great conflict, under the visible assistance of God. David did not deprive Adonijah of what rightly belonged to him, he only did not bestow upon him what he craved in his foolish arrogance and ambition, to the detriment of the kingdom.

6. Of Solomon himself we learn here only this one thing, that he instantly allowed Adonijah to go free, who, by his flight to a place of refuge, was self-convicted of guilt, and, according to the custom in such cases, feared punishment by death. His first act as king was significantly an act of magnanimity and grace, which appears all the more worthy of admiration when we remember

"that Adonijah, had he won, would certainly have destroyed his brother and all his chief supporters" (Ewald), as both Nathan and Bath-sheba undoubtedly expected (vers. 12, 21).

7. The new historic criticism sees "in our narrative, distinctly, the fully natural machinery of human actions" (Thenius), a "court-cabal," the "astute manager" of which is Nathan (Köster). "Bath-sheba sought to secure the crown for her son Solomon, although, after Absalom's death, it devolved upon the fourth son of David, Adonijah, whom Hagith had borne to him. One of the two priests at the ark of the covenant, Zadok, supported Bath-sheba's designs, just as Nathan the prophet. . . . Both could expect from the young Solomon a greater complaisance towards priestly influence than from the more independent Adonijah, especially if they helped the young man, against right, to the throne. It was characteristic of Bath-sheba to induce David to swear by Jehovah that Solomon, instead of Adonijah, should be his successor. But Adonijah was resolved not to allow himself to be robbed of his good right through an intrigue of the harem. . . . As David was sinking upon his death-bed, Adonijah believed that he must anticipate his enemies," &c. (Duncker, *Geschichte des Alterthums*, i. s. 385). Nothing is more certain than that the biblical author did not look upon the matter in such light. This whole exposition is a distinct example of the mode of treating biblical history already described in the Introduction, § 5. It abandons the standpoint of the narrator, arranges the history man-fashion, and then, as is the case here, perverts it into its opposite. The divine promise becomes a fine-spun harem intrigue, the "great prophet," as Ewald also calls him, becomes the intriguing manager of a court-cabal, the true priest is reduced to the level of a self-seeker, the firm believing king, the man after God's heart, the play-ball of a woman and of a court-party, the greatest and wisest king of Israel is a throne-robber, and on the other hand the airy, incapable, deceitful, and cowardly usurper Adonijah becomes a martyr of the right and the unfortunate victim of impure machinations. This entire perverted interpretation rests upon the presupposition, already sufficiently proved groundless, that Adonijah was "the rightful heir," and falls to pieces with it.

8. ["It is true that Adonijah was David's eldest son now remaining, and therefore might seem to challenge the justest title to the crown; but the kingdom of Israel, in so late an erection, had not yet known the right of succession. God himself, that had ordained the government, was as yet the immediate elector; He fetched Saul from among the stuff, and David from the sheep-fold, and has now appointed Solomon from the ferule to the sceptre."—Bp. Hall, *Contemplations*, Bk. xvii., Contemplation I.—E. H.]

HOMILETICAL AND PRACTICAL

Vers. 1-4. Weakness and infirmity in old age are: (a) the universal human lot to which we must all consider ourselves appointed (Ps. xc. 10); (b) they should loosen the bands which hold us to the temporal and perishable, and ripen us for eternity (2 Cor. iv. 17 sq.).—WÜRT. SUMM.: They who, through

many a cross, and sorrow, and anxiety, expend their bodily powers, should be all the more patient, and console themselves here with the example of David, and know that among the saints of God, also, feebleness of body is found.—We may, and should, follow advice for the relief of our distress and the preservation of our life, in so far as it does not militate against the commands of God; for the Lord says, "it is better," &c. (Matt. xviii. 8).—Old and sick people should, and it is expected of them as a work well pleasing to God that they bear this with a willing heart, with patience, self-denial, and sacrificing love.—Vers. 5-10. Adonijah's attempt to obtain the crown: (a) the ground upon which it rests (upon self-assertion, pride, lust of power, ver. 5, but God resisteth the proud, and a haughty spirit goeth before a fall: upon outward qualities, age, and beautiful person, ver. 6, but 1 Sam. xvi. 7; Ps. cxlvii. 10, 11); (b) the means which he employed (he seeks to impose upon the people by chariots and horsemen, but Ps. xx. 8; he conspires with false and faithless men, but they forsake him in the hour of danger, ver. 49; Ps. ci. 6, 7; he prepares for appearance's sake a religious festival, ver. 9, but 2 Mos. xx. 7).—Ver. 5. The effort after high things (Rom. xii. 16).—How many a person thinks: I will become a great personage, a man of authority and influence, and then scruples at nothing in order to attain his goal. But that which is written in 1 Cor. vii. 20, 24 applies to the individual as well as to entire classes.—WÜRT. SUMM.: Let no one attempt to take an office against God and His will; "and no man taketh this honor unto himself but he that is called of God" (Heb. v. 4).—Ver. 6. The father who allows his son to go on in his pride and in worldly or sinful conduct, and shuts his eyes, not to trouble him, must expect that the son will trouble him and embitter the evening of his life. It is the right and duty of every father to speak to his son about his conduct even when he is no longer a child, and to ask, Why dost thou so? A perverted parental love is self-punished, Prov. xxix. 17; Sir. xxx. 9.—Ver. 7. High personages always find people for the execution of their sinful plans, who, from subserviency or desire of reward, from ambition or revenge, will act as counsellors and agents; but they have their reward, and for the most part end with terror.—Ver. 8. With those who are meditating treason and destruction we should never make common cause (Prov. xxiv. 21, 22).—Vers. 9, 10. SELFISH: He who will not abide his time until God himself shall elevate him, will fall even when he attempts to rise. He who gives the crowd wherewith to eat and to drink, who prepares for them festivities and pleasures (*panem et circenses*), makes himself popular and beloved for the moment; but all who allow themselves to be gained in such way, to-day shout Hosanna! and to-morrow, Crucify! By not inviting Solomon, Adonijah betrayed his plans, and himself gave the occasion for their frustration (Ps. lxi. 23; Rom. xi. 9). It is a rule of the divine world-government that the cause of God, through that whereby its enemies seek to thwart and hinder it, is only so much the more promoted.

Vers. 11-27. Nathan, the type of a true prophet: (a) through his watchfulness and fidelity (Ezek. xxxiii. 7), he is not silent when it was his duty to open his mouth (Is. lvi. 10); (b) through his wisdom and gentleness (Matt. x. 16); (c) through his

earnestness and courage (Matt. x. 28; see *Histor. and Ethical*). How grand is this Nathan, how improving to all who sleep when they should be wakeful, who are dumb when they should counsel, who flatter when they should warn.—Ver. 11. It is a solemn duty not to conceal what can prove an injury and evil to an individual or to a community, but to expose it at the right time and in the right place, so that the injury may be averted.—Ver. 12. What Nathan here says to Bath-sheba, Christ and his apostles, in an infinitely higher sense, say to us all, especially to every father and to every mother. He who has come into the world to deliver and to save our souls, cries, Come unto me, &c. (Matt. xi. 28, 29), and the apostle advises the jailor, who asks in terror and alarm, What shall I do to be saved? i. e., delivered, Believe in the Lord Jesus Christ, so shall thou and thy house be delivered. How many take kindly the good advice of a wise man, for themselves and for their children, in their earthly and outward affairs, but who wish to hear nothing of the best advice which shall bring blessedness to their souls.—Ver. 14. The purity of the counsel is confirmed by the accompanying result.—Vers. 15–21. Bath-sheba before the king. She reminds him of his duty (a) towards God, before whom he had sworn (what one has vowed before God, according to God's will, one must hold to under all circumstances; of this one must remind kings and princes); (b) towards the people whose well-being and whose woe were in his keeping (the great responsibility of him towards whom all eyes are directed); (c) towards the wife and son whose happiness and life were at stake (woe to the father through whose guilt wife and children, after his death, fall into contempt and wretchedness).—Vers. 22–27. As Nathan does not hold back from the fulfilment of his holy calling through consideration of the danger threatening his life, and of the illness of the king, so David is deterred in nothing when it was said, Behold the prophet! from listening to the man of God, though his word, like a two-edged sword, may pierce through his soul. To have a Nathan by one's side, who refers at the right time and in the right way to the will of God, is the choicest blessing for a prince. "He who fears God lays hold of such a friend" (Eccles. vi. 16).—The ministers of God and the preachers of His word should not indeed mingle in worldly business and political affairs, but their calling always requires them to testify against uproar and sedition, for he who resisteth the powers, resisteth the ordinance of God (Rom. xiii. 2).—With questions which lead to a knowledge of self, he who has the care of souls often accomplishes more than by direct reproaches and disciplinary speeches.

Vers. 28–37. David's decision: (a) His oath (vers. 29, 30) is an evidence of his firm faith in the divine promise; (b) his command is a living proof of the truth of the word, Is. xl. 31, and Ps. xcii. 15 sq. (see *Histor. and Ethical*).—Ver. 30 sq. The word of a prince must stand firm and not be broken. Happy for the king who, under all circumstances, observes what he has promised. Fidelity in high places meets with fidelity from those below.—Ver. 36. Where the government is in firm hands there is found also a willing, joyous obedience. Upon God's blessing all is founded. Without God's Amen our Amen avails nothing. Loyal subjects know that they can wish for nothing

greater and better for their prince and ruler than that God, at all times, may be with him.—Vers. 38–40. The typical in Solomon's elevation to the sovereignty: (a) He is established in spite of all machinations against him (Ps. ii. 2; Heb. v. 5); (b) he is anointed with oil from the sanctuary (Is. lxi. 1; Luke iv. 18); (c) he makes his entry as prince of peace amid the jubilee and praise of the people (Zach. ix. 9; Matt. xxi. 1 sq.).—STARKE: My Christian! reflect here upon the trumpet-sounding and the jubilee-shout, when the heavenly Solomon shall take possession of his kingdom (Rev. xi. 16), and see to it that thou also mayest be amongst those who have part in this joy.

Vers. 41–49. The frustration of the schemes of Adonijah (Job v. 12): (a) The intelligence he obtains; (b) the effect produced by this intelligence. To an evil conscience (Joab) the trumpets which announce victory and joy are judgment-trumpets, which sound forth, Thou art weighed and found wanting. The same message in which David expresses himself, Blessed be, &c., ver. 48, works terror and alarm in Adonijah and his party. So still ever sounds the "good message" that the true Prince of peace, Christ, has won the victory, and is seated at the right hand of God, which to some is for thanksgiving and praise, so that they support themselves upon it, but to others it is a stone of stumbling, so that they fall and are confounded (Is. viii. 14; Luke ii. 34).—In the intoxication of sinful pleasure and of God-forgetting, frivolous jubilation, the holy God sends, oftentimes, the thunder and lightning of his judgment, so that the besotted and maddened may thereby be rendered sober and made to experience that there is an holy God in heaven who will not allow himself to be mocked. When Adonijah held a great festivity he had plenty of friends; but when the messenger came with evil tidings, no one, not even the bold Joab, stood by him; they all forsook him (Eccles. vi. 10–12).—Vers. 50–53. Adonijah covered himself with shame (Prov. xi. 2): (a) He was afraid of Solomon (he who does not fear the Lord, must at last become afraid of men). How miserable the contrast between the young, haughty Adonijah and the aged, feeble, but faithful-hearted and humble David; (b) he flies to the horns of the altar and begs for mercy: (he who said, I will be king, calls himself Solomon's servant. Ostentation and boasting, as a rule, end in cowardice and cringing. He can bring down him who is proud (Dan. iv. 34). In the old covenant the horns of the altar were the places of refuge for those who had forfeited life and sought grace; in the new covenant God has directed us to a horn of salvation (Luke i. 69), the cross of the Lord, which all must seize and hold fast to who seek forgiveness and grace, and wish to pass from death unto life. That is the only and true asylum; he who flees thither avails himself of the word of the great Prince of peace, Go in peace, thy faith hath saved thee. The most beautiful prerogative of the crown is to do mercy for judgment; but mercy must never be for a covering of iniquity. Hence by the side of the word: Thy sins are forgiven thee! stands the other word: Sin no more! Kings and princes do well when, after Solomon's example, they begin their reign with an act of grace.

[BP. HALL. "Outward happiness and friendship are not known until our last act. In the im-

potency of either our revenge or recompense it will easily appear who loved us for ourselves, who for their own ends." Suitable for ver. 7.

BP. HALL, for ver. 41. "No doubt at this feast there was many a health drunken to Adonijah,

many a confident boast of their prospering design many a scorn of the despised faction of Solomon and now, for their last dish (ver. 49) is served up astonishment, and fearful expectation of a just revenge.—E. H.]

B.—David's last words to Solomon, and his death.

CHAPTER II. 1-12.

- 1 Now the days of David drew nigh that he should die; and he charged
2 Solomon his son, saying, I go the way of all the earth: be thou strong there-
3 fore, and shew thyself a man; and keep the charge of the Lord [Jehovah] thy
4 God, to walk in His ways, to keep His statutes, and His commandments, and
5 His judgments, and His testimonies, as it is written in the law of Moses, that
6 thou mayest prosper¹ in all that thou doest, and whithersoever thou turnest
7 thyself: that the Lord [Jehovah] may continue [confirm]² His word which he
8 spake concerning me, saying, If thy children [sons]³ take heed to their way, to
9 walk before me in truth with all their heart and with all their soul,⁴ there shall
10 not fail thee (said he) a man on the throne of Israel. Moreover thou knowest
11 also what Joab the son of Zeruiah did to me, and [even]⁵ what he did to the two
12 captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the
13 son of Jether, whom he slew, and shed the blood of war in peace, and put the
14 blood of war⁶ upon his girdle that was about his loins, and in his shoes that were
15 on his feet. Do therefore according to thy wisdom, and let not his hoar head go
16 down to the grave in peace. But shew kindness unto the sons of Barzillai the
17 Gileadite, and let them be of those that eat at thy table: for so they came to
18 me when I fled because of [before]⁷ Absalom thy brother. And, behold, thou
19 hast with thee Shimei the son of Gera, a Benjamite [a son of the Jaminite]⁸ of
20 Bahurim, which cursed me with a grievous curse in the day when I went to
21 Mahanaim: but he came down to meet me at Jordan, and I swore to him by
22 the Lord [Jehovah], saying, I will not put thee to death with the sword. Now
23 therefore hold him not guiltless: for thou art a wise man, and knowest what
24 thou oughtest to do unto him; but his hoar head bring thou down to the grave
25 with blood.
- 10 So [And] David slept with his fathers, and was buried in the city of David.
11 And the days that David reigned over Israel were forty years: seven years
12 reigned he in Hebron, and thirty and three years reigned he in Jerusalem.
13 Then sat Solomon upon the throne of David his father; and his kingdom
14 was established greatly.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 8.—[The Heb. ^{הִתְקַדְּשׁ} bears equally well the sense *prosper* or *do wisely*; cf. Josh. 1. 7. The VV. generally adopt the former.

² Ver. 4.—[Confirm is the proper sense of ^{וַיְכַמֵּץ}, as in all the VV.

³ Ver. 4.—[It is better here to preserve the masculine form as in all the VV., the reference being undoubtedly to the line upon the throne.

⁴ Ver. 4.—[The Vatican Sept. omits the words *concerning me*, and also *with all their soul*.

⁵ Ver. 4.—[Do Rossi rejects as spurious the word ^{וְעַתָּה}, which is wanting in Kennicott's MS. 170, and in the Vulg. and Arab.

⁶ Ver. 5.—[Many MSS., the Syr. and Arab., express the conjunction ^{וְעַתָּה}.

⁷ Ver. 5.—[The Sept. have here "innocent blood"—*αἷμα ἀθώου*.

⁸ Ver. 7.—[Heb. ^{בְּנֵי יָמִין}.

⁹ Ver. 8.—[Heb. ^{בְּנֵי יָמִין}—son of the Jaminite, & c., of the descendants of Jamin, a son of Simeon (Num. xxvi. 19). The Heb. for the patriarch Benjamin is written in one word; the Gentile name is written separately, but without the article. All the instances cited by Gesenius *in verbo*, are either without the article, or else refer to this very Shimei. Of the VV., the Sept. and Vulg. have appreciated the distinction; Chald., Syr., and Arab. agree with the A. V.—F. G.]

EXEGETICAL AND CRITICAL.

Ver. 1. **Now the days of David, &c.** The Chronicles omit the history of Adonijah, but narrate instead, that David ordered a solemn act of homage of the entire people, in the persons of their representatives, towards Solomon when he was anointed "a second time" (1 Chron. xxiii. 1 sq., and xxix. 20-25). Such also was the case with Saul (1 Sam. xi. 12-15), and with David himself (2 Sam. v. 1-3; 1 Chron. xi. 1-3). Solomon's first anointing was rather impromptu, called for by the pressure of circumstances, upon which account it was proper that it should be followed by another done with all solemnity before the whole people. It took place also before that which is narrated in the section to be considered. The words, "a second time," show that the first anointing was well known to the chronicler. His narrative, besides, does not "rest upon liberty with the history" (Thenius), but is a filling-out of our own, with which it agrees very well.

Vers. 2-4. **I go the way, &c.** The form of expression reminds one of Josh. xxiii. 14; 1 Sam. iv. 9; but especially of Josh. i. 7. The exhortation: *Be thou strong, therefore, and show thyself a man!* does not mean: be consoled on account of my departure, bear it manfully; but it refers to what follows—be strong and brave in the "charge" of Jehovah, in the fulfilment of His precepts. The

expression: **שָׁמַרְתָּ מִשְׁמֶרֶת יְהוָה** does not convey the sense: consider what Jehovah wills to have considered, i. e., His laws (for then the following would be pleonastic), but rather *custodies custodiam Jehovah*, keep the charge which thou art bound to Jehovah, to accomplish; be a true watchman in the service of Jehovah and for Him (comp. 1 Chron. xxiii. 32; xii. 29; Numb. iii. 6-8, 38). This charge is fulfilled in walking in the ways of God—in observing His various commandments. The expressions which here, as elsewhere, so frequently standing side by side, denote the latter (Deut. v. 28; viii. 11; Ps. cxviii. 5 sq.), do not admit of sharply-drawn distinctions; but they "denote together the totality of the law upon its different sides and relations to men" (Keil).—**לְאִשְׁכָּל** does

not mean exactly "to have good fortune" (Gesenius, De Wette, and others), but to be skilful, wise. He who in all things stands upon the commandments of God, and governs himself thereafter, is and carries himself wisely. What he does, will and must have a prosperous issue, and come to a right conclusion (Deut. xxix. 8; Jer. iii. 15 sq.); xxiii. 5; Prov. xvii. 8; 2 Kings xviii. 7).—In ver. 4 the positive promise in 2 Sam. vii. 11 sq. is expressed in negative form, as also in chap. viii. 25; ix. 5; Jer. xxxiii. 17. The **לֹא־יִכָּרֵת** "does not denote a completely unbroken succession, but only the opposite of a break forever" (Hengstenberg). Thy house and seed shall never be exterminated, what catastrophies soever may happen.

Vers. 5, 6. The charge which David delivers in vers. 5-9, were not, according to Ewald and Eisenlohr, originally made by him; but were first, at some subsequent time, put into his mouth in order to explain and justify Solomon's severity

to Joab and to Shimei (chap. ii. 28 sq.). This supposition is as unnecessary as arbitrary.—Upon the double murder of which Joab was guilty, comp. 2 Sam. iii. 27 sq., and xx. 8 sq. The first threw a false suspicion upon David (2 Sam. iii. 37); the second was coupled with scorn and defiance of the royal authority (2 Sam. xx. 11); hence what he has done to me (to my injury).—**דָּמָה**, ver. 5, literally, he shed "blood of war" in peace, i. e., he furnished an unheard of example when he killed Abner and Amasa, not as foes, in open, honorable warfare, but murderously destroyed the inoffensive. Instead of the second "blood of war," Thenius, after the Sept. (*αἷμα ἀνδρῶν*), reads **דָּמָה בְּרָח**, which makes good sense, certainly, but is unnecessary.—**Girdle and shoes** are not here introduced as "especial parts of oriental costume" (Thenius, Keil); nor is it thereby said, "from the girdle of his loins, to the latchet of his shoes," i. e., over and over (Ewald); but girdle and shoes here are rather the marks of the warrior, as in Isai. v. 27 and Eph. vi. 14 sq., for the sword is fastened to the girdle (2 Sam. xx. 8), and the shoes serve for marching, and provided with both, one enters upon battle. David also means to say: Joab has soiled with murder and blood the insignia of his rank and dignity as a soldier and generalissimo, and covered his office with shame and disgrace.—**According to thy wisdom.** "David does not wish Solomon to invent a pretext for taking Joab's life; but he exhorts him to observe wisely the right moment and occasion, when Joab shall furnish a reason, to hold him to account also for his blood-guiltiness, so that no murmuring shall arise among the people; but every one can see the justice of the punishment" (Starke).—**In peace**, i. e., so unpunished as if he had done only good, and committed no crime worthy of death.

Vers. 7-9. **Barzillai.** Comp. 2 Sam. xvii. 27 sq. **At thy table**, i. e., not "that they shall have the privilege of eating with the king at the royal table itself" (Keil); but they shall receive their necessary food from the court, like the royal servants (Dan. i. 5). The recollection of the noble service of Barzillai leads to the mention of the crime of Shimei, committed on the same occasion (2 Sam. xvi. 5 sq., and xix. 21).—**עָפָר** (ver. 8) does not mean under thy power (Starke), but near thee. Bahurim, where Shimei dwelt (2 Sam. xvi. 5), was a village in the neighborhood of Jerusalem (Joseph. Ant. 7, 9, 7), about one and a-half hours' (five miles and a quarter) distant from it. David does not say simply, he cursed me; but emphatically, he cursed me with a curse, and adds the epithet, **נִמְרָצָה**,

which, according to Thenius, because the primary signification of **נִמְרָצָה** is, to be exhausted, sick, means "heinous" in the sense of *horrendus*. According to Kimchi and Gesenius, the primary signification is, to be powerful, strong, and for this the remaining passages, where the word occurs, decide (Mich. ii. 10; Job vi. 25; xvi. 3; Vulgate, *Maledictio pessima*).—**For thou art a wise man, and knowest**, i. e., I leave to thy discretion the how and when of the punishment. An *αἰρία εὐλογος* (Josephus), will not be wanting. **With blood**, the opposite of the "in peace" in ver. 6, inasmuch as he has deserved it.

Vers. 10, 11. **In the city of David**, i. e., in Mount Zion, in which, caves that served as burial

vaults were constructed (Winer, *R.-W.-B.*, ii. a. 736). According to Thenius the entrance into these vaults was on the east, in the vale Tyropoeon, in a sloping declivity of the mountain, opposite the spring Siloam. The later kings also were buried here (1 Kings xi. 43; xiv. 31; xv. 8, &c.). The still so-called kings' graves are different, and are situated on the opposite side, to the north of the Damascus gate (Robinson, *Palestine*, vol. i. p. 240 and 357 sq.). David had, without doubt, prepared these burial-places for himself and his successors. In what high estimation his tomb was held is clear from the circumstance that it was known even during the time of Christ (Acts ii. 29). According to 2 Sam. v. 6, six months were added to the seven years. Ver. 12 is the transition to the next section, where it is told how Solomon's administration was strengthened.

HISTORICAL AND ETHICAL.

1. *In the last words of David to Solomon*, it is not so much the father speaking to his son, as the king of Israel, the head of the theocratic kingdom, to his successor upon the throne. From this stand-point we must view alike the general and the special portions of the whole discourse. The calling of a king of Israel consisted especially in this: to preserve the "kingdom of Jehovah" (1 Chron. xxviii. 5; xxix. 23); to be not the representative, but the servant of Jehovah, the true and proper king, also to observe "all the words of the Law, and all the ordinances of Jehovah" (Deut. xvii. 14-20); but, before all, that supreme and chief command, Exod. xx. 3-6, to observe completely the covenant which Jehovah had made with His chosen people. With this high calling David's soul was completely filled; and as he had continually "done what was right in the eyes of Jehovah, and had not turned aside from anything that had been enjoined upon him all his life long" (1 Kings xv. 5), so, also, in the last moments of his life, it was his greatest solicitude that his successor upon the throne should stand upon "the charge of Jehovah" (ver. 3), i. e., should take care that the law of Moses, with all its particular precepts, in their entire circumference, should be maintained. This he earnestly and solemnly sets forth as the foundation of a prosperous and blessed reign, and as the condition of the fulfilment of the promise made to him in respect of the continuance of his "house" (2 Sam. vii.). So David appears here, yet once more, in his grand historical significance, namely, as the type of a theocratic king, by which the conduct of all subsequent kings is measured (chap. iii. 3, 6, 14; ix. 4; x. 4-6; xi. 33-38; xiv. 8; xv. 6-11; 2 Kings xiv. 3; xvi. 2; xviii. 3; xxii. 2). The throne of David is Israel's model throne; no king of Israel has left behind him such a testament as David here.

2. *It is worthy of remark, that the man who reigned forty years, and whose life as ruler was so rich in experience, should, amongst the counsels he imparted to his successor, have placed this in the fore front; "be thou strong, therefore, and show thyself a man!"* He knew what belongs to the office of ruler. Moral weaknesses, swaying hither and thither like a reed moved by the wind; unseasonable pliability is a greater defect in a ruler than if he be overtaken by this or that particular sin in private life. Rightly says the Scripture,

Woe to the land whose king is a child (instead of a man), Eccles. x. 16. Firmness and manliness, however, are not the fruit of caprice, and of an unbroken heart. It is through grace that the heart is made strong (Heb. xiii. 9).

3. *The special directions*, which refer to individual persons, David likewise communicates, not as a private man, but as king of Israel. Joab's double murder had gone fully unpunished. At the time of its commission David was not in a condition to be able to punish him; but he felt the full weight of the deed, and in his horror of it uttered an imprecation of Joab (2 Sam. iii. 29). In the eyes of the people, nevertheless, the non-punishment must have been regarded as an insult against law and righteousness, the charge of which devolved upon the king. "It was a stain upon his reign not yet blotted out. Even upon his death-bed he cannot think otherwise than that it is his duty, as that of the supreme judge, to deliver to his successor a definite direction about it" (Hess, *Gesch. David's*, ii. s. 220). It lay upon his conscience, and he desired that this stain somehow ("do according to thy wisdom," ver. 1) should be removed. Moreover, Joab's participation in Adonijah's revolt must have appeared as dangerous for the throne of Solomon. As the punishment of Joab was to him a matter of conscience, so also was Barzillai's compensation. What Barzillai had done, he had done for him as king, as the anointed of Jehovah. Such fidelity and devotion to the legitimate reigning house (*Königthum*) in a time of great and almost universal falling away, ought to be publicly required, and to be recognized in honorable remembrance after the death of the king. This compensation must serve, no less than the righteous punishment of Joab, to the firm establishment of the throne of Solomon. In direct contrast with the action of Barzillai was that of Shimei. He did not curse David as a private person, but he cursed him with the heaviest curse as the "anointed of Jehovah," and therein Jehovah himself directly. For blasphemy against the king was on the same level with blasphemy against God (2 Kings xxi. 10). Both were punished with death (Lev. xxiv. 14 sq.; Exod. xxii. 27; 2 Sam. xvi. 9), hence also Abishai thought that Shimei should be put to death (2 Sam. xix. 22). But David wished on the day when God had shown him a great mercy, to show mercy himself, and upon that account spared his life. But "it was no small matter to allow the miscreant to spend his life near him (no banishment was talked of). And to permit him to spend his days quietly under the following reign (which had never been promised him), would have been a kindness that might have been greatly abused as a precedent of unpunished crimes" (Hess). In fact, Shimei was a dangerous man, and capable of repeating what he had done to David. As for the rest, David left Solomon to choose the manner and time of his punishment, only he was not to go unpunished.

4. *David's conduct on his dying-bed* has frequently been regarded as a great reproach to him. The latest (secular) history passes the following judgment upon it: "If David's life and deeds had not sufficiently shown his mind, these last words of the dying man would leave no doubt about his character. . . . We must turn away from such blood-thirsty desire for revenge which, though innate with the Semitic races, is united here with a

concealment of purpose and malice that are peculiar to David. His vengeance, even out of the grave itself, determines to strike, through the hand of his son, an insignificant man, to whom he (David) had once promised forgiveness when he himself was in a strait. Forgetting all the services and victories he owed to Joab, David determines, in order to gratify a long-cherished ill-feeling, to have a man, to whom he owed his kingdom and whom he himself had not ventured to touch, murdered by his son, ostensibly for two acts which Joab did, if not with David's consent, yet by no means against his will; the fruits of which David had willingly accepted, and which acts he had not made the slightest efforts to punish" (Duncker, *Gesch. des Alterthums*, i. s. 386). In this view it is entirely overlooked that David did not then speak as a private man, but as a theocratic king, and this judgment of him is quite false, no regard being paid to the time and the circumstances. The rough, false assassin Joab, who finally conspires with Adonijah, is made to appear as a man of high merit, and the blasphemous and traitor Shimei, as an insignificant, unfairly-treated man, while David, who departs life without one crime on his conscience as king, and who desires to fulfil the demands of justice as well as of gratitude, is said to have displayed the whole of his wicked and malicious character at the last. "Nothing but an uncritical confusion, which wished to behold in David a saint and a complete model of virtue (which the Scriptures nowhere assert him to be), could call forth, as contrast, the degradation of the king, which is as one-sided as unpsychological" (Winer, *R.-W.-B.*, i. s. 258). [Yes! but our author forgets that David had sworn to Shimei, *Thou shalt not die!* (2 Sam. xix. 23); and "the king" it was (i. e., David as king) that "swore unto him." Clearly David's act of grace to Shimei was an act of royal right, royal clemency, and nothing but sophistry can justify his dying charge to Solomon not to let the unfortunate man die in peace.—E. H.] When Bunsen's *Bibel-werk* says: "The vengeance of David can never be justified from the Christian point of view," it is quite overlooked that *that* point of view is not the fitting one here. David belonged to the Old Testament economy, to the time of the law, not the gospel, and his conduct must be judged in the light of the former. It is an anachronism to measure Old Testament persons by the standard of the sermon on the mount. Besides, the same apostle who exhorts the believers as follows: Dearly beloved, avenge not yourselves, immediately after, speaking of authorities—and David speaks as such here—tells them that they are "ministers of God, revengers to execute wrath upon him that doeth evil" (Rom. xii. 19; xiii. 4). In the kingdom of God in which the law of earthly punishments prevailed, such a crime (like that of Joab and Shimei) could not remain unpunished. He, too, who, when He was reviled, reviled not again; who, when He suffered, threatened not (1 Peter ii. 23), announced in a parable the final judgment of His enemies: "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me" (Luke xix. 27: v. Gerlach). We scarcely find as many instances of personal love to a foe, generosity and goodness, in the life of any Old Testament hero, as in David's. It is evident that the author of our books does not relate the commis-

sions objected to, to vilify David at the last, as Duncker does, but on the contrary he tells them, to his honor, to show how entirely king of Israel David was, even on his dying-bed.

5. Chronicles (I., xxix. 28) relates the death of David with the addition that "he died in a good old age, full of days, riches, and honor." We see how much he was honored even in death, from the fact that his weapons were preserved as relics in the sanctuary (2 Kings xi. 10). Compare the eulogy in Ecclesiasticus, chap. xlvii. 2-11. For the character of the great, and indeed greatest, king of Israel, though now so often unjustly judged, by whose name the expected Messiah was designated by the prophets (Ezekiel xxxiv. 23; xxxvii. 24; Hos. iii. 5), comp. Niemeyer, *Charakteristik der Bibel*, iv. s. 107-358, and Ewald, *Gesch. Isr.*, iii. s. 250-257, which says, with regard to the "last (poetical) words" of David (2 Sam. xxiii. 1-7): "No prince, especially one who did not inherit the kingdom, could close his life with more blessed divine peace, or a more assured and cheerful view into the future."

HOMILETICAL AND PRACTICAL.

Vers. 1-9. David's last words to Solomon (a) with regard to the kingdom generally (vers. 1-4), (b) respecting some individuals (vers. 5-9; see *Historical and Ethical*).—Ver. 2. Various as are the paths of men from their birth, yet they all, kings as well as beggars, rich and poor, go the way to the grave (Ecclesiasticus xl. 1-3). And yet so many live as if they had not to travel that road (Ps. xxxix. 5, 6; xc. 11, 12).—The passing nature and vanity of the world, with its allurements and splendor, is a strong exhortation and warning from God to hold fast to the word that lives forever, and shall not pass even when heaven and earth pass away (1 Peter i. 24, 25; 1 John ii. 17; Luke xxi. 33).—Be firm and be a man! What is requisite to be one? how shall one become one? of what use? (Heb. xiii. 9; 1 Cor. xv. 5-8; xvi. 13).—Ver. 3. The last and best will of a father to his son: (a) Trust in God's protection of yourself and all whom God has confided to your care; (b) walk in His ways; let Him lead and guide you, He will do it well (Prov. xxiii. 26; Ps. xxxv. 5); (c) keep His ways and ordinances (Eccles. xii. 13; Ps. i. 1-6; Tob. iv. 6). Such an inheritance is greater and better than all the gold and land he might leave you.—True prudence and wisdom are not born of human thought and much knowledge, but are the fruit of the fear of God, and of walking in His ways and commandments (Ps. cxi. 10; Job xxviii. 28).—God-fearing parents are more anxious about their children keeping close to God and His word, than about leaving them temporal goods.—Ver. 4. The promises of God only proceed from His grace, not our merit; but their fulfilment is always coupled with conditions, which we have to perform if we would enjoy them (Heb. xi. 6; 1 Tim. iv. 8).—Vers. 5-9. We cannot go the way of all the world in peace, as long as we have anything remaining on our conscience, or any debt to justice and grateful love to cancel. We should forgive our enemies from our hearts, as we desire the Lord to forgive us, and especially on our dying-beds. But authority was instituted to "do justice; to prevent and punish wickedness;" it commits a sin and has a crime to answer for so long as it does not do

this (Rom. xiii. 4; Gen. ix. 6).—Ver. 6. Gray hairs, if found in the way of righteousness, are a crown of glory (Prov. xvi. 31), adorned with which a man may go the way of all flesh in peace and comfort; but an old sinner, whom even gray hairs have not brought to repentance, goes down to the grave without solace or peace.—Ver. 7. A noble heart does not forget what was done for him in times of trouble especially, and thinks of it even in the hour of death. The world is ungrateful. A blessing rests on deeds of faithfulness and self-sacrificing disinterested love, and it descends to children and children's children.—Vers. 8, 9. A curse rests on those who curse the "powers" which are God's ministers, instead of praying for them, and they are made, sooner or later, to feel the curse (1 Peter ii. 17, 6). The Lord prayed for those who cursed Him; but when they did not repent and become converted, divine judgment came down on them. No doubt

a wicked man often goes a long time unpunished for his deeds, but divine justice does not fail to overtake him finally, ere he is aware.—It requires wisdom to punish; a premature ill-judged chastisement does more harm than good.

Vers. 10-12. David's death: (a) He slept with his fathers (STARKE: The death of believers is a sleep, and being gathered to their fathers, who also still live with God, and await the coming resurrection to eternal life, Isai. xxvi. 19); (b) they rest in the grave. (Rest is good to those who have borne the burden and heat of the day forty years long—that rest which God has promised to those who strive after eternal life with patient continuing in good works. Rom. ii. 7; Isai. lvii. 2).—David's grave is a pledge that the memory of the just is blessed (Prov. xl. 7; Acts ii. 29), and that the blessing of the father builds the children's houses (ver. 12; Ecclesiasticus iii. 11).

C.—Solomon's course with the opposers of his accession to the throne.

CHAP. II. 13-46.]

- 13 AND Adonijah the son of Haggith came to Bath-sheba the mother of Solo-
 14 mon.¹ And she said, Comest thou peaceably? And he said, Peaceably. He
 15 said moreover, I have somewhat to say unto thee. And she said,² Say on. And
 he said, Thou knowest that the kingdom was mine, and *that* all Israel set their
 faces on me, that I should reign: howbeit the kingdom is turned about, and is
 16 become my brother's: for it was his from the Lord [Jehovah]. And now I ask
 17 one petition of thee, deny me not. And she said unto him, Say on. And he said,
 Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that
 18 he give me Abishag the Shunammite to wife. And Bath-sheba said, Well; I
 will speak for thee unto the king.
 19 Bath-sheba therefore went unto king Solomon, to speak unto him for Adoni-
 jah. And the king rose up to meet her, and bowed himself unto her, and sat
 down on his throne, and caused a seat to be set for the king's mother; and she
 20 sat on his right hand. Then she said, I desire one small petition of thee; *I pray*
thee, say me not nay. And the king said unto her, Ask on, my mother; for I
 21 will not say thee nay. And she said, Let Abishag the Shunammite be given
 22 to Adonijah thy brother to wife. And king Solomon answered and said unto
 his mother, And why dost thou ask Abishag the Shunammite for Adonijah?
 ask for him the kingdom also; for he *is* mine elder brother; even for him, and
 23 for³ Abiathar the priest, and for Joab the son of Zeruiah. Then king Solomon
 swore by the Lord [Jehovah], saying, God do so to me, and more also, if Ado-
 24 nijah hath not spoken this word against his own life. Now therefore, *as* the
 Lord [Jehovah] liveth, which hath established me, and set me on the throne of
 David my father, and who hath made me a house, as he promised, Adonijah
 25 shall be put to death this day. And king Solomon sent by the hand of Benaiah
 the son of Jehoiada; and he fell upon him that he died.
 26 And unto Abiathar the priest said the king, Get thee to Anathoth, unto
 thine own fields; for thou *art* worthy of death: but I will not at this time⁴ put
 thee to death, because thou barest the ark of the Lord [Jehovah] God before Da-
 vid my father, and because thou hast been afflicted in all wherein my father was
 27 afflicted. So Solomon thrust out Abiathar from being priest unto the Lord [Je-
 hovah]; that he might fulfil the word of the Lord [Jehovah], which he spake
 concerning the house of Eli in Shiloh.
 28 Then tidings came to Joab: for Joab had turned after Adonijah, though he
 turned not after Absalom.⁵ And Joab fled unto the tabernacle of the Lord [Je-
 29 hovah], and caught hold on the horns of the altar. And it was told king Solo-
 mon that Joab was fled unto the tabernacle of the Lord [Jehovah]; and, behold,

he is by the altar.* Then Solomon sent Benaiah the son of Jehoiada, saying,
 30 Go, fall upon him.' And Benaiah came to the tabernacle of the Lord [Jehovah],
 and said unto him, Thus saith the king, Come forth. And he said, Nay; * but I
 will die here. And Benaiah brought the king word again, saying, Thus said
 31 Joab, and thus he answered me. And the king said unto him, Do as he hath said,
 and fall upon him, and bury him; that thou mayest take away* the innocent
 32 [omit] blood, which Joab shed [without cause], from me, and from the house of
 my father. And the Lord [Jehovah] shall return his blood¹ upon his own head,
 who fell upon two men more righteous and better than he, and slew them with
 the sword, [and] my father David not knowing *thereof* [knew it not¹¹], *to wit*,
 33 Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether,
 captain of the host of Judah. Their blood shall therefore return upon the head
 of Joab, and upon the head of his seed for ever: but upon David, and upon his
 seed, and upon his house, and upon his throne, shall there be peace for ever from
 34 the Lord [Jehovah]. So Benaiah the son of Jehoiada went up, and fell upon him,
 and slew him: and he was buried in his own house in the wilderness.
 35 And the king put Benaiah the son of Jehoiada in his room over the host: ¹²
 and Zadok the priest did the king put in the room of Abiathar.¹³
 36 And the king sent and called for Shimei, and said unto him, Build thee an
 house in Jerusalem, and dwell there, and go not forth thence any whither.
 37 For it shall be, *that* on the day thou goest out, and passest over the brook
 Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall
 38 be upon thine own head.¹⁴ And Shimei said unto the king, The saying *is* good:
 as my lord the king hath said, so will thy servant do. And Shimei dwelt in
 39 Jerusalem many days. And it came to pass at the end of three years, that
 two of the servants of Shimei ran away unto Achish son of Maachah king of
 40 Gath. And they told Shimei, saying, Behold, thy servants *be* in Gath. And
 Shimei arose, and saddled his ass, and went to Gath to Achish to seek his ser-
 41 vants: and Shimei went, and brought his servants from Gath. And it was told
 Solomon that Shimei had gone from Jerusalem to Gath, and was come again.
 42 And the king sent and called for Shimei, and said unto him, Did I not make
 thee to swear by the Lord [Jehovah], and protested unto thee, saying, Know for
 a certain, on the day thou goest out, and walkest abroad any whither, that thou
 shalt surely die?¹⁵ and thou saidst unto me, The word *that* I have heard *is* good.
 43 Why then hast thou not kept the oath of the Lord [Jehovah], and the command-
 44 ment that I have charged thee with? The king said moreover to Shimei, Thou
 knowest all the wickedness which thine heart is privy to, that thou didst to
 David my father; therefore the Lord [Jehovah] shall return thy wickedness upon
 45 thine own head: and king Solomon *shall be* blessed, and the throne of David
 46 shall be established before the Lord [Jehovah] for ever. So the king commanded
 Benaiah the son of Jehoiada; which went out, and fell upon him, that he died.
 And the kingdom was established in the hand of Solomon.¹⁶

TEXTUAL AND GRAMMATICAL.

¹ Ver. 18.—[The Sept. adds *καὶ προσεκύνησεν αὐτῷ* (Al. *αὐτῇ*).

² Ver. 14.—[Two MSS. and some editions (followed by the Sept., Vulg., and Syriac) add *ἐν* = to him.

³ Ver. 22.—[All the VV. here give a sense which seems based on the supposition that *ἐν* before Abiathar and before Joab is pleonastic; but for this there is no authority. Thus the Vulg.: "*et habet Abiathar*," etc. Sept.: *καὶ αὐτῷ* 'Abiathar *κ.τ.λ.* Similarly Syr. and Arab. The Chald.: "*nonne in consilio fuerunt ille et Abiathar*," etc.

⁴ Ver. 26.—[The Sept., without authority, alters the place of the conjunction so as to read *αὐτῷ θανάτου ἐν οὐ ἐν τῷ ἡμέρῃ τούτῳ*, *καὶ οὐ θανάτου οὐ*.

⁵ Ver. 28.—[The Vulg., Sept., (Vatican) and Syr. curiously substitute here the name of Solomon for that of Absalom. The Arab. attempts to reconcile both by translating "neither did he love Solomon."

⁶ Ver. 29.—[The Sept. add "And king (Alex. omit *king*) Solomon sent to Joab, saying, What has been done to thee that thou hast fled to the altar? And Joab said, Because I was afraid of thee, and I fled to the Lord."

⁷ Ver. 29.—[The Sept. add "and bury him." See ver. 31.

⁸ Ver. 30.—[One MS., followed by the Sept., Vulg., and Syr., adds *ΝΥΝ* after *ἐν*.

⁹ Ver. 31.—[The Sept. add *σήμερον* and translate *□□*] accurately "without cause." The Chald. gives both senses.

The Vatican Sept. omits the name of Joab.

¹⁰ Ver. 32.—[Sept. = the blood of his iniquity.

¹¹ Ver. 32.—[There is no reason for omitting the conjunction and changing the preterite of the Hebr. which are preserved in the Sept. and the Chald.

¹² Ver. 35.—[The Sept. add *καὶ ἡ βασιλεία καταβύθου ἐν Ἱερουσαλὴμ. Cf. ver. 46.*

¹³ Ver. 35.—[The Sept. add *καὶ Σαλωμών υἱὸς Δαυὶδ ἐβασίλευσεν ἐπὶ Ἰσραὴλ καὶ Ἰουδα ἐν Ἱερουσαλὴμ. (Thus far Alex. omits) καὶ ἔδωκε κύριος φρόνησιν τῷ Σαλωμῶν καὶ σοφίαν πολλήν σφόδρα καὶ πλάτος καρδίας ὡς ἡ ἄμμος ἡ παρὰ τὴν θάλασσαν. (See iv. 29.)* Then follows the first verse of chap. iii. much altered, and a long interpolation which may be thus translated: "And the wisdom of Solomon was increased greatly above the wisdom of all the ancients and above all the wise men of Egypt (see iv. 30), and he (iii. 1) took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house and the house of the Lord in the first place, and the wall of Jerusalem round about: in seven years he made and finished them." V. 15 follows then. . . . "And Solomon made the sea and the bases and the great lavers and the pillars and the fountain of the court and the brazen sea. And he built the citadel and battlements upon it, he divided the city of David. So Pharaoh's daughter went up from the city of David into her own house which he built for her. Then he built the citadel. And three times in the year Solomon offered whole burnt-offerings and peace-offerings upon the altar which he built to the Lord, and he offered incense before the Lord, and finished the house. And these were the chiefs (v. 16) which were set over the works of Solomon: three thousand and six hundred rulers of the people that wrought in the work. And he built Aashur and Magdo and Gezer (ix. 15, 17, 18) and Beth-horon the upper and Ballath. Besides his building the house of the Lord and the wall of Jerusalem round about, after these he built these cities." Then follows, with some variations, ii. 8, 9, which form the junction again with ver. 36.

¹⁴ Ver. 37.—[The Sept. add *καὶ ὑπέκρινεν αὐτὸν ὁ βασιλεὺς ἐν τῇ ἡμέρᾳ ἐκείνῃ. Cf. vers. 42, 43.*

¹⁵ Ver. 42.—[The Vatican Sept. omits the rest of ver. 42. The last clause is sometimes pointed, "The word is good: I have heard."

¹⁶ Ver. 46.—[Here follows in the Sept. a passage made up of extracts from chap. iv. and containing about one-fourth of that chapter, most of which is omitted from its place.—F. G.]

EXEGETICAL AND CRITICAL

Ver. 13. And Adonijah . . . to Bath-Sheba, &c. What Adonijah really aimed at in his petition to Bath-Sheba is made apparent in ver. 22. He did not care about the fair Abishag, but about the kingdom, which he hoped to acquire through possession of her. In the ancient East, after a king died, or his kingdom passed from him, the harem fell to the new ruler. On the other hand, also, he who took to himself the king's wives, was regarded as having taken to himself the rights of the king. The claim to the possession of the women of the harem was understood to mean the claim to the throne. It was so also with the Persians (Herodot. iii. 68; Justin x. 2: *occiso Cyro Aspasiam pellicem ejus rex Artaxerxes in matrimonium acceperat. Hanc patrem cedere sibi, sicuti regnum Darius postulerat*). When Absalom went, according to Abithophel's advice, into the king's harem and to his concubines in the sight of all the people, it was a public, practical announcement that he had assumed the king's rights (2 Sam. xvi. 20-23; comp. xii. 11). When, therefore, Adonijah demanded Abishag for his wife, ostensibly from love to her, it was a secret claim to the throne; for Abishag was looked on by the nation as David's last wife, although he had not known her. He did not venture to make his request personally to Solomon, but, as Grotius says: *aggre-ditur mulierem, ut regnandi ignaram, ita amoribus facilem*. He plays, before Bath-Sheba, the part of an humble saint who has been set aside—who is resigned to God's will, thus softening her woman's heart. His assertion that all Israel wished him for their king, if not exactly a lie, showed great self-deception and boasting. He very wisely and prudently says, instead of: through thy intercession my brother became king (chap. i. 17)—*the kingdom is turned about*, and it was his from the Lord, which he of course did not believe, because he wished himself to be king. Bath-Sheba may have thought that a discontented subject might be satisfied by granting his request, and the kingdom made thus more secure to her son.

Vers. 19-21. Bath-Sheba therefore went unto king Solomon, &c., ver. 19. Solomon received his mother as *בַּת־לֵוִי* (chap. xv. 13). The queen-mother was in great honor; and therefore the name of the king's mother is always expressly given in the account of the commencement of a new king's reign (chap. xiv. 21· xv. 2, &c.). The *מֶלֶךְ* offered

her was not literally a throne, but only a particular seat of honor. The seat at the right hand was the one of highest distinction (Ps. cx. 1; Joseph., *Antiq.* vi.-xi. 9). Bath-Sheba calls her petition a *small* one, because she thought it was only about a love-affair, and did not think of its political results.

Vers. 22-25. And King Solomon answered, &c. Solomon instantly detected the intrigue. He says, in asking Abishag for Adonijah, you indirectly request the kingdom for him too. He is my elder brother, and thinks that the kingdom belongs to him on that account; if he gets Abishag as wife, he will be further strengthened in his imaginary claims, and his entire party will have a firm footing. The *וְ* beginning the concluding statement in ver. 22, cannot be understood otherwise than the preceding *וְ*, and the *וְ* in the following words must consequently mean the same. The meaning is this then: In asking the kingdom for him, thou askest it at the same time for Abiathar and Joab; they who have joined themselves to him, would reign with and through him; but they are well known to be my enemies. It follows, then, that both are included in Adonijah's plan. We cannot, therefore, translate like the Sept.: *καὶ αὐτῷ Ἀβιάθαρ καὶ αὐτῷ Ἰωάβ ἑταῖρος*, or with the Vulg.: *et habet Abiathar et Joab*; there is therefore no reason to strike out, with Thenius, the *וְ* before Abiathar and

Joab. Solomon's anger, which appears in ver. 23, was the more natural, because Adonijah had dared to gain over and abuse the queen-mother. The oath, which means: may God punish me continually if Adonijah be not, &c., is a usual one (Ruth i. 17; 1 Sam. xiv. 44; xx. 13; Jer xxii. 5).—The words of ver. 24: **and who hath made me an house**, are not to be understood, with Keil and others, as if Solomon had then had issue (his marriage did not occur till afterwards, chap. iii. 1); the meaning is this rather: Adonijah demands Abishag to wife, to found a dynasty through his union with her; but Jehovah has determined that David's dynasty and line of kings shall come from me (2 Sam. vii. 11 sq.).—The execution of Adonijah was performed by *Benaiah*, as captain of the Cherethites and Pelethites (chap. i. 38). *בְּנַיָּהּ* does not mean exactly with "his own hand"

(Thenius), but only that Benaiah was charged with the execution. Comp. vers. 34-46. Capital punishment was executed in Egypt and also in Babylonia.

lon, by the king's guard, the captain of which was therefore called **שָׂר (רַב) מַבְחִים**, Gen. xxxvii. 36; 2 Kings xxv. 8; Dan. ii. 14.

Vers. 26-27. **And unto Abiathar the priest, &c.** The proceedings now commenced against Abiathar and Joab, were no doubt caused by the share both had taken in the new plans of Adonijah to usurp the kingdom.—**Anathoth**, a priests' town in the tribe of Benjamin (Josh. xxi. 18; 1 Chron. vi. 45), about one hour and a quarter's distance northeast of Jerusalem (Robinson, *Palestine*, vol. i. p. 437-8). Abiathar had possessions there.—To strike out the **י** before **בְּיָוִם** with Thenius (according to the Sept.), and place it before **לֵא**, is unnecessary: the meaning remains the same.—**Bearing the Ark**, on the occasion of David's flight from Absalom (2 Sam. xv. 24). That Abiathar and Zadok went with David then, bearing the ark of the covenant, showed great veneration and fidelity, upon their part, to him. Of course they did not carry the ark themselves; but it was borne by the levites, whose office it was to do so (Num. iv. 15; 1 Chron. xvi. 15), and who did it at their command. It is therefore quite unnecessary to read, with Thenius, **מִפְּנֵי** instead of **מִן**.—It does not follow from

the banishment of Abiathar, that every king has the right to set up and depose a high-priest at pleasure. This case was a peculiar one. A high-priest who had repeatedly conspired against the anointed of Jehovah, had thereby become incapable of filling his office, and, strictly speaking, deserved death.—**לֵא** is an addition of the narrator, not the intention of Solomon; it is the *ἐν ἀπαγγελίᾳ* of the New Testament. The divine threatenings upon Eli's house, from which Abiathar was (through Ithamar) descended, were now fulfilled; for when Saul slew the priests, Abiathar alone, of all his house, escaped (1 Sam. xxii. 20). With his deposition the hereditary high-priesthood passed over to Eleazar's house, to which Zadok belonged (Numb. xxv. 13; 1 Chron. xxiv. 5-6).

Vers. 29-35. **Then tidings came to Joab, &c.** The parenthesis means that Joab, who was formerly such a decided enemy of Absalom, who promised much more than his brother, had twice conspired with the pretender, Adonijah, and now feared for his own life, as he heard of his death, and of Abiathar's punishment. All old translations, except the Chaldee, have Solomon instead of "Absalom," and Ewald and Thenius declare the former to be the right reading; this, however, is not sustained by any Hebrew MS., and would, besides, make the sentence superfluous; for when Joab was on Adonijah's side, it follows of course that he was not on that of Solomon.—If Joab, who had been unpunished for his share in the first conspiracy, had felt free from all share in the second, he would not have fled to a place of refuge (chap. i. 50).—The Sept. adds, before Solomon's words, ver. 29: "What has happened to thee, that thou hast fled to the altar? And Joab said: I was afraid of thee, and have fled to Lord." Surely this is only a gloss; but it explains the passage. When Joab saw that Benaiah did not venture to kill him at the altar, he defied him, either because he hoped that Solomon would not dare to give the order, or that if he did, he (Sol-

omon) would be guilty of desecrating the altar. But according to the law (Ex. xxi. 14; Dent. xix. 11-13), the altar was only an asylum for those who had killed unwittingly, and Joab was no such person. He had sinned grievously against Israel and Judah by a double assassination (ver. 32), and yet had gone hitherto unpunished. This guilt could not rest upon David and his house, if the kingdom was to continue in his line (ver. 33). Not to add the utmost disgrace to the punishment (chap. xiv. 11; 2 Kings ix. 35; Jer. vii. 33; xxii. 19), and in consideration of his military achievements, Solomon commanded that Joab should be buried with his fathers in the wilderness of Judah, which was not far from Bethlehem, near Tekoa, and was a rocky district containing some towns (Josh. xv. 61; Judges i. 16).

Vers. 36-46. **And the king sent and called for Shimei, &c., ver. 36.** As Adonijah and his faction had made such repeated efforts to seize the helm of state, Solomon deemed it needful to keep a watch on all suspected persons. Now the restless Shimei was the principal of these; he was a close adherent of the house of Saul, and a bitter foe of David's house. Solomon, therefore, in order to keep him in sight, and test his obedience, ordered him to settle in Jerusalem, and to leave it only under penalty of death. The brook Kidron is scarcely named as the exact limit of his confinement (Ewald); but Shimei was not to cross it, because, in doing so, he went towards Bahurim, in his native district, where he had most influence (2 Sam. xix. 16 sq.).—**Thy blood, &c.**—the usual mode of the death sentence, Levit. xx. 9-16.—Shimei declared he was satisfied to observe the king's command, for he knew right well that according to the ideas of that time, no king, not even Solomon, need feel himself bound by the promise of his predecessor (2 Sam. xix. 23), (Ewald, *Gesch. Isr.*, iii. s. 271).—The Philistine king *Achish*, of Gath (Josh. xiii. 3; 1 Sam. v. 8), may be the same who is mentioned in 1 Sam. xxi. 11; xxvii. 2; he must have certainly attained a great age; if so, Shimei, then, in spite of his solemn vow, not only left Jerusalem for his native place, not distant, but even went into the far-off land of the Philistines, thus giving proof of his disobedience and obstinacy. Solomon now reproaches him with his old crime, and says to him: thy measure is full; the Lord has turned thy curse into a blessing, as David hoped (2 Sam. xvi. 12).—The Vulgate, Thenius, Bunsen, and others place the concluding sentence of ver. 46 at the commencement of chap. iii.: "and when the kingdom was established in the hand of Solomon, he made affinity," &c.; it seems, however, to refer back to ver. 12, and in the manner of Semitic histories, as Keil remarks, concludes the whole section of Solomon's throne-ascension. Thus the kingdom was established in the hand of Solomon, i. e., under him.

HISTORICAL AND ETHICAL

1. *The repeated attempt of Adonijah to gain the throne* throws real light on his character. Though his enterprise came to a lamentable and disgraceful end, he immediately began to concoct new plans in spite of the favor and the warning he had received. As he once sought to obtain his purpose by collecting chariots, horsemen, and soldiers,

through making fortified places, in short, by grand and showy preparations, he now pursued the opposite plan of fawning and artifice. He steals alone to Bath-sheba, placing his hopes on woman's influence. When she is astonished at his visit, he utters the most peaceful sentiments, acts as one deeply disappointed, but now humbly and piously resigned to God's will, and as an unhappy lover. If anything deserves the name of a "harem intrigue," through which, according to Duncker, Solomon came to the throne (see above), it is Adonijah's device. He could not have shown more clearly that he was not the chosen of Jehovah (Deut. xvii. 15). What would have become of the kingdom which David had at last brought to tranquillity and its proper position, if a man like Adonijah had succeeded him?

2. *Adonijah and his faction show the truth of what is often found, namely, that revolutionary men are not discouraged by the failure of their plans, and even disgraceful defeat, but they always brood over the means of attaining their ambitious views and gratifying their thirst for power. Pardon and forbearance do not change them, but generally harden and embolden them. If they do not succeed by open force, they choose deceitful ways, notwithstanding all the promises they may have given; and they feign submission until they think their opportunity has arrived. Every one, however, to whom God has confided the government, should hear the words of David to Solomon (chap. ii. 2): "be thou strong, therefore, and show thyself a man!" for weakness is, in this respect, sin against God and man. The old Württemberg summaries say: "let authorities learn from Solomon to punish such crimes severely, if they wish to have a happy, peaceful, and lasting reign. If they wink at such things, God's anger and punishments come down on them, on their land and people."*

3. *Solomon's treatment of his foes, has often been called great cruelty, or at least extreme severity. "Solomon," says Duncker, "began his reign with bloody deeds. . . . He first promised Adonijah he should be spared, then had him slain by Benaiah. Joab fled to the sanctuary and caught hold of the horns of the altar. Benaiah trembled to stain the altar with blood, but Solomon tells him to go and stab him there! . . . Benaiah also killed Shimei at Solomon's command." In reading this imperfect and detestable view of the circumstances, we must remember that there is not to be found in the forty years of Solomon's reign, one single trace of barbarous tyranny or cruelty, such as are here said to have characterized him, though these qualities rather strengthen than otherwise with age. We cannot judge Solomon any more than David in the light of the sermon on the mount, but should recollect what the time and circumstances were. The vital point was to establish the kingdom, and in order to avert the dangers that threatened it, "every firm and sagacious ruler had to act so, for the artificial means now used in similar cases, for instance, imprisonment for life, were wholly unknown" (Ewald). As to *Adonijah*, the whole East knew but one punishment for such plans as he cherished, viz., death. Had his enterprise succeeded he would doubtless (see above, on chap. i. 11) have destroyed Solomon and his principal adherents, in accordance with the usual practice hitherto. Solomon, on the contrary, did not fol-*

low this custom, but showed forgiveness and generosity; in fact, he avoided all persecution of Adonijah's partisans. Only when Adonijah, contrary to his word, and notwithstanding his humble homage (chap. i. 51), again appeared as pretender to the throne, and sought to reach his end by deceit and hypocrisy, did he order the affixed punishment. He had allowed *Abiathar*, too, to go unpunished at first, which scarcely any other eastern prince would have done. But when the repeated attempt of Adonijah to seize the kingdom was discovered, Abiathar could no longer be passed over. Yet instead of inflicting death on him, he deprived him of his influential office, and let him live at liberty on his estate, on account of his former good behavior. Here was no severity, but gratitude, kindness, and generosity. *Joab* was the most formidable opponent, because of his position at the head of the entire army, and his well-known military roughness and unscrupulousness; he was also unpunished after Adonijah's first attempt, and the last was certainly not planned without his consent, but more likely, as some suppose, originated by him. The fact that he instantly fled to the horns of the altar, on hearing of Adonijah's death, shows that he knew himself to have deserved death. Besides this, the guilt of a double murder rested on him, and should be washed out. "When this was superadded," says Ewald (s. 271), "Solomon did not venture to show him any further grace," and adds in the note with great truth: "A superficial observer alone can charge Solomon with needless cruelty here." Finally, with regard to *Shimei*, nothing was more natural than that Solomon, in the circumstances attending the beginning of his reign, should have kept especial guard over such a restless, suspected person, who one day cursed the king, calling him a bloody man, and the next fawned upon and flattered him, and who besides was not without partisans (2 Sam. xvi. 7, comp. with xix. 16-20). Shimei was himself quite content with his confinement to Jerusalem, and Solomon let him live there "many days" (ver. 38), placing his fate in his own hand. After three years (not before), (ver. 39), when Shimei broke his solemn promise, what his king had threatened him with upon oath came upon him. "Surely, every one must at that time have seen in such fatal oblivion of the oath which the old arch-traitor had sworn against David, a divine sign, that that old sin still rested on him and that he must be punished; otherwise he would not have acted with such defiance of God and with such madness. Solomon had him also executed, evidently not out of revenge nor any other passion, but from the belief that the last of those who had sinned greatly against David, should fall under divine Providence" (Ewald, s. 272). How weak and forgetful of his word would the king have seemed to all the people if he had let Shimei now go free, particularly with the notions then entertained about a king! (Prov. xvi. 12-15; xx. 2, 26). It is worthy of remark that the settlement of Shimei at Jerusalem was coincident with Solomon's elevation to the throne; that his punishment did not at once follow that of Adonijah and Joab, but was three years later. We cannot therefore possibly reckon this among the "bloody deeds" with which Solomon is said to have begun his reign. The union of mildness and firmness, generosity and official justice, in the conduct of the young sovereign, must have deeply impressed the

people, have increased his authority, and established his rule.

4. *The establishment of Solomon's kingdom* (ver. 46) is the result of all that chapters i. and ii. relate, and is therefore expressly stated again at their close. Our author evidently does this, not only from purely historical, but also from religious and theocratic grounds. In fact, throughout the whole of the genuine Old Testament history of Solomon's succession to the throne, the guiding hand of the living God is made apparent, far above the ferment of human passions and inclinations. He knows how to fulfil his threatenings, and to lead the way which each chooses for himself, to a goal where he shall find retribution of his deeds (Job xxxiv. 11).

'HOMILETICAL AND PRACTICAL.

Vers. 13-25. Adonijah's repeated attempt to gain the throne: (a) Wherein this attempt consisted (vers. 13-18); (b) how it ended (vers. 19-25).—Vers. 13-18. Adonijah before Bath-sheba: (a) The feigned sentiment, in which he comes (vers. 13-15); (b) the request he brings (vers. 16, 17); (c) the answer he receives (ver. 18).—Ver. 13. Ambitious and power-loving people do not scruple to reach the ends which they cannot obtain by open force, by means that are mortifying to their pride; when they can no longer demand, they beg.—Those are least to be trusted who have proved themselves enemies, and suddenly appear with tokens of peace. Joab met Amasa with the words: Peace be to thee! and while kissing him, ran him through the body (2 Sam. xx. 9). Judas betrayed the Lord with a greeting and a kiss (Luke xxii. 48).—Ver. 15. Adonijah's boast and hypocrisy: (a) He boasts, like most rebels, of having all the people on his side, but his few adherents were some faithless men, who were won over by good eating and drinking, and who would desert him with the first change of the wind (chap. i. 41, 49). (b) He speaks and acts as a pious man, who humbles himself under God's hand (Job i. 21), while he resists His will in his heart, and seeks to overthrow His purpose (Matt. vii. 21; Prov. xii. 22).—Ver. 16 sq. The most presumptuous character is often hid under the mask of unassuming deportment.—Ver. 17. He who has an honest and just request to make seeks no roundabout ways, but goes openly and courageously with it to the person who can grant it. The serpent addresses the woman first, in order to gain the man, in paradise (Gen. iii. 1, 6; 1 Tim. ii. 14).—Ver. 18. Bath-sheba's consent to Adonijah's request shows want of sagacity, experience, and knowledge of human nature, but at the same time shows that her heart was free from revenge and bitterness, and was willing to serve even one who had caused her great anxiety and sorrow (chap. i. 21).—Kind and unsuspecting persons are apt to yield to their first feelings and impressions rather than reflect calmly and deliberately; it is therefore the more needful for them to guard against being led away by flattering speeches into promises and actions that may greatly injure themselves and others.—We ought not to refuse to intercede for others, but to take great care not to do it for the unworthy, thus injuring those who are deserving.—Those who are high in favor with the powerful are often used, without their wish or knowledge, for unworthy ends.

Vers. 19-25. Bath-sheba before the king: (a) How she was received by him (vers. 19, 20), but (b) was refused her petition (vers. 22-24).—Ver. 19. Solomon, when on the throne, did not forget what he owed his mother. How often do children forget their parents and nearest relations, and even become ashamed of them, when they attain to great riches and honor; but no position or rank dispenses with our observance of the fourth commandment, the first with promise (Ephes. vi. 2; Prov. xix. 26).—Ver. 21. STARKE: Even pious Christians are often ignorant of what they ask (Rom. viii. 26), and are therefore often unheard (Matt. xx. 22).—Ver. 22. Kings and princes should not grant even an apparently small petition, that interferes with the welfare of the kingdom and people committed to their charge. Seeming severity is in such cases sacred duty.—HALL: Considerations arising from personal relationship must be laid aside in the official acts of rulers.

Ver. 25. Punishment of Adonijah, how far it was (a) according to law, (b) just and deserved.

Vers. 26-46. Solomon's treatment of his enemies (see *Historical*).—Vers. 26, 27. Ecclesiastical office can be no protection from just punishment of crime (see Luke xii. 47; 1 Cor. ix. 27).—Former fidelity cannot efface later treachery. It is most lamentable that a man who was faithful in times of trouble should end his career as a sinner (1 Cor. x. 12).—[BP. HALL: No man held so close to David, . . . yet now is he called to reckon for his old sins, and must repay blood to Amasa and Abner.—E. H.] When circumstances permit, mildness and forgiveness should go hand in hand with justice.—Children should not forget kindness shown to their parents, but look on it as done to themselves; this is fulfilling the fourth commandment.—The promises of God are yea and amen; but so are also His threatenings, which are often executed when men have forgotten them.

Vers. 28-34. The terrible end of Joab: (a) He dies conscious of his guilt, without peace and pardon; (b) even in the very jaws of death he is defiant, rough, and proud; (c) he does not leave the world like a hero, but like a criminal. How differently David dies! (ver. 2).—Ver. 28. An evil conscience can put to flight a hero who never yielded to the enemy in a single bloody field.—STARKE: It is thus the wicked act when they get into danger; though they never before cared about God and His children, they will seek their protection then.—Ver. 30. What good is there in dying in a sacred place if one has not a sanctified heart and pure conscience? Prov. iii. 21-26.—Ver. 31 sq. STARKE: God has no sanctuary or city of refuge for an intentional murderer (Ex. xxi. 14).—LANGE: If a ruler leaves shed blood unavenged, the guilt attaches to himself; through just revenge it is averted.—Ver. 33. Only that throne stands firm upon which justice, without respect of persons, is exercised (Prov. xxv. 5).

Vers. 36-46. Shimei's fate plainly proves the truth of the word Job xxiv. 11; Ps. cxli. 10; Prov. v. 22.—Ver. 39. Avarice, i. e., covetousness, is the root of all evil. The loss of two servants led Shimei to disobedience, even to forget his oath and to risk his life. [Ver. 40 sq. BP. HALL: "Covetousness, and presumption of impurity, are the destruction of many a soul: Shimei seeks his servants and loses himself."—E. H.]—Vers. 41 sq. Divine justice at length overtakes those whose

crimes have long been unpunished, and when they least expect it.—Those also who have cursed the anointed of the Lord, the eternal king of God's realm, and who have shot their poisoned shafts at Him, shall hereafter say to the mountains: Fall on us! and to the hills: cover us! (Luke xxiii. 30).

SECOND SECTION.

THE BEGINNING OF SOLOMON'S REIGN.

CHAP. III.-V. 14.

A.—Solomon's marriage, solemn sacrifice and prayer; first judicial decision.

CHAP. III. 1-28.

- 1 AND Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the Lord [Jehovah], and the wall
- 2 [walls] of Jerusalem round about. Only the people sacrificed in high places, because there was no house built unto the name of the Lord [Jehovah], until
- 3 those days. And Solomon loved the Lord [Jehovah], walking in the statutes
- 4 of David his father: only he sacrificed and burnt incense in high places. And the king went to Gibeon to sacrifice there; for that *was* the great high place: a thousand burnt-offerings did Solomon offer upon that altar.
- 5 In Gibeon the Lord [Jehovah] appeared to Solomon in a dream by night:
- 6 and God¹ said, Ask what I shall give thee. And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him
- 7 a son to sit on his throne, as *it is* this day. And now, O Lord [Jehovah] my God, thou hast made thy servant king instead of David my father: and I
- 8 *am but* a little child: 'I know not *how* to go out or come in. And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot
- 9 be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad:
- 10 for who is able to judge this thy so great a people? And the speech pleased
- 11 the Lord,² that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies;
- 12 but hast asked for thyself understanding to discern judgment; Behold I have done according to thy words: 'lo, I have given thee a wise and an understanding heart; so that there *was* none like thee before thee, neither after thee shall
- 13 any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like
- 14 unto thee all thy days.³ And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy
- 15 days. And Solomon awoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord [Jehovah],⁴ and offered up burnt-offerings, and offered [made]⁵ peace-offerings, and made a feast to all his servants.
- 16 Then came there two women *that were* harlots,⁶ unto the king, and stood
- 17 before him. And the one woman said, O my lord, I and this woman dwell in

- 18 one house; and I was delivered of a child with her in the house. And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; * *there was* no stranger with us in the house, save we two in the house. And this woman's child [son]¹⁸ died in the night; because she overlaid it. And she arose at midnight, and took my son from beside me, while thine hand-maid slept, and laid it in her bosom, and laid her dead child [son]¹⁹ in my bosom. And when I rose in the morning to give my child [son]²⁰ suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son which I did bear. And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And ²¹ this said, No; but the dead *is* thy son, and the living ²² *is* my son. Thus they spake before the king. Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, ²³ Nay; but thy son *is* the dead, and my son *is* the living. And the king said, ²⁴ Bring me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the ²⁵ other. Then spake the woman whose the living child *was* unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor ²⁶ thine, *but* divide it. Then the king answered and said, Give her ²⁷ the living child, and in no wise slay it: she *is* the mother thereof. And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God *was* in him to do judgment.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 5.—[The Sept. and Chald. here repeat *Lord*; the Syr. follows the Hbr. in reading *God*; while the Vulg. and Arab. avoid repeating the divine name.

² Ver. 7.—[Some MSS., followed by the Sept. and Vulg., prefix the conjunction *And*].

³ Ver. 10.—[Many MSS. read *ליל* instead of *לילה*, and are followed by the Chaldees.

⁴ Ver. 12.—[Many MSS. and editions, followed by the Vulg., have *בכרי* in the plural.

⁵ Ver. 13.—[The Sept. put this clause in the past tense: *ὅτι οὐ γέγονεν ἀνὴρ οὐμὸς σοὶ ἐν βασιλείᾳ σου*, the Vat. ending the clause here; but the Alex., by retaining the last words of the Hbr., *πᾶσας τὰς ἡμέρας σου*, makes nonsense.

⁶ Ver. 15.—[The Sept. add *ἐν Σαῦρ*.

⁷ Ver. 15.—[The Hbr. *עֹלָה* is the same before "peace-offerings" and before "feast," and is quite different from the *עֹלָה* before "burnt-offerings." The distinction is accurately preserved by the Sept. and the Vulg.

⁸ Ver. 16.—[This translation is sustained here, as in Josh. ii. 1, by all the VV. except the Chald., and is undoubtedly the invariable and distinctly-marked sense of the frequent Hbr. word. The Chald. renders *inn-keepers*. The author's objection to the sense of *harlots* seems insufficient.

⁹ Ver. 18.—[Many MSS., followed by the Sept. and Vulg., prefix the conjunction *And*].

¹⁰ Ver. 19.—[It is better to retain throughout the passage the same rendering of the same Hbr. word.

¹¹ Ver. 22.—[One MS., followed by the Vat., Sept., and Arab., omits the second clause of ver. 22.

¹² Ver. 27.—[The Sept. remove any possible obscurity by paraphrasing, "Give the child to her that said, Give her," &c.—F. G.]

EXEGETICAL AND CRITICAL.

Ver. 1. **And Solomon made affinity.** After the rule of Solomon was established by the removal of his enemies from within (chap. ii. 46), he sought to make it outwardly strong, also, by a family alliance with the king of Egypt. After David's great victories over the surrounding nations, and especially after the Philistines were rendered powerless, Egypt was the nearest and most powerful neighbor of the kingdom of Israel. As the latter had increased so much in extent and power, the king of Egypt may also have desired an alliance with the king of Israel (Ewald, *Gesch. Isr.*, iii. s. 279); but such an alliance secured Solomon against other nations, and was even productive of an enlargement of his territory (chap. ix. 16). The Pharaoh named here "belonged certainly, following the synchronism, to the 21st Tanaitic dynasty, and may have been its last king, Psusennes or Psusennos, who reigned thirty-five years" (Winer, *R.-W.-B.*, ii. s. 363).—This marriage with

an Egyptian was not contrary to the law, since it only prohibited union with the daughters of the Canaanite tribes (Ex. xxxiv. 11–16; Deut. vii. 1–3). The supposition of some rabbins, that the Egyptian had become a proselyte, is unnecessary; it is certain, besides, that Egyptian worship was not introduced by her into Jerusalem; and even later no trace of it is found (chap. xi. 4–7).—By the *city of David* we are to understand the ancient and fortified Jerusalem, the citadel of David—the upper city. The dwelling for the queen was but temporary; when the new palace was built she inhabited it (chap. ix. 24).—"He made," says Josephus, "the walls wider and firmer than they had been." David had only fortified the upper city (2 Sam. v. 7, 9).

Vers. 2–4. **Only the people sacrificed in high places, &c.** Vers. 2 and 3 do not pronounce a judgment in general upon the condition of public worship in the beginning of Solomon's reign (Keil), but form an introduction to verses 4–15. The connection is this: when the rule of Solomon was

established from within by the extirpation of his foes, and outwardly by an alliance with Pharaoh, Solomon held a great festival for all Israel (2 Chron. i. 2, 3), not only to implore Jehovah's further aid to his successful government, but also in gratitude for the past. But as Jehovah's house was not yet built, and as the people, for want of a central sanctuary, still sacrificed on high places here and there, Solomon followed this custom, but chose the greatest, i. e., the most important height, that at Gibeon, where the ancient tabernacle and the altar of burnt-offering stood. Vers. 2 and 3 serve then to explain how it was that Solomon, who loved Jehovah, and, like David, kept the law, celebrated his great inauguration-festival on a high place. [Bishop Horsley remarks on ver. 3: This is not mentioned as a circumstance of blame either in the people or in the king. For had they not sacrificed and burnt incense on high places, they could not have sacrificed or burnt incense at all. And it appears by the sequel that the sacrifice at Gibeon was acceptable.—E.H.]—*The high places* are very often used in these books in the same sense; but not always. That *בָּמֹת* does not mean "barred

entrance," and then "sacred forest" grove (Thenius, Böttcher), is easy to see from Mic. iii. 12, where it is synonymous with *הָר*, mountain; comp. Mic. i. 3, 4; Jer. xxvi. 18, with Amos iv. 1, where *בָּמֹת* stands for *בָּמֹת*. The fundamental meaning is and must be: height, high place. Among all ancient nations, heights and mountains were naturally chosen as the fit places for offering-up to the Deity who dwells on high, far above earth. But as all prayer to and worship of the Godhead took the form of sacrifice, for which an altar was requisite, *בָּמֹת* became the expression for high places upon which altars were erected. By degrees, however, the use of the term became more extended, so that places of sacrifices, even if not on high places, but in towns, and even in valleys, were also called "high places" (2 Kings xvii. 9; Jer. vii. 31; xxxiii. 35). In heathen worship, besides the altars for sacrifices, they had many dwellings for the Divinity, not regular temples, but cells, chapels, tents, in which the image of the Deity stood, and these also were named *בָּמֹת*

(Ezek. xvi. 16); hence the expressions *הַבָּמֹת* (1 Kings xiii. 32; 2 Kings xvii. 29), and *בָּמֹת* (1 Kings xi. 7; xiv. 23). Because the worship at the high places so easily became entangled with idolatry, the Mosaic law commanded that sacrifices should only be offered at Jehovah's dwelling-place—the tabernacle (Levit. xvii. 3). For the unquiet times of the Judges, however, this precept could not be obeyed; and as the patriarchs sacrificed on high places before the law was given (Gen. xii. 8), their example was followed; even Samuel did this (1 Sam. ix. 12 sq.). Thus it happened that this more convenient practice took deep root, and it was not until much later that it was found possible to abolish it (2 Kings xxiii. 4-23); it was always, however, an abnormality, though unavoidable, so long as an house for Jehovah's name, i. e., a central sanctuary, was wanting (for this last expression see below on chap. vi.).—**A thousand burnt-offerings.** In the entire ancient world, the greatest number of

animals possible were collected for sacrifice at great festivals (see below on chap. viii. 62). The feast must have at least lasted more than one day. The passage we are considering has very unfairly been selected to prove that the king himself sacrificed, i. e., exercised priestly functions. Even the great number of animals offered contradicts this; so does chap. vi. 2; where king Solomon is said to have built the house of the Lord and made windows, &c., no more means that he performed masons' and carpenters' work than that he himself offered the animals in sacrifice.

Vers. 5-10. **The Lord appeared to Solomon, &c.** The expression *נִרְאָה* does not mean that Solomon saw Jehovah in any bodily form, but that Jehovah revealed himself to him. If the reading here and in ver. 10 be not *נִרְאָה*, but *אֶלֶּהִים* is to be subjoined to it; the last more general term serves to designate the words which Solomon understood to be really *divine* communications. For it is evident that the word *נִרְאָה* does not specifically belong to the appearing, as Thenius thinks, from examination of the parallel passage in 2 Chron. i. 7, where *נִרְאָה אֶלֶּהִים* occurs.—Solomon grounds (ver. 6) his request that Jehovah would grant him the gifts needful for a sovereign, upon the mercy shown his father David, to whom God had performed His promises, and raised up his son to sit upon the throne of Israel. He humbly calls himself a *little child*, not only as if he were just twelve years old, as some rabbins say, but because his youth was unfitted for the great and arduous task laid on him. Solomon died after a reign of forty years, and was named before (chap. xi. 4) *יִשְׁכָּבֵּל*, which makes him, as is also the general opinion, twenty years old at least.—Going out and coming in is, like Deut. xxxi. 2; 1 Sam. xviii. 13, 16; 2 Sam. iii. 25; Ps. cxxi. 8, descriptive of the entire manner of life. The conclusion, from ver. 8, clearly refers to Gen. xxxii. 13; xiii. 16.—**The שֹׁמֵר** with *לֵב* (like Job xii. 3; xxxiv. 10; Prov. xv. 32, the seat of thought and knowledge, ver. 9), as is to be seen from *לִשְׁמֹר מִשְׁפָּח* (ver. 12), must be connected with the following *לִשְׁפֹּחַ*, and is not to be translated, as Luther has it, obedient heart; or as the Vulgate, *cor docile*. A right sentence depends upon the hearing, that is, the trial of the parties, and for this, understanding and judgment are most requisite for the judge (comp. 2 Sam. xiv. 17). Ver. 7 refers to ruling, but ver. 9 to judging: the two conjoined form the kingly office (1 Sam. viii. 6, 20; 2 Sam. xv. 4. *Artemid. Oneir.*, ii. 14: *κρίνειν τὸ ἀρχεῖν ἐλεγὼν οὐ παλαιόν*).

Vers. 11-15. **And God said, &c.** Instead of the life of thine enemies (ver. '1), ver. 13 reads *כְּבוֹד*; it is, therefore, military glory, victory which is meant. *לִשְׁמֹר מִשְׁפָּח* does not mean: "to exercise divine right" (Keil), but: to dispense justice.—**Behold it was a dream**, not that he only knew on awaking that it was but a dream; and not that he remembered distinctly on awaking what he had dreamed (Seb. Schmidt), but: "that it was more than a dream (an ordinary one)—something really divine; of this he became so

convinced on awaking, that immediately after his return to the capital, he went to the place where the sacred ark stood, and worshipped the Lord anew with many sacrifices and thanksgiving-offerings. The thank-offerings were for this extraordinary proof of divine favor" (Hess). The sequel showed that it was not a mere dream.

Ver. 16. **Then came there two women, &c.** This story is meant to show, by one instance, that Solomon had really received what he had prayed for, and what God had promised him (Theodoret: *ἐπιδείξαι τὴν τοῦ βασιλέως ἐβουλήθη σοφίαν*). Thenius counts the whole among those passages which the writer gave from oral tradition; but we must not overlook the fact that he did not take it, like other narratives, from the "book of the Acts of Solomon" (chap. xi. 41). [The writer of the Book of the Kings refers only at the end of Solomon's reign to the book of the Acts of Solomon, and not at each step in his career.—E. H.]—The

rabbins derive נָתַן from נָתַן, to feed, nourish; and explain it thus with the Chaldee, here as in Josh. ii. 1, by פִּנְדָּקִין, i. e., hostesses, evidently to avoid some offence. On this account, it can scarcely allude to harlots, because they, as Calmet remarks, seldom have many children, and if they have, do not usually care much about providing for them. As נָתַן is generally spoken of intercourse

which is extra-matrimonial, or adulterous, so this passage refers to "those who have had children, being unmarried" (Gerlach).

Vers. 17-23. **And the one woman said, &c.** She alleges that the other can persist so obstinately in her denial, because there was no one else in the house. The latter probably took the child away to avoid the just and heavy reproach of having killed her own child, and the consequent disgrace she would incur. This is at least more probable than that she wished to continue nursing for her health's sake (Thenius), or that she thought to inherit something in the future from the child (Hess); or, finally, that she intended to sell it afterwards for her support (Le Clerc).—In ver. 21, at first the time given is the morning, in a general way; but next, the expression is the same as *clara luce* (Vulgate), or, "as it was becoming

brighter and brighter" (Thenius). מִיָּמִים (ver. 26) is the New Testament *σπλῆγχα* (2 Cor. vi. 12; vii. 15). Comp. Gen. xliii. 30. Luther: "for her motherly heart yearned upon her son." The words: *neither mine nor thine*, &c., do not only show want of maternal love, but also envy and dislike of her accuser.—*They feared*. Comp. Luke iv. 36; viii. 25.

The sentence made a deep impression; מִלֵּוֹתֵי is here the same as in Ps. lxxviii. 16; lxx. 10.

HISTORICAL AND ETHICAL.

1. *Solomon's marriage with a daughter of Pharaoh* was, strictly speaking, a political alliance; but it has, nevertheless, also significance in the history of redemption. The great and mighty king of the land, which for Israel had been "the house of bondage" in which it had eaten "the bread of affliction" (Exod. xx. 2; Deut. xvi. 3), gives now to the king of this once despised and oppressed people, his daughter in marriage, and

must, in the providence of God, contribute to the strengthening of the Israelitish throne, and to the increase of the power and glory of the Israelitish kingdom. Thus was this marriage a witness for the divine beneficence in the deliverance from Egypt, to the goal of which Israel had come in the reign of Solomon—the period of the richest bloom of the kingdom: It was likewise a divine seal upon the independence of the people, which had begun with the exodus from Egypt, and now had reached its completeness. [We beg leave to dissent from the position here taken by our author. (Comp. *Ereget* on ver. 1). Solomon's alliance with the Egyptian princess for political purposes was after the fashion of worldly princes, and in direct hostility with the theocratic spirit. Egypt was quite as much an "abomination" as "Canaan," and we are surprised that our author should apologize for Solomon in the matter.—E. H.]

2. *That sacrificing and burning of incense in high places was forbidden* in the Mosaic law rests, not upon the grounds of outward regulation, but was a natural, necessary consequence of the Mosaic fundamental principles. Jehovah is one, and beside him there is no God. He has chosen Israel, out of all the peoples of the earth, to be His people; He has made a covenant with them, and as a sign and pledge of this covenant will He dwell in the midst of His people. As He himself is one only, so also is and can His dwelling-place be only one. This is the place where He "meets" His people, i. e., exercises the covenant relation (Exod. xxix. 42 sq.). The concentration of the Jehovah-cultus is connected as inseparably with monotheism, as is the worship in high places, i. e., in any favorite spot, with polytheism. From the Mosaic standpoint, the worship in high places appeared as an ignoring, yea, as a denial, of the dwelling of Jehovah in the midst of His people, and, consequently, of the election and of the covenant of Jehovah, whereof it was the witness and pledge (cf. Josh. xxii.). If the law in question could not be carried out in times of unrest and of convulsion, nevertheless, as soon as the period of the undisturbed possession of Canaan was entered upon, it would remain the business of every truly theocratic king, as the servant of Jehovah, to put an end, as far as possible, to worship in high places. Hence, also, was David, after he had won for Israel victory over all enemies, most earnest to erect an enduring central sanctuary, for which the old tabernacle, especially since the removal of the ark of the covenant from it, was no longer serviceable. Since this, however, was denied him, he laid the charge of it upon Solomon, his son and successor, and made the building of a "house of Jehovah" the first and most pressing duty of his reign (1 Chron. xxviii. 2 sq.). After the building of the temple, sacrificing in high places should have disappeared totally; but it forever kept emerging, even under kings who in other respects adhered firmly to the worship of Jehovah. Nevertheless, it is constantly spoken of as a defect or an abnormality (1 Kings xv. 14; xxii. 44; 2 Kings xii. 4; xiv. 4; xv. 4, 35; xxi. 3).

3. *The divine revelation which Solomon received*, came, as in so many other instances both in the Old and also even in the New Testament, through the medium of a *dream*. In itself the dream is, according to the Scripture, something wholly idle and vain (Eccles. v. 6; Job xx. 8; Is.

xxix. 7. 8); in so far, however, as man is then removed entirely from the sensible and outward world, and is in the condition of a pure psychical intuition, he can, more than in the natural, wakeful condition, become a more receptive soil for divine influences and communications. Hence, in Ecclesiasticus xxxi. (xxxiv.) 2 sq., while the nothingness of dreams is taught, yet in ver. 6 this statement follows: *ἐὰν μὴ παρὰ ὑψίστου* [sc. τὰ ἐνὶ νύκτι] ἀποσταλῇ ἐν ἐπισκοπῇ, μὴ ὅς τις εἰς αὐτὰ τὴν καρδίαν σοῦ. Dreams of the latter description are placed, consequently, on a level with prophecy and visions, which are the operation of the *רוח* of Jehovah

(Joel iii. 1). But these invariably presuppose a certain spiritual temper upon the part of the dreamer. "The prophetic dream of the night, as a rule, is connected with the moral reflections and presentiments of the day" (Lange, on Gen. xx. 3). A soul directed towards God and divine things in its wakeful state, is peculiarly fitted, in the stillness of the night, in its involuntary expressions, i. e., in its dreams, to receive purely spiritual, inwardly divine influences. Such was the case with Solomon. His dream shows what then agitated and filled his soul, and that the festivity he then held was not an empty political ceremony, but resulted from an actual religious need. An Adonijah, at his feast at the spring Rogel (chap. i. 9-25), would never have been able to dream so. If ever dream contained nothing chimerical (visionary), it was Solomon's dream at Gibeon. [Bp. Hall, beautifully: "Solomon worships God by day: God appears to Solomon by night. Well may we look to enjoy God when we have served him.—E. H.]

4. *The prayer of Solomon* unites in itself all that belongs to a true prayer. It affords evidence especially of the genuine theocratic spirit in which this son of David had been educated, and was now entering upon his royal office. He recognises the greatness of the task to be the king of the people which Jehovah has chosen from among all peoples of the earth, and his first and greatest anxiety is to comply with this demand. He feels that he, especially in his youth and inexperience, cannot do this of his own strength, and he prays for enlightenment from on high, not so much for himself as for the sake of the people. It is not his own merit which gives him courage for this prayer, but he rests it upon the divine grace and mercy which his father had so richly experienced. His words are not many, but the few he utters are the expression of a living, child-like faith, as simple and substantial as it is inward and true.

5. *The history of the two women* "is genuinely Oriental, in which we must dismiss from our minds wholly, our forms of justice and processes of proof: since an accurate, striking flash, which solves the difficulty, in living, immediate insight with one stroke, as with the sharpness of a sword, is far loftier than a regular consideration and balancing of the grounds advanced, for and against. Therefore, this wisdom, as belonging to the period, to the land, and to the whole people, must be looked upon as a high gift of God, as, indeed, it actually was" (Gerlach). Examples of similar judicial decision are not wanting in antiquity. Grotius observes: *Non dissimile illud Ariopharnis regis Thracum, qui de tribus filiis æ Cimmeriorum regis dicentibus eum pro filio habuit, qui jussus cadaver patris jaculis noluerat, incessere. Una historia est apud Siculum Diodorum.* Another

instance "is adduced by Robertson from an Indian book. A woman in bathing left her child on the bank of a pond. A female demon who was passing by carried it off. Both appear before the goddess with their claims. She commands that each shall seize an arm and a leg and pull at it. The mother of the child is recognised by her refusal" (Philippson). Solomon demonstrated his capacity as judge in the case in hand, in so far especially that, in the absence of witnesses and of outward means of proof, he knew how to bring the secret truth to light in such way as to convince the contestants themselves. The words of Prov. xvi. 10 are here confirmed. While Niemeyer, in the judgment of Solomon, recognises, if not "God's wisdom," at least "rapid decision, presence of mind, and an accurate insight into human nature," other theologians of the *illuminati* period, have seen nothing more than "the proceeding of an Oriental despot, a fancy which would not do much to subserve the interests of a European prince" (G. L. Bauer in Keil on the place). He who judges so unwisely, only shows in the act, that in like or similar circumstances he would scarcely have reached so wise a judgment as Solomon's. Little as Solomon's procedure may correspond to our present notions of the administration of justice, formally considered, nevertheless that which for all time remains the chief point was not wanting, ver. 12—the divine gift of bringing to light the secret, inward fact, and of awakening the sleeping conscience, so that falsehood and misrepresentation vanish, and the truth comes forth. Without this gift all forms and rules of investigation avail nothing; yea, as experience has so often shown, they serve to pervert the conscience and to conceal the truth.

HOMILETICAL AND PRACTICAL.

Ver. 1. CRAMER: Although marriage with persons of unlike faith be allowed, and is in itself no sin (1 Cor. vii. 14), it is, nevertheless, better that one avoid it, because the unbelieving perverts the believer more frequently than the believer converts the unbeliever.—STARKE: God has the hearts of all men in His hands, and can bring it to pass that they who have been inimical to us, and have despised us, shall hold us in great honor (Prov. xvi. 7; Gen. xxxi. 24).—As soon as Solomon saw his existence secured, he proceeded to matrimony.—Ver. 2-4. Solomon's Sacrificial Festivity: (a) When he celebrated it (at the beginning of his reign to return thanks for the past assistance of God, and to implore its continuance); (b) where he kept it (upon the high place at Gibeon, because no temple was built as yet: the place of prayer in the Old and in the New Testament).—Though God dwell not in temples built by human hands, yet it is needful for each congregation to have an house, where with one mouth it praises the name of the Lord. Where this need is not felt, there is a defect in faith and love for the Lord.—Ver. 3. He loved the Lord. This is the best and greatest thing that can be said of a man. So, every one who loves the world, has not in him the love of the Father: this is only where God is loved above all things, His word observed, and His commandments fulfilled with joy and delight (1 John ii. 5, 15; v. 3). Happy is he who, to the question of the Lord: Lovest thou me?

can return the answer of Peter (John xxi. 17). Because Solomon loved the Lord he honored also his father, and walked in his ways. The want of filial piety in our day comes from want of love to the Lord.—Ver. 4. If we should begin our daily work with the sacrifice of our prayer, how much more our life's calling, and every weighty undertaking upon which our own and the well-being of other men depends (God grant it, He who can help, &c.).

Vers. 5–15. The Prayer of Solomon: (a) Its contents (ver. 6–9); (b) its answer (ver. 10–14).—Ver. 5. STARKE: Those who love God (ver. 3), God loves in return, and reveals himself to them (John xiv. 21).—HALL: The night cannot be otherwise than holy to him whom the previous day has been holy.—In our dreams we often speak and act in such way that we must be frightened, upon awaking, at how much that is impure and corrupt is still within us. Upon this account we should pray in the evening: Ah! may my soul in sleeping also do that which is good, or, if I dream, be it from thee, so that my senses even in sleep may acquire love for thee, &c. (Ps. lxxiii. 7).—[One is here reminded of Bp. Ken's beautiful evening hymn: "Glory to thee, my God, this night."—E. H.]—A dream like Solomon's does not happen when the day just past has been spent in revel and riot, in gross or in refined sin.—LISCO: What happened here in dream, Christ commands in "Our Father."—STARKE: God well knew what Solomon needed; but he bid him ask, (1) to show how negligent men are in praying for what is spiritual; (2) that he would only bestow His gifts in the ordinance of prayer; (3) that great personages might have an example of what they should ask of God, above all others. Ask what I shall give thee: (a) a test-word, for as man wishes and prays, so does he show of whose spirit he is the child (Ps. cxxxix. 23); (b) a word of warning, for we not only may, but we should also ask for all which we have most at heart (Ps. xxxvii. 4).—Ver. 6–10. When is our prayer pleasing to God? (a) When we pray in the feeling of our weakness and helplessness, and in confidence in the mercy of God and His promises; (b) when before all things we ask for spiritual blessings and gifts (Matt. vi. 33; Eph. i. 3).—The true wisdom for which we have to ask God (James i. 5), does not consist in manifold and great knowledge, but in the understanding of what is good and bad (Job xxviii. 28; James iii. 17; Eph. v. 17), and is a fruit of the renewal of our mind (Rom. xii. 2).—A ruler who does not ask God for an obedient heart for himself, can and ought not to hope for or expect that his people will yield him a submissive heart.—Youth, which as a rule places freedom in lawlessness, needs before all things to ask God daily for an obedient heart.—Vers. 8, 9. PRAFF: Subjects are not simply creatures of the authorities, nor are they designed for the exercise of their pleasures and

the splendor of their position (Hoheit); but they are God's people, and as such, are to be governed and judged.

Ver. 11–14. The granting of Solomon's prayer teaches and assures us: (a) That God grants more than they request, over and above praying and understanding, to those who call upon him with earnestness, and for spiritual gifts (Eph. iii. 20; Matt. vi. 33); (b) that God gives to him upon whom He confers an office, that is, to one who does not rush into an office or calling, but is called thereto by God, the necessary understanding, if he humbly seek it.—Where there is wisdom, there comes, indeed, also gold and silver (Prov. iii. 16 *sq.*), but not the reverse.—Ver. 15. HALL: A heart conscious in itself of the living evidences of a special grace of God, cannot forbear feeling that it should be authenticated through outward signs, and especially through munificence.

Vers. 16–28. LISCO: Solomon's Wise Judgment: (a) The question in dispute (vers. 16–22); (b) the decision (vers. 23–28).—Vers. 17–22. Such sin brings together, but it unites only for a short time; for it produces discord, wrangling, and controversy. Abiding peace dwells only in the house where the God of peace binds hearts together.—He who takes from the heart of a mother her child, or estranges or deprives her, will not escape the righteous tribunal of the judge to whom the mother (*das mütterchen*) calls and appeals.—Litigation is generally associated with envy, falsehood, and unrighteousness, hence the Lord says, be ready, &c. (Matt. v. 25; Luke xii. 58).—Ver. 26. If an immoral woman be merciful for the son of her body, and cannot forget her little child (*kindleins*), how much more should every Christian mother be ready to offer, when necessary, the heaviest sacrifice to deliver her child from moral ruin.—SEILER: If in the hearts of sinners the love of father and mother be so strong, how strong must the fatherly love of God be (Isai. xlix. 15)?—Envy hardens all human feeling, and makes one hard and heartless.—Ver. 27. When a child, apparently given over to death, is restored to its parents by divine providence, so much the more must their chief solicitude be to educate and bring it up in the nurture and admonition of the Lord.—Not power and force, not great pomp, and pride, and tyranny, but wisdom and righteousness, give to the government authority, and call forth genuine fear and the voluntary obedience of the people.—If it were given to a Solomon to bring to disgrace lying and misrepresentation, by judicial wisdom and knowledge of the human heart, and to deliver a righteous judgment, how much less shall liars and hypocrites stand up under the tribunal of Him who could say, A greater than Solomon is here! who, without needing witnesses and judicial examination, will bring to light what is hidden in darkness (1 Cor. iv. 5), and before whose judgment-seat we must all appear (2 Cor. v. 10).

B.—Solomon's officers, household, and his high intellectual culture.

CHAP. IV. 1-34 (IV. 1; V. 14).

1, 2 So king Solomon was king over all Israel. And these *were* the princes
 3 which he had; Azariah the son of Zadok the priest.¹ Elihoreph and Ahiah, the
 4 sons² of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder. And
 Benaiah the son of Jehoiada *was* over the host: and Zadok and Abiathar *were*
 5 the priests; and Azariah the son of Nathan *was* over the officers: and
 6 Zabud the son of Nathan *was* principal officer, *and* the king's friend:³ and
 Ahishar *was* over the household: and Adoniram the son of Abda *was* over the
 tribute.

7 And Solomon had twelve officers over all Israel, which provided victuals for
 8 the king and his household: each man his month in a year made provision. And
 9 these *are* their names: The son of Hur, in mount Ephraim: The son of Dekar, in
 10 Makaz, and in Shaalbim, and Beth-shemesh, and Elon⁴ beth-hanan: The son of
 11 Heshed, in Aruboth; to him *pertained* Sochoh, and all the land of Hepher: The
 son of Abinadab, in all the region [highlands⁵] of Dor; which had Taphath the
 12 daughter of Solomon to wife: Baana the son of Ahilud; to him *pertained* Taa-
 nach and Megiddo, and all Beth-shean, which *is* by Zartanah beneath Jezreel,
 from Bethshean to Abel-meholah, *even* unto the place that *is* beyond Jokneam
 13 [Jokneam]: The son of Geber, in Ramoth-gilead; to him *pertained* the towns of
 Jair the son of Manasseh, which *are* in Gilead;⁶ to him *also* *pertained* the region
 of Argob, which *is* in Bashan, threescore great cities with walls and brazen bars:
 14, 15 Ahinadab the son of Iddo *had* Mahanaim: Ahimaaz *was* in Naphtali; he
 16 also took Basmath the daughter of Solomon to wife: Baanah the son of Hushai
 17 *was* in Asher and in⁷ Aloth: ⁸Jehoshaphat the son of Paruah, in Issachar:
 18, 19 Shimei the son of Elah, in Benjamin: Geber the son of Uri *was* in the country
 of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of
 20 Bashan; and *he was* the only officer which *was* in the land. ⁹Judah and Israel
were many, as the sand which *is* by the sea in multitude, eating and drinking
 and making merry.

21 And Solomon reigned over all kingdoms from the river¹⁰ unto the land of
 the Philistines, and unto the border of Egypt: they brought presents, and
 22 served Solomon all the days of his life. And Solomon's provision for one day
 was thirty measures [cor] of fine flour, and threescore measures [cor] of meal.
 23 Ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep, be-
 24 sides harts, and roebucks, and fallow deer,¹¹ and fatted fowl. For he had
 dominion over all the region on this side the river, from Tiphseh even to Azzah,
 over all the kings on this side the river: and he had peace on all sides round
 25 about him. And Judah and Israel dwelt safely, every man under his vine and
 26 under his fig tree, from Dan even to Beersheba, all the days of Solomon. And
 Solomon had forty¹² thousand stalls of horses for his chariots, and twelve
 27 thousand horsemen [saddle-horses]. And those officers provided victual for
 king Solomon, and for all that came unto king Solomon's table, every man
 28 in his month: they lacked nothing. Barley also and straw for the horses and
 dromedaries [coursers¹³] brought they unto the place where the officers were,
 every man according to his charge.

29 And God gave Solomon wisdom and understanding exceeding much, and
 30 largeness of heart, even as the sand that *is* on the sea shore. And Solomon's
 wisdom excelled the wisdom of all the children of the east country, and all the
 31 wisdom of Egypt. For he was wiser than all men; than Ethar the Ezrahite,
 and Heman, and Chalcol, and Darda, the sons of Mahol: and¹⁴ his fame was in
 32 all nations round about. And he spake three thousand proverbs: and his songs
 33 were a thousand and five.¹⁵ And he spake of trees, from the cedar tree that *is*
 in Lebanon even unto the hyssop that springeth out of the wall: he spake also

34 of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.¹⁴

TEXTUAL AND GRAMMATICAL.

¹ Ver. 2.—[Our author translates חֲכָמָה "war der höchsten" for reasons given in the *Exeg. Com.* Kell also takes the same view of the word. On the other hand, all the ancient VV. (the Vat. Sept., however, omits the word) give the usual rendering, *priest*; so also Luther, and the A. V. The question really turns upon which of the names, Azariah or Zadok, the word is to be placed in apposition with. By the Masoretic punctuation, by the Chald., and by the Sept., (ἀιερὴς in the nominative), it is placed in apposition with Azariah, which, according to ver. 4, cannot be correct, if the translation *priest* be retained. Hence the adoption of the other sense by our author and Kell. But by the Vulg. (*sacerdos* in the Gen.), by the Syr., and the A. V., it is placed in apposition with Zadok, and the difficulty is thus removed, while the ordinary sense of the word is retained. In this way, too, the absence of the ך before Elihoreph is accounted for. The sense will then be, Azariah (the son of Zadok the priest) was one of the scribes with Elihoreph and Ahiah.

² Ver. 3.—[Three MSS., followed by the Sept., write בן in the singular, thus making Ahiah only the son of Shishah.

³ Ver. 5.—[Here again we have the same question of translation as in ver. 2, but differently solved in the A. V. The

Heb. expression חֲכָמָה בְּנֵי נָתָן is rendered by the author as well as by Kell, in the same way as in the

A. V. It is urged that בְּנֵי cannot be in apposition with Nathan because it is without the article (see Nordheimer's *Heb. Gr.*, § 816). Admitting that the Heb. usage requires בְּנֵי to be regarded as a predicate, it is further urged that it cannot mean *priests*, because Zadok and Abiathar were "the priests." They certainly were the high-priests; but Zabud also may have been a priest. The Chald., Syr., and Vulg., all retain the sense of priest, and there seems no sufficient reason for rejecting it. "Zabud, the son of Nathan, was a priest, and the king's friend." Twelve MSS. and the Syr., for בְּנֵי read בָּרֵךְ.

⁴ Ver. 9.—[Eleven MSS., followed by the Vulg., prefix the conjunction וְ to בֵּית; the Sept. supply its place by καί, and so our author translates. The Arab. uses the relative, "Elon which is in Beth-hanan." The locality is quite unknown.

⁵ Ver. 11.—[Here, as in Josh. xi. 2; xii. 23, it is better to preserve the force of the Heb. בֵּית, as in the author's version. The Vulg., Syr., Sept., and Arab. make it a part of the proper name.

⁶ Ver. 13.—[The Vat. (not Alex.) Sept. omits the previous clause, and in each case, after the mention of the officer and his district, adds etc.

⁷ Ver. 16.—[The Vulg., Sept., Syr., and Arab. make the preposition part of the name, and read Baaloth. This cannot be right. See *Exeg. Com.*

⁸ Ver. 17.—[The Vat. Sept. omits ver. 17 here, and gives it afterwards instead of the last clause of ver. 19. It also omits verses 20–26 (cf. chap. lit.). This whole list of proper names is variously unmodified in the VV.

⁹ Ver. 20.—[Most printed editions of the Heb. begin chap. v. at this point; so our author, and hence his note.—F. G.] The Sept., the Vulg., and Luther [also the A. V. and Walton's *Polyglot*] reckon chap. v. 1–14 as belonging to chap. iv., and begin chap. v. with its 15th verse.—Bähr.

¹⁰ Ver. 21.—[There is here no preposition in the Heb., although it is supplied in the parallel place, 2 Chron. ix. 26.

וְעַד אֶרֶץ פְּלִשְׁתִּים. The Chald. has made up the deficiency by translating "from the river Euphrates unto the land of the Philistines and unto the border of Egypt," but the Vulg. (*a flumine terra Philistinium usque ad terminem Egypti*), Syr., and Arab. reduce Solomon's empire to nothing. The Alex. Sept. has ἀπὸ τοῦ ποταμοῦ ἕως ἀλλοφύλων καὶ ἕως ὁρίων Ἀιγύπτου.

¹¹ Ver. 23.—[כַּמֶּלֶךְ Vulg., *caroi*; Sept. (Alex.), ἐλάφου. צִבְיִי Vulg., *capris*; Sept. (Alex.), δορκάδα. חֲכָמָה Vulg., *bubali*; Sept. (Alex.) omits. On צִבְיִי cf. Rosenmüller's *Bochart Hieroglyphica*, II. 808.

¹² Ver. 26.—The parallel place 2 Chron. ix. 25 shows, that not אַרְבַּעַם but אַרְבָּעָה should be read, with which also Chron. x. 26 and 2 Chron. i. 14 accord.—Bähr. [The author accordingly rightly translates "four thousand;" but there is no variation in the MSS. nor in the VV.

¹³ Ver. 28.—[Heb. רֶכֶשׁ, a superior kind of horse to the chariot-horses just mentioned. None of the VV. sustain the translation *dromedaries*. Kell translates "runners."

¹⁴ Ver. 31.—[The Vat. Sept. omits this clause.

¹⁵ Ver. 32.—[Sept.: five thousand.

¹⁶ Ver. 34.—[The Vat. Sept. here adds III. 1, and continues: τότε ἀνέβη θαραὶ βασιλεὺς Ἀιγύπτου, καὶ προκατέλαβεν τὴν Ταξίρ, καὶ ἐνεπύρσεν αὐτὴν καὶ τὸν Χαναανίτην τὸν κατοικοῦντα ἐν Μεργὰβ· καὶ ἔδωκεν αὐτὰς θαραὶ ἀποσταλάς θυγατρὶ αὐτοῦ γυναικὶ Σαλωμών, καὶ Σαλωμών ψεδοδόμησεν τὴν Ταξίρ.—F. G.]

EXEGETICAL AND CRITICAL.

Ver. 1. So king Solomon was, &c. According to Thénien, the section from chap. iv. 1 to 28 is borrowed from two different sources, and the contents of both are so woven together that the proper connection is now lost. Chap. iv. 2–19 may belong to the older and purely historical source; chap. iv. 1 and 20 to the later traditional one, as may also vers. 21, 24, 25, 26. "Vers. 22, 23, 27, 28 (probably in the following order: vers. 27, 28, 22, 23) contain the continuation of the account of the functionaries (taken from the more ancient source)."

It is true that a perfect accordance is obtained by this arrangement of the text, which is partly founded on the Septuagint; but the question is whether the text, as it lies before us, is so disconnected as to require such a forced alteration of style. We must presuppose the author possessed of enough understanding not to take what he found in good order, in his documentary sources, tear it apart, weave it together, and render the whole without connection. In chaps. i.–iii. he related how Solomon's kingdom became established and respected; in chap. iv. he tells how it was constituted, and in what a well-ordered and flourishing

condition it was. Then he proceeds with the words of ver. 1: So king Solomon was king over all Israel, i. e., with the rule of Solomon over all Israel, such was its estate. Now comes the account of the regular government and management of the entire realm, by the various civil officers of different degrees (vers. 2-19); then the court establishment, which represented the prosperous state of the kingdom (22-28); and lastly, that of the extraordinary acquirements of the king himself (29-34). The first section is very naturally followed (ver. 20) by remarks on the great population and prosperous condition of the kingdom; and this leads to the further remark (ver. 21) that Solomon's dominion not only extended over the populous nation of Israel, but over the neighboring tribes, that were brought under tribute. His court establishment was equally brilliant, and it (vers. 22-28) corresponded with his extended sovereignty (ver. 24), and with the peacefulness which his subjects enjoyed (ver. 25). There is no want of connection in such a narrative.

Ver. 2. **And these were the princes**, the dignitaries (comp. the double list of those under David, 2 Sam. viii. 16-18, and *ibid.* xx. 23-26, where they are not, however, named **הַכֹּהֲנִים**), and there are two more here. The order of the offices is different in each of the three lists, so that we cannot therefrom form an opinion of their rank. It is characteristic that the military officers are named first in both of David's lists, and the civil offices are first in Solomon's. The Jewish expounders, the Vulgate, Luther, and Thenius, take **הַכֹּהֲנִים** in ver. 2 to be in the genitive case: "Azariah, the son of Zadok the high priest; Elihoreph and Ahiah the sons of Shisha, were scribes." But against this view are the accents (silluk with *sophasuk*), according to which, a new sentence begins with Elihoreph; also "the omission of the copula **ו** before Elihoreph, which was absolutely necessary, if Azariah had been joined in the same office with the brothers Elihoreph and Ahiah" (Keil); finally, the son of the high-priest Zadok is named Ahimaaz in 2 Sam. xv. 27; xviii. 27; and 1 Chron. vi. 8, 9, and then his son Azariah **זָבֻד** must therefore certainly be translated

here by: grandson. This, however, is not suitable here, because son is used six times consecutively in the following verses, so that we cannot understand why the writer does not say the son of Ahimaaz. It was scarcely possible either for a grandson of the priest Zadok to have been old enough then to stand at the head of the body of high dignitaries. All things considered, **הַכֹּהֲנִים** must here be understood like **הַמְּכַבְּרִים**, ver. 3, as predicate-nominative, according to the opinions of Piscator, Le Clerc, Keil, and others. We may not translate like Ewald and Bunsen: "Azariah, the son of Zadok, was the high-priest," for according to ver. 4, Zadok himself, and also Abiathar, were; but there never were three high-priests at the same time. We are rather compelled, on the contrary, to take **כֹּהֵן** in the sense it bears in 2 Sam. viii. 18, and xx. 26, where it signifies a secular office. The Chron. (i. 18, 17) gives instead of **כֹּהֲנִים** in the first place **לִיד הַמִּלְחָמָה**, that is, the first at the

king's side, those whom we now name ministers, or privy counsellors. The word in ver. 5 must necessarily have this meaning; where it stands without the article, Zabud was **כֹּהֵן**. If now Azariah is introduced in ver. 2 as **הַכֹּהֵן**, wholly analogous to the way in which the high priest, contrasted with the other priests, is absolutely **הַכֹּהֵן** (Exod. xxix. 30; Lev. xxi. 21; 1 Kings i. 8, 38; 2 Kings xi. 9, 16, etc.), so is he designated as the first or chief of the secular **כֹּהֲנִים**, upon which account he stands first in the list of the great office bearers. "Among the trusted privy counsellors of the king, he held the first place" (Keil). It is not necessary to suppose that Zadok, whose son he was, was the high-priest, for this name occurs very often (2 Kings xv. 33; Neh. iii. 4-29; xiii. 12; xl. 11), as well as the name Azariah (1 Chron. v. 36-40; ii. 39; 2 Kings xv. 30, &c.).

Vers. 3-6. **Elihoreph . . . were scribes, &c.** **כֹּתְבֵי** means generally any one whose business it was to write or to count. The **כֹּתְבֵי**, as the highest civil officers, had, no doubt, the care of all clerical as well as financial matters; two are therefore specified.—For the office of **מְכַבֵּר** see *Introduc.* § 2. It is plain that he was not the "highest minister of state," as Winer thinks, because he is not the first, but the third in the list. As the copula is wanting before Josaphat, we cannot conclude, with Thenius, that he was above the **כֹּתְבֵי**, to whom Azariah must in that case also have belonged.—*Shisha* must be the same as *Shavsha* in 1 Chron. xviii. 16, and Seriah in 2 Sam. xviii. 7. The office of the father under David, passed to his two sons under Solomon.—For *Benaiah* see chap. ii. 35.—Ewald thinks the words: *And Zadok and Abiathar (were) the priests* a mere unnecessary repetition of Sam. xx. 25, because, according to chap. ii. 26 and 35, Solomon deposed Abiathar and put Zadok in his place. However, there is no sufficient ground for this view. Abiathar is again introduced as a priest here, either "because he had officiated in the beginning of Solomon's reign" (Philipson), or because, as Grotius remarks, though he was no longer *re* yet he was *nomine* high-priest, and though the *ἀρχή* was taken from him the *ἐπισκοπή* nevertheless remained to him (Theodoret). It is highly improbable that Solomon afterwards pardoned and restored him to office (Le Clerc).—*Azariah* and *Zabud* (ver. 5) were not the sons of the prophet Nathan (Thenius), but of the son of David, mentioned in 2 Sam. v. 14, therefore Solomon's nephews (Keil). The former had the officials enumerated in vers. 7-19 under him, the latter is designated as **כֹּהֵן הָעֵצָה הַמְּלָכָה**. Ewald looks on this in a very modern way, and thinks it was a "special house-priest" of the king's, "who was his peculiar minister in spiritual affairs." However, there is no more mention of a priest here than in 2 Sam. viii. 18; **עֵצָה** explains **כֹּהֵן**, and both words form together one conception; Zabud was a "privy counsellor, i. e., friend of the king's" (Keil). Luther's translation: the son of Nathan, the priest, is

quite false. Abiathar (ver. 6) was not "minister of the king's household" (Keil), but "master of the palace and household" (Thenius), chap. xviii. 3; 2 Kings xviii. 18; Isai. xxii. 15. This office did not exist under David; but was required by the larger and more splendid court of Solomon. *Adoniram* is the same as 2 Sam. xx. 24 and 1 Kings xii. 18, where he is called Adoram. He was not tithe-master (Luther), but overseer of the hirelings that had to overlook the public works, for *מַס* nowhere means *vectigal* or impost. Ewald and Thenius think the addition of the Sept.: καὶ Ἐλῆβ υἱὸς Σάφ ἐν τῇ πατρὶδι, original, but it is easy to see that it is a gloss.

Ver. 7. **Solomon had twelve officers.** The wholly general expression *נְצִיבִים* (from נָצַב to place, i. e., people in office), is made clearer by the word: *the provided for*, &c. Hence they were not *ἡγεμόνες καὶ στρατηγοὶ* (Josephus), neither "court cooks" (Winer), but "chief rent-receivers" (Rosenmüller); whether they were regular chiefs or governors of provinces, the providing for the king being only a part of their office (Thenius), is uncertain. Probably their districts were not arranged with reference to the lands of the tribes, but to the fertility of the soil. *Their number, twelve*, has no relation to the twelve tribes, but to the twelve months of the year, in each of which one of them had to supply his quota. The list of the districts in vers. 8 to 19 is perhaps made with reference to the time of delivery, and makes no account of the geographical position.—The proper names of five of the twelve officials are not given, but only their fathers' names. It is uncertain whether they bore those names with the prefix of Ben, as the Vulgate supposes (*Benhur*, *Bendecar*, &c.). Ben-abinadab (ver. 11) is scarcely a proper name. As these men have no further historical importance, it matters little about their names. Two sons-in-law of Solomon being among them, only shows that the list gives us a view of the civil officials during the middle period of his reign.

Vers. 8-22. **The son of Hur, in mount Ephraim.** We give here only what is most necessary about the situations and nature of particular districts. Thenius on this place, speaks at length of both. (1) *Mount Ephraim*, in Central Palestine, one of the most cultivated districts of all Palestine (Winer, *R.-W.-B.*, s. v.). (2) *Makaz* (ver. 9) is named only here, but must belong, like *Shaalbim*, *Beth-shemesh* and *Eton*, to the tribe of Dan (south of Ephraim and west of Judah). (3) *Aruboth* (ver. 10) also does not appear elsewhere, probably a place in the tribe of Judah, to which *Sochoh* in the south must also have belonged (Josh. xv. 48). *Hepher* cannot be the town Gath-Hepher in Zebulun, but only a southern district, probably west of Sochoh, where a Canaanitish king had reigned before (Josh. xii. 17). (4) *Dor* (ver. 11), a town on the Mediterranean, nine Roman miles north of Caesarea (Josh. xvii. 11). *Naphat* (i. e., heights) Dor is the hilly stretch of country towards the south of the town, and to this Thenius reckons the whole very fertile pasture-plain of Sharon to Joppa. (5) *Megiddo*, and close to it, in a southeasterly direction, *Tuanach* (ver. 12); two towns, that lie on the slope of the Carmel mountains, at the edge of the plain of Jezreel in the tribe of Manasseh. *Beth-shean*, on a straight line, east of Megiddo, where the plain of Jezreel ceases and that of the Jordan meadows begins. Zartanah lay near in a southerly direction,

and Abel-meholah still more south the latter was the birth-place of the prophet Elisha. *Jokneam*, according to 1 Chron. vi. 53, a levite town, the situation of which is doubtful, perhaps it was the same as *Kibzaim* (Josh. xxi. 22). The district must then have included the whole land of the tribe of Manasseh on this side (west of) Jordan. (6) *Ramoth-gilead* (ver. 13), a town of the levites beyond Jordan, in the tribe of Gad, which stretched northwards along the tribe of Manasseh, and southwards along that of Reuben (Josh. xxi. 38; Deut. iv. 43). Upon

הַיָּרְדֵּן of *Jair*, comp. Numb. xxxii. 41; Deut. iii. 14;

Josh. xiii. 30. Our passage says as plainly as possible that they were in the land of Gilead, but the country of *Argob* was in the land of Bashan. The sixty fortified cities that belonged to the last can therefore not be identical with *הַיָּרְדֵּן* (Keil), as Bashan is always made quite distinct from Gilead (Deut. iii. 10; Josh. xii. 5; xiii. 11; xvii. 1; 2 Kings x. 33; Mic. vii. 14), the translation: the "towns of Jair" is not correct either, "because: *הַיָּרְדֵּן* here does not mean to live, and the German: living in a given place does not signify *vita* but *mansio*" (Cassell, *zu Richt.*, iii. 4). The land of Bashan with *Argob* lay northeast of that of Gilead. The *brazen bars* mean that the gates of the cities were protected with brass. (7) *Mahanaim* (ver. 14), a town beyond Jordan (2 Sam. xvii. 24-27), on the borders of the tribe of Gad and the further portion of Manasseh on the Jabbok (Josh. xxi. 38). We have no further information about this district of Abinadab. (8) *Naphthali* (ver. 15), the region of the tribe of this name, was quite in the north of Palestine, on this side Jordan, west of Asher's inheritance and bordering, on its south, the tribe of Zebulun. (9) *Asher's* (ver. 16) inheritance lay along the coast of the Mediterranean, northward of the tribe of Issachar (Deut. xxxiii. 24 sq.). *בְּעֵלוֹת* in *בְּ* must certainly be understood as in *בְּאֵלֶיךָ* (Luther), but *Alloth*, like

Bealoth, is a quite unknown name, for the latter cannot be *Bealoth* in Judah (Josh. xv. 24). Thenius boldly conjectures *עַד מַעְלָה צוֹר* to the road leading to Tyre. (10) *Issachar* (ver. 17); its country lay on this side Jordan, between Zebulun on the north and Manasseh on the south (Josh. xix. 17 sq.). (11) *Benjamin* (ver. 18); its inheritance was between Ephraim on the north and Judah on the south, and east of Dan (Josh. xviii. 11 sq.). (12) *Gilead* (ver. 19) is used here for all the east-Jordan lands in general, but it could only apply to that part which remained over after taking out the sixth and seventh districts, that is, the southern. The kingdom of *Sihon* originally extended from the river Jabbok in Manasseh to the river Arnon, which empties itself into the Dead Sea (Numb. xxi. 24), and passed over to the tribes of Gad and Reuben. *Bashan* lay northeast of Sihon (Numb. xxi. 33). The addition: *an officer*, &c., means: that although this district was perhaps the largest (probably because of the barrenness of the soil), it had only one officer. Ewald would insert *הַיָּרְדֵּן* after *בְּאֵלֶיךָ*, which is very incorrect, because instead of twelve officers, according to ver. 7, there would have been thirteen. The expression in ver. 20: *as the sand which is by the sea*, clearly refers to the promise in Gen. xxii. 17; xxxii. 12. For *east*

ing and drinking, &c., comp. 1 Sam. xxx. 16; Prov. v. 17. One must either add קָרָךְ before כֶּרֶךְ (chap. v. 1) like the parallel passage in 2 Chron. ix. 26, or bear in mind the קָ from the preceding passage, as Keil does. *Presentis*, a mild expression for tribute, as in 2 Sam. viii. 2-6; 2 Kings xvii. 3-4.

Vers. 22-25. **And Solomon's provision, &c.**

Ver. 22. כֶּרֶךְ (called חֶרֶךְ before) is the largest measure, and contains, according to Josephus, ten attic medimni [medimnus—nearly twelve gallons.—E. H.] which Böckh reckons at 19857.7 Paris cubic inches; however, it seems from exact calculations made by Thenius (in the *Stud. u. Kritik*, 1846, s. 73 sq.), that Josephus is wrong,* and that the measures only contained 10143 Paris cubic inches. According to this, the 30 + 60 measures of meal make 171 bushels, from which 28,000 pounds of bread were baked. "If we allow two pounds of bread to each person, Solomon's court must have contained 14,000 people" (others compute them at only 10,000), a number which does not seem too great for the middle period of this reign. Let us think, for instance, of the great harem, the numerous servants, the body-guard, &c., and consider besides, that the families of all the court officials belonged to it, and that there were only payments in provisions. "If we take the flesh of a slaughtered ox to weigh 600 (according to the calculation of those who understood the matter), that of a cow 400, and that of a sheep 70 pounds," the total consumption of meat would be 21,000 pounds, that is, one and a half pounds for each person; and "this is not reckoning the game and fowl for the king's table." There are similar accounts of expenditure at other oriental courts. "According to an ancient author (*Athen. Deipn.*, iv. 10), Alexander found on a column at Persepolis a placard containing an account of the daily consumption at the court of Cyrus; from this list we give the following: 1,000 bushels of wheat of different qualities, the same of barley-meal, 400 sheep, 300 lambs, 100 oxen, 30 horses, 30 deer, 400 fat geese, 100 goslings, 300 pigeons, 600 small birds of various kinds, 3,750 gallons of wine, 75 gallons of fresh milk, and the same of sour milk. Besides this, there was a quantity of maize, that was gathered in single rations for the cattle. . . . Tavernier reckons the number of sheep daily consumed in the seraglio of the Sultan, in his time, at 500, besides a number of fowls, and an immense quantity of butter and rice" (Philippson; comp. Rosenmüller, *A. u. N. Morgenland*, iii. s. 166). For יִתְּמוֹר (comp. Deut. xiv. 5) see Winer, *R.-W.-B.*, I.

s. 494. כְּרֶכֶר only occurs here, and is variously interpreted; Kimchi thinks it means capons; Geesenius, geese; Thenius, guinea-hens; and Ewald, swans. The splendor of the court is accounted for by vers. 24 and 25. The extent of Solomon's dominion is defined according to the two towns named in vers. 24 and 25. *Typhsah*, i. e., Thapsacus, was "a large and populous town on the west bank of the Euphrates; it was a place where armies crossed over that river, and a place for landing and shipping wares coming from or going to Babylon on the Euphrates" (Winer, ii. s. 612). While this town was the extreme northeasterly point, *Gaza* in the Philistines' land, about three miles (nine and a

* See below, chap. v. ver. 7.

half or ten Eng.) from the Mediterranean, formed the extreme southwesterly one. It does not necessarily follow, from the expression: *all the region (land) beyond the river* [i. e., west], that our author dwelt on the east side of the Euphrates and wrote there (see *Introd.* § 1), as is to be learned from Ezra iv. 10 sq.; the expression belonged to the time of banishment, but was retained after the return, and, as it seems, without regard to its geographical signification, just for instance as the expression *Gallia transalpina*. Living under the vine and fig tree (2 Kings xviii. 31) describes the happy and blissful state of peace, but was not, however, taken from the description of Messiah's reign (Mic. iv. 4; Zach. iii. 10) (Ewald), but on the contrary was woven into the latter. From *Dan to Beersheba*, boundaries of Palestine north and east (Judges xx. 1; 1 Sam. iii. 20; 2 Sam. iii. 10).

Vers. 26-28. **And Solomon had 40,000 stalls of horses, &c.** In ver. 26 the description of the court appointments, which had been interrupted by the remarks in vers. 24 and 25, is continued. מִרְוֹת

are horse-stalls, stables, mangers (Bochart: *locus in stabulis distinctus*). According to chap. x. 26, Solomon had 1,400 chariots; each of these was, as the representations on Egyptian and Assyrian monuments show, drawn by two horses, making 2,800 of these; the remaining 1,200 were reserves, for if one fell it was usual to attach a third horse (Xenophon, *Cyrop.*, vi. 1-27). מְרִשִּׁים does not mean

riders here, but saddle-horses in contrast with harnessed horses, as in 2 Sam. i. 6; Ezek. xxvii. 14. The opinion that Israel lived in peace (ver. 26) because Solomon had made great warlike preparations (ver. 26) with which he protected his kingdom (Thenius, Keil), is quite a wrong one; the question is not of war here, but to what the מִרְוֹת refer, namely, the maintaining of harness- and saddle-horses, and the expenses of the court. In ver. 27, therefore, it is again said that the twelve officers who had to provide for the sustenance of all the persons in the court, had also to provide for this great number of horses; ver. 28 then gives the kind of provision the latter received, namely, *barley and straw*. Oats were not cultivated in the East, therefore barley was the usual food for horses: the poorer classes alone used it for bread also (Judges vii. 13, and Cassel on the place. Comp. Winer, i. s. 410). For רָכָשׁ see Esther viii. 10, 14. The coursers

served to carry "the king's orders to the different districts" (Thenius). To מְרִשִּׁים יִתְּמוֹר the Sept., Vulgate, and Thenius supply as subject: the king, which is certainly false, for if Solomon sometimes changed his residence, he did not travel about with 16,000 horses (ver. 28). According to chap. x. 26, the horses were placed in different towns, into which the barley and straw were brought, as Keil says: "where they (barley and straw) should be, according as the horses were distributed about."

Vers. 29-30. **And God gave Solomon wisdom, &c.** Hitherto the narrative treats of the organs by means of which the order and happy condition of Solomon's kingdom was conditioned, but now it turns to the head of the realm, the king himself, and remarks that in him which particularly distinguished him and qualified him to be the ruler, namely, the *wisdom* he had received from God. "While חִכְמָה denotes more the entire spiritual com-

dition, תבונה designates sharpness of insight, but in רחב לב the *ingenium capax* is set forth" (Thienius), the talent to take up and comprehend all, even the most diversified objects of knowledge. Hence the addition: **as the sand which is by the sea**, which is a figurative description of an innumerable multitude (chap. iv. 20; Gen. xli. 49; xxxii. 13; Ps. cxxxix. 18). Luther's translation, a comforted heart, is wrong.—**All the sons of the east**, that is, not only those Arabians distinguished for their skill in proverbs, but all the tribes living to the east of Palestine (also the northeast), who were famous in any branch of knowledge (Jer. xlix. 28; Gen. xxix. 1; Num. xxiii. 7; Job i. 3). Opposite these, in the west, was *Egypt*, the wisdom of which was almost proverbial in the ancient world (Isai. xix. 11; Acts vii. 22; Joseph., *Antiq.*, viii. 2-5; Herodot., ii. 160). There were no other lands distinguished for wisdom in Solomon's time; the Greek learning only commenced 400 years later.

Ver. 31. **The sons of Mahol**, not the poets (Luther), for מָהֹל means as appell. dance, round dance (Ps. xxx. 12; cxlix. 3); but here it is a proper name. It must remain uncertain whether these four men were celebrated persons of more ancient time, or whether they were contemporaries of Solomon; we have no further information about them. *Ethan* and *Heman*, named in 1 Chron. xv. 17 and 19 among the musicians appointed by David, but it is scarcely to be supposed that the wisest men of the time were among them. The headings of Ps. lxxxviii. and lxxxix. are more likely to refer to our Heman and Ethan, as they are there called *Ezrahites*. All four names are close together 1 Chron. ii. 6: "the sons of Zerah (the sons of Judah); Zimri, and Ethan, and Calcol, and Dara;" Grotius and Le Clerc believed them to be identical with these; as also Movers and Bertheau, more recently; but even if דָּרָד is the same as

דָּרָד, and Ezrah the same as Serach, the difficulty still remains that Chalcol and Darda are here named sons of Mahol, and that there is nowhere else any intimation of the wisdom of Zerah's sons. The rabbinical book *Seder Olam* (ed. Meyer, p. 52 sq.), alone says of them: "these were prophets that prophesied in Egypt."

Ver. 32. **And he spake three thousand proverbs**, &c. Prov. i. 1-6 explains what proverbs are and what their use is. **He spake** is as much as: he originated them. The fixed number, 3,000, certainly shows that they were written down and collected, possibly only in part, or possibly not at all, by himself. Unfortunately, the greater number of these proverbs are lost; for if we admit that all those in the biblical book of Proverbs were composed by Solomon, yet there are only 915 verses in the book, and these are not all proverbs. There remains still less of the thousand and five songs. It is doubtful if Canticles be one of those. The lxxiiid and cxxviii Psalms have Solomon's name at the beginning, and there is no real reason to doubt the genuineness of the heading; many think he was the author of the cxxxiiid Psalm; Ewald thinks he wrote only the iiii Psalm.

Ver. 33. **He spake of trees, &c.** His wisdom was not only in spiritual, religious, and social matters, and displayed in doctrine and poetry, but in natural things, the entire kingdoms of plants and animals. Josephus is wrong in saying that he de-

rived his proverbs (parables) from all these things. The cedar is the largest, most beautiful, and useful of trees, and the hyssop the smallest and most insignificant plant. The hyssop which grows on the wall is a particular kind of wall-moss (Thienius), the other hyssop is a stem-formed plant, that grows to one or two feet high (comp. Winer, *R.-W.-B.*, s. v.). *The many kinds of beasts* mean the whole animal kingdom, divided according to the manner of motion: four-footed (בְּרֵמֶה), flying, creeping, and swim-

ming (Gen. vi. 20; vii. 8). This passage can scarcely mean that Solomon also wrote works on all plants and animals, but only that he understood these subjects and could "speak" of them. We need not suppose that such works, because they may have had no significance for God's kingdom, should not also have been preserved.

Ver. 34. **There came of all people, &c.** The greatness and extent of Solomon's fame for wisdom are shown by the fact that he not only continued to be the type and model of all wisdom to his own people; but is so regarded in the East, even at the present day. The Koran (Sur. xxvii. 17) praises him as knowing the languages of men and demons, of birds and ants; these all, it says, he could hold intercourse with. The Turks still possess a work of seventy folio volumes, which is called the book of Suleiman, i. e., Solomon. The whole of the wisdom and secret learning of the East is connected with his name.—**From all kings**, certainly means, as Thienius maintains, that they sent ambassadors, who did him homage, or received more certain information about him; comp. the narrative, chap. x.

HISTORICAL AND ETHICAL.

1. *To represent Solomon's kingdom* in its greatness and in its prosperous, well-ordered condition, is the plain design of this entire section, and upon this account the lists of officers, &c., which in themselves are dry, acquire a higher, historical (*heilsge-schichtliche*) signification. The period of the judges was the time of public crudeness in which there was an absence of order, and of organic unity of the kingdom. The age of David was that of continuous wars and battles, in which indeed victory over all enemies at last came, and with it at the same time the beginning of a well-ordered condition; but not complete peace for the kingdom. This first came with Solomon's reign (1 Chron. xxii. 8, 9). The reign of Solomon is the result of all preceding conflicts and divine teachings. It is the kingdom of Israel in its highest maturity. To represent it as such, it needed the authentication which our section supplies, and which in like manner in the whole history of the kings does not occur again. At this highest reach this kingdom was, upon the one side, the fulfilment of the divine promise (Gen. xxii. 17, and Exod. iii. 17 sq.; cf. with chap. iv. 20, and chap. v. 5), and, upon the other side moreover, it was itself a promise, an historical prophecy, a σκιά τῶν μελλόντων. As the whole Old Testament economy in its sensuousness and outwardness points beyond itself, to the New Testament in its spirituality and inwardness, so especially is Solomon's kingdom the type of the Messiah's. What the former is κατὰ σάρκα, the latter is κατὰ πνεῦμα. For the delineation of the latter, the prophets borrowed words from the delineation of the former in

our section here (Mich. iv. 4; Zach. iii. 10. Cf. above, on chap. i.).

2. *The great expensiveness of Solomon's household* is brought into the closest connection with the happiness, the prosperity and peace of the whole people (chap. iv. 20, and v. 5). It is hence an entire perversion when recent writers sever one passage from the connection, and cite that expensiveness among the things with which the people under Solomon were burdened, and which by and by had excited dissatisfaction and restlessness (Ewald, *Gesch. Isr.*, iii. s. 376; Duncker, *Gesch. des Alterthums*, i. s. 389). In absolute states, namely, in the ancient oriental, the king is the nation in person. The splendor of the royal household represents the splendor of the entire people. Far from being a sign of the oppression of the people, it shows rather their happiness and prosperity. The account does not say: the king lived in luxury while the people were poor and felt oppressed, but: as the people, so the king, and as the king, so the people; both were satisfied and enjoyed prosperity and peace.

3. *The delineation of Solomon's wisdom* follows immediately the delineation of the outward and material well-being of the kingdom, and shows in this connection that as Solomon was the representative of this well-being, so also from him, in consequence of special divine endowment, a rich, higher spiritual life, such as hitherto had not been, proceeded, and poured itself like a stream over the whole land (Eccles. xlvii. 14 sq.). "All may be ready in a given time and people," says Eisenlohr (*das Volk Isr.*, ii. s. 110), "for a spiritual elevation and living action, but one only has the mind and the power for it. Hence we cannot set sufficiently high the influence of the creative personality of the highly-gifted king Solomon." And Ewald observes (*Gesch. Isr.*, iii. s. 350), "so there was for the people in this noble time a new age also for science, poetry, and literature, whose rich fruits continued long after the sensuous wealth and superabundance which this time brought, together with the powers of the nation, had melted away." It was just this high condition of spiritual culture which procured for the king, and indirectly for the people, great authority, and which attracted men from all neighboring lands to hear this "wisdom." But also in the connection in which the material and the spiritual well-being of the people are brought together, there is a reference to the truth that for the glory of a king there must be something more than greatness, power, wealth, quiet, or "eating and drinking and amusements," and that where there is not spiritual culture and a higher life, where, for the furtherance of material interests, spiritual interests are thrust aside or neglected, the thought of a glorious condition cannot be entertained. Solomon himself says (Prov. iii. 13, 14): "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."

4. *The wisdom of the East and of Egypt* is not so much below that of Solomon in its outward circumference (extensive), as in its most inward, characteristic being (intensive). While the former, in its deepest ground, rests upon the identification of the world with God, and at last discharges itself in pantheism, and, in consequence, is deprived almost wholly of the ethical element, this proceeds from the principle which is expressed in the

words which form the title of Solomon's proverbs: "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction" (Prov. i. 7; cf. with chap. ix. 10). "The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding." (Comp. Umbreit, *Commentar über die Spr. Sal. Einleit.*, s. 1-65.) It rests upon the knowledge of the one God of heaven and earth, who hath chosen Israel and made with them a covenant, i. e., has revealed himself to them through His word, viz., "the Law." Consequently it is essentially monotheistic, ethical, and, therefore, practical. It does not exclude the knowledge of nature, for which Solomon was also renowned (ver. 13); but the latter is only true and right when it rests upon the former, and is permeated by it. In so far the wisdom of Solomon stood unrivalled throughout the whole of the ancient Orient, and was like an oasis in the desert to which men from all the neighboring countries made pilgrimages, a radiating light which attracted all involuntarily who loved light rather than darkness. "Only forth from the soil of the spirit watered by the spring of religious faith can the tree of wisdom grow strong, and spread out its branches into all regions of life" (Umbreit, *a. a. O.*, s. 5). But as Solomon's kingdom refers generally to that of the Messiah (see above), so especially does Solomon's wisdom (monotheistic-legal) point to the wisdom of Him who is greater than Solomon (xii. 42), who is the light of the world, and to whom all kings both from the West and the East shall come, and upon whom all the heathen shall call (Ps. lxxix. 10, 11; Isai. lx. 1-3).

HOMILETICAL AND PRACTICAL.

Chap. iv. The Kingdom of Solomon a type of the Messiah's (1) in its greatness and extent; (2) in its prosperity and peace; (3) in his wisdom and knowledge.—Chap. iv. 1 to chap. v. 1. WUNT. SUMM.: Fortunate is the government where all goes orderly. Their eyes shall look around after the faithful in the land, and pious subjects are loved and esteemed; but false people and liars, and those of a perverse heart, who have proud ways and haughtiness, and who calumniate others secretly and maliciously, it will not have nor endure about it, but will clear away and destroy after the example of David (Ps. cx.).—A well-ordered state constitution is the condition of the growth and prosperity of every kingdom; but all ordinances and institutions avail nothing when requisite and proper persons are wanting for their administration and execution. To select such, and to entrust them with different administrative offices, is the first and most difficult task of a ruler. Happy the prince to whom God grants the grace to find the right persons, who can counsel him and deserve his confidence (Eccles. x. 2-5).—STARKE: As a court, where it is beset with flatterers, backbiters, carousers, &c., generally goes down, so also it prospers, on the other hand, when pious servants are there.—Chap. iv. 20. STARKE: Not the multitude of a people causes a scarcity in the land, but the wickedness and avarice of men.—Food and drink and amusement are a gift of God (Eccles. iii. 13), when used in the fear of God (Eccles. xi. 9) and with thanksgiving (1 Cor. x. 31; Col. iii. 17); but they become sin when, in the gift, the giver is forgotten, the

belly made a god of, and serves the lust of the flesh. Chap. iv. 31.—**CRAMER:** The kingdom of Christ is still far greater. He rules from one end of the sea to the other, from the rising of the sun unto the going down thereof (Zach. ix. 10). All kings shall call upon Him: all the heathen shall serve Him (Ps. lxxii. 8-10).

[**E. HARWOOD:** Chap. iv. vers. 4-5. Comp. 1 Chron. xxii. 7-10. David, the man of action; Solomon, the man of rest. The man of active life usually has more conspicuous virtues and more conspicuous faults than the man of rest. David proposed to build the house—the man of action was the founder: Solomon carried the plans of his father into execution. David was the founder: Solomon the builder.]

Chap. iv. 22.—**As**, by divine providence and ordering, there are always different conditions, high and low, rich and poor, so their manner of life cannot be the same, but must be conformable to the rank and position which has been assigned to every one by God. The household of a prince who stands at the head of a great and distinguished people ought not, indeed, give to the people the bad example of extravagant show, luxury, and riot; but it must, in abundance and splendor, surpass every private establishment, and ought not to appear needy and impoverished. Ver. 24, 25 (chap. iv. ver. 20). The Blessings of Peace. (1) Wherein they consist; (2) to what they oblige. Peace nourishes: disturbance consumes. Only in peace, not in war, does a nation attain to well-being, therefore should we offer prayer and supplication for kings and all in authority, &c. (1 Tim. ii. 2). Happy the land where goodness and truth are met together, righteousness and peace have kissed each other (Ps. lxxxv. 10). May the eternal God grant us, during our life, an heart ever joyous, and give us noble peace! It must be regarded as an unspeakable blessing of God when, under the protection of a wise and righteous government, every one in the nation, even the least, can remain in the undisturbed possession of his property, and can enjoy the fruits of his industry in the bosom of his family.

Ver. 29-34. The Wisdom of Solomon. (1) Its origin, ver. 29 (Prov. ii. 6; Dan. ii. 21, 6); (2) its greatness (ver. 30 *sq.*); (3) its result (ver. 34).—Ver. 29. Not every one receives from God an equal measure of spiritual endowment; but every one is obliged, with the gift he has received, to dispose of it faithfully, and not to allow it to be fallow (Luke xii. 48; Matt. xxv. 14-29). In the possession of high spiritual endowment and of much knowledge, man is in danger of over-estimating himself, of be-

coming proud and haughty, hence the highly-gifted Solomon himself says: "Trust in the Lord" &c. (Prov. iii. 5, 6). Not to elevate one's self above others, but in order to serve them, does God bestow special gifts of the Spirit (1 Peter iv. 10).—Ver. 30. Heathen wisdom, great as it may be in earthly things, understands nothing of divine, heavenly things, and is therefore far below the wisdom whose beginning is the fear of the personal, living God, who has revealed himself in His word. This wisdom alone yields true, good, and abiding fruit (Jas. iii. 15, 17).—Ver. 32. All those who have received special gifts of spirit and understanding, act inexorably and sin grievously when, instead of giving God the honor, and of applying them to the good of their fellow-men, they promote, by doctrine and treatise, forgetfulness of God and unbelief, and the love of the world, and the lusts of the flesh, or gross or refined immorality (Eccles. xii. 9; Jer. ix. 23, 24). The glory which is obtained in the world through bad books, is shame and disgrace before Him who demands account of every idle word.—Ver. 33. **STARK:** Far better would it befit lords and princes to find their enjoyment in study rather than to seek satisfaction in dramas, plays, and in immoderate drinking. A man may be able to speak of all possible things, and, at the same time, be without wisdom, for this does not consist in varied knowledge and widespread acquirements, but in recognition of the truth which purifies the heart and sanctifies the will. Observation and investigation of nature is only of the right kind, and fraught with blessing, when it leads to the confession of Ps. civ. 24; xcii. 6, 7.—Mark what the man who was wiser than all the men of his generation declares as the final result of all his wisdom and research: It is all vanity! Fear God, and keep His commandments (Eccles. i. 2; xii. 13).—Ver. 34. To Solomon came from all nations people to hearken unto his wisdom; but to Him who is greater than Solomon, the wise men of to-day will not listen (1 Cor. i. 19-21).—How many travel over land and sea to seek gold and silver, but stir neither hand nor foot to find the wisdom and knowledge of the truth, which lie close at hand, and are better than gold and silver (Prov. viii. 11; xxiv. 14; Job xxviii. 18). It is not enough for a wise prince that his people eat, drink, and make merry, and dwell in safety, each one beneath his own vine and fig-tree (chap. iv. 20; v. 5); but he aims likewise at this, that spiritual education, science, and recognition of the truth should be extended and fostered, for this brings more consideration than power or wealth.

THIRD SECTION.

SOLOMON'S BUILDINGS.

(CHAP. V. [V. 15]-IX. 28.)

A.—Treaty with Hiram in regard to the building of the Temple.

CHAP. V. 1-18. [15-32].

- 1 AND Hiram king of Tyre sent his servants unto Solomon; ¹ for he had heard
 2, 3 that they had anointed him king in the room of his father: for Hiram was ever
 2, 3 a lover of David. And Solomon sent to Hiram, saying, Thou knowest how
 that David my father could not build a house unto the name of the Lord his
 God, for the wars ⁴ which were about him on every side, until the Lord put
 4 them under the soles of his ⁵ feet. But now the Lord my God hath given me
 5 rest on every side, *so that there is* neither adversary nor evil occurrent. And,
 behold, I purpose ⁶ to build a house unto the name of the Lord my God, as the
 Lord spake unto David my father, saying, Thy son, whom I will set upon thy
 6 throne in thy room, he shall build a [the] house unto my name. Now therefore
 command thou that they hew me cedar trees out of Lebanon; and my servants
 shall be with thy servants: and unto thee will I give hire for thy servants ac-
 cording to all that thou shalt appoint: for thou knowest that *there is* not among
 us any that can skill to hew timber like unto the Sidonians.
- 7 And it came to pass, when Hiram heard the words of Solomon, that he re-
 joiced greatly, and said, Blessed *be* the Lord ⁸ [Jehovah] this day, which hath
 8 given unto David a wise son over this great people. And Hiram sent to Solomon,
 saying, I have considered the things which thou sentest to me for: *and* I will do
 9 all thy desire concerning timber of cedar, and concerning timber of fir. My
 servants shall bring *them* down from Lebanon unto the sea; and I will convey
 them by sea in floats unto the place that thou shalt appoint me, and will cause
 them to be discharged there, and thou shalt receive *them*: and thou shalt
 10 accomplish my desire, in giving food for my household. So Hiram gave Solo-
 11 mon cedar trees and fir trees *according* to all his desire. And Solomon gave
 Hiram twenty thousand measures [oor] of wheat *for* food to his household, and
 twenty measures [cor ¹²] of pure oil: thus gave Solomon to Hiram year by year.
 12 And the Lord gave Solomon wisdom, as he promised him: and there was peace
 between Hiram and Solomon; and they two made a league together.
- 13 And king Solomon raised a levy out of all Israel; and the levy was thirty
 14 thousand men. And he sent them to Lebanon, ten thousand a month by
 courses: a month they were in Lebanon, *and* two months at home: and Adoni-
 15 ram *was* over the levy. And Solomon had threescore and ten thousand that
 16 bare burdens, and fourscore thousand hewers in the mountains; besides the
 chief of Solomon's officers which *were* over the work, three thousand and three ¹⁷
 17 hundred, which ruled over the people that wrought in the work. *And* the
 king commanded, and they brought great stones, costly stones, *and* hewed
 18 stones, to lay the foundation of the house. And Solomon's builders and Hiram's
 builders did hew *them*, and the stonesquarers: so they prepared timber and
 stones to build the house.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1.—[The Vat. Sept., by omitting the first part of this clause, makes an extraordinary statement: καὶ ἀνέστησε Σαδμὴ βασιλεὺς ὑποὺν τοῖς ναύταις αὐτοῦ χρεῖαι τὸν Σαλμωὺν ἀπὸ David κ. τ. λ.]

² Ver. 3.—[The A. V. has here exactly preserved the incongruity of the Heb. of an abstract noun מַלְחָמָה, war, followed by the personal pronoun אֲנִי. The Chald. avoids the difficulty by reading מַלְחָמָה עֲבָרָא קִרְנָא = those making war. It has been suggested that the Heb. might have read originally עָשִׂי הַמַּלְחָמָה.

³ Ver. 8.—The k'tib רָנְלוּ is here decidedly to be preferred to the רָנְלוּ. —Bähr. [It is also the reading of many MSS., editions, and VV.]

⁴ Ver. 5.—אֲמַר אֲמַר לְבָנוֹת, followed by the infinitive, expresses purpose. Cf. Ex. ii. 14; 3 Sam. xxi. 16.

⁵ Ver. 7.—[The Sept. here read θεός, not κύριος. Cf. the parallel place 2 Chron. ii. 11, יְהוָה אֱלֹהֵי יִשְׂרָאֵל.]

⁶ Ver. 11.—[The Sept. enormously multiply this by writing καὶ εἰκοσι χιλιάδες βαῖθ ἡλαίων, so also the Heb. in the parallel place, 2 Chron. ii. 9. The Syr. and Arab. still ten times more, by making it twenty thousand cor.]

⁷ Ver. 16.—[Cf. 2 Chron. ii. 17, שָׁשׁ מֵאוֹת.]

⁸ Ver. 17.—[The Vat. Sept. omits ver. 17 and the first half of 18. Both recensions of the Sept. add to ver. 18, ἡ πόλις ἦν—F. G.]

EXEGETICAL AND CRITICAL.

Vers. 1-6. **And Hiram king of Tyre, &c.** After the general description of Solomon's government in the preceding section, the narrative now proceeds to give an account of his great and important undertaking, the building of the Temple (comp. the parallel account, 2 Chron. ii.). Hiram is called חִירָם in ver. 7 and 19, and חִרְם in Chron., and Εἰρωμύς twice in Josephus. It is uncertain whether of these be the original form. According to 2 Chron. ii. 2, and the present passage also, this Hiram was the same as he who had sent David wood to build his house (2 Sam. v. 11), and it is unnecessary, on the ground of the unreliable chronology of Josephus, to reckon him to be the son of that Hiram (having his father's name) as Le Clerc, Thenius, and others do (*Antiq.*, viii. 31; comp. *Contr. Apion.*, i. 18). If, according to Josephus, the beginning of the building of the Temple, which took place in the fourth year of Solomon's reign, occurred in the eleventh year of Hiram, it follows that the latter must have reigned several years contemporaneously with David, and may very well have reigned twenty years more, simultaneously with Solomon (chap. ix. 10 sq.).—The purpose of his embassy to Solomon was to congratulate him

on his accession. (The Syriac adds אֲתָא חִירָם, which Thenius, without reason, deems original). It was evidence that he desired Solomon to continue in the same friendly relations to him as David had maintained; and it was the easier for Solomon to make that request to him, mentioned in ver. 6. On vers. 7-9, comp. 2 Sam. viii. 13, and 1 Chron. xxii. 7-11. According to Ewald and Thenius, מַלְחָמָה, ver. 3, is equivalent to enemies (surrounding him); but in Ps. cix. 3, כָּבַד is also found with the double accusative: they compassed me about also with words of hatred. Upon יָשָׁם יְהוָה, see on chap. vi.—פָּנַע רָע, i. e., an unhappy event, as, for instance, rebellion, famine, plague, or other suffering. It appears, from ver. 6, that the part of Lebanon where the best cedars for building grew, belonged to Phœnicia; it was on the northwestern part of the mountain range (Robinson, *Palest.*, vol. iii. pp. 588-594). The

Sidonians are not the inhabitants of the city of Sidon simply, but of the entire district to which that part of Lebanon belonged. They knew how to hew and prepare wood for building, for they were skilled in ship-building beyond all other nations, and built their own houses also of wood (Schmase, *Gesch. der bildenden Künste*, i. s. 249). We see from ver. 8 and chap. vii. 13, that Solomon desired cypress-wood, and a Phœnician artisan besides (comp. 2 Chron. ii. 7, 13).

Vers. 7-8. **And it came to pass when Hiram heard the words of Solomon, &c.** "The king of Tyre must have been very desirous of remaining on good terms with Israel, because the land of Israel was a granary for Phœnicia, and the friendship of the former was very important to the Phœnician commercial interests" (Keil). The chronicler adds to יְהוָה (2 Chron. ii. 12), the God of Israel that made heaven and earth. It does not follow, however, as older commentators say, that Hiram acknowledged this God as the only true God, or had become a proselyte. Polytheism is not exclusive: it allows each nation to retain its divinity, and recognizes his power, when it thinks it perceives his workings or his agency and benefactions, without rejecting the specifically national gods. When Hiram, therefore, names Solomon חִרְם, because he is

about to build a temple to Jehovah, it is evident that the idea of wisdom (chap. v. 7), essentially includes that of religion (fear of God). *Cypress* is, indeed, inferior to cedar; but is also fitted for building, because "it is not eaten by worms, and is almost imperishable, as well as very light" (Winer). According to 2 Chron. ii. 16, the wood for building was sent down on rafts (on the Mediterranean) to Joppa (i. e., Jaffa, coast-town on the borders of the tribe of Dan, Josh. xix. 46). Thence it was conveyed overland to Jerusalem, which is situated southeast thereof.

Vers. 9-13. **And thou shalt . . . in giving food, &c.** Every year, as long as Hiram furnished building-materials and workmen, he received, for the sustenance of his court, 20,000 * (cor) measures

* The cor (כֹּר, κορος) equals the homer, and the homer was ten times the bath. 20,000 cors = 200,000 baths. This, at a rough calculation, amounts to 260,000 bushels=between 85 and 90,000 barrels. In liquids, again, 20 cors = 900 baths. This would amount to about 1,668 or 1,670 gallons of oil. The computation must be in the rough for obvious reasons.

of wheat, i. e., by Thenius' reckoning, 38,250 Dresden bushels, from Solomon; also 20 (cor) measures of oil, i. e., 100 casks, the cask containing 6 buckets. Pure oil is the finest, not going, after the usual fashion, through the press, but is obtained by pounding olives not quite ripe in a mortar (my *Synbolik des Mos. Cult.*, i. s. 419). The chronicler does not mention this delivery to the court of Hiram; but he gives, in 2 Chron. ii. 10, the reward of the laborers promised in our 6th verse: "I will give to thy servants, the hewers that cut timber, 20,000 (cor) measures of beaten wheat, and 20,000 (cor) measures of barley, and 20,000 baths of wine, and 20,000 baths of oil." The narrative here concerns a different thing, and no one has a right, as Thenius, to turn the 20 (cor) measures of the finest oil, destined for the court, into 20,000 of ordinary quality, and to suppose, with Bertheau, that the quantity of wine and oil is added by the chronicler according to his own whim. "Because the quantity of the wheat which Solomon gave Hiram for the use of the court was as large as that which he delivered for the Sidonian hewers of wood, it does not follow that we are justified in identifying the two accounts" (Keil). Besides, as Bertheau remarks, it appears that the account in the Chronicles does not, like our own, speak of an annual, but only of one delivery. The one account, as often happens, supplements the other. The addition, ver. 12, means: Solomon, by virtue of the wisdom he had received from God, came to the conclusion that it would be well to accept Hiram's propositions, and to enter into terms of friendship with him. Keil also thinks that the verse refers to the wise use he made of the working capacities of his subjects, which is referred to in the following verses, and that this verse, therefore, leads on to them.

Vers. 13-15. And king Solomon raised a levy.

לָקַח, strictly *adscendere fecit*, to take out, to take away (Ps. cii. 25). All Israel does not mean here the whole territory, but, as often elsewhere, the people (chap. i. 20; viii. 65; xii. 16, 20; xiv. 13). In ver. 13 it is expressly said that these 30,000 men were (horn) Israelites. Of these, 10,000 were always one month in service, and free the two following, when they cultivated their fields and took care of their houses. For *Adoniram*, see chap. iv. 6.—Besides these 30,000 men, who were not sufficient, there were (ver. 15) 70,000 that bore burdens, and 80,000 hewers in the mountains. **וְהָעַמִּים** is, "according to all Versions, to be understood of stone-cutters alone, not of wood-cutters (Thenius, Ewald), for the (easier) working in wood was sufficiently provided for by the changing 30,000 laborers" (Thenius). The **בְּנֵי** can be understood only of Lebanon, from the context, and not, as Bertheau thinks, of the stone-quarries of the mountains. The 70+80,000=150,000 men (2 Chron. ii. 18) were not changed, but were in constant service; they were not Israelites, but, on the contrary, **זָרִים** (as the parallel passage alluded to expressly says), i. e., strangers in the land of Israel; those

of the Canaanites that remained when their land was conquered, and who were made servants (Judg. i. 27 to 30; Josh. xvi. 10). In contradistinction to these 30,000 Israelites, they are named, in chap. ix. 21, **אֲנָשֵׁי עֵבֶר**, i. e., servants (2 Chron. viii. 7-9). The assertion of Ewald and Distel that these 150,000 servants were of the "people of Israel," and only "came later when the several buildings became enlarged," is utterly erroneous.—The total number of these workmen is great, but not surprising when we consider those times, when there was no machinery, and everything had to be done by the human hand. According to Pliny (*Hist. Nat.*, xxxvi. 12), 360,000 men had to work twenty years long at one pyramid (comp. Calmet on the place).

Ver. 16. Beside the chief, &c. Thenius: "literally the chief of the overseers, and hence the usual expression, overseer: but there are no subaltern overseers mentioned. How great, then, must the number of these have been, when the chief overseers numbered several thousands? The **שְׂרָיִם הַנְּעָרִים** as a description of the substantive (Vatablus: *principes, qui praefecti erant*) is properly connected therewith by the *Stat. construct.* (comp. Ewald, § 287 b); so, the chiefs not reckoned, those who were appointed by (or for) Solomon, and who oversaw the works."—Chron. gives, instead of the number 3,300 (chap. ii. 17), 3,600, which Thenius thinks the right one, and he would have the text altered accordingly; but Ewald, on the other hand, declares our number to be correct, and that of Chron. wrong. But both numbers are right, as J. H. Michaelis has proved; the difference comes from the different division of the offices of superintendence. In chap. ix. 23, 550 **שְׂרָיִם הַנְּעָרִים** are

named; these, with the 3,300, make 3,850. The parallel passage of Chron. (chap. viii. 10) mentions only 250, which, added to the 3,600, gives the same number, 3,850. This coincidence cannot be chance; the number 550 evidently contains the 250, and the 300, by which the 3,600 exceed the 3,300: 250 of the whole number of overseers were, as appears from the context in 2 Chron. viii. 10, native Israelites; but 300 were foreigners. The chronicler, however, no doubt includes the latter among the subaltern overseers (3,300+300=3,600), because they were not on the same footing with the Israelitish overseers.

Vers. 17-18. And the king commanded. The great stones should be **יְקָרֹת**, not "weighty" (Thenius), for that is, of course, understood, nor "precious" (Keil), for why should the value of these stones be especially insisted on? but glorious, splendid, fine stones (Ps. xxxvi. 8; xlv. 9; Esth. i. 4). It is plainly said here, as in 2 Chron. iii. 3, that these stones were for the foundation of the building, and not, therefore, for the "consolidation of the Temple structure" (Thenius). Of the latter kind, which Josephus (*Arch.*, 15, 11, 3) so minutely describes, the Bible-text makes no mention. The **אֲבָנֵי נִיזָה** are nothing else than the splendid great stones, which were shaped after being hewn out of the quarry. Vulgate: *ut tollerent lapides grandes, lapides pretiosos, in fundamentum templi et quadrarent eos*.—The *Giblites*, ver. 18, are the inhabitants of **גִּבְלִית** (Josh. xiii. 5), a Phœnician town near the'

as may be seen by reference to Smith's Dictionary, Amer. edition, N. Y., 1870, vol. iv., article *WRIGHT AND MEASURES*. The reader can find some strange etymologies in the animal-versions of Ptolemy upon Epiphanius' tractate on *Weights and Measures*. Epiph., *Opera*, edit. G. Diadorf. Leipzig, 1868, vol. iv. p. 96.—k. H.

part of Lebanon, where the largest cedars were found; i. e., the Byblos of the Greeks. [The Engl. Vor. has simply for this word, "stone-squarers."—E. H.] It appears, from Ezek. xxvii. 9, that the Gibeonites were remarkable for their technical skill in ship-building especially. Thenius

reads *סִבְיָה*, and translates: "they wreathed the stones—put a border round them." Robinson stated (*Palest.*) that he had found stones carved in that manner. Böttcher rightly names these conjectures "ill-founded." Comp. what Keil, on the passage, says against them.

HISTORICAL AND ETHICAL.

1. *Solomon's undertaking to build a "house" to the name of Jehovah* was not an arbitrary, self-devised act, nor was it prompted solely through the wish and will of his father David, but rested upon a divine decision (v. 5), and, as already shown in the Introduction, § 3, has its inward, necessary reason in the development of the Old Testament theocracy. The assertion that "the thought to build a magnificent temple to Jehovah in Jerusalem proceeded from the sight of the temple-service of the Phœnicians and Philistines, and of their ostentatious cultus" (Duncker, *Gesch. des Alt.*, i. s. 397), is entirely without foundation and contradicts all historical records. When Stephen, in his discourse before the Sanhedrin, says: "Solomon built him an house. But the Most High dwelleth not in temples made with hands," &c. (Acts vii. 47), he does not mean in any way to blame Solomon's undertaking, or to say, as Lechler supposes (in his *Bibelwerk* on the place), the tabernacle was set up at God's will and command; but the design of building a temple and the completion of it is only a human design and a human performance. For that the Most High cannot be shut up within a house, Solomon himself expressly declared at the consecration of the Temple (1 Kings viii. 27). Stephen was opposing rather, from the stand-point of the New Testament, the stiff-necked, Jewish authorities, who, when the promised Messiah appeared, and the New Covenant was introduced along with Him, rejected the same, and clung with tenacious unbelief to the outward sign of the Old Covenant, to the Temple as the permanent central-point of all divine revelation. The accusation, he would say, that this Jesus of Nazareth would destroy this holy place, was in so far correct, as that He certainly had taken away the Old Covenant, and with it had abolished its sign and pledge (John ii. 19). For the day of the New Covenant, the temple at Jerusalem has lost all significance. For the dwelling of God in the midst of His people conditioned through natural descent, has become transferred into a dwelling in the midst of the people who are believers in Christ, to whom the apostle appeals: *Ye are the temple of the living God, in you is fulfilled, in truth, the word spoken once by God unto Israel: I will dwell in them, and walk in them, and will be their God, and they shall be my people* (2 Cor. vi. 16; Eph. ii. 21; 1 Pet. ii. 4, 5). To cling now to the Old Testament temple built by human hands, and to reject the living temple of the living God, Stephen pronounces as a striving against the Holy Ghost (Acts vii. 51).

2. *It is one of those significant divine providences* in which the history of Israel is so rich, that as in the development of the "sacred history" the time had come for "the house of the Lord" (or for Jehovah), in the land which alone possessed those means and agencies for the execution of the undertaking in which Israel was wanting, a king ruled who entertained a friendly sentiment towards David and Solomon, and was prepared gladly for every assistance, so that even heathen nations, whether friendly or conquered, took part in the building of the house for the God of Israel, and so contributed indirectly to the glorifying of God. It was a setting forth in act of the word: "The earth is the Lord's, and all that therein is" (Ps. xxiv. 1); "For the kingdom is the Lord's, and He is governor among the nations" (Ps. xxii. 28); and "all the heathen shall serve Him" (Ps. lxxii. 11). And as Solomon's kingdom, as the most complete outward kingdom of peace, is frequently, with the prophets, a type of the Messiah's kingdom (see above, *Historical and Ethical* on chap. iv.), so do they behold, in the participation by the heathen in the building of the temple, a type and prophecy that the Messiah "shall build the temple of the Lord . . . and that they who are far off shall come and build in the temple of the Lord," &c. (Zech. vi. 12-16).

3. *In the very time of their highest earthly splendor* the people of God, in respect of worldly art, pursuit, and skill, were inferior to the neighboring Phœnicians" (Gerlach). Solomon had no one amongst his people who could execute a work of art such as the temple was to be (v. 6). As to individual men (1 Cor. vii. 7), so also to nations, God has distributed divers gifts, powers, and destiny. It was not the office of Israel to exercise the arts, but to be the bearer of divine revelation, and to communicate the knowledge of the One living and all-holy God to all nations. To this end God has chosen this people out of all peoples; and their entire mode of life and occupation, yea, their whole development and history, are closely connected with it. To the achievement of this its destiny must even other nations serve, with the especial gifts and powers conferred upon them. High as the Phœnicians stood above Israel at that time in technical and artistic accomplishments (cf. Duncker, *a. a. O.*, s. 317-320), so nevertheless did Israel, notwithstanding all its sins and errors, excel the Phœnicians in the knowledge of the truth. Distinguished as Phœnicia was for its art and commerce, its religion was the most depraved, and its worship most crude (Duncker, *s. 155 sq.*).

4. *The genius of the Jewish people never achieved anything eminent in plastic art.* Skill in architecture, and in sculpture, and in painting, seems to have been denied them. Their religion forbade it, and the hereditary feeling of the race was one of aversion to all arts of the "graver," to images and forms cut in stones or upon stone, and so in their want of appreciation of beauty of form they were unable to conceive of grand structures; and when Solomon's great buildings were undertaken, the skilled workmen and the artists connected with the work were foreigners. Dr. Prideaux quotes Josephus to this effect (*Antiq.*, Bk. 18. c. 7): "When Vitellius governor of Syria was going to pass through Judæa with a Roman army to make war against the Arabians, the chief of the Jews met him, and earnestly entreated him to

lead his army another way; for they could not bear the sight of those images which were in the ensigns under which they marched, they were so abominated by them. The ensigns therefore, for the sake of those images in them, were abominations to the Jews; and by reason of the desolations which were wrought under them by the Roman armies in conquered countries, they were called desolating abominations, or abominations of desolation, and they were never more so than when under them the Roman armies besieged and destroyed Jerusalem." Poetic feeling, the power of song, belonged to the race; and these, under God, have impressed themselves upon the heart of the nations, so that to this day the "songs of Zion" are sung in temples which the Jewish people never could have built.—E. H.]

HOMILETICAL AND PRACTICAL

Vers. 1-5. Solomon's purpose to build a house to the Lord. (1) The motive. Vers. 3-5. Not ambition, the love of glory, the love of pomp, but the divine will, and the charge of his father. In every weighty undertaking one must examine and be assured that it do not proceed from selfish motives, but is the good, acceptable, and perfect will of God (Rom. xii. 2). (2) The time, rest and peace (ver. 4). A time of peace is the time for building in general, but especially for building houses of God, which are a memorial of thanksgiving for the blessings of peace and prosperity. (3) The request for assistance, ver. 6. In important undertakings which are agreeable to the will of God, and propose His honor, we may and should not hesitate to trust in Him who directs men's hearts, like the water-brooks, to ask others for aid and assistance.—Vers. 1-2. True friends whom parents have gained, are an invaluable legacy for the children, for whom the latter cannot be sufficiently thankful (Eccles. xxx. 4). To a God-fearing man like David, if he have many enemies, yet there will never be wanting those who love him his life long, and who prize and honor him after his death, even in his children.—Ver. 3. With every son it should be his earnest business, and likewise pleasure, to fulfil the will of his father, and to complete the good work which he had begun, but could not carry out.—Ver. 4. When God has granted rest and peace, health and happiness, prosperity and blessing, an opportunity is thus at hand to do something for His great name.—Ver. 5. If it cannot come into the mind of every one to build a house of wood and stone unto the Lord, nevertheless, every one to whom God has given wife and children is in condition to vow and to build a house unto the Lord out of living stones. I and my house will serve the Lord (Josh. xxiv. 15).—Ver. 6. **STARKE:** One man needs another; on this account one should always serve and be amiable towards another, ministering to his good (1 Pet. iv. 10).—The superfluity of one must minister to the need of the others, in order that hereafter, also, the superfluity of the latter may serve for the wants of the former (2 Cor. viii. 14).—Israel knew not how to plan great buildings, especially works of art, but they did know how to serve the living God. Better to live without art than without God in the world.

Vers. 21-25. The heathen king Hiram: (1) His rejoicing over Solomon and his undertaking; (2) his praise of the God of Israel; (3) his willingness to help. How far stands this heathen above so many who call themselves Christians!—Ver. 6. **WÜRT. SUMM.:** When we see that it goes well with our neighbor, we should not envy him such prosperity, but rather rejoice with him and wish him good-luck. Since Hiram, although a heathen king, has done this, how much more does it befit Christians to act thus towards each other? It proves a noble heart when a man, free from envy and jealousy, sincerely praises and thanks God for the gifts and blessings which He grants to others.—**STARKE:** When God wishes well to a nation He bestows upon it godly rulers; but when He wills to chastise it He removes them. Hiram praises God that He bestows upon another people a wise monarch; how much more should that people itself thank God since He bestowed upon it a wise, viz., a pious king?—Ver. 9. How pleasing it is when the assistance of those who can help is not wrung from them, but offered in friendship, and they are ready and heart-willing to do what lies in their power (2 Cor. ix. 7).—**WÜRT. SUMM.:** No house, even though it be the church and temple of God, should be built to the hurt and oppression of one's fellow-creatures.—Ver. 12. The league between Solomon and Hiram: (1) Its object: a good, God-pleasing work begun in the service of God. Like kings and nations, even so individual men should unite only for such purposes. (2) The conditions of the league: each gave to the other according to his desire; neither sought to overreach the other; the compact was based upon honesty and fairness, not upon cunning and selfishness: only upon such compacts does the blessing of God rest, for unjust possessions do not prosper.

Vers. 13-18. The workmen at the temple-building: (1) Israelites. Solomon acted not like unto Pharaoh (Ex. ii. 23), he laid no insupportable burdens upon his people, but permits variety in the work, and Israel itself undertakes it without murmurs or complaints. How high do these Israelites stand above so many Christian communities, who constantly object or murmur when they are about to undertake any labor for their temple, or must needs bring a sacrifice of money or time. (2) Heathen (Ps. xxii. 29; vide *Historical and Ethical*). Jew and heathen together must build the temple of God, according to divine decree—a prophetic anticipation of fact as set forth Eph. ii. 14, 19-22; iii. 4-6.—**SENER:** The great preparations of Solomon must naturally remind us of the far greater preparations and arrangements which God has made for the building of the spiritual temple of the New Testament. How many thousand faithful laborers, how many wise and good men, has he placed in every known part of the world; how has he furnished them with wisdom and many other gifts of the Spirit, so that the great work of the glorious building may be completed! . . . O God! do thou still prosper thy work! Help the faithful workers in thy Church, that they may enlighten many men to thy glorification, &c.—**RICHTER:** Well for us if we serve the true Solomon in the preparations for His eternal temple. But still better is it if we are ourselves prepared as living stones to shine forever in the living temple (1 Pet. ii. 45).

B.—*The accomplishment of the building of the Temple.*

CHAP. VI. 1-38.

- 1 AND it came to pass in the four hundred and eightieth¹ year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that² he began to
 2 build the house of the Lord [Jehovah]. And the house which king Solomon built for the Lord [Jehovah] the length thereof *was* threescore cubits, and the
 3 breadth thereof twenty *cubits*,³ and the height thereof thirty cubits. And the porch before the temple of the house, twenty cubits *was* the length thereof,
 4 according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house. And for the house he made windows of narrow lights [with fixed lattices⁴].
 5 And against the wall of the house he built chambers⁵ round about, *against* the walls of the house round about, *both* of the temple and of the oracle: and
 6 he made chambers round about. The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits
 7 broad: for without *in the wall* of the house he made narrowed rests round about, that *the beams* should not be fastened in the walls of the house. And the house, when it was in building, was built of stone made ready before it was brought thither: ⁶ so that there was neither hammer nor axe *nor* any tool of
 8 iron heard in the house, while it was in building. The door for the middle⁷ chamber *was* in the right side of the house: and they went up with winding
 9 stairs into the middle *chamber*, and out of the middle into the third. So he built the house, and finished it; and covered the house with beams and boards of
 10 cedar. And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.
 11,⁸ 12 And the word of the Lord [Jehovah] came to Solomon, saying, *Concerning* this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I
 13 perform my word with thee, which I spake unto David thy father: And I will dwell among the children of Israel, and will not forsake my people Israel.
 14, 15 So Solomon built the house, and finished it. And he built the walls of the house within with boards of cedar, both [from] the floor of the house, and [unto] the walls⁹ of the ceiling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir. And he built twenty cubits on the sides of the house, both [from] the floor and [unto] the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the most
 17 holy *place*. And the house, that *is*, the temple before¹⁰ it, was forty cubits *long*.
 18 And the cedar of the house within *was* carved with knops and open flowers: all
 19 *was* cedar; there was no stone seen.¹¹ And the oracle he prepared in the house
 20 within, to set there the ark of the covenant of the Lord [Jehovah]. And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and *so*
 21 covered the altar *which was* of cedar [overlaid the altar with cedar.¹²] So Solomon overlaid the house within with pure gold: and he made a partition by the
 22 chains of gold before the oracle; and he overlaid it with gold. And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that *was* by the oracle he overlaid with gold.¹³
 23 And within the oracle he made two cherubims of olive tree, *each* ten cubits
 24 high. And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost
 25 part of the other *were* ten cubits. And the other cherub *was* ten cubits: both
 26 the cherubims *were* of one measure and one size [form]. The height of the one

- 27 cherub *was* ten cubits, and so *was it* of the other cherub. And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in
 28, 29 the midst of the house. And he overlaid the cherubims with gold. And he carved all the walls of the house round about with carved figures of cherubims
 30 and palm trees and open flowers, within and without.¹⁴ And the floor of the house he overlaid with gold, within and without.¹⁴
 31 And for the entering of the oracle he made doors of olive tree: the lintel and
 32 side-posts *were* a fifth part of the wall. The two doors also *were* of olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the
 33 palm trees.¹⁵ So also made he for the door of the temple posts of olive tree, a
 34 fourth part of the wall. And the two doors *were* of fir tree: the two leaves of the one door *were* folding, and the two leaves¹⁶ of the other door *were* folding.
 35 And he carved *thereon* cherubims and palm trees and open flowers: and covered [overlaid] *them* with gold fitted upon the carved work.
 36 And he built the inner court with three rows of hewed stone, and a row of cedar beams.
 37 In the fourth year was the foundation of the house of the Lord [Jehovah]
 38 laid, in the month Zif: and in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1.—[The Sept. here read *fortieth* instead of *eightieth*—for which there is no authority whatever. In the comparison of this date with Acts xiii. 20 it is to be remembered that the best critical editors, following the MSS. N, A, B, C, etc., adopt the reading which places the words *kai meta tauta* after, instead of before, the clause *os eteoi tetrakosiois kai pemptois*, so that the passage has no longer any chronological bearing upon the statement of the text.

² Ver. 1.—[The Vat. Sept. here interposes the omitted verses 17, 18 of the last chapter, and immediately subjoins verses 87, 88 of the present chapter. In the former verses both reconstructions have transformed בְּנֵי, *builders*, into בְּנֵי, *sons*.

³ Ver. 2.—[The missing אַמָּה *cubit* is supplied in five MSS., the Sept., and Vulg. The Vat. Sept. changes the last dimension to 25 instead of 30 cubits. The Alex. follows the Heb., which must be right, since all the dimensions are exactly double those of the tabernacle, the proportions being carefully preserved.

⁴ Ver. 4.—[אֲמָמִים אֲמָמִים. The VV. have been much at a loss in translating this expression. The Chald., Vulg. [*fenestras obliquas*], and Syr., apparently intended to convey the idea of windows like those in the thick wall of a Gothic structure, or the loop-holes of a fortification, narrow on the outside and spreading within. Such may be the sense of the A. V. But the meaning given in the Exec. Com. must be the true one. אֲמָמִים means only beams, cross-pieces; and אֲמָמִים, from אָמַם, to shut close, means closed, and so fixed.

⁵ Ver. 8.—For the k'ub יָצַע the k'ri has in each case יָצַע, which is doubtless right, since the word has here another than the usual sense (Thenius).—Bähr. [Kell considers that the *masec* form denotes the whole wing of these stories; the *same* the single story of this wing.

⁶ Ver. 7.—אֲבֵן שְׁלֵמָה מִסֶּע נִבְנָה was built of "all unviolated stones of the quarry." Kell.

⁷ Ver. 8.—In place of הַתִּיכְתָּנָה must necessarily be read (cf. ver. 6) הַתִּיכְתָּנָה, as Ezek. xii. 7 stands, and the Tar. gum and the Sept. have read (Böttcher, Ewald, Merz, Thenius).—Bähr. [There is no various reading of the Heb. MSS., and the construction indicated by the text as it stands is sufficiently clear: the lower tier of chambers being easily provided for by doors, nothing is said of the entrance to them; but there was a winding stairway from the ground, with a door at its foot, leading to the middle chambers, and thence to the third story. Ezek. xii. 7 can hardly be considered as bearing on the point in question.

⁸ Ver. 11.—[The Vat. Sept. omits here verses 11-14.

⁹ Ver. 15.—The true reading, according to 2 Chron. iii. 7, is here as in ver. 16 קִירֹת [beams] not קִירֹת [walls] (Thenius, Kell).—Bähr. [Accordingly our author translates by Balken, supported in this by the Sept. The emendation of the text (for which there is no manuscript authority) is required by the author's conception of the construction of the הֵיכָל as 80 cubits high in the interior. Against this is the fact that the height of the cedar wainscoting in ver. 16 is expressly said to have been 30 cubits, and yet no stone was seen (ver. 18). If now a chamber above is supposed, no emendation is necessary here, and verses 16 and 18 become consistent. The wainscoting was carried up 30 cubits to where the ceiling met the walls, and above this the "walls of the ceiling" or of the room above were left bare. A space of two cubits is thus left for the windows, and access to the "upper room" may have been had from the porch. 2 Chron. iii. 7 does not decide this point. In ver. 16 the words "from the ceiling" are to be supplied from the previous verse. In any case the A. V. is certainly wrong in covering the floor (which was of fir, ver. 15) with cedar.

¹⁰ Ver. 17.—The הֵיכָל at the end of ver. 17 is to be understood either adverbially, *before* (De Wette), or adjectivally

anterior (Ewald, Kell), unless with Thénius, upon the authority of the Sept., we suppose that לְפָנֵי has fallen out "That is the (so-called) *Hesbal* before the Debir." Upon the figures upon the cedar, ver. 18 sq., see on ver. 29. In ver. 19 לְפָנֵי is hence to be understood that the Debir was between the Hesbal and the side structure. The difficult words לְפָנֵי הַדְּבִיר , ver. 20, Thénius will have removed from the text peremptorily, as a gloss placed here from ver. 17, although they are in all MSS. and ancient VV. Kell explains לְפָנֵי , with Kimchi, for the noun לְפָנֵי , occurring also in ver. 20—the inner, inward. With וְהָיָה , the same gold is designated which in Ex. xxv. 11 sq. is called זָהָב , and

in 2 Chron. iii. 8 זָהָב (Vulg.: *purissimum*).—Bähr.

¹¹ Ver. 18.—[The Vat. Sept. omits ver. 18.]

¹² Ver. 20.—[See *Exeg. com.*]

¹³ Ver. 22.—[The Sept. omit the last clause of this verse, and throughout this whole description omit many clauses and modify others.]

¹⁴ Ver. 29.—[That is in the Holy of Holies, and in the holy place, as the author notes in his translation.]

¹⁵ Ver. 32.—[The author, in his translation, adds: "and over the open flowers." The Vulg. has *et ostia*.—F. G.]

¹⁶ Ver. 34.—[Instead of קָלָעִים must here necessarily be read, with the Sept., קָלָעִים , which stands immediately before.—Bähr.]

PRELIMINARY OBSERVATIONS.

The account of Solomon's temple, before us, together with the continuation in chap. vii. 13–51, is the oldest, and, at the same time, the most complete in our possession. Hence all knowledge of this world-historical building must adhere to it and found itself upon it. Next to it is the parallel account in 2 Chron. iii. iv., which agrees with it in all essential particulars, and, as indeed the most recent criticism acknowledges, comes from an ancient source, perhaps from the same with our own here. Although *significantly* briefer, it gives, nevertheless, some supplementary details the accuracy of which is undoubted, and which deserve all consideration. In addition to these two historical accounts, there is also the delineation in "vision" of the prophet Ezekiel (chap. xl. sq.), which indeed is very explicit in respect of the ground-plan and its measurement. In an earlier period this delineation was regarded as an essential completion and explanation of the historical accounts; later this was abandoned, because the prophet himself repeatedly explains it as "a vision" (chap. xl. 2; xliii. 2, 3); but most recently it has again been claimed that "it is a description which, upon the whole, differs only slightly and immaterially from the temple before the exile" (Thénius). And the reason assigned is twofold: the one is the style of the description, "thoroughly jejune, deficient in all taste, giving single measurements even to the width of the doors and the strength of the walls,"—the other is the object of it, which was, according to chap. xliii. 10, 11, that "the temple (then destroyed) should be rebuilt according to Ezekiel's model." To this, however, it must be objected, (a) That the statement of the numbers and the measure of the foundation, extending itself to the minutest particulars, instead of taking away from the description the character of a vision, rather confirms it. The exact measuring off and bounding according to definite numbers and measurements is, as has been fully shown in my *Symbole des Mosaischen Kultus* (i. s. 127 sq.), the first requisite for every space and structure which has an higher, divine destination, and imparts thereto the impress of the divine. Hence, in the description of all holy places and buildings mentioned in Scripture, the measurement and numbers are so carefully given, and especially in the visions which concern the one divine edifice, ever first a heavenly being, a "man with a measuring-chain appears, who measures off everything" (Ezek. xl. 3, 5; xlvii. 8; Zech. ii. 5; Rev. xi. 1; xxi. 16). The more

the measuring goes into detail, so much the more is the whole pronounced to be out and out divine. (b) In general it contradicts the being and nature of a vision to be nothing more than a pure building-description or an architectonic direction. But here, it must be added that it contains phases which do not admit of execution in reality, as, e. g., the great stream flowing from the temple emptying itself into the Dead Sea (Ezek. xlvii. 1–12). If the purpose of the entire delineation had been to serve as a building-direction for the reconstruction of the temple after the return from the captivity, it would be inexplicable that it should have been disregarded as well by Zerubbabel as later by Herod. (c) As little as the delineation is purely historical, just as little also is it, as many have supposed, a mere picture of the fancy. Rather, "as Ezekiel elsewhere loves the finishing out of long allegories (see chap. xvi. 23), so also we have here a very extended symbolical representation prophetically delivered by him" (Hävernick, *Commentar*, s. 623; cf. Umbreit, *Commentar*, s. 257). Certainly it rests upon an historical basis, yet not upon the temple as originally built by Solomon, but upon it after many additions and alterations, as it existed just before the captivity. Yet it is and must remain a vision, and, as such, it has an ideal character, from which every effort to separate with certainty the historical basis is futile (comp. Winer, *R.-W.-B.*, ii. s. 670). It is abundantly clear that in the inquiry upon the temple of Solomon, only the most cautious use of Ezekiel's description should be made, and in no case is a *votum decessarium* due to it.

Besides the biblical accounts, we have from antiquity only that of Josephus (*Antiq.* viii. 3), of which, however, Le Clerc properly says: *templum aedificat, quale animo conceperat, non quale legerat a Salomone conditum*. As he is not wholly trustworthy about the transactions of his own time, he is still less in matters of antiquity; particularly "when he enters upon special descriptions, and claims to communicate detailed incidents, and measurements of heights and size, we are fully justified in doubting the accuracy of his statements" (Robinson's *Palestine*, vol. i. p. 277). In no instance does he deserve confidence when he does not agree with the biblical accounts, and that which he adds, as, e. g., the levelling of Moriah and the surrounding it with a wall, he did not derive from good ancient sources. Just as untrustworthy are the statements of the later rabbins (comp. *Talmudischen Traktat Middoth*, i. c., Measure, Malmonides, Jak. Jehuda Leo, and others), since they

almost exclusively refer to the temple of Herod, which was very different from that of Solomon, and mingle both together, as also with that of Ezekiel.

The Christian literature respecting our temple is not insignificant. The older essays, from the middle of the sixteenth to the middle of the eighteenth century, like those of Villalpando, Lundius, B. Lamy, and others, embrace the Ezekilian and Herodian temples, without distinguishing sharply what belongs to the one or to the other. From the designs adduced by them, executed in Greco-Roman style, it is clear that their results are totally untenable. While, up to a given time, men believed that they must represent the temple to have been as grand and splendid as possible, in the period of the "illumination" (*Aufklärung*), they fell into the opposite extreme, and made it as small, unsightly, and insignificant as possible (J. D. Michaelis, Jahn, and others). But subsequently there has been a return to the historical, biblical account, and a simple adherence to it (Warnekros, Baner, and others). The treatise composed by Hirt, simply in the interests of archaeology and art-history (*Der Tempel Salomo's mit drei Kupfertafeln*, Berlin, 1809), gave occasion to later and more exact researches, in pure archaeological and historico-æsthetic interests. Hereupon followed the *Inquiries* by J. Fr. Von Meyer (*Bibeldeutungen*, 1812, and *Blätter für höhere Wahrheit*, IX. and XI.); Stieglitz (*Geschichte der Baukunst*, Nürnberg, 1827); Grüneisen (*Revision d. jüngsten Forschungen üb. den Salom. Tempel*, Kunstbl. 1831); Kopp (*Der Tempel Salomo's*, Stuttgart, 1839, mit Abbild.); Keil (*Der Tempel Salomo's*, Dorpat, 1839); Kugler (*Kunstgesch.*, Berlin, 1841); Schnaase (*Antiq. Bemerk. über den Salom. Tempel in der Gesch. der bild. Künste I.*, Düsseldorf, 1843); Romberg and Steeger (*Gesch. der Baukunst Leipzig*, 1844); Merz (*Bemerk. über den Tempel Salomo's*, Kunstbl. 1844); my treatise: *Der Salom. Tempel mit Berücksicht. seines Verhältn. zur heil. Architektur überhaupt*, Karlsruhe, 1848); Thenius (*das vor-æstliche Jerusalem u. dessen Tempel, mit Abbild., im Commentar zu den Büchern der Könige*, Leipzig, 1849); Winer (*R.-W.-B. Tempel zu Jerusalem*, Leipzig, 1848); Ewald (*die heiligen und königlichen Bauten Salomo's in der Gesch. Israels III.*, Göttingen, 1853); Unruh (*das alte Jerusalem und seine Bauwerke*, Langensalza, 1861); Merz (*Tempel zu Jerusalem in Herzogs R. Encyclopædies XV.*, Göttingen, 1862).

[For the archaeology and topography of the subject, see also Robinson's *Palestine*, vol. i. p. 280-300. Barclay, J. T., *The City of the Great King*, Philadelphia, 1858. Walter Merriam Editor, *The Recovery of Jerusalem*, &c., by Capt. Wilson, R. E., and Capt. Warren, R. E. New York, Appleton & Co., 1871. Part I. iii.-viii. and xii., also Part II.—E. H.]

EXEGETICAL AND CRITICAL.

Ver. 1. And it came to pass in the four hundred and eightieth year, &c. This chronological statement, the first which occurs in Scripture for the determination of an entire period, has given much occupation to the older chronologists, because it does not agree with the statements of the book of the Judges and with Acts xiii. 20. The

Septuagint also has 440 instead of 480. If one add together the chronological figures of the book of the Judges, the result is, for the period of the judges alone 410 years, to which must be added 65 for Moses and Joshua, 60 for Saul and David, and 4 for Solomon, so that there are 539 years in all. According to Acts xiii., the period of the judges embraced about 450 years; 65 for Moses and Joshua, 40 for Saul (ver. 21), 40 for David, and 4 for Solomon reckoned in, would give in all 599 years. Still farther, Josephus, when he speaks of the building of the temple (*Antiq. viii. 2, 1*), instead of 480 gives 592 years; and in two other places (*Antiq. xx. 10; Contra Apion. ii. 9*) 612 years. Most recently Lepsius and Bunsen have used the Egyptian and Assyrian chronology against the number 480, and have sought to prove at length, that it is to be reduced to some three hundred and odd years. Finally, Bertheau and Böttcher maintain, with reference to 1 Chron. vi. 35 sq., where the generations of the high-priests from Aaron to Ahimaz, a contemporary of David, are given, the number 480 is the sum-total of twelve generations, 40 years to the generation ($40 \times 12 = 480$); consequently there is no chronologically exact, but rather a probable, round number. Uncertain and doubtful, all things considered, as the statement of the text may seem, we must nevertheless, with Ewald (*Gesch. Israels, ii. s. 482 sq.*), Winer (*R.-W.-B. ii. s. 327*), Thenius (*Commentar, s. 56-58*), and Bösch (*das Datum des Tempelbaus im Ersten Buche der Könige. Studien u. Kritiken*, 1863, iv. s. 712-742) adhere to it because, (a) the precision of the statement is a voucher for its accuracy. Not only is the whole number of the years given, but also the year of the reign of the king, even the month itself; and since after the captivity the months had other names, in order that the month itself might not be mistaken for any other, to the name Zif (v) it is expressly added, "which is the second month." In all Scripture there is no chronological statement more carefully prepared; and hence, if any one can claim authority, it is this. It is unnecessary, therefore, to correct it by others more or less vaguely and generally acknowledged, but we are justified, on the contrary, in considering it as the standard for the rest. This holds especially (b) in reference to the chronological figures of the period of the judges, which are not critically and historically above all suspicion, and cannot be added together simply, but must be understood as contemporaneous in part, and standing side by side, even if it be not demonstrably clear in how far, and with what particular numbers, this must be done. Compare the different attempts at a proof by Keil (*Dörpliche Beiträge, ii. s. 303 sq.*, and on Judges iii. 7), Tiele (*Chronologie des A. T. s. 54*), Werner (*Rudolbach's Zeitschrift*, 1844, iii. and 1845, i.), and Cassel (*Das Buch der Richter im Bibelwerk, Eñl. s. xvi.*). (c) The number 460 (Acts xiii. 20) is not given as chronologically precise, but only as approximate (ὥς), and nothing can be determined by it.* The numbers of the period of the judges appear simply to be added together in it, and the 40 years of Eli also (1 Sam. iv. 18) are computed with it. (d) The statements of Josephus can all the less be taken into account, since he contradicts himself, and gives at one time 592, and

* [See on this verse LACHMANN's text on the authority of A. B. C, which removes the chronological difficulty. *Textual and Grammatical* on ver. 1.—E. H.]

at the other 612. The first number, adopted also by the Chinese Jews, rests doubtless upon the rabbinic notion that in the 480 years those only are to be reckoned in which Israel was under Israelitish judges, and that those on the other hand are to be thrown out (amounting in all to 111), when the nation was subject to foreign heathen rulers—480+111=591. This conception of the matter is destitute of all proof. The reason for the number 612 is unknown. (c) The calling in question of the number 480 upon the ground of the Egyptian or of the Assyrian chronology, proceeds upon the assumption that this chronology is assured, which, it is known, is by no means the case, and which can only be restored through a series of combinations and of unproved hypotheses. How feebly the definite statement of our text can be attacked by it, has been thoroughly and completely shown by Röscher on the place. (f) The reading of the Sept. (440 instead of 480) is not supported by any ancient version or MS., and rests either upon the confounding of the sign $\Xi=80$ with $\Psi=40$, or upon some peculiar and even arbitrary reckoning. (g) The view that 480 is the product of 12×40 , is inadmissible, because in that event the four years of Solomon's reign are not in the estimate, and must be added to the 480 years, while in fact they are included within them. Had the reckoning been made according to generations, the author would have written 484. Apart from this, twelve generations are supplied us from 1 Chron. vi. only when Aaron himself, who, according to Exod. vii. 7; Numb. xxxiii. 38 sq., was eighty-three years old at the time of the departure from Egypt, is taken into the account. Besides, there is no proof that in the computation of long periods of time human age is regularly set down at forty years. As Moses was 120 years, Aaron 123, Joshua 110, Eli 98, &c., and generally, a great age was then usual, the average of human life must certainly be placed higher than at forty years. Comp. Thénienus.

Ver. 2. **And the house which king Solomon, &c.** The place where the temple was built, was, according to 2 Chron. iii. 1, Mount Moriah (comp. 2 Sam. xxiv. 18 sq.), which our author presupposes as sufficiently known. [The uneven rock of Moriah had to be levelled, and the inequalities filled by immense substructions of "great stones," "costly stones," "hewed stones." Stanley, *Jewish Church*.—E. H.] In vers. 2-10 the measurement and single portions of the structure are given. The measurements are determined according to the *cubit*, and indeed the older (2 Chron. iii. 3), which Thénienus reckons at one foot six inches Rhenish, and one foot four inches Paris, measure [= 1 foot six inches Eng. measure]. Here, and in all the subsequent statements, they refer to the interior spaces. The component parts of the structure are the *house*, the *porch*, and the "*chambers round about*" (Umbau). The first is the building proper, to which both others are attached as additional and subsidiary. The whole was situated according to the points of the compass. The front, or entrance-side, was towards the east, the rear wall was towards the west, the two sides towards the south and north (1 Kings vii. 39; Ezek. viii. 16), which also was the position of the tabernacle (Ex. xxvi. 18 sq.; xxxvi. 33 sq.). The main building, the *house* (הַבַּיִת), was built of thick stone walls (vers. 6, 7, and had within *two compartments*: the front

is called in ver. 3 "the temple of the house" (הַיְבֵל הַבַּיִת), and the rear, in ver. 5, "the oracle" (חֲדָרֵי). The word הַיְבֵל comes from the Arabic, to be large, high (2 Chron. iii. 5), hence the front compartment was "the great house" (הַבַּיִת הַגָּדוֹל) in contradistinction with the rear, which was the shorter half, and also lower. The Vulg., after Jerome, translates the word חֲדָרֵי by *oraculum*, i. e., *oraculi sedes*, and the *Lex. Cyrilli* explains the *δασίς* of the Sept. by *χρηματιστήριον*. It is, however, not derived from חָדַר = to speak, but from חָבַר in its primary signification = to adjoin, to follow after (comp. Dietrich in Geesen.), and signifies, also, simply the compartment in the rear, following upon the large room. The *windows* which the house had (ver. 4), were certainly placed high, where it overtopped the "chambers round about" (Umbau) with their three stories. How many windows there were, whether upon all the four sides of the house, or only upon three, or only upon the two length-walls, we do not gather from the text. The designs of Thénienus and Keil place them all around the house, with the exception of the façade, where the porch was. Nor is the size of the windows given, but it is added שְׁקֵפִים אֲמִתִּים, i. e., not "wide within, narrow without" (Luther, after the Chald.), but "windows with closed beams," i. e., windows the lattice of which could not be opened and shut at pleasure as in ordinary dwelling-houses, 2 Kings xiii. 17; Dan. vi. 11" (Keil). The lattice consisted of strong cross-pieces, and not of wickerwork. The window-opening may have been, certainly, according to the account of the Chaldee and of the rabbins, inasmuch as the walls were very thick, wider on the inside than on the outside, as is the case in the windows of Egyptian buildings, and answers for the purposes of admitting light and air, and of letting off smoke, only there is nothing of it in the words of the text.

Vers. 3-4. **And the porch before the temple of the house, &c.** As the word אֹמָן comes from אָמַן, i. e., to go before, it signifies also a projection: but we are not, as in 1 Kings vii. 6, where הַמְּצֻדִים (pillars) is expressly added, to represent it as a portico or a colonnade. It stretched across the entire façade of the house, and its length was equal to the breadth of the house, viz., 20 cubits. Its breadth, i. e., its depth, measured 10 cubits. The text does not mention the height, but 2 Chron. iii. 4 gives it at 120 cubits, which is certainly incorrect; for, as Thénienus properly remarks, (1) "a structure of this sort could not have been designated as an אֹמָן, but must have been called a מִגְדָּל (tower); (2) the chimney-like proportions: 20, 10, 120, are not only inconsistent with (the notion of) the pylon of a temple, but are also statically impossible. [If it were but 10 cubits (15 feet) deep, it seems impossible that it could have been 120 cubits (180 feet) high: and the theory of Mr. Ferguson that the height refers to a "superstructure on the temple," would make the temple itself a very grotesque building. See the art., however, on the TEMPLE in Smith's *Dictionary of the Bible*, vol. iv. New York, 1870.—E. H.] From

these considerations we cannot, with justice, suppose the chronicler to be guilty of arbitrary exaggeration, but we must rather suspect the text of corruption, which is all the more probable, since the verse in question bears even elsewhere marks of corruption." According to v. Meyer's probable

conjecture, instead of **מִאֲחֻת וְעִשְׂרִים**, we should read: **אֲחֻת עִשְׂרִים**, i. e., 20 cubits (in Ezek. xlii. 16 also, whether the reading be **אֲחֻת** or **מִאֲחֻת** is uncertain). The latter is adopted by the Syr., the Arab., and the Sept. (Cod. Alexand.). Thenius and Bertheau maintain, on the other hand, that as the house was 30 cubits high, the sign **ל**=30 was originally in the text, but that through the obliteration of the upper portion of the letter it became **כ**=20. And certainly, in behalf of the supposition that it was 30 cubits high, we may urge, in part, the absence of any statement of the height in our text, which is the more easily explicable if the height of the "porch" and of the temple were the same, and, in part, the circumstance that the side-building was 20 cubits high on the outside, consequently the "porch" would not have been especially distinctive or prominent had it been of the same height (Keil). That the "porch" had thick stone enclosure-walls with a wide entrance (Thenius), cannot be concluded from the obscure passage of Ezek. xli. 26; still less is the view established that each side-wall had a window. To me it seems that the "porch" had only side-walls and a ceiling, but to have been entirely open in front, so that windows were unnecessary. The extremely inadequate description of the "porch," contrasted with the very careful description of the house and of both its compartments, can only be founded in the fact that it did not belong especially, or as an integral part, to the sanctuary, but was only a subordinate addition thereto.

Ver. 5. **And against the wall of the house he built, &c.** The word **יָצַע** comes from **יָצַע**, *sternere*, to spread or strew something for a bed, and means literally *stratum*, a bed (Ps. lxi. 6; Job xvii. 13). Symmachus renders it by *κατάστρωμα*. So this building was very properly called, because it spread itself out against the lower half of the house 30 cubits high, and, as it were, lay upon it. **יָצַע** is gen. com. and stands as collective masculine in vers. 5 and 10, of the whole of the side-structure ("chambers"), but it is feminine in ver. 6, when the single, or three stories of the same, one over the other, are mentioned (see Gesen. on the word). The **אֶת** before **קִירוֹת** is scarcely the sign of the accus., "reaching to the walls" (Keil), but a preposition, and defines more particularly the preceding **עַל-קִיר**, as indeed both prepositions elsewhere are synonymous (comp. Ps. iv. 7 with lxvii. 2). If it can mean simply "in connection with the walls" (Thenius), then the statement is that (Umbau) "the chambers round about" were affixed to the walls. It went round the entire house, so that the two side-walls of the porch above stood free, and caused the latter to appear all the more distinctive. The three *stories* one above the other of this side-structure (ver. 5), had each **אֶתְלֵעוֹת**, i. e., literally "ribs" [joists, so Bp. Horsley of the place.—E. H.], which can mean nothing

else than that they were "divided by partitions into distinct compartments" (Merz). It comes to the same thing when Keil, who rejects "ribs" as the meaning, translates nevertheless "side-chambers." According to Ezek. xli. 6, where, however, the reading is not entirely certain, the number of these chambers was 33: according to Josephus, with whom the moderns agree, there were 30—viz., 12 upon each side-wall of the house, and 6 upon the rear-wall.—Ver. 6 states how the entire side-structure ("chambers round about") were built into the chief-structure, the house itself. The wall of the latter had, upon the outside, **רֵסְטִים** (**קִנְרֵעוֹת**), literally contractions, lessenings ["for he placed stays with retractions against the house." Bp. Horsley.—E. H.]. It was thickest at the ground, and kept this thickness to the height of five cubits; then succeeded a *rest* (like a settle), which was one cubit broad. Then again, after an elevation of five cubits, there was another *rest*, one cubit broad; there was also another *rest* of like height and breadth. Upon these *rests* the ends of the beams, which served for the ceiling of each story, were laid, and had in them their support. The outer wall of the side-structure had no *rests*, but was built perpendicularly; hence, as our verse states, the uppermost story was one cubit broader (deeper) than the middle, and the middle again was one cubit broader than the lowermost. The wall also of the house must have been very thick below—at least four cubits, for its thickness above the side-structure, bearing in mind the *rests*, amounted certainly to one cubit. Thenius and Keil place the thickness at six cubits, but this seems unnecessary. The reason given for this mode of construction is, "that the beams should not be fastened into the walls of the house," i. e., that the large, costly stones should remain whole and uninjured (**שְׁלֵמִים**), that no holes should be cut into them for the purpose of inserting the ends of the ceiling-beams. Ver. 7, which is a parenthesis, refers to this, and means that "all the stone-work had been so prepared in advance, that in the actual putting up of the building, stone-cutting was no longer necessary" (Thenius). According to ver. 8, the entire side-structure had but one *door*, which was placed on the south side: whether in the middle (Thenius) or at the foremost apartment near the porch (Ewald, Merz) is uncertain; probably the latter. That a door within the house opened into the side-structure, has been erroneously concluded from Ezek. xli. 5. The walls of the house were nowhere broken through, and certainly the historical account knows nothing of such a door. The winding stairway obviously was within the side-structure. The word **יָצַע** in ver. 8, and in Ezek. xli. 5, 9, 11, is like **יָצַע** in vers. 5 and 10, in the singular, and stands collectively for the whole of the side-chambers.—The text says nothing of the perpendicular outside wall of the side-structure. Thenius appeals to Ezek. xli. 9 for the supposition that this was a stone-wall five cubits thick. In that case it would have been as thick as the side-chambers of the lower story were broad (ver. 6); and why should the wall of these have been so thick? Then, too, the ceiling-beams of these chambers would, of necessity, have been inserted into these walls, which is inconsistent with ver. 7. Hence

it seems to me much more probable that this exterior wall, as indeed the entire side-structure, which was only subordinate in any event, was built of cedar.—The text does not state the purpose or design of these “chambers round about.” They served for the preservation of temple utensils and temple stores (Keil), perhaps also of consecrated gifts (Ewald); but they were scarcely “expensively furnished bedrooms” (Thenius).

Vers. 9–10. And so he built the house, &c. In roofing, the building of the house was ended. But we must not, as many formerly, and even Hirt himself now, fancy a gable-roof. The silence of the text respecting its form allows us to presuppose that it was, as with all oriental buildings, a flat roof furnished with a parapet (comp. Deut.

xxii. 8). וַיִּבְנוּ is not, with Merz, to be understood of the wainscoting, but, with Keil, of the roofing, for the account of the former begins first at ver. 15. וַיִּבְנוּ are not planks, as the word for the most part is translated, but beams, as such were certainly indispensable for roofing. וַיִּבְנוּ are scarcely “hewn cedar-timbers” (Thenius), but boards which were laid upon the beams. The וַיִּבְנוּ refer to both the preceding. Without doubt this cedar covering was overlaid with firm flooring, perhaps even with stone slabs. Thenius very unnecessarily wishes וַיִּבְנוּ to be read for וַיִּבְנוּ, and then

suggests “a flat roof vaulting” but in the ancient Orient there were never any arched roofs. In ver. 10 וַיִּבְנוּ is again collective, for, according to it, not the whole side-structure, but each of its three stories, was five cubits high inside. The mention of the side-structure here is in reference to the roofing. While ver. 9 speaks of the roofing of the house, ver. 10 states how it is related to that of the side-structure. Therefore the height is again mentioned, with the observation, “and he fastened the house with timber of cedar.” If Solomon be the subject with the preceding וַיִּבְנוּ

(Thenius), or וַיִּבְנוּ (Keil), the sense is: the roofing of the three stories (five cubits high each) of the side-structure was done with cedar timbers, which, with their ends, lay upon the rests of the walls of the temple, and likewise united the side-structure with the house, thus making it a complete whole. Entirely false is the translation: he covered the house with cedar-wood (Gesenius), as if the stone-walls were overlaid, upon the inside, with cedar, of which there is nowhere the slightest trace. That the roof of the side-structure, moreover, was horizontal, level, like that of the house itself, scarcely requires mention.

Vers. 11–19. And the word of the Lord came to Solomon, &c. The interruption of the description of the temple, by these verses, shows plainly that what is therein stated took place during the progress of the building. From chap. ix. 2, comp. with iii. 5, it is clear that we have to think not of a revelation of Jehovah, but of a divine promise communicated through a prophet (perhaps Nathan), such as happened to David (2 Sam. vii. 12 sq. and 1 Chron. xxii. 10), to which reference is made in ver. 12. Solomon thereby obtained the promise that Jehovah, as He had formerly dwelt among the people in a “tabernacle,” for the

sign and pledge of the covenant established with Israel, would dwell in the house about to be built, and that the covenant-relation also should continue, if the king upon his part should keep the covenant, and walk in the ordinances of Jehovah. Such a promise necessarily encouraged and strengthened Solomon in his great and difficult undertaking, as it reminded and urged him to the performance of his sacred obligations.

Vers. 14–19. So Solomon built the house, &c. Ver. 14 resumes the description of the building, which had been interrupted by vers. 11–13, and which from ver. 15 is applied to its interior. The overlaying of walls with wood, which again was covered with metal, and gold in particular, is an old Oriental custom, extending from Phœnicia to Judea (comp. Müller, *Archæology*, translated by John Leitch, p. 214 sq.; Schnaase, *Gesch. der bild. Künste*, i. s. 160; Weiss, *Kostümkunde*, i. s. 365). The covering with gold was not mere gilding, but consisted of thin gold plates (*Symb. des Mos. Kultus*, i. s. 60). According to 2 Chron. iii. 6, the walls also were adorned with precious stones, which is credible enough since these were expressly named amongst the objects which Solomon obtained in abundance from Ophir (chap. x. 11), and it was the custom in the Orient to make use of them in buildings and utensils (comp. the same, s. 280, 294, 297).—Ver. 16 says explicitly and distinctly that the main space was separated from the *Debir* by a cedar wall; hence surely it is an error upon the part of Thenius when, by an appeal to Ezek. xli. 3, he supposes, in place of this wall, a stone-wall two cubits thick covered with wood and gold. Even in the tabernacle of the covenant it was not a plank-wall (Ex. xxvi. 15), but a curtain merely (ver. 33) which separated its two divisions from each other. Even the massively-constructed Herodian temple had no such wall, of which besides, the Rabbins, according to Josephus (*Bell. Jud.* i., 5, 5, 5), knew nothing (Lightfoot, *Descrip. temp. Hieros.*, chap. xv. 1). The cedar wall, for the rest, since it reached from the ground to the beams of the ceiling, must have been thirty cubits high. The addition וַיִּבְנוּ shows the design of the latter, and proves that the

וַיִּבְנוּ does not mean *oraculum* or *locutorium*, for had it this signification, its object would have been denoted by the word itself, and no explanatory addition would have been necessary.—According to vers. 16–20 the two divisions of the house were of the following dimensions: the room at the farthest end took off from the entire length of the building (which was 60 cubits), twenty, and from its height (30 cubits), twenty. It was also, as is expressly stated in ver. 20, twenty cubits long, broad, and high, and consequently was a complete cube in shape. The front compartment was forty cubits long, twenty broad, and thirty high. For since its breadth and height are not given here (ver. 17), it must have had the breadth and height of the house mentioned above (ver. 2), otherwise, as in the case of the rear compartment, it would have been expressly noticed. That the front compartment was not only longer, but higher also, larger generally than the rear, its name even proves וַיִּבְנוּ (see above on ver. 2). It is hence decidedly incorrect when Kurtz and Merz

suppose that the front compartment was only twenty cubits high, that over the entire house there was an upper room ten cubits high fitted up for the conservation of the reliques of the tabernacle of the covenant, and that this room is designated by what 2 Chron. iii. 9 names *הַקִּיאוֹן*, and

which the Sept. renders by *τὸ ὑπερφύλον*. The following considerations make against this view: (1) How could one have reached this supposed upper chamber? Not from the side-structure, for the ceiling of its uppermost story did not reach to the floor of the supposed "upper room:" the thick walls of the house, moreover, had no door above the level of the side-structure. Just as little could one have reached it from the interior of the house, for in neither compartment was there a stairway which led thither: there was no opening in the ceiling. (2) The windows of the house (ver. 4) were above the side-structure, which (the ceilings of the three stories being taken into the account) was certainly eighteen cubits high: there remained, therefore, the house being thirty cubits high, but twelve cubits for the windows. If now from these twelve cubits, ten are allowed for the upper room, what space remains for the windows, which certainly were not very small, and which were necessary to admit light and air into the house? (3) From the extremely abrupt words of the Chronicles, "And the alioth he covered with gold," it follows only that alioth (upper chambers) were somewhere, but not where they were; and since the Chronicles in its abbreviated description says nothing of the entire side-structure with its stories and chambers, we have at least as much right, with Grüneisen, to suppose the alioth to be the chambers of the side-structure, as an upper room extending the length of the whole building, and which is nowhere else mentioned. The reliques of the tabernacle could easily have been preserved in the several chambers of the side-structure. [For the other view, see Art. *Temple*, above cited. But our author seems to me to have fully disposed of this doubtful matter. It would seem impossible from our author's reasoning that there should have been a large upper chamber over the "holy place."—E. H.] If now we must, according to all the accounts, regard the front compartment as thirty cubits high, the question still remains respecting its relation to the rear, which was but twenty cubits high. Stieglitz and Grüneisen are of the opinion that the rear compartment, viewed externally, was ten cubits lower than the front, which was the case also with Egyptian temples [and like the chancel in the so-called Gothic church.—E. H.]. But ver. 2 conflicts with this: it gives the height of the entire house at thirty cubits, and does not limit it to the front compartment. Apart from all other considerations, we cannot appeal to the adytum of the Egyptian temples, because it was not connected with the fore-temple, but was separated from it by chambers and passages, and was an independent structure (Müller, *Archæology*, p. 190 sq.; Leitch (German edit.) s. 258; Schmause, *Gesch. der bild. Künste*, i. s. 392). We must certainly assume that there was a room over the rear compartment ten cubits high. Böttcher thinks this was open in front and only having chains hanging as its partition (ver. 21); in itself, "very improbable" this (Winer), and besides it is against ver.

16, according to which the cedar wall before the holy of holies went from the floor to the beams of the ceiling. Besides, ver. 20 does not say that the cedar wall was only twenty cubits high, but only brings into prominence the fact that on all its sides the holy of holies measured twenty cubits. As the room in question was inaccessible, Ewald rightly observes that it "had been left apparently entirely empty." It had no especial design, and was what it was simply that the holy of holies might be a perfect cube. Upon this point more will be remarked farther on, in respect of the significance of the temple. For particular words on vers. 17-20, see above, *Textual and Gram.*

Vers. 20-22. **And covered the altar, &c.** And he overlaid the altar with cedar. Thus only should we translate the concluding words of the 20th verse, and not, with Le Clerc, J. D. Michaelis, and others—he overlaid the altar of cedar, namely, with gold like the rest. Apart from the fact that *כֶּסֶד* is without the article, and not in the construct, the "gold" is first mentioned in the concluding words of the 22d verse. There the altar is more specifically referred to by *אֲשֶׁר-לִדְבִיר*, which cannot mean "which belonged to the Debir," in the sense that it stood within it; for the holy of holies was designed only as the receptacle of the ark of the covenant (ver. 19), and never had an altar. The altar of incense in the holy place is meant. Its position was "in front of the curtain"

(*לִפְנֵי*) (Exod. xl. 26), i. e., "before the ark of the testimony" (Exod. xl. 5), and therewith also "before Jehovah" (Lev. xvi. 12, 18), enthroned above the ark. It stood also in special relation to the Debir. If now this altar were "overlaid" with cedar, we are shut up to the supposition that "the body of it was of stone" (Keil). But this was the peculiar, distinguishing feature of the altar of burnt-offering, which was required to be composed of earth or of stones (Exod. xx. 24, 25), and the frame of which, consequently, was filled with the same material (comp. *Symbol. des Mos. Kult.*, i. s. 481, 488). The much smaller altar of incense was a simple frame with a covering, which was wanting in the altar of burnt-offering (Exod. xxx. 1-3). In distinction with the latter, it is named in Ezek. xli. 22, "the altar of wood." The body of it could not have been of stone. These difficulties disappear only through the translation of the Sept.: *καὶ ἐποίησεν θύλακα ὀρεοῦ καὶ ὀρεοῦ*. It read also *וַיַּעַבְדֵּהוּ*

instead of *וַיַּעַבְדֵּהוּ*, which Thenius holds to be genuine. In that case the absence of the article in *כֶּסֶד* is explained, as well also as the concluding observation in ver. 22: And the whole altar [of cedar] before the Debir, he overlaid with gold.

The words in ver. 21 are obscure and difficult: *וַיַּעַבְדֵּהוּ* (and he made a partition) by the chains of gold before the oracle (Debir). Thenius is of opinion that the subject here, viz., *אֶת-הַפָּרֹכֶת* is omitted, and then translates, "he hung the curtain before the Debir with gold chains." This curtain was before the door of the latter, and was hung in such a manner that it could be moved this way and that, "by means of golden chainlets each provided with an end-ring, upon a round stick

upon which these rings were made to slide." But this mysterious chain-work, as Winer names it, is by no means "forever explained and done with," by this suggestion. For, according to it, the chief thing in the text, the mention of the curtain, is wanting. But no MS. nor any ancient version names this supposed missing object. And if any one wish to insert it, then must the words "and he overlaid it with gold" refer to the curtain; and this is impossible. Besides, the text says only "with chains," and does not know anything either of end-rings or of round sticks, both of which are essential, and far more necessary than the "chainlet" for the sliding, this way and that, of the curtain. With De Wette, Gesenius, Ewald, and Merz, עֲבָרָה is to be translated, he bolted, as in Chaldaic עֲבָרָה means a bolt, and for בְּרִיחִים, i. e., bolt (Exod. xxvi. 26), the Chaldee has עֲבָרָן. But then the question is, what was bolted? According to Calmet and others, it was only the door of the Debir, which had two leaves. But in that case it would have been necessary to take away the chains on the day of Atonement—a thing nowhere hinted at, and in itself highly improbable. Obviously the bolting chains were not a movable but a fixed contrivance running across the entire wall. They held together the parts of the wall made of cedar, like the bolts on the planks of the tabernacle (Exod. xxvi. 26), and likewise represented the Debir as a barred, closed room. A further argument for this: רְתוּקוֹת

comes from רָתַק, which means to bind, to chain together, and in Arabic to shut up, and the expression צִבְּקִים the concealed, the closed, is used by Ezek. (vii. 22) of the holy of holies. The supposition of v. Meyer and Grüneisen, that there was in the cedar wall an opening above the door, which like the capitals of the two brazen columns was covered (chap. vii. 15 sq.; 2 Chron. iii. 16) with a net or lattice-work, is just as untenable as that the chains served the purpose of decoration only (Jahn).—In ver. 22 all that had been said hitherto about the gilding, [done with thin plates and not with gold-leaf.—E. H.] is again brought together and emphasized. It is by no means declared by the expression "the whole house," that the interior of the porch was gilt (Thenius): it refers only to the holy place and to the holy of holies, since the porch is explicitly distinguished from the house (Keil).

Vers. 23–28.—**And within the oracle (Debir) he made two chambers, &c.** The reason why olive-wood was used in the construction of these figures was owing to its firmness and durability. In Greece it was employed to make images of the gods (Winer, *R.-W.-B.*, ii. s. 172). The etymology of the word בְּרִיחִים is to this day so variously stated, that nothing reliable can be gathered from it respecting the form and shape of the cherubim. From Exod. xxv. 18 sq. and xxxvii. 7 sq., we gather only thus much—that the cherubim over the ark had two wings, and that their faces were opposite each other and directed towards the ark. Nor do we learn anything more from our text and from 2 Chron. iii. 10–13. It is only said that each was ten cubits high, and that each of the wings measured five cubits; that they stood upon their feet, and that their faces were turned towards the house, i. e., towards the large

compartment, and also how that those upon the ark of the covenant could have had but one face.

Ezekiel, on the other hand, in his vision of the throne of God and of the temple, gives something more definite. According to the first and tenth chapters the cherubim were חַיִּים, i. e., ζῶα, living creatures (not θῆρες, wild beasts) with four wings and four faces. On the right side the faces were those of a man and of a lion, on the left those of a bull and of an eagle. The human element seems to have preponderated in their form (ver. 5). But according to chap. xli. 18, the cherubim represented upon the walls and doors of the temple, between palm-trees, had but two faces, the one of a man and the other of a lion. The former were on the right side and the latter on the left. The apocalyptic vision of the throne, Rev. iv. 7, in which the four types of creatures composing the cherub are separated and stand round the throne, having six wings each, rests upon that of Ezekiel. From everything we have, it appears that the cherub was not a simple but a complex or collective being; and when he has now one, then two, then again four faces, or two, or four, or six wings; when, too, the four types of which he is composed are separated side by side, so we gather still farther that he had no unalterable, fixed form, but that one element or another was prominent or subordinate according to circumstances. In fact, one element might even disappear without any change in the fundamental idea attaching to the cherub. This has been questioned warmly by Riehm recently (*De Natura et notione symbolica Cheruborum*. Basil, 1864). He maintains that before the exile the cherub had a fixed form, viz., that of a man standing upright, with wings. The later description in Ezekiel's vision is a departure from this characteristic and original form, and, for the sake of the "throne, chariot" moving towards the four quarters of the world, gives to the cherubim with it four faces, yet not four component parts. The three faces added to the original one human face by Ezekiel are borrowed from the grandest and strongest of creatures whether living on the earth or in the air. He was induced to do this probably by the Babylonian grouping together of animals which he had learned during the captivity. We remark against this: If any person, on the one hand, knew well enough the forms of the cherubim both in the tabernacle and in the temple, and would, on the other hand, adhere firmly to ancestral institutions and to priestly traditions, that person was Ezekiel, the son of a priest. How is it possible that this prophet, who was emphatically warned by the sight of the "images of the Chaldeans," doubtless mythological (Ezek. xxiii. 14), portrayed on the walls, should himself have been induced, by means of these, to alter completely the sacred cherub-form, and to have made to it arbitrary and self-appointed additions? Umbreit (*Ezekiel*, s. xii.) rightly says: "So far as the form of the cherubim is concerned, the prophet has certainly copied the original type of the temple, the ark of the covenant and the tabernacle floating in his imagination, with conscientious fidelity; but in particular instances he has enriched the idea by the addition of more complete features, without changing anything essentially." The assertion that he gives to the cherub not a fourfold composition, but only four faces, is a mis-

take, for he gives to him the feet of a bull, the wings of an eagle, and the hands of a man (Ezek. 1. 6-9); and in the passage chap. x. 14, which, indeed, in a critical respect is not free from suspicion, the word כַּרְבֵּב stands for bull, so that many interpreters think that the bull is the prevailing element in the composition of the cherub. Besides, in every living creature the face is the chief thing, by which in fact it is recognized; and when Ezekiel gives to the cherub four faces, he signifies thereby that those four types of being unite therein. To delineate cherubim is consequently a hazardous business, because the form is not fixed; nor as yet is there anything perfectly satisfactory. The latest, by Thenius (tab. 3, fig. 7), is borrowed, almost painfully, from Egyptian sculptures. It is remarkable that the archaeologists are forever finding the original of the cherub in Egypt, while neither the sphinx nor any other Egyptian complex creature presents the four types united in the cherub. On the other hand, Asiatic, and particularly Assyrian, images, exhibit all four together (comp. Neumann, *die Stifshütte*, s. 68 sq.). Nevertheless the cherub is not a copy of these, but is the pure and specific product of Hebrew contemplation. Upon this, more, farther on.—The words of ver. 24 state that the four horizontally outstretched wings took in the entire breadth of the Debir (twenty cubits); that they also touched on the right and left, the north and south wall, and each other in the centre, while it presupposes that they (i. e., the wings) stood close to each other at the shoulder-blades. Under the outspread wings the ark of the covenant was placed, as chap. viii. 6 plainly says; and it is hence an error when Ewald asserts that the cover of the ark was renewed, and in place of the old cherubim, those massive wooden and gilt were fastened upon it—a thing impossible, for they stood 10 cubits apart (ver. 27), while the ark was $3\frac{1}{2}$ cubits long (Exod. xxv. 10).

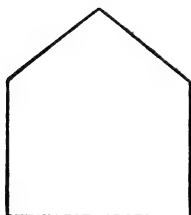
Vers. 29-30.—**And he carved all the walls of the house, &c.** Comp. ver. 18. Keil and others understand by קַלְעֶת “basso-relievo,” Vulgate *cœlaturæ eminentes*, which, however, cannot be established by the word itself. For although קָלַע means to set in motion, to sling (1 Sam. xvii. 40; xxv. 29; Jer. x. 18), this signification is not available here. But it becomes clear through the following פָּתַחְתִּי from פָּתַח to break open, to open, then to furrow, to plough (Is. xxviii. 24); פָּתַחְתִּי in Exod. xxviii. 11; xxxix. 8, is used for the work of the graver in stone, and in Exod. xxviii. 36; xxxix. 30 of engraving in metal. The figures, moreover, were not in basso relievo, but were sunken. 1 Kings vii. 31 cannot avail, for with reference to the figures upon the flat surface of the “bases,” it is said in ver. 36 רָפְּתָה, and this agrees with קָלַע, which means in Arabic, *loco dimoviti*. Most of the figurative representations upon the old Egyptian monuments were wrought after this fashion (Thenius). The forms of the cherubim upon the walls were different from the colossal figures under which the ark in the Debir rested. According to Ezek. xli. 19, “a lion-face was towards a palm-tree upon one side,

and a man's face towards the palm-tree on the other side,” so that there was always a cherub between two palm-trees. These had not four faces, but assuredly the wings of the eagle and the feet of the bull were not wanting. We are not to think of palm-branches (Ewald), nor of palm-leaves (Luther), but of palm-trees, such as we see upon ancient coins, and such as Titus caused to be struck off, out of the booty from Jerusalem, with the inscription *Judæa capta* (Lamy, *de Tabernaculo*, p. 783; Winer, *R.-W.-B.*, i. s. 252). We may, with the Arabic version, understand by “open flowers,” lilies, for these certainly belonged to the emblems of the sanctuary (chap. vii. 19, 22, 26). Ver. 18 names, besides the flowers, פְּקֻעִים also, which is regarded generally as synonymous with פִּקְעוֹת, 2 Kings iv. 39, and is translated “*coloquintiths*” (i. e., wild or spring gerkins which burst at the touch). We should then understand by it: “egg-shaped decorations like that of our architectonics.” (Thenius, Keil). But the intimate connection with graven figures in the highest degree significant, such as cherubim, palm-trees, and lilies, makes against a wholly meaningless, empty decoration, a thing not known to oriental sacred architecture.

Add to this that in another passage the פְּקֻעֹת are described as deadly, a fruit so dangerous and unwholesome would have suggested just the opposite of that which was represented by the other symbolical figures. If it were employed simply on account of its egg-shape, why these “coloquintiths,” since they were not alone round, why not eggs simply? The stem פֶּקַע does not mean simply to burst, but also *circumire*, in hiphil *conglomerare, circumagere*, and פִּקְעוֹת *involutum, glomus, globus*, so also פִּקְעוֹת *glomus, fasciculus convolutus vel colligatus* (Buxtorf, *Lex. Chald. et Talm.*, p. 1790). In its intimate connection with פִּסְתִּי וְצִיִּים, will פְּקֻעִים be taken to mean flower-bundles, i. e., buds; and so the translation is, budding and blown flowers (flower-work). Possibly this flower-work had the form of wreaths, only we can scarcely, with Thenius, translate פִּסְתִּי = “festoons, garlands of flowers.” Whether the three kinds of graven figures were distributed in single panels, and such panels were in two or three rows, one over the other, after the analogy of Egyptian temples, must be left undecided, owing to the silence of the text.—Thenius wishes the “without” of vers. 29 and 30 to be understood of the porch; but nothing has been said of the porch from ver. 3, and it would have been necessary therefore to designate it by a word. According to ver. 20 מִלְּפָנִים can be referred only to the Debir, and not to the interior of the whole house, consequently by מִלְּפָנִים the large compartment must be meant.

Vers. 31-35. **And for the entering of the oracle, &c.** The rabbins, whom many interpreters, even to v. Meyer and Stier, follow, translate the difficult words מִזְבֵּית הַמִּזְבֵּית הָאֵל: “the lintel (entablature) of the (or with the) posts, a pentagon.” The sense would then be: the lintel of the doors supported two posts abutting one against

the other, at an angle which, with it, formed a triangle, and together with the door, a pentagon. [Thus:



E. H.]

But this is decisively contradicted by that which follows in ver. 33 of the door of the larger compartment, the corresponding *רָבְעִית*, which cannot

possibly be translated "out of or of a four-cornered, i. e., a square," but only "out of a fourth." Besides this, a pentagonal door is without an example in the ancient East. Böttcher and Thenius translate, "the entrance-wall with posts of a fifth thickness." But this is founded upon the wholly erroneous supposition that the wall before the holy of holies was two cubits thick (see above, on ver. 16); of which two cubits, then, the door-posts must have taken in a fifth. Suppose that *אֵיל* here means

the entrance-wall, still *הַקִּשְׁיִת* can never be translated "fifth thickness." "It is in the highest degree surprising that when the thickness of the entrance-wall door-posts is stated, nothing is said of the size of the doors themselves" (Keil). Manifestly the text states just this, but still does not say that from each wall there were five cubits to the door: for the doors midway, there were ten cubits remaining (Lightfoot), but the entrance to the Debir took in, with the posts, a fifth of the wall, i. e., was four cubits broad.* The entrance to the chief compartment, on the other hand (ver. 33), measured one fourth of the wall, was consequently five cubits broad, and larger than that which opened into the Debir, which was appropriate enough for the main entrance. The height of the two entrances is not given. According to ver. 34 the two wings of the door of entrance into the holy place were *folding leaves*, i. e., either they were longitudinally like leaves bound together, which could be so folded that it would not be necessary always to open the whole door-wing (Thenius); or the two leaves were the upper and lower halves of each door-wing (Keil, Mertz, Ewald); probably the latter.—From the words of ver. 32: "and spread gold upon the cherubim," as well as "fitted upon the carved work" (ver. 35), Thenius concludes that the figures only, both upon the doors and also the walls of the temple, were overlaid, so that "they must have contrasted splendidly with the brown-red cedar." But this contradicts vers. 20, 30, and especially ver. 22, where

עֲרֹמֶת is expressly added to the "whole house," which does not say merely that such gold-over-

laying was partial throughout the house, but that the interior was completely so overlaid. The very floor, upon which no figures were carved, was overlaid with gold; surely the walls and doors were not partially so only. The problematical addition in both verses renders conspicuous the fact that the overlaying with gold did not cover up the figures carved upon the wood, but that it was impressed upon all the elevations and the depressions alike, and that they could be distinctly seen (Keil).—The Chronicles mentions, besides the doors (2 Chron. iii. 7), the *veil* also (iii. 14), the presence of which is not to be doubted (after Ewald), since the object of it was not to divide the two compartments, but rather to cover the ark with the throne (Exod. xl. 3, 21), and was an essential feature of the sanctuary. If even the Herodian temple, which did not contain the ark of the covenant, had nevertheless "the veil of the covering" (Exod. xxxix. 34; xxxv. 12; Matt. xxvii. 51), how much less would Solomon have dispensed with it. The non-mention of it in the account now before us has no more significance than when, in the following verses, the inner court alone is described, and the fact of the "outer" court is entirely passed by.

Vers. 36–38. And he built the inner court, &c. This designation presupposes a larger court, which is mentioned expressly in the Chronicles (2 Chron. iv. 9), and, in distinction from that of "the priests," is described as "the great court." The inner court is called, in Jer. xxxvi. 10, the "higher," because it lay somewhat above the level of the court intended for the people. The statements about the structure of both are singularly meagre. No one doubts that they were square-shaped (comp. Exod. xxvii. 9 sq.; Ex. xl. 47). The words, "three rows of hewed stones," &c., can refer only to the enclosing walls. There were three rows of squared stones, one over the other, and a layer of

cedar. *קִרְיָת* are certainly not beams properly, but planks, thick boards, for of what use would beams have been here? The opinion that upright cedar beams, resting upon the uppermost row of stones, formed a low palisade, is erroneous (Merz). The people in the outer court, by such an arrangement, would have been deprived of a view of the sanctuary and of the holy offices in the inner court. It was manifestly but a low enclosure, over which those outside of it could look (2 Chron. vii. 3). The outer court doubtless had stone walls surrounding it because, according to 2 Chron. iv. 9, doors overlaid with brass led into it. Our account mentions nothing of *cells* or chambers in the forecourt spoken of in 2 Kings xxiii. 11; Jer. xxxv. 2; xxxvi. 10. But perhaps Solomon built some of them; at least they were, according to 1 Chron. xxviii. 12, originally intended.—We can but offer conjectures about the dimensions of the courts. "Following the analogy of the tabernacle, by doubling the spaces we may estimate the court of the priests at 200 cubits long from east to west, and 100 cubits wide from north to south. . . The outer or great court must have been at least as large" (Keil). In the temple of Ezekiel, whose measurements and definitions, especially in the matter of the courts, are to be regarded as least of all purely historical, both of them are perfect squares (Ezek. xlii. 15–20; Thenius).—The very carefully stated length of time for the building of the temple, given in vers. 27, 38, was reasonably

* [Mr. T. O. Paine (*Solomon's Temple*, &c., Boston, Geo. Hinney, 1861) makes the "posts, the door-posts," to be meant, and says that they were one-fifth of twenty cubits, the width of the wall. Each door-post was, according to this author, six feet wide. Bp. Patrick says: "a fifth" "may be understood to signify that they held the proportion of a fifth part of the doors" (on the place). But our author's explication is the better.—E. H.]

short, and shows with what zeal the work was carried on, especially when we consider that, according to Pliny (*Hist. Nat.*, xxxvi. 12), all Asia was 200 years building the temple of Diana at Ephesus. As the month Zif was the second, and the month Bul the eighth, the time occupied in the building was about seven and a half years. Whether in this time also is to be reckoned for the subtractions* which Josephus mentions, and also for the cutting of the wood, and the hewing of the stones, is an idle question. If now we cast a glance over the whole of the description of the temple, full and explicit as it is in details, it is not sufficient to enable us to delineate a complete, well-assured drawing of it, because, as Winer very properly remarks, many points which must be clear in a drawing are passed over without a word, and others remain more or less uncertain. This is especially true in respect of outward forms and architectural style, which, in a drawing, are matters of supreme importance. Upon this point scarcely anything more can be said than that the building on the whole was "rectilinear, and of box-form" (Merz). It is certain that the builders, artists, and workmen who executed it, were all Phœnicians (chap. v. 6; vii. 14), whence it follows that the style of the building, in so far as the preserved ground-plan and design of the tabernacle was not required by Solomon, was Phœnician. But since all adequate descriptions of Phœnician buildings, and all memorials, such as are still extant in Egypt, are wanting, we know nothing of the distinguishing peculiarity of Phœnician architecture, which certainly, since the material employed was chiefly wood, must have differed essentially from the much later Græco-Roman, and especially from the Egyptian, which made use exclusively of hard stone (Schnaase, *Gesch. der bild. Künste*, i. s. 238, 249). The older drawings, therefore, in Græco-Roman style, by Villalpand, Landy, &c., as also the later, in Egyptian style, by Hirt and Kopp, are wholly unsatisfactory. Had Solomon wished to build in the Egyptian style, he would not have summoned Phœnician workmen, but Egyptian, whom he could have easily procured from his royal father-in-law. The most recent drawings by Thénius and Keil (*bibl. Archæologie*) rest upon a careful study of the text, and are therefore much to be preferred to all the earlier ones; but even they, from the considerations already adduced, cannot lay claim in all respects to truth. Strong but not unfounded is the view of Romberg and Steger (*Gesch. der Baukunst*, i. s. 26): "It is just as easy to portray a living man from a tolerably well preserved skeleton, as to succeed in copying a building which shall correspond to its reality, when but few and uncertain remains of its style of architecture are in our possession." Many as are the gaps of the biblical account in respect of architecture, it nevertheless contains all which can contribute to the knowledge of the religious ideas upon which the temple was founded; it serves also to our understanding of its significance, and this is the chief concern here.

THE SOTERIO-HISTORICAL SIGNIFICANCE OF THE TEMPLE.

1. The unusually careful chronological date about the building of the temple (vers. 1 and 37,

[* Upon these subtractions, see Robinson and "The Recovery of Jerusalem," as above.—E. H.]

38) manifestly places it high above the series of ordinary events, and proclaims it as an especially weighty, epoch-making occurrence in the theocratic history (*Heilsgeschichte*). Comp. *Introd.* § 3. This would not have been the case if an architectonic work, or a building giving evidence of power and wealth simply, were concerned. It is its thoroughly religious character which causes it to appear as such a momentous transaction, and for the sake of which it is so circumstantially described. The product of theocratic ideas, it is likewise the expression of them. If the entire cultus were no idle ceremony, still less could the structure, where this cultus became concentrated, be an empty, meaningless piece of architectural splendor. All the ancients so founded, arranged, and adorned their temples that they were the expression and the representation of their specific religious contemplation (comp. *Symb. des Mos. Kult.*, i. s. 91 sq.). The temple of Solomon would have been an exception to all the sacred buildings of high antiquity, had it not been the expression of the specifically Israelitish, Old Testament ideas of religion. Weighty as an inquiry into its outward material may be, the need of investigation and information respecting its religious meaning is much greater.

2. The significance of the temple as a whole and in general is sufficiently stated by the builder himself in the discourse delivered at its solemn consecration, and in the longer prayer connected with it (chap. viii. 10-53).

(a) Solomon begins the discourse with the words, "I have built thee an house to dwell in (בית), a settled place for thee to abide in forever" (1 Kings viii. 13; 2 Chron. vi. 2). The first and most general destination of the temple was, to be a dwelling-place of Jehovah. But that this dwelling was not in the remotest degree connected with the heathenish superstition, that God stood in need of a shelter, like a man, and could be confined within a given space, the words which soon follow demonstrate (ver. 27): "behold the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded." The dwelling of Jehovah with or in the midst of Israel is rather the immediate result of the choice of them to be His peculiar and covenant people, and in a measure coincides with it. As, according to the Hebrew use of speech in general, dwelling with any one is as much as to be bound to, to be in fellowship with (comp. e. g. Pa. i. 1; v. 6; cxx. 5), and even the marriage relation is expressed by "dwelling with" (Gen. xxx. 20; Ezra x. 2, 10; Neh. xiii. 23, 27), so also Jehovah's dwelling with Israel denotes His connection and fellowship with this people, and stands in the closest relation to the "covenant." Comp. *Exod.* xli. 45, 46: "And they shall know that I am the Lord their God that brought them forth out of the land of Egypt, that I may dwell among them." *Lev.* xxvi. 12 sq.: "And I will walk among you, and will be your God, and ye shall be my people." So also *Ezek.* xxxvii. 27. Immediately upon the "election," and the conclusion of the covenant, follows the command, *Exod.* xxv. 8: "And let them make me a sanctuary; that I may dwell among them." But inasmuch as the Old Testament covenant relation moves in the sphere of bodily, visible forms, so also is Jehovah's dwelling

local, visible, and requires consequently a dwelling-place, which can be a tent as well as a temple. As little as Jehovah, by the choice of Israel from among all peoples, has ceased to be the God of the whole earth (Exod. xix. 5), just so little has He, by His dwelling-place in the midst of His people, ceased to be everywhere in heaven and upon earth. This dwelling-place does not contain Him; He is not banished to a particular place, but in the place where Israel dwells there He is, and dwells also in their midst, for "He has not chosen the people for the sake of the dwelling-place, but the dwelling-place for the sake of the people" (2 Maccab. v. 19). So His dwelling-place is the *visible sign and pledge of the covenant relation*. The "dwelling-house" is, as such, the *house of the covenant*. To this first signification of the house another immediately attaches itself. The dwelling of Jehovah in a specific place, includes within itself the conception of witnessing, and of revealing himself, in so far as God, where He makes and declares himself to be known, is and remains, and so dwells. Hence the conceptions of dwelling and of revealing himself coincide. Jacob named the place where a revelation was made to him the *house of God*, though there was no house or dwelling-place there. Subsequently he built an altar and called the place Beth-el, for "there had God revealed himself to him" (Gen. xxviii. 12-19; xxxv. 7). By שָׁכַן from שָׁכַן to dwell, the Rabbins, as is known, express the highest form of revelation. Christ says of him to whom He and the Father reveal themselves, we will "make our abode with him" (John xiv. 21-23). The place of the dwelling of Jehovah is *eo ipso* the *place of divine attestation and revelation*, the place where He will speak with Israel, and declare himself to him (Exod. xxix. 42 sq.): in the innermost portion of the dwelling, hence, is the testimonial of the covenant הָעֵדוּת, which means simply the witness, and the dwelling itself consequently is named "the dwelling (tent) of the testimony" (Numb. ix. 15; xvii. 23; xviii. 2).

(b) Solomon repeatedly refers to the design of the house, according to the word of Jehovah Himself—"that my name might be therein," &c., "my name shall be there" (1 Kings viii. 16, 29; comp. 2 Chron. vi. 5; 2 Kings xxiii. 27). In other places it is expressed thus: "to put my name there forever" (1 Kings ix. 3; 2 Kings xxi. 7; comp. 1 Kings xi. 36; xiv. 21; 2 Kings xxi. 4), or "that my name may dwell there" (Deut. xii. 11; xiv. 23; xvi. 11; xxvi. 2; Neh. i. 9), or in an abbreviated form, "to (for the) name of Jehovah" (1 Kings viii. 17-20, 48; iii. 2; v. 17, 19; 2 Sam. vii. 13; 1 Chron. xxii. 7, 19; xxviii. 3, &c.). That the "name of Jehovah" has the same sense here as in Exod. xxiii. 21, "for my name is in him"—the angel who leads Israel, that the formula does not say simply that the house is built to the glory of God, or that here God will be called upon and honored, scarcely needs mention. The name of God is God himself in so far as He makes himself known, declares and reveals himself. But in His relation to Israel, Jehovah declares himself essentially as the One who is holy and who will make holy; that He may be known as such, is the aim and object of the covenant, the sign and pledge of which is His dwelling in the midst of Israel (Exod. xxix. 43-46; Lev. xi. 45).

The name of Jehovah is hence essentially the "name of His holiness" (Lev. xx. 3; Ps. xxxiii. 21; ciii. 1; cv. 3; cvi. 47; cxlv. 21; Is. lvii. 15; Ezek. xxxix. 7, 25), and that the house was to be built to this name, David announced solemnly before all Israel (1 Chron. xxix. 16), "to build to thee an house for thy holy name." With this end in view, the house is called in the Psalms "the temple of thy holiness" (Ps. v. 8; lxxix. 1; cxxxviii. 2); its two divisions are named simply "holy" and "holy of holies" (Exod. xxvi. 33; 1 Kings viii. 6, 8), and the whole, usually, מִקְדָּשׁ (Exod. xxv. 8; Lev. xii. 4; Ps. lxxiv. 7; 1 Chron. xxviii. 10; Isa. lxiii. 18; Ezek. viii. 6; ix. 6, &c.)—all of which presupposes that He who is and dwells here, is before all things and essentially, holy. So then the house of the dwelling is not so much in general the dwelling-place of the divine witnessing and revelation, as of the divine holiness revealing itself in particular. It is an *abode of holiness and of sanctification*. Here will Jehovah be known and understood by Israel as the Holy One and as Sanctifier, and thereby will be hallowed (Exod. xxix. 43-46; Lev. xx. 3, 7; Ezek. xxxvii. 26-28).

(c) In his prayer Solomon says, "hearken thou to the supplication of thy servant and of thy people Israel when they shall pray toward this place: and hear thou in heaven thy dwelling-place" (1 Kings viii. 30). So also in the following verses "heaven thy dwelling-place" is placed repeatedly over-against "this house" (comp. vers. 34, 39, 43, 49). This parallelizing of the temple and of heaven extends through the whole Scripture. Both are named alike, so that often we can scarcely decide whether the temple or heaven be meant. זָבַל stands for the temple in 1 Kings viii. 13; 2 Chron. vi. 2: for heaven in Isai. lxiii. 15. מִבְּנֵי שָׁמַיִם is applied to the temple in 1 Kings viii. 13; Exod. xv. 17, to heaven in 1 Kings viii. 30, 39, 43, 49; 2 Chron. vi. 30, 33; Ps. xxxiii. 14. מִעֵץ=temple in Ps. lxxvi. 9; = heaven in 2 Chron. xxx. 27; Deut. xxvi. 15; Jer. xxv. 30; Ps. lxxviii. 6. קֹדֶשׁ הֵיכַל = temple in Ps. v. 8; lxxix. 1; cxxxviii. 2: = heaven in Mich. i. 2 sq.; Hab. ii. 20; Ps. xi. 4; (cii. 20; xviii. 7; Isai. lvii. 15). The Epistle to the Hebrews (chap. ix. 24) names the sanctuary "made with hands," "the figure (antitype) of the true," viz., of heaven, and the whole comparison between the high-priesthood of Christ and the Levitical is based upon this antitypical relation between heaven and the earthly, Old Testament sanctuary (chap. iv. 14; vi. 19, 20; viii. 1, 2; x. 21), so that v. Gerlach on the place says, with propriety, "the earthly sanctuary is also an image of heaven itself." When Solomon also at first designates the house he had built as "a settled place" (for thee to abide in), and then declares heaven to be the peculiar "place of thy dwelling," he regards the temple itself as a *heavenly dwelling-place*. As Jacob named the place where God had declared and revealed himself to him, "the house of God" and the "gates of heaven" (Gen. xxviii. 17), so the place where Jehovah dwells and is enthroned must needs appear as a counterpart of heaven. Not, however, as if the temple were a copy of the visible heaven, it is rather a symbolical representation which, by its symbols, points to the peculiar and true dwelling-place of God,

heaven itself. The Jewish theology takes cognizance of an upper and a lower dwelling (מִשְׁכָּן) of God, and lays down this proposition: "The house of the sanctuary which is below (מִשְׁכָּן) is built after the house of the sanctuary which is above (מִשְׁכָּן)" (comp. the places in Schöttgen, *Hor. Hebr.*, p. 1213). The apocalyptic *σκηνη τοῦ θεοῦ μετὰ τῶν ἀνθρώπων*, which are His people and whose God He is, comes down from heaven, and has the cube form (four-square) of the holy of holies of the temple (Rev. xxi. 3, 16).

(d) The widely-spread notion that the temple (tabernacle) is on the whole and generally "a representation of the theocracy of the kingdom of God in Israel" (Hengstenberg, Kurtz, Keil, and others) is decidedly erroneous. The "house of dwelling for Jehovah" is like heaven, before all, a place (1 Kings viii. 13, 29, 35); but the theocracy, the kingdom of God, is not a place, but a divine-human relation. The dwelling of Jehovah in a house, in the midst of Israel, is, indeed, the outward sign and pledge of this relation, but not a figurative representation of it, and the conception of "the dwelling of Jehovah," which expresses the fundamental idea of the temple, is in itself in no way identical with the theocracy or the kingdom of God. While temple and heaven have the same names, which would not be possible were there no parallel relation between them, temple and kingdom of God, or theocracy, have no one name in common. The very definite expression in Heb. ix. 24 comes especially into notice here: according to it the earthly sanctuary made by hands is by no means a "copy of the kingdom of God," but is the antitype of the true sanctuary, i. e., of heaven. Just as little as Christ, the high-priest, by His ascension went into the New Testament kingdom of God, but into heaven itself, there to appear before God for us, even so little did the Levitical high-priest, on the day of atonement, go into the kingdom of God, the theocracy, but into the earthly sanctuary, which represented the dwelling-place of God in heaven. There is no propriety in the appeal to the pattern of the tabernacle which was shown to Moses "on the mount" (Exod. xxv. 9, 40), as if it were heavenly indeed, but not a figure of heaven itself. For this pattern was itself only *תְּבַלִּית* (ὑπόδειγμα and *σκιά τῶν ἐπουρανίων*, Heb. viii. 5), and showed to Moses how he must make and arrange the earthly sanctuary (τὸ ἅγιον κοσμητόν, Heb. ix. 1) in order that it might be a figure of the *σκηνη ἡ ἀληθινή οὐ χειροποίητος*, i. e., of heaven, Heb. ix. 11, 24). Christ did not enter into the "pattern" of the tabernacle, but into that which this pattern itself represented (comp. Delitzsch, *Comm. zum Hebr. Br.*, s. 327, 336-338).

3. The significance of the temple in detail depends necessarily upon its significance in general, which is more fully defined and carried out by means of it. Here especially, above everything else, the ground-plan, i. e., the formal arrangement, is brought into consideration. This is like that of the tabernacle, the place of which was occupied by the temple, yet in so far forth modified and enlarged as the difference between the "house" and the "tent" carried with it. The component parts singly are as follows.

(a) The house, by its strongly enclosed walls, is

represented as a whole, complete and independent in itself: and this must be well considered. This whole in the interior is divided into a front and rear compartment, which are not separated by a stone wall equally strong, but only by a board partition, and they are thereby designated as divisions of the one "dwelling." The object and meaning of these two divisions, as well as their relation to each other, are shown by their names.

The whole house is called *מִשְׁכָּן*, the front division

"holy," the rear division "holy of holies." Consequently the one dwelling of Jehovah, which essentially is the place of revelation and attestation of the holy and sanctifying God of Israel, has, as such, two divisions, which, since each bears the impress of the whole, cannot be two diverse dwellings, one by the other; but only divisions distinct from each other by way of grade. Divine revelation, in its nature and being, is a matter of degree—it is gradual, progressive. God is everywhere and always, but He does not make himself known everywhere and always, in the same manner. The heaven is his throne and the earth his footstool (Matt. v. 34); He has revealed himself of old through His servants the prophets, but at last through His Son—the brightness of His glory (Heb. i. 1 sq.). But especially is the revelation and attestation of the divine holiness over-against human depravity, gradual, in so far as the greater spread and extension of sin demands a higher attestation and confirmation of divine holiness, i. e., of the sanctifying power of God atoning for sin. Since now the dwelling of Jehovah amongst His people was especially the dwelling-place of a self-revealing holiness, and the entire cultus which was there concentrated had for its object and aim the sanctification of the nation (see above, 2. b), so by means of its two distinct compartments did it present itself as a complete holy dwelling-place which was fitted to bring to and to keep in the consciousness of the people both the sinfulness of man and the holiness of God. The act of expiation and of purifying to be consummated in the front compartment, concerned the particular transgressions of individual persons; the act to be consummated in the rear and nobler compartment, on the other hand, concerned the entire nation, and the transgressions during the entire year. Ordinary priests could attend to the former, the high-priest alone could perform the latter (Lev. i-v. and xvi.).—From all this it is clear to satisfaction how untenable the position of recent writers is when, with Hengstenberg, they understand the two compartments as two distinct dwelling-places, namely, the holy place as the "abode of the people," and the holy of holies as "the dwelling-place of God," and then explain this "combined dwelling-place" as a figurative representation of the communion and fellowship of God with His people, and so that the "entire sanctuary is a symbol of the kingdom of God under the old covenant." Nothing can be more clearly and distinctly stated than that the whole house is one dwelling-place—the dwelling-place of Jehovah. Jehovah dwells indeed amongst His people, but of a dwelling, side by side, of God and the people under one roof, there is nowhere a syllable. As the whole house, so also each compartment, the holy place and the holy of holies, are called "the dwelling-place," but not the former as the dwelling-place of the

people and the latter the dwelling-place of God. Further, in 1 Kings vi. 6, the holy place, in contradistinction with the holy of holies, is called הֵיכָל.

If now the holy place were the abode of the people over-against the abode of God, the entire sanctuary, comprehending both compartments, could not be called הֵיכָל יְהוָה, or simply הֵיכָל, as in 1 Sam. i. 9; iii. 3; 2 Kings xxiv. 13; 2 Chron. iii. 17; Ps. v. 8; still less could this expression be used of heaven, which is specially the abode of God and not of the people (Ps. xi. 4; xviii. 7; xxix. 9; Mich. i. 2; Hab. ii. 20).

(b) *The porch and the side-structure (Umbau) with the stories* are, as has been already shown, structures in front and by the sides of the house, which are recognized as such in that, unlike the house, they did not serve for the performance of any religious office. They do not therefore belong essentially to the ground-plan of the sanctuary, consequently are wanting in the tabernacle, and have no further religious significance than that they give to what was hitherto a "tent," the character of a "house," and indeed of a great, firm, and strong house, of a palace, in fact. Porches were never used for tents, but only in the case of large, conspicuous buildings like palaces, as, e. g., Solomon's (1 Kings vii. 6 sq.). If now the house of a human sovereign had its porch, much less should one be missing in the house of Jehovah, the God-King, to distinguish it rightly as an הֵיכָל, i. e., a king's palace (Prov. xxx. 28; Is. xxxix. 7). We observe the same in respect of the side-structure, which, as is expressly remarked, was not to be included within the house, the main building, did not belong, as an integrating part, to the dwelling of Jehovah, but which served only for purely external purposes, the preservation of the vessels, &c. But like the porch in front, it served, around the sides of the house, which rose above it, to impart the appearance of a grand, richly surrounded, and lasting building—an הֵיכָל.

(c) *The fore courts* constituted the second essential element of the entire sanctuary. "The dwelling of Jehovah" is, as observed above, the place where He "meets" the people, attests himself unto them, speaks with them, has intercourse with them. It is called, consequently, also אֹהֶל-מוֹעֵד (Exod. xxix. 42, 44; xxvii. 21; xl. 22), or מוֹעֵד simply (Lam. ii. 6; Ps. lxxiv. 3), i. e., the tent of assembly, the "tabernacle of the congregation" (not the time of assembling). The dwelling of Jehovah in a given place makes also a space necessary for the people to meet their Lord and God. Hence the command: "thou shalt make the court of the tabernacle" (Exod. xxvii. 9; Sept.: καὶ πλάσεις αὐλὴν τῇ σκηνῇ). The fore court moreover was not a dwelling-place of the people in contrast with that of Jehovah, but only a court, i. e., a fixed space around the dwelling, "an enclosed gathering-place for the people drawing nigh to their God" (Merz). As Jehovah had one dwelling-place only, the people could meet Him only here, and only here attend to the covenant relation with Him. All offices in connection with the covenant could be performed, hence, only here, not in other favorite spots, not upon the so-called "heights" (high

places) (Numb. xvii. 1-9). And in order that this might be the case with the entire people, it was ordered that all Israelites, certainly three times in the year, should appear before the dwelling of Jehovah (Exod. xxiii. 17; Deut. xvi. 16). This and nothing more is the object and significance of the fore court. Hongstenberg is altogether wrong in maintaining that "the house or dwelling of the people was properly the holy place," that they occupied this, "their peculiar dwelling, only through the medium of their representatives and middle-men, the priests, and that some actual place of their own, over and above this ideal place, was necessary. This the fore court was." Keil, too, is in error when he explains the fore court as "an image of the dwelling of Israel in the kingdom of their God." The holy place was, as already noticed, a compartment in the dwelling-place of Jehovah, the forepart thereof, but not the dwelling of the people, and the fore court was not a dwelling-place at all, neither of the people nor of Jehovah, was never named such, but was only the assembling-place outside of Jehovah's dwelling, a mere "court" by way of distinction, and in contrast with "the house." In that the temple had two forecourts instead of one originally designed, is no proof of an alteration of the ground-plan, but is only an enlargement of it, which had its reason in this: that great buildings, especially royal palaces in the Orient, were distinguished from ordinary houses by more forecourts (comp. 1 Kings vii. 1-12, and *Symb. des Mos. Kult.*, i. s. 241 sq.). Thence it happened especially that, near the tabernacle of the testimony, which stood in the centre of the Israelitish camp, was appointed the place for the priestly tribe (Numb. ii. and iii.). This continued a fixed custom when the "camp" ceased to exist; it was the tribe especially, which stood "nigh unto" Jehovah, which effected the intercourse between Him and the people (Exod. xix. 22; Ezek. xlii. 13; Numb. xvi. 5). A fixed limit to the appointed space was judicious, and even necessary, since by the ordinances of David individual worship had greatly increased, and this greatly expanded worship was confined to this one place; by these means it became possible to observe correctly the ordinance, and duly to watch over the appointed performance of the holy services.

4. *The significance of the form and measurements of the temple*, which stand in the closest relation to the ground-plan, requires us to conclude therefrom that they can be explained neither upon the grounds of outward need and propriety, nor of architectonic beauty. If the portion which constitutes the core and centre of the entire structure, the peculiar dwelling of Jehovah, the holy of holies, have the form of a perfect cube, as ver. 20 expressly states, a form characteristic not only of the tabernacle, but also of Ezekiel's temple, and of the apocalyptic σκηνή τοῦ θεοῦ (Ezek. xli. 4; Rev. xxi. 16), a form which appears neither necessary nor convenient, nor architecturally beautiful, while at the same time it was unmistakably intentional and not accidental, it must certainly have some meaning. And if the form of one and that the most important division of the building were significant, it is inconsequent and wilful to explain the equally striking forms and measurements of the remaining compartments as devoid of meaning. To this we must add that, although the forms and measurements of a house, especially of a palace, are not

those of a tent, Solomon nevertheless adhered as far as possible to the forms and measurements of the tabernacle, not only in respect of the holy of holies, but also of the other portions of the temple; and he felt himself obliged thereto, while he simply doubled them—a sufficient proof that they were to him corresponding, necessary as well as significant for the sanctuary. Besides, in the description of nearly all buildings and spaces which, in a narrower or wider sense, were God's dwelling-places, when apparently weightier matters are passed over, the measure and disposition, according to size and number, are presented, and oftentimes when one least expects it, as, *e. g.*, in the visions of Ezekiel and of the apocalyptic seer, as we have already noticed. Vitringa rightly explains the measuring of a space or of a building as the *γνώρισμα*, that it is *κατοκτίριον τοῦ θεοῦ*. This especially follows from Rev. xi. 1, 2, where the seer holds a measuring-rod, and is commanded: "measure the temple of God, and the altar, and them that worship therein; but the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles," &c. That which is not measured is ungodly and profane.—If we turn now to particular forms and measurements of the temple, we find them like those of the tabernacle and of the temple of Ezekiel.

(a) *The form of the square*, which is adhered to with palpable rigor, and dominates everything. It is the form of the forecourts, of the house in whole and in its parts, also of both altars. Nowhere is there the form of the triangle (pyramidal) or of the pentagon, nowhere the form of the circle or of the half-circle. Even the porch and the side-structure with its flat roof preserve this square form. In Ezekiel it is given even to the great circuit around the temple, and to the holy city and its domain (Ezek. xlviii. 8-35); so also in John, in respect of the heavenly Jerusalem (Rev. xxi.). From this it follows indisputably that the square was considered as the appropriate form of every dwelling-place of Jehovah, and generally of every sacred space and place, whether tent or house, altar or city. It is well to bear in mind, also, that this square appears always to have been adjusted (oriented) to the points of the compass, and thereby (inasmuch as this constant arrangement was neither necessary nor especially convenient), referred to the proper and original dwelling- and revelation-place of Jehovah, while the square shape of the earthly dwelling corresponded with "the four corners of heaven"—the upper dwelling (Jer. xlix. 36; Matt. xxiv. 31; comp. Zech. ii. 10; vi. 5; Ps. xix. 6; Job ix. 9). In conformity with this view, the space which had the throne in the midst thereof and was the highest place of Jehovah—dwelling and self-revealing, the holy of holies—had the most complete form of the square; it was a cube. The holy place, on the other hand, was not a cube but an extended square, but its length was not wilfully or indefinitely arranged; it was double that of the holy of holies, since it served as vestibule to this latter and with it formed the entire dwelling. The square, as the ground-form of the temple, has often been explained as the symbol of regularity, and especially of firmness and immobility, appeal being made to Suidas, who says: *τετραγώνος; εὐαριθμῆς ἐδατοῦς* (Grotius, Vitringa, Hävernick). This is contradicted from the consideration that not only the

temple, but the tabernacle also, the movable, wandering sanctuary, had a similar form. It is impossible that the latter, the direct opposite of the former, should set forth the distinguishing characteristics of the tabernacle over against those of the temple; the movable can never be the sign of immobility and permanence. Still less can we adopt the view of Kurtz and Keil, who regard the square as "the symbolical form or signature of the kingdom of God," and its adjustment to the four points of the compass as an intimation that this kingdom was designed to comprehend and include within itself the entire world. The "dwelling of Jehovah," which is square in its ground-form, is not the kingdom of God itself, but a plan to which the form is given which corresponds with heaven, the peculiar dwelling-place of God, with its "four corners." Supposing, moreover, that the temple were "an image of the kingdom of God under the old covenant," this covenant was designed only to embrace the people Israel and not the entire world. This is the scope of the new covenant. Witsius, to whom one appeals besides, rightly remarks that the *atrium* signifies *separationem Israelitarum a reliquis gentibus*. It is impossible that the same symbol should signify opposites—the separation of one nation from all others, and also the comprehending of all nations.

(b) In *measurements* the number *ten* dominates. It marks the entire building, as well as its parts, be it simply ten or its half, be it doubled or trebled. This was the case with the tabernacle; but since the temple, as house or palace, necessarily required larger dimensions than the tent, so in place of a simple ten the double-ten or twenty was employed, and this is the clearest proof of purpose in respect of the number ten. The dwelling instead of ten cubits is twenty wide, and instead of thrice ten cubits long is thrice twenty. The holy of holies measures twice ten cubits upon all sides, the holy place twice ten cubits doubled in length, and as the great apartment, three times ten cubits in height. The porch is twice ten cubits broad and ten deep. The side-structure, *i. e.*, each of its three stories, is in height half ten, that is, five, and is thereby designated as something merely subordinate. The cherubim in the holy of holies are ten cubits high, each of the wings measures five cubits, "so that there were ten cubits from the end of one wing to that of the other" (ver. 24). The high altar in the forecourt is ten cubits high, and twice ten cubits long and broad (2 Chron. iv. 1): "the bases" [gestühle, seats] which belong to it are ten (1 Kings vii. 27). The brazen sea is ten cubits wide and five high (1 Kings vii. 23). In the holy place are ten candlesticks and also ten tables, five on the right hand and five on the left (2 Chron. iv. 7, 8). In the holy of holies the "ten words" (Exod. xxxiv. 28; Deut. iv. 13), which are named absolutely "the witness" and "the covenant," and which form the root and heart of the sanctuary, are preserved in the ark (Exod. xxv. 16, 21; xxxiv. 28). Since the dwelling of Jehovah amongst His people is the result, as also the sign and pledge of the covenant (see above, 1, a) without doubt the number in the covenant [ten commandments] dominates the number of the dwelling-place. That the covenant consists of ten words has its reason, not, as Grotius supposes, in the ten fingers of the hands (to be able to count

them more easily), but in the significance of the number ten, which comprises all the cardinal numbers and completes them, so that thereby the covenant is designated as a perfect whole, comprising all the chief words or commandments of God.—Besides ten, the number three is everywhere conspicuous in the building. It is divided into three sacred spaces (*Heiligungs-stätte*), which differ from each other by way of degree—forecourt, holy place, holy of holies, with three expiatory objects which are related to each other, the altar of burnt-offering, the altar of incense, and the *kapporeth* (mercy-seat). The dwelling itself is measured and divided according to the number three; three times the doubled ten, i. e., three times its width, is the measure of its length—the holy of holies being one-third, and the holy place two-thirds. The latter, as the large compartment, is three times ten cubits high, and has three articles of furniture—candelsticks, the altar of incense, and the table for shewbread. The forecourt also has three kinds of articles for use, viz., the altar of burnt-offering, the stools, and the brazen sea. The side-structure, finally, has three stories. The reason for this prominence of the number three is not to be sought for directly in the divine Trinity, for the revelation of the Trinity belongs to the New Testament. But in the Old Testament, the number three is the signature of every true unit complete in itself, and so, closely resembles ten, with which it is here frequently connected. What happens thrice is the genuine once: what is divided into three is a true unity. The one dwelling, by its division into three parts, is designated as one complete whole, and the three kinds of articles of use which are in the three parts, or in one of them, again form a complete whole, and belong under it to the one or the other relation. While the number ten gives the impress of finishing and completing to multiplicity, the number three is the signature of perfect unity, and thus also of the divine being. (Comp. *Symb. des Mos. Kult.*, i. s. 175 sq.).

5. The significance of the building material, since the choice and use of it is determined by necessity, convenience, greater or lesser artistic skill, and other outward conditions, is not immediate and direct, but must be recognized in so far as the material employed in any structure imparts to it a certain definite character. In the tabernacle, wood was employed; its ceilings were of leather and hair, it had woven hangings such as the nature of a "tent" required. But when the period of the tent was passed, and in the place of a movable, wandering dwelling, a firm, immovable dwelling, a "house," was to be built, in the construction of it everything must be excluded which could be a reminder of a mere tent. In the place of wooden walls consisting of planks arranged side by side, there were thick stone walls; in place of the ceilings and hangings and the like, there were beams, wainscotings, and doors. The stones which were used for the walls were not dried or burned, such as were used in ordinary houses, but large, sound, costly stones, cube-shaped (chap. v. 31), such as were used in palaces only (comp. Winer, *R.-W.-B.*, i. s. 466)—and Jehovah's dwelling should be a palace. The wood was in the highest degree durable, and not liable to decay and corruption, which with the Hebrews was a sign of impurity, and were, therefore, especially appropriate for the sanctuary, the pattern

of the heavenly. The three kinds of wood, cedar, cypress, and olive, before others have the quality of durability and hardness (comp. Winer, i. s. 215, 238; ii. s. 172). Cypress, the least valuable (*Ezek.* xxvii. 5, and Hävernick on the place), was used for the floor, the more valuable cedar was used for the beams and wainscotings, the olive, the noblest and firmest, was used for the entrances, and in such way that the entrance to the holy place had only door-posts, that into the holy of holies, in addition to such posts, doors also. In the gold, more than in stone and wood, there is a more direct reference to the significance of the building. It was used exclusively only in the interior of the dwelling. In the forecourt there was no gold: repeatedly and as emphatically as possible it is stated that "the whole house" was overlaid with gold (vers. 21, 22). The vessels of the dwelling were wholly either of gold or covered with it, while those of the forecourt were all of brass. The interior of the dwelling also was gilded. This was not for the sake of mere ostentatious parade, for this gilding could not be seen from the outside. The people were not allowed to enter within the dwelling, this was the prerogative of the priests; but into the darkened yet wholly golden holy of holies, the high-priest alone could enter once a year. That in the ancient East a symbolical use was made of the noble metals, and especially of gold, is a well-known fact (comp. *Symb. des Mos. Kult.*, i. s. 272, 282, 295). In the primitive documents of the persic light religion, "golden" stands for heavenly, divine. To the Hebrews, also, gold is the image of the highest light, of the light of the sun and the heavens (*Job* xxxvii. 21, 22). The apocalyptic *σκηνή τοῦ θεοῦ* which descends from heaven, is of "pure gold" (*Rev.* xxi. 18, 21). God "dwelleth in light" (*1 Tim.* vi. 16; comp. *Ps.* civ. 2) is equivalent in meaning to God dwelleth in heaven; and if now His earthly dwelling were all golden, it is thereby designated as a heaven- and light-dwelling. The conception of purity in the moral sense of the word is associated likewise with gold (*Job* xxiii. 10; *Mal.* iii. 3); the golden dwelling is hence also a pure, i. e., holy, sanctuary (*Ps.* xxiv. 3, 4).

6. The significance of the carvings is explained at once by their form. Upon all the walls of the dwelling, and even upon the doors, there are three kinds of carved figures which are always associated together—cherubim, palms, and flowers. Diverse as they may seem, one and the same religious idea nevertheless lies at the bottom of them, namely, the idea of life, which is only expressed in them in differing ways.

(a) The cherubim are not actual, but, as is evident from their component parts, imaginary beings, and this requires no further proof that they are significant. A Jewish proverb says of their composition, "four are the highest things in the world: the lion amongst the wild beasts, the bull amongst cattle, the eagle amongst birds, the man is over all, but God is supreme." (Comp. Spencer, *De Leg. Hebr. Rit.*, ii. p. 242; Schöttgen, *Hor. Hebr.*, p. 1108.) God, on the other hand, is common to these four, and the life uniting them, which they have not of themselves, but from Him who is the source of all life, the Creator, and hence stands and is enthroned above them all. Creatively being reaches its highest stage in those which have an *anima*, and amongst these animated creatures

with souls, the four above named again are the highest and most complete, the most living as it were. By their combination in the cherub, he appears as *anima animantium*, as the complex and representative of the highest creaturely life. Upon this account, and this alone, could Ezekiel name the cherubim absolutely *חַיִּים*, i. e., the living beings (Ezek. i. 5, 13, 15, 19, 22). He employs, in fact, the collective-singular *חַיִּים*, i. e., the living, to denote the unit-life of the four (chap. x. 14, 15, 17, 20. "This is the living creature that I saw under the God of Israel, by the river of Chebar;" comp. chap. i. 20, 21.) So, also, John names the four *τὰ ζῶα* over-against God *τὸ ζῶον ἐν τοῖς αἰῶνας*, to whom, as such, they ascribe praise, honor, and thanks, because He has made all things, and all things are and have been created by His will (Rev. iv. 9-11). In so far as all creaturely life is individualized in them, they are the most direct, immediate evidences of the creative power and glory, the definite, highest praise thereof, and they surround the throne of God. In the fact that they are represented upon all the walls of the house, does it first rightly acquire the character of the dwelling of Jehovah, and especially that of a *life-residence* testifying to His power and glory. Hence it is apparent how unsatisfactory the view of Riehm is, that the cherubim are merely witnesses of the divine presence, and that they have no other purpose beyond that of overshadowing or covering holy places and things. Certainly this latter was not their design upon the walls of the dwelling, and if they did nothing more than bear witness to the presence of God, how could Ezekiel have ever named them simply "the living creatures?" The underlying idea of the cherub is specifically wholly Israelitish, and is rooted in the cardinal dogma of God, the creator of all things, which separates it sharply from all other pre-Christian religions. This idea is completely destroyed, if, with Riehm, we tear apart the four types which together constitute the cherub, and make the cherub simply a man with wings, and regard the bull and the lion as an arbitrary addition upon the part of Ezekiel, occasioned by his observation of the Babylonian-heathen combinations of beasts.

(b) *The palms* to the right and left of the cherubim have a relation to vegetable life, like that of the cherubim to animal life. The palm-tree unites in itself whatsoever there is of great and glorious in the vegetable kingdom. The tree, first of all, surpasses all other plants; but amongst trees there is none so lofty and towering, none of such beautiful majestic growth, so constantly in its verdure, casting, by its luxuriant foliage, such deep shadows,—while its fruit is said to be the food of the blessed in Paradise,—as the palm. Its attributes are so manifold, that men used to number them by the days in the year. Linnaeus named the palms "the princes of the vegetable kingdom," and Humboldt "the noblest of plants to which the nations have accorded the meed of beauty." The land, moreover, in which Jehovah had His dwelling, the land of promise, was the true and proper habitat of the palm. Hence, subsequently, the palm, as the symbol of Palestine, appears upon coins (comp. Celsius, *Hierobotanicon*, ii. p. 444-579; my treatise, *Der Salom. Temp.*, s. 120 sq.). The law required that at the feast of tabernacles

branches of palm-trees should be at the booths (Lev. xxiii. 40). They are the known symbols of salvation, of joy, of peace after victory (Rev. vii. 9; 1 Maccab. xiii. 51; 2 Macc. x. 7; John xii. 13).

(c) *The flower-work* finally, in its connection with the significant representations of cherubim and of palm-trees, can by no means be regarded as destitute of meaning, as a mere affair of ornamentation. High antiquity knows nothing in general of empty decorations, like our so-called egg fillets and arabesques. In the ancient temples in particular, there were no kinds of forms which had not a religious meaning. From that time down to our own, flowers and blossoms have been the usual symbols of life-fulness, and in all languages the age of the greatest life-fulness has been called its bloom. So then by the flower-work, as by the cherubim and the palm-trees, by which on all sides the dwelling of Jehovah was decorated, was it designated as an abode of life. It should not be left out of mind here, that the Israelitish religion did not conceive of "life," after the heathen natural religions, as physical, but essentially as moral. The Creator of the world, who as such is the source of all life, and is the absolutely living, is to it also the all-holy (Is. xliii. 15), who dwells in the midst of Israel to sanctify the people and by them to be hallowed (Exod. xxix. 43-46; Ezek. xxxvii. 26-28). All true divine life is in its nature an holy life, and hence the symbols of life in the sanctuary are *eo ipso* symbols of an *holy* life. The cherubim are not merely upon the walls of the dwelling, but above all in the holy of holies, they form the throne of the "holy One of Israel," and they are inseparable from the kapporeth (Exod. xxv. 19), i. e., from the article of furniture where the highest and most embracing expiatory or sanctification rite is consummated. In the apocalyptic vision, the four living beings stand around the throne, and day and night they say, "Holy, holy, holy, Lord God Almighty" (Rev. iv. 8), like the seraphim in Isai. vi. 2 sq. As the righteous who lead an holy life are compared generally with trees which perpetually flourish and bring forth fruit (Ps. i. 3; Jer. xvii. 8; Isa. lxi. 3), so especially with palm-trees, with an unmistakable reference to the palms "which are planted in the house of the Lord" (Ps. xcii. 12-15; comp. Ezek. xlvii. 12; Rev. xxii. 2; Ps. lii. 8). So also are blossoms and flowers, especially lilies, symbols of righteousness and holiness (Eccl. xxxix. 13). So also the plate worn upon the forehead of the high-priest, with the inscription, "Holiness unto the Lord," was called simply *קָדְשִׁי*, i. e., flower (Exod.

xxviii. 36). The budding of Aaron's rod was the sign of an holy estate (Numb. xvii. 10). The crown of life (Rev. ii. 10) is likewise the crown of righteousness (2 Tim. iv. 8). If now the three kinds of figures are represented upon the gold with which the dwelling was overlaid, the two conceptions of light and life, the correlatives of the conception of revelation (Ps. xxxvi. 9; John i. 4; viii. 12), are symbolically united. But the conception of revelation recurs with that of the dwelling (see above, under 2. a). The seat of the dwelling and of revelation is necessarily, in its nature, a seat of light and life.

(d) *The statues of the cherubim* in the holy of holies were not in the tabernacle, and we are authorized to suppose that the reason of this is to be

found in the relation of the temple to the tabernacle. Their design is stated in 1 Kings viii. 6, 7: "And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims. For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above." It is also remarked in 2 Chron. iii. 13: "and they stood on their feet," which would have been in the highest degree superfluous, if it were not meant by this expression that they were firm and immovable, like עֲמֻנִים,

i. e., pillars. The ark of the covenant with the kapporeth and the cherubim then placed there, like its "staves,"—the evidences of mobility and transport show,—was a movable, wandering throne, just as the entire dwelling was a transportable tent. As the peculiar original pledge of the covenant, it was not, when the house was built, made anew, but it was taken from the tent and lodged within the house, that it might forever have its abiding-place and cease to be transportable. To this end it was placed under the fixed, immovable cherubim, whose wings completely covered it, covering the "staves," the very witnesses of its movableness, and with it one entire whole was formed. As the cherubim in general, in their being and meaning, belonged to the throne (see above), so the firm fixing of the throne was represented by means of the permanent, large cherubim-statues. It is entirely wide of the mark to explain, as Thénius does, on the pretended analogy of cherubim with the guardian griffins and dragons of heathen religions, our cherubim in the holy of holies, as the watchmen and guardians of the throne of Jehovah. For, apart from every other consideration, nothing is more contradictory to the Israelitish idea of God than that Jehovah stands in need of guardians of His throne. The cherubim indeed are the supporters and vehicle of His throne, but never as the watchmen thereof (comp. Ezek. i. and x.); they belong rather to the throne itself, and are, as such, witnesses and representatives of the glory of God, but they do not guard Him. When in our text here, we think especially of their wings spread over the holy of holies (from wall to wall), and that with them they overshadow the ark, the reason for this is in the fact that He who is here enthroned in His glory (כְּבוֹד) is invisible, or rather is unapproachable and removed, for He dwells in an unapproachable splendor; no man can "see" Him and live (1 Tim. vi. 16; Lev. xvi. 2; Judg. xiii. 23). But it does not follow from this, as Riehm would have it, that the design of the cherubim consisted only in veiling and covering the present God, and that their significance was like that of the "enwrapping" clouds (Ps. xcvi. 2; xviii. 11, 12; Exod. xix. 9, 16; xxiv. 16); for the cherubim upon the walls between the palm-trees had nothing to cover or veil. This was only their special duty in the holy of holies, by the throne. When it is expressly added that they did not turn their faces like those already upon the kapporeth, and towards it, but towards the house, i. e., towards the holy place, we can find a reason for it in their special functions: as the heralds, messengers of that which is not to be approached, they should direct their gaze towards the outer world

7. To show the significance of the temple in its relation to the history of redemption, the question presents itself finally: *as to the manner in which it was related to the temples of heathen antiquity, whether it was more or less a copy, or an original.* K. O. Müller (*Archæologie der K.*, i. s. 372, Eng. trans. p. 276) remarks strikingly of the heathen temple that it was "at first nothing more than the place where an image, the object of worship, could be securely set up and protected." Every place enclosing the image of a god, if only set off with stakes, was called a temple (Servius defines *templum* by *locus, palis aut hastis clausus, modo sit sacer*). Without the image of the divinity, heathen antiquity could not conceive of a temple. Half in wonder and half in derision, Tacitus exclaims over the temple at Jerusalem (*Hist.*, b. 9), *Nulla intus Deum effigies, vacua sedes et inania arcana!* and Spencer (*De Leg. Hebr. Rit.*, iii. 5, 6) rightly says: *Seculi fide receptum erat, templa aëthere Numine et religione vacua et plane nulla esse.* A temple was not first built, and then an image of the god made to erect within it, but a temple was built for the already existing image, which then became, in a proper sense, the house or dwelling of the represented deity. Forth from the image the heathen temple proceeds. This is its principle. And as the gods of heathenism are nothing more than cosmical powers, their temples in plan and contrivance refer only to cosmical relations (see examples in *Der Salomonische Tempel*, s. 276 sq. and *Symb. des Mos. Kult.*, i. s. 97 sq.). But the principle of the Israelitish temple is the reverse, in so far as the chief and great commandment of the religion declares: "Thou shalt not make unto thyself any graven image," &c. The erection of a "dwelling of Jehovah" did not proceed from any need of enclosing and preserving an image of God, but only from out the covenant of Jehovah with His chosen people (see above, under 2. a). The tables of the law, which are called simply "the covenant" (1 Kings viii. 20), and as the proclamation of the covenant were preserved in the ark, represented, first of all, this invisible covenant relation. Hence this ark was the central point of the covenant. There was concentrated the indwelling of Jehovah; there, too, was His throne. But since Jehovah dwelt within Israel to sanctify the people and by them to be hallowed (Exod. xxix. 43 sq.; Ezek. xxxvii. 26 sq.), His dwelling-place was essentially a sanctuary, and forth from this its supreme and final design, its entire plan, division, and arrangement proceeded (see above, under 2. b, and 3. a). The entire temple rests, consequently, upon ethico-religious ideas, which are specifically Israelitish, and which do not recur in any other of the ancient religions. It is as unique as the Israelitish religion itself; its original is the tabernacle, from which it differs only because there is necessarily some difference between an house and a tent. Its originality outwardly is shown in the fact that no ancient people possessed a temple like it in plan, arrangement, and contrivance. Men still refer to the Egyptian temples, only these are "aggregates which admit of indefinite increase" (K. O. Müller, *Archæ.*, s. 257, Eng. trans. p. 191), and the common feature of their arrangement was that "they were not completed, but were constantly undergoing enlargement," and "they had no given measurements." The "single portions are in themselves finished, and can last, but other portions can be added, and

others yet again. The band which holds these single, different parts together is slight" (Schnaase, *Gesch. der bild. Künste*, i. s. 393, 424). Quite the reverse holds in respect of the dwelling of Jehovah, the plan of which is in the highest degree simple—an house consisting of two divisions surrounded by a court. An indefinite extension is just as impossible as a contraction, without the destruction of the whole, and precisely in this respect the Israelitish sanctuary is more like all other ancient temples than those of Egypt. Besides this, the style of architecture in the Egyptian temples, to which the truncated pyramidal form essentially belongs, is entirely diverse in that of Solomon, as also the stone ceilings and pillars, while on the other hand they do not have wooden wainscoting and overlaying of metals. As Solomon availed himself of Phœnician workmen, occasion has been found to institute a comparison with Phœnician temples (Schnaase, s. 238). But the accounts respecting these temples are so scanty and general, that the attempt has been made, upon the supposition that the temple of Solomon was a copy of the Phœnician, to fill out and complete the defective descriptions of them from the scriptural delineation of our temple (comp. Vatke, *Relig. des Alt. Test.*, s. 323 sq.; Müller, *Archæol.*, Eng. trans. p. 214). The little that we know of the Phœnician temples of a later date, does not exhibit the remotest likeness to that of Solomon (comp. my treatise, s. 250 sq.). In this matter modern criticism pursues a very partisan course. It is compelled to acknowledge that each ancient people had their own peculiar religious ideas, which were expressed in their sacred structures, but that the people Israel alone built their only temple, not according to what was peculiar to themselves, but according to foreign, heathenish ideas. Originality is conceded to all other temples rather than to the temple of Solomon.

[The justness of our author's observations here is indisputable. We cannot reconstruct the temple as we can reconstruct any building, essential features of which are remaining. Doubtless as its architect was a Phœnician, it bore the impress of the Phœnician genius. The "originality" of the temple was in its arrangements and its design and its significance; but in its outward form, as it struck the eye of the beholder, we fancy it *must* have had Phœnician features. The Jews were singularly deficient in their conceptions of beauty of form. The cherubim may be cited in proof; and the temple, architecturally, probably was left to the Phœnician artist under the conditions which the exigencies of the building itself required. The reader may consult Dean Stanley, *Jewish Church*, second series, New York, Chas. Scribner & Co., 1870, p. 225-236. There is no evidence, however, that it suggested in the least degree an Egyptian temple.—E. H.]

8. *The typical significance of the temple*, which, like that of the tabernacle, is distinctly expressed in the New Testament, rests upon those symbolical features which they have in common. Both are "a dwelling of Jehovah," and in this respect the place of the revelation and presence of the holy and sanctifying God, an abode of light and life, forth from which all well-being for Israel proceeds. But the entire Old Testament economy, especially its cultus, bears the impress of the bodily and of the outward, and consequently of the imperfect,

and in this the dwelling of Jehovah necessarily participates. As the people Israel, the people of Jehovah, is limited by natural descent (*Ἰσραὴλ κατὰ σάρκα*, 1 Cor. x. 18), so the dwelling of Jehovah therein is conditioned by the corporeal and outward, especially in the way of the local and the visible. But therefore, as imperfect, it looks forward to the perfect which is to come, and hence upon this account is called a *σκιά τῶν μελλόντων* or *τῶν ἐπουρανίων* (Heb. viii. 5; x. 1). The perfect first appeared, when the time was fulfilled, in Him who was the *σῶμα* in contrast with the *σκιά*, i. e., in Christ (Col. ii. 17). What the dwelling typifies, that He is, in reality and truth. In Him "dwells" the whole fulness of the Godhead, *συνματικῶς* (Col. ii. 9). He is the *λόγος*, the true revelation of God, and in Him is life and light: He dwelt among us (*ἐσκήνωσε*), and we beheld His glory, (*δόξα*, i. e., *כְּבוֹד*) full of grace and truth (John i. 1, 4, 14). He named himself the "temple" of God (John ii. 19), and the chief complaint against Him was, that "He said, I can destroy the temple of God, and build it again in three days" (Matt. xxvi. 61). With this real temple came consequently the end of the merely typical, outward, and local temple. With Him, the dwelling of God hitherto amongst the *Ἰσραὴλ κατὰ σάρκα* ceased, and proceeding from Him, who with one sacrifice "hath perfected forever them that are sanctified" (Heb. x. 14), the true "abode" of God now is here (John xiv. 23). Through Him indeed God dwells now in the collective believers in Him, in the congregation, which is His body, the fulness of Him that filleth all in all (Eph. i. 23; Col. ii. 9, 10). Now is the declaration, "I will dwell in their midst," realized, for the first time, in its full truth. The congregation which is filled by Him, is the true temple of the living God, the habitation of God in the spirit (2 Cor. vi. 16; 1 Cor. iii. 16; Eph. ii. 21, 22; 1 Pet. ii. 5). But if Christ appear also as the antitype of details even of the sanctuary, such as the veil before the holy of holies (Heb. x. 20), and the "throne of grace" (Rom. iii. 25), the ground of this is not, as the old typology supposed, in the circumstance that these objects were immediate types of Christ, but in that through these, truths and divine-human relations were signified, which, like "the dwelling" itself, first in Christ and through Him reached its full realization (comp. my treatise: *Der Salom. Tempel*, s. 81 sq.). In so far now, in the New Testament economy, as the congregation of the faithful is itself the dwelling of God, it no more needs a temple; and if Christendom still build houses of God, it is not with the notion that God dwells within them. The Christian church-building is not a temple, but the congregation-house, and God's house only in this respect. It is not, however, only that, protected from wind and weather, men can worship God undisturbed, but that the faithful may assemble as one body, and exercise their fellowship as members of the body of Christ, and build themselves up as individual stones into a spiritual house, in Jesus Christ the chief cornerstone. Thence it follows that it is a great perversion to regard the temple of Solomon as the model for a Christian church, and to plan one like it. It was not the design of this temple to gather the congregation within itself. They stood in the forecourt. The church, on the other hand,

embraces them in, and must have the arrangement and contrivance which corresponds with the being and the needs of the congregation as the communion of the faithful.

[If we keep in mind the various portions of the temple—porch, holy place, holy of holies, and the side-structure—it would seem that the vision of the completed so-called Gothic-Church, must have dawned upon the mind of some cloistered architect after he had familiarized his mind with the constituent parts and divisions of the temple. Each has a porch: the nave corresponds with the holy place, the aisles with the side-structure, the sanctuary and choir with the holy of holies. In the temple, partition walls separated these portions from each other; in the Christian church-building, all partition walls disappear, and the parts are connected by the use of the pointed arch, and other devices of architectural skill.—E. H.]

HOMILETICAL AND PRACTICAL.

Vers. 1 and 38. Why was the time for the building of the temple so exactly specified? (1) Because it was a most important event for Israel. It points to the final aim of the leading out of Egypt, the land of bondage. The time of the wandering, of unrest, and of battle, is over. Israel is in possession of the whole of the promised land; the time of the kingdom of peace is come. The temple is a memorial of the truth and mercy of God, who ever fulfils His promises, albeit after many long years (Ex. iii. 17), supplies all wants, and governs all things excellently. The word of the Lord is sure. After long wandering, after many a cross, many a tribulation and trouble, comes the promised time of peace; the Lord helps His people, even as he preserves every single being unto his heavenly kingdom (2 Tim. iv. 18). (2) Because it is a world-historical event. The temple of Solomon is the first and only one, in the whole ancient world, which was erected to the one, true, and living God. Darkness covers the earth and gross darkness the people (Is. ix. 2). Heathendom had here and there greater temples, but they were the abodes of darkness; this temple is the abode of light and life; from it, light breaks forth over all nations (Is. ii. 3; Jer. iii. 17; Mic. iv. 2). What avails the greatest, most glorious temple, if darkness instead of light proceeds from it, and, amid all the prayers and praises, the knowledge of the living God is wanting?

Ver. 2. The exceeding glory and pomp of the temple. (1) The idea, to which it bore witness. No house, no palace in Israel compared, for splendor and glory, with the house of God. Everything in the shape of costly material and treasure which the age permitted, all toil and all art, were lavished upon it. To the Most High were given the noblest and dearest of men's possessions. How many princes, how many nations, how many cities, build gorgeous palaces, and adorn with gold and all treasures the buildings designed to minister to the pride of the eyes, the lust of the flesh, and to a haughty manner of life, but yet have no money, no sacrifice, for the temples which either are entirely wanting, or are poor and miserable in appearance! (2) The purpose which it served. Its magnificence was no empty, dead show, to

dazzle and intoxicate the senses; everything was full of meaning, and referred to higher, divine things; it was not meant to render sensual man still more sensual, but to draw him nearer to the supersensuous, and thus to elevate him. Empty parade is unseemly for any house of God; rather must everything which wealth and art can accomplish serve to raise the heart and mind to God, so that each one shall say: This is none other but the house of God, and this is the gate of heaven (Gen. xxviii. 17)!—The temple of Solomon shows what the house of God should ever be: (a) a place of testimony: the testimony or word of God forms its heart and centre; (b) a sanctuary, where we hallow God, and he sanctifies us through Christ (Heb. x. 14; Sacrament); (c) an heavenly place where, far from all worldly cares, peace and rest reign, and all are united in prayer, in the praise and glory of God (see *Historical and Ethical*).—(2) The dwelling of God in the midst of his people (a) in the old, (b) in the new covenant (2 Cor. vi. 16).—The temple of God a prophecy of Christ and of His church (see *Historical and Ethical*), or, the typical and the true temple of God (1 Pet. ii. 5). The former is built by men's hands, the latter out of living stones, whose foundation and corner-stone is Christ; there were brought gifts and sacrifices, which could not make him that did the service perfect, as pertaining to the conscience (Heb. ix. 9, 10); here are offered spiritual sacrifices, pleasing to God through Christ; the former is an house of external sanctity and purity, the latter an indwelling of God in the soul, a temple of the Holy Ghost, who purifies the conscience from dead works; there God speaks through the law, here through the gospel.—Vers. 11–13. OSIANDER: We ever need, especially in high affairs, divine consolation and help, so that thereby we may be animated to more activity in the performance of our duties. He who has begun and undertaken a work according to the will of God, and for His glory, may rest assured of divine support, may build upon God's promises, and will not suffer himself to shrink from, or tire of, the obstacles which meet him by the way (Matt. xxiv. 13).—Ver. 13. I will not leave my people: a glorious word of consolation, but also a solemn word of warning.—Ver. 14. STARKE: When the word of God is received with faith, it gives new strength to the heart, and urges us on to all goodness (Jas. i. 21).—Vers. 15–22. All the adorning of the house was within: there was the light and the brightness of gold, there also the *symbols of life*. Ye are the temple of God (1 Cor. iii. 17). The adorning of the faithful shall not be outward, but inward; the "hidden man of the heart" is manifest only to the Lord, and not to the eyes of the world; the gold of faith, and the life hidden with Christ in God, is the glory of the man.—Vers. 23–28. STARKE: To make and set up symbols is not, in itself, idolatry, nor against the first commandment, and images are also allowable in churches, if they are not made objects of worship. If, indeed, in the holy of holies, the greatest and noblest carvings are placed, we cannot, in the wish to see all works of art removed from the churches, and merely seats and benches remaining, appeal to Scripture, and least of all to the man to whom God gave a wise and understanding heart (chap. iii. 12).

C.—*The accomplishment of the building of the palace, and the preparation of the vessels of the temple.*

CHAPTER VII. 1-51.

- 1 But ¹ Solomon was building his own house thirteen years, and he finished all
 2 his house. He built also the house of the forest of Lebanon; the length thereof
 was a hundred cubits, and the breadth thereof fifty cubits, and the height
 thereof thirty cubits, upon four ³ rows of cedar pillars, with cedar beams upon
 3 the pillars. And it was covered with cedar above upon the beams [side cham-
 4 bers ⁴], that lay on forty-five pillars, fifteen [*i. e.*, chambers] in a row. And there
 were windows [beams ⁵] in three rows, and light [front ⁶] was against light [front]
 5 in three ranks. And all the doors ⁷ and posts were square with the windows
 6 [beams ⁸]: and light [front] was against light [front] in three ranks. And he
 made a porch of pillars; the length thereof was fifty cubits, and the breadth
 thereof thirty cubits: and the porch was before them: and the other pillars
 7 and the thick beam [threshold ⁹] were before them. Then he made a porch for
 the throne where he might judge, even the porch of judgment: and it was covered
 with cedar from one side of the floor to the other [from the floor to the
 8 floor ¹⁰]. And his house where he dwelt had another court within the porch,
 which was of the like work. Solomon made also a house for Pharaoh's daughter,
 9 whom he had taken to wife, like unto this porch. All these were of costly
 stones, according to the measures of hewed stones, sawed with saws, within and
 without, even from the foundation unto the coping, and so on the outside toward
 10 [from the outside even to ¹¹] the great court. And the foundation was of costly
 11 stones, even great stones, stones of ten cubits, and stones of eight cubits. And
 12 above were costly stones, after the measures of hewed stones, and cedars. And
 the great court round about was with three rows of hewed stones, and a row of
 cedar beams, both for the inner court of the house of the Lord [Jehovah], and
 for the porch of the house.
- 13, 14 And king Solomon sent and fetched Hiram out of Tyre. He was a widow's
 son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass:
 and he was filled with wisdom, and understanding, and cunning to work all
 works in brass. And he came to king Solomon, and wrought all his work.
- 15 For he cast two pillars of brass, of eighteen cubits high apiece; ¹⁶ and a line of
 16 twelve cubits did compass either ¹⁷ of them about. And he made two chapters
 of molten brass, to set upon the tops of the pillars: the height of the one chapter
 17 was five cubits, ¹⁸ and the height of the other chapter was five cubits: and
 nets of checker work [lace-work], and wreaths of chain-work, for the chapters
 which were upon the top of the pillars; seven ¹⁹ for the one chapter, and seven ²⁰
 18 for the other chapter. And he made the pillars [pomegranates ²¹], and two rows
 round about upon the one network, to cover the chapters that were upon the top
 with pomegranates [top of the pillars]: and so did he for the other chapter.
- 19 And the chapters that were upon the top of the pillars were of lily-work in the
 20 porch, four cubits. And the chapters upon the two pillars had pomegranates ²²
 also above, over against the belly which was by the network: and the pome-
 21 granates were two hundred in rows round about upon the other chapter. And
 he set up the pillars in the porch of the temple: and he set up the right pillar,
 and called the name thereof Jachin: and he set up the left pillar, and called the
 22 name thereof Boaz. And upon the top of the pillars was lily-work: so was the
 work of the pillars finished.
- 23 And he made a molten sea, ten cubits from the one brim to the other [from
 lip to lip]: it was round all about, and his height was five cubits: and a line
 24 of thirty cubits did compass it round about. And under the brim of it round
 about there were knops ²⁵ compassing it, ten in a cubit, compassing the sea round

25 about: the knops *were* cast in two rows, when it was cast. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea
 26 *was set* above upon them, and all their hinder parts *were* inward. And it *was* an handbreadth thick, and the brim thereof *was* wrought like the brim of a cup, with "flowers of lilies: it contained two " thousand baths.
 27 And he made ten bases of brass: four " cubits *was* the length of one base, 28 and four cubits the breadth thereof, and three " cubits the height of it. And the work of the bases *was* on this *manner*: they had borders [panels "], and 29 the borders [panels] *were* between the ledges: and on the borders [panels] that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a base above: " and beneath the lions and oxen *were* certain additions 30 made of thin work [*were* wreaths of hanging work "]. And every base had four brazen wheels, and plates [axletrees] of brass: and the four corners thereof had undersetters [four feet thereof had shoulders]: under the laver *were* under- 31 setters [the shoulders] molten, at the side of every addition [wreath]. And the mouth of it " within the chapter and above *was* a cubit: " but the mouth thereof *was* round *after* the work of the base, a cubit and a half: " and also upon the mouth of it *were* gravings with their borders [panels], foursquare, not 32 round. And under the borders [panels] *were* four wheels; " and the axletrees [holders] of the wheels *were joined* to [*were* in the base] the base: and the height of 33 a wheel *was* a cubit and half a cubit. And the work of the wheels *was* like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and 34 their spokes, *were* all molten. And *there were* four undersetters [shoulders] to the four corners of one base: and the undersetters [shoulders] *were* of the very 35 base itself. And in the top of the base *was there* a round compass of half a cubit high: " and on the top of the base " the ledges [holders] thereof and the 36 borders [panels] thereof *were* of the same. For [And] on the plates of the ledges [holders] thereof, and on the borders [panels] thereof, he graved cherubims, lions, and palm-trees, according to the proportion [room] of every one, and additions 37 [wreaths] round about. After this *manner* he made the ten bases: all of them 38 had one casting, one measure, and one size [form]. Then made he ten lavers of brass: one laver contained forty baths: and every laver *was* four cubits: " and 39 upon every one of the ten bases one laver. And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on 40 the right side of the house eastward over against the south. And Hiram made the lavers [pots "], and the shovels, and the basins.

So Hiram made an end of doing all the work that he made king " Solomon 41 for the house of the Lord [Jehovah]: the two pillars, and the two bowls of the chapters that *were* on the top of the two pillars; and the two networks, to cover 42 the two bowls of the chapters which *were* upon the top of the pillars; and four hundred pomegranates for the two networks, *even* two rows of pomegranates for one network, to cover the two bowls of the chapters that *were* upon the " pil- 43, 44 lars; and the ten bases, and ten lavers on the bases; and one sea, and twelve oxen under the sea; and the pots, and the shovels, and the basins: and all these " 45 vessels, which Hiram made to king Solomon for the house of the Lord [Jehovah], 46 *were of* bright [burnished "] brass. In the plain of Jordan did the king cast them, 47 in the clay ground [compact soil] between Succoth and Zarthan. And Solomon left all the vessels *unweighed*, because they were exceeding many: neither was the weight of the brass found out.

48 And Solomon made all the vessels that *pertained* unto the house of the Lord [Jehovah]: the altar of gold, and the table of gold, whereupon the shewbread 49 *was*, and the candlesticks of pure gold, five on the right *side*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold, 50 and the bowls, and the snuffers, and the basins, and the spoons, and the censers of pure gold; and the hinges of gold, *both* for the doors of the inner house, the 51 most holy *place*, and for the doors of the house, *to wit*, of the temple. So was ended all the work that king Solomon made for the house of the Lord [Jehovah].

And Solomon brought in the things which David his father had dedicated; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord [Jehovah].

TEXTUAL AND GRAMMATICAL

- ¹ Ver. 1.—[The twelve verses at the beginning are transferred to the end of this chapter in the Sept.
² Ver. 2.—[The Sept. read *three rows*; the Arab. in ver. 2, *sixty pillars*.
³ Ver. 3.—[So the author translates עַל־מַעְבְּדֵי, and so also Kell. This translation is undoubtedly correct; but the VV. are in much confusion over these architectural details.
⁴ Ver. 4.—[So the author correctly translates עַל־מַעְבְּדֵי supported by the Sept., and adds in parenthesis] *i. e.*, over each of the three rows of chambers roof-beams were laid.
⁵ Ver. 4.—*i. e.*, so that the chambers stood over against one another, *vis-à-vis*.—Bähr. [The Heb. word מַעְבְּדֵי occurs only here, and is of very doubtful signification. None of the old versions give the meaning window, nor can that sense be derived with any certainty from the etymology-root מַעְבְּדֵי. Our author concurs with Kell in giving the meaning as *aspectus* or *prospectus*, "view to or from" (Kell). The English expression "front to front" conveys the idea.
⁶ Ver. 5.—*Viz.*, of the chambers.—Bähr.
⁷ Ver. 6.—[So our author translates, *Sotavella*, following the Chald. סֹתָוֵלָה.
⁸ Ver. 7.—מִהַרְקַע עַד־הַרְקַע. This expression has much puzzled expositors. Notwithstanding the explanations of the author and of Kell, the best sense seems to be the simplest and most literal, from the floor to the floor, *i. e.*, from the floor on one side all over the walls, ceiling, and opposite walls, to the floor on the other side.
⁹ Ver. 9.—[So the author and Kell, sustained by all the VV.
¹⁰ Ver. 12.—Lit. the height of one pillar, . . . compass the other. The A. V. expresses the sense. 2 Chron. iii. 15 gives the height as 35 cubits—a manifest error. Cf. 2 Kings xxv. 17; Jer. lii. 21.
¹¹ Ver. 14.—[There is here no *Var. lect.*, so that the height given in 2 Kings xxv. 17—three cubits—must have been an error of transcription, as indeed sufficiently appears from Jer. lii. 22.
¹² Ver. 17.—[The Sept. have רָב *triduum*, doubtless from reading שֶׁבַע instead of שֶׁבַע.
¹³ Ver. 18.—Instead of הַעֲמֻדִים [pillars], must be read הַרְמוֹנִים [pomegranates] here, just as afterwards הַרְמוֹנִים is transposed for הַעֲמֻדִים, as also some MSS. have it, and as the connection absolutely demands.—Bähr. [So also the Sept., while the Chald. and Syr. follow the text as we now have it.
¹⁴ Ver. 20.—[The words in italics in the A. V. are unnecessary. Our author translates thus:] And the chapters upon the two pillars were also above, close (*i. e.*, immediately) on the belly (belly-like swelling) which was beyond (*i. e.*, behind) the net-work, and the two hundred pomegranates in *two* rows round about (as on the one so) on the second chapter.—Bähr.
¹⁵ Ver. 24.—[סִמְלָה here (as in vi. 18), is an architectural ornament in the form of the wild gourd, which bursts open on ripening. 2 Chron. iv. 8 has כְּמִתְּ בָקָרִים, the likeness of cattle. This is evidently an error.
¹⁶ Ver. 26.—[Our author translates: in the form of a lily-flower. The Heb. is open to either interpretation, and the reasons for preferring this are given in the *Supp. Com.*
¹⁷ Ver. 28.—[2 Chron. iv. 5 has שְׁלֹשֶׁת אֲלָפִים, thus adding one-half to the contents, and this number is adopted by Josephus. The VV. retain here the number 2000, but the Alex. Sept. (the Vat. Sept. omits the verse) makes them 3000 *xenia*, thus giving a capacity as much too small for a hemisphere of the given dimensions as the Heb. measure is too large.
¹⁸ Ver. 27.—[The Sept. make the length five, and the height six cubits; thus making all the dimensions unlike.
¹⁹ Ver. 28.—[The Heb. מִסְבְּרוֹת from סָבַר to enclose, admits either this sense or that of the A. V., but both the connection and the amount of ornament upon the panels require the former.
²⁰ Ver. 29.—[Our author translates "and upon the ledges as well above as below," which certainly gives an intelligible sense, but it is at least doubtful if the Heb. will bear it, and certainly it is entirely forbidden by the masoretic punctuation, וְעַל־הַשְּׁלֵבִים בְּנִי בָּנוּ מִפְּעֵל וּבִמְחַת וְנָ. The Chald. renders בְּנִי as a noun בְּנִיתָא, a base. Our author rejects this, which is however adopted by Kell, and has been followed by the A. V. Above the ledges was a base or rest for the laver described afterwards.
²¹ Ver. 29.—לִיּוֹת מַעֲשֵׂה מִזְרָה. The author's translation, given in the brackets, unquestionably expresses the true sense.
²² Ver. 31.—[*i. e.*, of the laver; or as our author interprets, of the base.
²³ Ver. 31.—[*i. e.*, was a cubit within the edge—there was a cubit on each side of the opening of the basin. The author expresses it:] from the opening outwards was a cubit.
²⁴ Ver. 31.—In diameter.
²⁵ Ver. 32.—So that the whole base could be seen, and nothing of its panels was covered by the wheels.
²⁶ Ver. 33.—*i. e.*, the cover of the base was arched.
²⁷ Ver. 35.—*i. e.*, of this arched upper part.
²⁸ Ver. 38.—In diameter at the top.
²⁹ Ver. 40.—Instead of הַבִּירֹת [lavens] it is necessary to read here הַפִּירֹת [pots] according to ver. 48; 2 Chron. vi. 11; 2 Kings xxv. 14; Jer. lii. 18.—Bähr. [Add, such is the reading also of many MSS. and editions, and apparently of the Sept. and Vulg., although בִּירֹת sometimes bears so nearly the same meaning (1 Sam. ii. 14) that the inference is not certain.
³⁰ Ver. 40.—[Many MSS. have הַפִּירֹת in the nom. So also the Syr. and Arab.
³¹ Ver. 42.—Upon the two pillars. Instead of בְּנִי is here to be read with the Sept. בְּנִי.—Bähr. [But many MSS. with the Syr. and Vulg. read here עַל־הַשֵּׁבַע upon the top of, and there is no MS. authority for the Sept. reading.]

²¹ Ver. 45.—That the *k'ri* כִּרְיָהּ deserves the preference over the *k'ub* כִּבְיָהּ requires no proof.—Bähr. [It is also the reading of many MSS. and the VV.]

²² Ver. 45.—[The Sept., before "burnished brass," inserts *καὶ αἱ ἐντολὰς τοῦ σαρμάκου καὶ ἅπτα τοῦ οἴκου τοῦ βασιλέως καὶ τοῦ οἴκου κυρίου*.—F. G.]

EXEGETICAL AND CRITICAL

Ver. 1. But Solomon was building his own house, &c. Ver. 1 forms a heading to the section concluding at ver. 12. The palace consisted of several buildings following upon one another, all of which, *i. e.*, his "*whole*" house, Solomon finished in thirteen years; but he only required seven years to complete the temple, because, perhaps, there were more buildings in the former, or fewer workmen were employed on them. The place where the palace was built cannot be, according to Ewald, the so-called Ophel, *i. e.*, the continuation of the temple-mount (Moriah), which diminished gradually as it stretched towards the south, but Mount Zion, which was divided from Moriah by the valley of Tyropæon. It is clear from 2 Kings xi. 19, that the way from the temple led immediately "down" to the palace. When Josephus says (*Antiq.*, 8, 5, 2), that the palace stood opposite to the temple (*ἀντικρὺς*), it could only have been built on the northeast side of Zion. The palace of the Asmoneans stood there too, from which a bridge led over the valley to the temple on Moriah (see Keil on the place). As to the entire building, the dim intimations of the text do not give us a perfect idea of it. The descriptions of Josephus and those of the Rabbins, especially Judah Leo, contradict the text in many points, and are only arbitrary, unfounded additions. The earlier interpreters of the text could throw no light on it, and archæologists have hitherto been altogether silent, or have attempted no exact description. Thenius alone has succeeded in throwing the greatest light on the subject. The most recent description by Unruh (*das Alte Jerusalem und seine Bauwerke*, s. 95 sq.) is deserving of no notice.

[In this matter, Ewald (*Gesch.* iii. s. 339) expresses himself with some hesitation. He says that the palace was built probably upon the southerly continuation of the temple-mount, usually called Ophel, *i. e.*, hill, hillock, or knob. In the recently published work, *The Recovery of Jerusalem*, the same view is urged upon pp. 222–3, and also upon p. 240 sq. The English and American explorers would seem at least to favor this supposition, and in the work just referred to, on p. 233 there is a plan showing approximately the rock on Mount Moriah, and there the palace is placed to the south of the temple, with the Tyropæon on one side, and the vale of Kedron on the other,—this being quite remote from the position assigned the palace by our author. Nor do I think that our author's reasons for supposing it to have been built upon the northeast corner of Mount Zion sufficient to overthrow the general opinion.—E. H.]

Ver. 2. He built also the house of the forest of Lebanon, &c. This was the first of the various buildings composing the palace, therefore by no means a separate summer residence apart on Mount Lebanon (Dathe, Michaelis, and others). It was only given the name of Lebanon on account of the multitude of cedars standing alongside of each other. According to 1 Kings x. 16 sq., and Isai. xxii. 8, it seems to have served chiefly, if not altogether, as an armory; the Arabic says, "A

house for his weapons." The space, 100 cubits long and 50 broad, enclosed, as appears ver. 9, a thick stone wall thirty cubits high, but probably only upon three sides, as we shall presently show. The expression **Upon four rows of cedar pillars** is to be connected with words at the beginning: he built. The four rows of pillars stood along the surrounding wall, thus forming a peristyle which enclosed a court-yard. The expression כְּאַרְבָּעָה says this plainly; for it cannot be understood differently, here, from ver. 4, 18, 20, 24; chap. vi. 36; Ezek. xli. 23, where it everywhere means a row enclosing and running round a space. The text does not at all justify Keil's supposition "that four rows of pillars stood on the longest sides of the building, but divided, so that but two rows were on each side;" there is no mention of the longest sides in the text. Weiss' view is just as incorrect (*Koschm-kunde*, i. s. 357), that is, that there was a row on each of the four sides of the building, four rows of pillars standing together. The number of the pillars is not given, but they could not have been few, as their appearance was that of a forest. It is not necessary, however, to suppose, with Thenius, that there were 400. They must have stood close together, and could not have been very thick, for the breadth of the peristyle did not exceed ten cubits, and enough room must have been left to pass comfortably between the pillars. The Vulgate translates explanatorily: *quatuor deambulacra inter columnas cedrinas*.—*Beams of cedar* were placed on the rows of pillars, and formed the foundation for the three-storied superstructure of cedar-wood, which rested against the stone wall, and was probably so joined to it that the beams which formed at the same time the ceiling of the lower part and the floor of the upper part of the building were inserted in it.

Each of the three stories had כְּאַרְבָּעָה, *i. e.* (chap. vi. 5, 8; Ezek. xli. 6) *side-chambers*. The numbers, **forty-five, fifteen each row**, have been supposed to refer to the immediately preceding כְּאַרְבָּעָה by nearly all the commentators, who have been misled by the masoretic punctuation; but they were quite wrong. It is impossible that the pillars on which the three-storied structure rested, could only have numbered forty-five, divided into three rows. They could not have supported a structure 100 cubits long and 50 broad. Neither could the building have been named "forest of Lebanon" from forty-five scattered pillars. Thenius, with whom Keil agrees, rightly refers the numbers to the כְּאַרְבָּעָה as the principal matter, which is further defined by the כְּאַרְבָּעָה עָלֵיהֶן, and translated, "and the chambers, forty-five in number, which were built upon the pillars, fifteen in each course, had also coverings of cedar-wood." But if the forty-five rooms were so divided that each of the three surrounding rows of the story had fifteen, we are obliged to admit that the stories only covered three sides of the square space, since forty-five cannot be so divided into four parts as to make twice as many rooms on the two long sides

of 100 cubits as on the two other sides of fifty cubits. On the other hand, the fifteen rooms of each of the three rows are very naturally and simply divided, if we imagine six on each long side and three on the rear side. In that case, either the colonnade and the three-storied structure that rested on it would not have continued over the front short side of the wall that surrounded the square space, and it must have been provided only with entrance-gates, or else this wall only enclosed three sides of the square, so that the building stood quite open in the front. The last is not admissible, because ver. 12 says that the whole palace was surrounded by a great court, which had a stone wall running around it, and also doubtless doors that could be shut.—The text itself says of the side-chambers, and light was against light in three ranks. The word *מִנְחָה* occurs only here, and does not mean the same as *מִנְחָה* windows, but *aspectus, prospectus*.

Towards the interior of the building the chambers stood open (Sept.: *καὶ χάρα ἐπὶ χάραν τρισσῶς*), so that the view from each of the chambers in the rows over one another opened on the opposite one. This rather resembled a gallery, which was divided off by board partitions into single chambers. [Like boxes at the theatre.] The doors, which led from one room to another, were square (ver. 5);

where *מִנְחָה* is subjoined, we must either translate, with the posts, or, what seems better, read as Thenius *מִנְחָה*, which also suits the repeated "light against light." The entrances, as well as the front openings which stood opposite each other, were square; so says the Sept.: *τὰ θύραματα καὶ αἱ χάραι τετράγωνα*. By *חָרָה* we are to think, after the *שַׁעֲרִים* in ver. 4, of the beams over the openings and doors. There is nothing decisive about the height of the rooms. Of the height of thirty cubits for the whole edifice, eight may have been for the colonnade, eighteen for the three stories, and four for the different ceilings (Then. and Keil). The entire arrangement of the building is still frequently met with in the East; a court surrounded by colonnade and galleries (Winer, *R.-W.-B.*, i. s. 466). Since, as already remarked, costly armor and weapons were preserved or displayed here, the inner space was used no doubt for assemblies of warriors, for the body-guard, &c.

Vers. 6-7. **And he made a porch of pillars, &c.** Vers. 6 and 7 contain the account of the second building that belonged to the entire palace. It stood inward from the armory, and had two divisions, viz., the porch of pillars and the throne or hall of judgment. The measures, 60 cubits long and thirty broad, are generally thought to belong only to the porch of pillars, and older commentators have believed, from analogy with chap. vi. 3, that because fifty cubits are the measure of the breadth of the armory, the length was to be understood as the breadth, and the breadth as the depth, as in the temple-porch; so that the porch of pillars must have immediately adjoined the armory. But the name *בֵּית* contradicts this; its etymology does not signify (see on chap. vi. 3) an adjoined rear part, but can only mean a fore-building. Besides, the porch of pillars itself had again a porch, so that it cannot have been immediately

joined to the armory. The fifty cubits are to be wholly understood of the length. So we may describe the porch of pillars as "a colonnade," running from the front to the rear, "probably roofed in, but open at the sides (Porticus), and leading to the porch of judgment" (Thenius, Keil). But the width of thirty cubits does not suit the length of fifty cubits, if it was only a passage to a building; it suits an independent structure alone. The armory, that was not in the least like a passage, resembled the fore-space of the temple, and other buildings; it was twice as long as it was broad. How, then, could a building, the breadth of which was three-fifths of its length, be a mere passage? If the porch of pillars were only a passage to the hall of judgment, it is inexplicable why the text gives only the size of the subordinate part, and says not a word about those of the main portion. All this forces us to the conclusion that the measure is that of the whole building, including, therefore, both divisions, the porch of pillars and porch of judgment. The latter must have been, then, the rear division, in which, like the *debir* of Jehovah's house, the throne described (chap. x. 18, sq.) stood; the former the front, a building of pillars in fact, where they who were admitted to the king's audience assembled, or over whom he sat in judgment. This view explains why the porch of pillars had also a fore-porch and an entrance-space, such as a mere passage never has, but which is appropriate only to buildings. This fore-porch was no doubt an entrance-space, the roof of which was supported by two or four pillars, as the Targumists explain the word *בֵּית*, a threshold space, a "perron with steps" (Keil).

If both divisions of the building are called *בֵּית*, it is because it was the entrance building of the king's peculiar residence. The concluding words of ver. 7: **covered with cedar from one side of the floor to the other**, can mean only this: that the floor of the porch of pillars, as well as the floor of the porch of judgment, was covered with cedar. Keil explains: "from the lower floor to the upper, in so far, namely, over the porch of judgment as there were rooms built;" the floor of the latter being the ceiling of the hall of judgment. The existence of an upper structure is not, however, hinted at, and how could the text, instead of simply saying from the floor to the ceiling, speak of a floor without saying of what it was the floor. The Vulgate translates: *a pavimento usque ad summitatem*; the reading must have been different therefore, and as the Syriac has it thus also, Thenius supposes that instead of *הַקִּיטָה* it originally stood *הַקִּיטָה* in the text, which is to be understood, as in chap. vi. 15 and 16, of the beams of the roof. In this case the words might bear the meaning, which seems very admissible, that the porch walls were lined with cedar from the floor to the roof-beams.

Vers. 8. **And his house where he dwelt, &c.** Solomon's dwelling-house and that of his wife were indeed separate houses, but formed together the third building in connection with the palace. This building had another court within the porch, i. e., behind the porch of judgment. Both dwellings were like unto this work, that is, they had walls of cedar-wood like the porch of judgment, and were splendidly and gorgeously made. The

queen's house was behind that of the king, according to the universal Eastern custom (Winer, *R.-W.-B.*, i. s. 468); it is not only here, but also in chap. ix. 24, expressly said, that it was built for **Pharaoh's daughter**, not therefore for a harem (Thenius). The 700 wives and 300 concubines afterwards mentioned (chap. xi. 3) could scarcely have lived in the queen's own house. Thenius gives the reason why the king's and queen's dwellings are not more accurately described: "because in most cases there was only access to the porch of judgment, and because audience of the king, even in the court of his residence, had probably become very difficult to obtain in Solomon's reign." But the reason was more likely that, whilst the armory and the porches of pillars and of judgment were uncommon buildings, the dwelling-house did not differ from ordinary dwellings in its architecture and furnishing, except in being more costly. It required, therefore, no minute description.

Vers. 9-12. **All these were of costly stones, &c.** What vers. 9 and 10 state, must be taken to refer to all three buildings that formed the palace. [Mr. T. O. Paine is of opinion that vers. 9-12 "are concerning the temple again—because the pillars are stone. In the house of the king they are cedar, ver. 2." But this writer, after much pains-taking labor, does not satisfy.—E. H.] They could have been no mere wooden erections, but had walls of square stones, out inside and outside (see on chap. v. 31) **even unto the coping**, i. e., "to the corner-stones on which the beams of the roof rested" (Keil). The Sept. has *ἐκ τῶν γεινῶν*, but *γεινῶν* is the roof projection. Thenius thinks this was "the pinnacle-like protection of the flat roofs;" this edge, however, is nowhere called *מַסְכָּה*, but *מִקְרָה* (Deut. xxii. 8).

The words: **from the outside toward the great court**, mean, according to Thenius, "from the outside (front) to the great (rear) court." But this *מִחוּץ* cannot mean something entirely different from the immediately preceding word. An "outer" court presupposes an "inner" one (chap. vi. 36), but not a rear one, and the inner could never be called "great," in distinction from the outer one. The great court was evidently that which surrounded all the palace buildings (Ewald); and we must suppose that there was such an one even if not named here. All the buildings were formed of square stones from top to bottom, and the same even used outside too, even to the outer great court. Even the foundations, which were not seen outside, were made of these larger stones (ver. 10). Lastly (ver. 11), it is added that this great court had the same surrounding as the inner temple court, namely, three rows of stones and one of cedar (see on chap. vi. 36). Keil and Le Clerc think the **porch of the house** to be (ver. 12) the "columned- and throne-hall" of the palace, which had the same surrounding as the great court had. The text, however, mentions, besides the latter, only one court of the dwelling (ver. 8), but says nothing about a third court around that porch. The words immediately preceding suggest scarcely anything else than the porch of Jehovah's house; but as this had no court, the meaning must be, as with the court, which was within or before the porch. [So Bp. Horsley, after Houbigant, suggests that perhaps for *מִחוּץ*, we should

read *מִחוּץ*, like the inner court.—E. H.] Calmet only finds the similarity there in *ut parietes mixtam lapideus cedrum exhiberent*.

Vers. 13-14. **And the king . . . and fetched Hiram.** Ver. 13. Comp. 2 Chron. ii. 13. According to this, Hiram was the son of a Tyrian, and of an Israelitish woman from the neighboring Dan, in the tribe of Naphtali, not, as the Rabbins say, an adopted son. His skill is described in the same words as that of Bezaleel in Ex. xxxi. 3 *sq.*, only the addition, "filled with the spirit of God" is wanting. The art of casting brass is very ancient; the making of this metal, which "has a peculiar red color and strong lustre, and is of considerable hardness" (Rosenmüller, *Alterthumsk.*, IV., i. s. 156), was much earlier understood than that of iron (Winer, *R.-W.-B.*, ii. s. 90). In what now follows we have only a description of the vessels that were added to those of the tabernacle; the others are merely named. The Chronicles alone mention the altar of burnt-offering (II. iv. 1).

Vers. 15-20. **And he cast two pillars of brass.** Vers. 15-22. Comp. 2 Chron. iii. 15-17; iv. 12 *sq.*; 2 Kings xxv. 17; Jer. lii. 21 *sq.* Each of these pillars,* i. e., the shafts, was eighteen cubits high and twelve in circumference, was four fingers thick, and hollow within (Jer. lii. 21). As the Chronicles alone, differently from all other passages, gives thirty-five cubits as the height, this number is "evidently formed by changing the sign π = 18, into λ = 35" (Keil). [The conjecture of Abarbinel, that the chronicler gives the sum-total of the height of the two pillars, is gravely adopted by Bp. Patrick on the place.—E. H.]

The chapters were cast separately, and then placed on the shafts; each of the former was five cubits high (ver. 16), and had, as 2 Chron. iv. 12 relates, an upper and lower part. *כִּתְרָה* sometimes denotes the entire capital (ver. 16), sometimes the upper (ver. 19) and sometimes the lower part (vera. 17, 18, 20). The upper part was *lily-work* (vera. 19, 22), i. e., in the form of a full-blown lily-cup. As *שִׁלְשָׁן* means only lily, Thenius has

no grounds for supposing it to be the lotus, because there were pillar capitals in Egyptian buildings which had the form of the lotus-flower. The lotus-flower does not once occur in the entire Old Testament, but the lily very often, for it was common in Palestine, and grows without cultivation (Winer, *R.-W.-B.*, ii. s. 28). The molten sea had also the same form (ver. 26). The four cubits (ver. 19) are not the measure of the diameter of the lily-work (Thenius), but of its height, which was much more important for the form of the entire capital, than the diameter, which was easily discoverable from the given circumference of the pillar. [Bp. Horsley takes the view which Thenius has adopted. He translates, "and the chapters that were upon the top of the pillars (were) in a socket (בְּסִלְכֵיהֶם) of the shape of a lily of four cubits," and adds, the four cubits are to be understood, I think, of the general breadth of the lily, &c.—E. H.] And it is the more impossible to doubt that this upper part of the capital was the

* If we should follow K. O. Müller's phraseology and that of other writers upon ancient art, we should use the word "columns" here instead of "pillars." *Archæology*, &c., p. 265-268.—E. H.

largest and principal part, as ver. 22 expressly repeats at the close of the whole description: "and upon the top of the pillars was lily-work." Some think it should be three instead of four cubits high as in ver. 19, but they have no grounds but the uncertain passage 2 Kings xxv. 17, where there was very probably a change of $\eta = 5$ into $\zeta = 3$. The lower part of the capital, which was only one cubit, is not very clearly described. It was made of checker or net-work (ver. 17), pomegranates (ver. 18), and a belly (ver. 20). Instead of the last (בִּטְנֵי) in vers. 41, 42; and in 2 Chron. iv. 12,

13, בִּטְנֵי occurs, i. e., arch, swelling (see Gesenius, W. B., an בִּטְנֵי). This arching was לִקְבֹּץ, i. e., on the other side of the net-work (ver. 20), therefore not on it or over it, but behind or under it. In so far as the net-work lay over or upon it, it could, as seen from outside, be described as lying beyond it (Keil). The net-work consisted of seven wires (זָרָדִים); it was chain-work, the wires being plaited like a chain, woven crosswise together, thus forming a lattice-work or net. It is not that they hung down like chains (Gesenius). Possibly the text in ver. 17 may not be wholly above suspicion, but Thenius undertakes a daring and unjustifiable critical operation when he blots out chain-work, chiefly because the Sept. does, and reads שִׁבְכָה שִׁבְכָה twice, and then translates:

"and he made two lattices or trellis-wires to cover the capitals that (were) on the tops of the pillars, one for one and one for the other capital." Lastly, the pomegranates, of which there were 200, 100 in a row (ver. 20), were, no doubt, in a row above, and a row below the net-work, and thus served for a border to the latter. According to Jer. lii. 23, 96 of the 100 pomegranates were רִדְדָה, which means neither "open to the air," i. e., uncovered (Böttcher, Thenius), nor *dependentia* (Vulgate), or "hanging free" (Ewald), but only "windwards" (Hitzig), i. e., turned to the four quarters of the heavens, as רִדְדָה in Ezek. xlii. 16-18 (comp. xxxvii. 9); four pomegranates marked the places where each two quarters of the heavens met. The text says nothing of pedestals for the pillars; but it would scarcely have passed over so important a part of the pillars had they existed.

Ver. 21. And he set up the pillars, &c. There have been, and still are to this day, two opinions in sharp contrast one with the other as to the precise place where the two pillars were erected. According to one, they supported the roof of the porch, which stood quite open at the front (see Meyer, Merz), or the projection of the entrance leading to it (Ewald, Thenius); according to the other, they stood alone, before the porch, and without supporting anything (Stieglitz, Kugler, Schnaase, Winer, Keil). After repeated investigation of the subject, I find it impossible to subscribe to either opinion. Against the first there are the following objections: (a) The pillars were brazen, and begin the list of all the metal articles, which were first finished by the peculiarly skillful artisan Hiram, after the building of the temple was completed (chap. vi. 14, 37, 38). If they had been designed to bear up the roof of the porch or the projection of its entrance, they could not have been vessels, but necessary integral parts of the

building; but as this was "finished" without them, and as supporting pillars of brass are never found in stone and wooden buildings; these pillars, which were works of art, could not have had an architectural but only a monumental character, and this is shown by the names attached to them. Stieglitz truly says: "It was their separate position alone which gave these pillars the impressive aspect they were designed to wear, and the significant dignity with which they increased the grandeur of the whole, while they shed light upon its purpose." (b) The entire height of the pillars was (with their capitals) twenty-three cubits; but that of the porch was either twenty or thirty cubits (see on chap. vi. 3). In the first case the pillars must have been too high, in the latter too low, to bear up the porch-roof; for even if they had pedestals, these could not have been seven cubits high. (c) As the text does not mention any portal to the porch, still less does it say anything of any "projection" over the same, which was borne up by the pillars (Thenius), or of any "beam" joining the pillars above, on which there was another structure, or "decoration" (Ewald). The appeal to Amos ix. 1: "Smite the lintel of the door, that the posts may shake," is quite out of

place, for פָּסִים never mean the projections of buildings, but the thresholds (Judges xix. 27; 2 Kings xii. 10; Isa. vi. 4). Neither can anything be proved from Ezekiel's vision (chap. xl. 48), for the two pillars are not once named in it. The Sept. indeed mentions a μέλαθρον ἐπ' ἀμφοτέρων τῶν στύλων, in ver. 20, but this was quite gratuitous; they do not translate ver. 20 at all, but give a completely different one, a mere gloss, of which the Hebrew text does not contain a word. We must conclude, then, that they stood separately. But in respect now of the other opinion, that they were placed in front of the porch, the בָּאֵלִים in ver. 19 contradicts that, as does also בָּאֵלִים in ver. 21. However we may understand ver. 19, which is certainly obscure, בָּאֵלִים cannot

be translated, "in that manner, or according to the porch" (Keil), which would be equivalent to בָּאֵלִים; which Raschi accepts, and which means "that the lily-work was on the pillar-capitals as well as on the porch." Now there is not one word about the lily-work on the porch. Still less can בָּאֵלִים mean לִפְנֵי תְּהָאֵם, but only in the porch. Further, בָּאֵלִים cannot be translated: "before the porch" (Luther), or "at the porch" (Keil), i. e., in front, but only, for the porch. As the molten sea and the bases were for the outer court, the golden altar, candlestick, and shewbread for the house, so the two pillars were for the porch, and stood in it as the former stood in the court and the house. The Sept. give in ver. 15: καὶ ἐχώνευσεν τοὺς δύο στύλους τῷ αἵλῳ τοῦ οἴκου, and translate, ver. 21: καὶ ἐστήσῃ τοὺς στύλους τοῦ αἵλῳ τοῦ ναοῦ. With this 2 Chron. iii. 13, 17 fully agrees

it says he made לִפְנֵי הַבֵּית two pillars, . . . and placed the pillars עַל-פְּנֵי הַהֵיכָל. For if they were in the porch, they must have stood immediately before the house, that is, before the principal com-

partment. But it says nowhere that he placed them before the porch. If the latter were thirty cubits high, as most think, the pillars could have stood free inside, as their monumental character required.

Vers. 21-22. **And called the name thereof, &c.** Thenius justly remarks: "There can be nothing more improbable than that pillars standing at the entrance to God's house should have been named after the donor, or their architect (Gesenius); and it is impossible to understand the assertion, 'that they were no doubt named at their erection and dedication, after men much liked at that time, perhaps some of Solomon's young sons' (Ewald)." But Thenius' own assertion does not seem less improbable; namely, that "the pillars, which apparently bore up the entire building of

the temple (?) had the characters יְיָ, ה' (He

(the Lord) founds (or: may He found) with strength, engraved, or formed in the casting, and that the people read these words, which should be taken together (?), separately, and . . . gave them as names to the pillars." Aside from every other consideration, it is not, he had inscribed יְיָ, ה' on the two pillars; but: he called the name of the one at the right יְיָ, ה', and called the name of the one at the left ה', ה'; so these were two distinct "names," and not a sentence of connected words. We have

no reason to change ה' to ה', יְיָ means rather:

statuit, fundavit, and is used about the founding and establishing of the kingdom, the throne, and the sanctuary (1 Kings vi. 19; Ezra iii. 3; 2 Sam. vii.

12; 2 Chron. xvii. 5). ה' is composed of ה',

strength, power, firmness (Gen. xlix. 3), and ה',

i. e., in Him, Jehovah. The name means exactly

the same as in Isai. xlv. 24, ה' . . . בְּיָדוֹ, a

thought often occurring in the Old Testament (Ps. xxviii. 7, 8; xli. 2; lxi. (7) 8; lxxxvi. 6; cxl. 7; Isai. xlix. 5; Jer. xvi. 19). The first name denotes the founding and establishing of the central sanctuary, in contrast with the tabernacle; the second denotes the firmness and stability of the same. Simonis (*Onom.*, s. 430, 460): *Stabiliet templum, in illo (Domino) robur*.

Vers. 23-26. **And he made a molten sea, &c.** Comp. 2 Chron. iv. 2-5. The name יָם only

means the great quantity of water that the vessel contained. *Latini ejusmodi vasa appellant lacus* (Castel.). The 10 cubits denote the diameter, 30 the circumference, not certainly the mathematical proportion, but very near it, for we must reckon 9 cubits and rather more than half a cubit for the diameter, for 30 cubits of circumference. The 5 cubits are for the depth of the vessel, which was not cylindrical, as some old pictures represent, but, according to ver. 26, was shaped like a lily, with an edge curved outwards, and widening out considerably lower down. It could only hold 2,000 baths of water (ver. 26) with a form like that, as Thenius (*Stud. u. Kritiken*, 1846, I.) has proved. Chronicles, on the contrary, gives 3,000 baths (2 Chron. iv. 5), but this is a confusion of the signs כ' and נ' (Keil); it is also a mistake of the pen when ver. 3 gives פְּרִיִם instead of פְּתִיִם. The latter does not mean calyxes, but flower-buds (see above, on chap. vi. 29). The two rows must have been pretty close

together, under the edge of the vessel. The position of the 12 oxen is remarked especially, but nothing said of their size or height. Thenius thinks they must have been as high as the vessel at least; this would make the whole vessel 10 cubits high. It is impossible to say whether the feet of these oxen rested on the floor of the court, as on a brazen plate (Keil), or whether they stood in a basin. As the priests had only to wash their hands and feet, the vessel was provided (so the rabbinical traditions say) with faucets for letting out the water. It is very improbable that the water came from the mouths of the oxen, as many suppose.

Vers. 27-39. **And he made ten bases of, &c.** The description of these vessels, vers. 27-39, is involved in much more obscurity than that of the two brazen pillars. All the pains which the latest commentators have spent upon it have not cleared it up fully, because the text (under consideration) is no longer the original one; the old translations are widely different from it, and do not agree together. The insertions also which we have admitted into our translation, following now Thenius, and now Keil, do not claim to have solved the exegetical riddle. Above all, it is necessary to realize what the object of these vessels was. 2 Chron. iv. 6 says that the priests "washed such things as they offered for the burnt-offering," i. e., those parts of the sacrificial animal which were placed on the altar to be burnt, as ordered in Lev. i. 9 (comp. Ezek. xl. 38). Hence it appears that the basin which held the water for washing was the chief thing in that complicated vessel, and all the other parts only made for the sake of that one part. The altar of burnt-offering of the temple was 10 cubits high (2 Chron. iv. 1); a step for the priests to stand on, when performing their functions, was much more needed in this altar than in that of the tabernacle, which was only 3 cubits high (Ex. xxvii. 1-5). Now, in order to perform the washing of the parts for sacrifice at the altar itself, without descending, the basins must, on the one hand, have stood high, and higher than the altar-step, and on the other, have been movable also, so that they could have easily been brought backwards and forwards, filled or emptied. So we see that a wheelwork was needed for the high basins or lavers. The basins, bases, and wheelwork were then the component parts of the vessel. The basins (laviers), being the simplest part, are the least explicitly described in

ver. 38. The word כִּיּוֹר occurs oftenest, for the basins of the tabernacle (Ex. xxx. 18, 28; xxxi. 9, &c.); these were not cylindrical, as is well known, but shaped more like a kettle; and nowhere else is a vessel described which has the form of a pot or jug. It appears from Zach. xii. 6, that a fire-basin (pan) was of a flatter shape than a kettle, and had at least the form of a cooking-pot, as Zülbig thinks (*die Cherubimwagen*, s. 79, 94). The measure 4 cubits can only be understood, like ver. 31, to apply to the diameter (Thenius), and not to the depth. Thenius reckons the 40 baths at 12 eimer and 16 kannen, Dresden measure. [Without a parade of decimals, in the rough as one may say, the Dresden kanne is about one quart (+). Seventy-two kannen are one eimer, i. e., seventy-two quarts. $72 \times 12 = 864$ quarts. To these must be added 16 quarts, and the whole amount is 880 quarts or 220 gallons. If however any one wishes to work out the sum, it may be well to add that 1 kanne = 0.937

liter, and 1 liter = 1.0567 quart (wine-measure).—E. H.] In respect of the second main part of the vessel, the *base* מְכוֹן, so much is certain, that it

was a four-cornered box, which consisted of strong edge-bands on the top and on the bottom, along the sides, as well as at the corners: into which the walls (or panels) were introduced, and were held by these edge-bands as in a frame. Figures were

engraved on these walls (panels, מְסָנִיּוֹת): lions, oxen, and cherubim (according to Josephus, distributed in three different fields). The box had also 4 feet פְּעֻמּוֹת (ver. 30), at the 4 corners, no doubt; with which it stood upon the axle-trees of the wheelwork. It is very difficult to form an adequate and just view of the 4 undersetters,

כְּתָפֹת, which are named in ver. 30 with the feet, and in ver. 34 with the wheelwork; they must have projected certainly from the feet, but it is uncertain in what manner they were connected with the box, and what they bore—whether indeed they bore anything. The box seems to have been open at the bottom, but it had an arched covering at the top (ver. 35) with a round ornament, a crown כִּתְרֹת (ver. 31) on which the basin was placed. But the nature of the hands or holders יָרֵחַ and their relation to the arched cover and the crown, is obscure. They must have been rather broad, as the figures were engraved upon them as well as on the cover (vers. 35, 36). It is equally difficult to say where and how the borders mentioned in vers. 29, 30, and

36, לֵיּוֹת, were put on. According to ver. 29 they were מְעֻזָּה מוֹךְ, by which Thenius, appealing to the מְקַלְעוֹת in ver. 31, and יָרֵחַ in ver. 36, understands "work of cutting in, i. e., sunken work;" but if the text meant this, why did it not make use of the identical expressions? The specific word must denote something specific; it remains only to take the usual translation, "hanging work" (Vulgate: *dependentia*), "which certainly does not mean festoons hanging free, and waving in the air" (Keil); מוֹךְ means a declivity (hanging) in a local sense (comp. Josh. vii. 5; x. 11; Jer. xlviii. 5). According to ver. 29 the borders were on the edge-frames above as well as under the carved work upon the side walls of the box or chest, for כֶּן cannot be here, as Keil has it, a substantive,

"and upon the ledges there was a base above," but only an adverb (De Wette, Thenius, and others), as in ver. 18. But we cannot with certainty ascertain the meaning of "at the side of every addition" (wreath) at the end of ver. 30. [Bp. Horsley, "at the side of every addition." Rather "each over-against a compound figure." The shoulder-pieces (instead of "undersetters") went just so far down within the base as to be on a level with the compound figures on the outside."—E. H.] The "additions (wreaths) round about" in ver. 36 are the same as mentioned in ver. 29. The third main part, i. e., the wheels, differed so far from wheels of ordinary vehicles that their axle-trees were not immediately under the box or chest, but under its feet, so that the edges moved completely under the box, and the carved work on its sides was not

hid by the wheels (ver. 32). But it is impossible to determine the relation of the hands or holders of the wheels to the feet of the box and to the shoulder-pieces (ver. 30). The description of the wheels begun in ver. 30 is continued in vers. 32, 33, 34; but ver. 31 treats of the upper part of the box, which is further described in vers. 35 and 36; strictly speaking, therefore, ver. 31 should stand immediately before vers. 35 and 36, or else vers. 31, 35, and 36 immediately before ver. 30. Fortunately the whole of the difficult section from vers. 27-39 does not treat of a main integral part of the temple, and not even of one of the principal vessels, but only of one that is subordinate and secondary. Its description, therefore, obscure as it is, may be regarded as sufficient, at least as far as concerns its purpose. The best drawings that have been made of this vessel are those of Thenius (*Commentar*, taf. III., fig. 4), and Keil (*Archäologie*, I., taf. 2, fig. 4); and the most defective of all, whether ancient or modern, that of Unruh (*das Alte Jerusalem*, Fig. 11).

Vers. 40-47. **And Hiram made the lavers, &c.** Ver. 40. The first part of this verse forms a kind of independent section, for the lavers, shovels, and basins did not belong to the bases, but were, like the latter, utensils of the altar of burnt-offering. The lavers were for carrying away water, &c., the shovels for removing the ashes, the basins for catching the blood that spouted from the sacrifice (Ex. xxvii. 3; Numb. iv. 14). It is remarkable that the text never names the chief vessel of all, the altar of burnt-offering; for it was made anew at the same time (2 Chron. iv. 1), and upon a larger scale. Perhaps it was not made by Hiram, who only executed the more artistic brass-castings, among which this altar could not be reckoned. The words, and so Hiram made an end of doing all the work, &c., begin the general list of all the vessels Hiram had made, the brass, from ver. 40 to 47, and the golden, from ver. 48

to 51. The former were all of bright brass (מְאֻזָּר), i. e., it was polished after the casting, so that it shone like gold (see above, on ver. 13), but it was no actual *aurichalcum* (Vulgate); Josephus says, χαλκός ὅν αὐτοῦ χρυσὸν καὶ τὸ κάλλος. The region between Succoth and Zarthan is mentioned as the place where the brass works were cast in the clay, i. e., in moulds of potters' earth. Succoth (Judg. viii. 5; Josh. xiii. 27) lay beyond Jordan, not on the south side of Jabbok (Keil), but rather northwards, for it could not possibly have been very far from Zarthan, which chap. iv. 12 places near Bethshean, on this side Jordan. Consequently the foundry must have been on this side too; Burkhardt says (*Reise*, II. s. 593) that the "soil is all marl, and the further shore has no hollows whatever." Comparison of both places shows that they lay diagonally opposite, and there was no larger ground suitable for the brass foundry in this side of the valley above (or below) Zarthan (Keil). The quantity of brass was so great (comp. 1 Chron. xviii. 8), that it was not necessary to weigh it out carefully for each distinct vessel; and the weight of each cannot therefore be ascertained. וַיִּשְׁכַּח, ver. 47, does not mean: he laid them down, but he let them lie, i. e., he did not weigh them, as the following verses show.

Vers. 48-51. **And Solomon made all the**

vessels . . . of gold. We are not to conclude from the subject, "Solomon," that Hiram made only the brazen vessels (Thenius). As Hiram also knew how to work in gold (2 Chron. ii. 13), it is far more likely that Solomon intrusted him also with the goldsmith's work. The golden vessels are evidently only named, and not described, because they were made like those of the tabernacle (comp. Ex. xxx. 1 sq.; xxv. 23 to 40); only upon a larger scale. The addition in 2 Chron. iv. 8: "he made also ten tables, and placed them in the temple, five on the right side and five on the left," is declared to be an error by modern interpreters; but we might just as reasonably strike out the account of the altar of burnt-offering, which is not given in our text. The account is so definite that it cannot be a pure invention; besides, soon after, in ver. 19, the plural *הַשִּׁלְחָנוֹת* occurs, and it is said also in 1 Chron. xxviii. 16: "And (David gave to Solomon) by weight . . . gold for the tables of shewbread, for every table." Now when 2 Chron. xxix. 18 mentions but one table, this is no contradiction (Thenius); for it says in 2 Chron. xiii. 11: "and we burn, i. e., light, the golden candlestick every evening;" and yet, according to our text, there were 10 candlesticks. One asks, Why 10 tables? but we, on the other hand, ask, Why 10 candlesticks, if only one were lighted? There is no ground for the opinion that the rest of the tables served for the purpose of resting the candlesticks upon them; for then there must have been 11 of them, and instead of being called tables of shewbread (1 Chron. xxviii. 16) they must have been called tables of the candlesticks.—Which David had dedicated (ver. 51). According to 2 Sam. viii. 7-12; 1 Chron. xviii. 7-11, David had taken a quantity of brass, silver, and gold from the conquered Syrians, Moabites, Ammonites, Philistines, and Amalekites, which treasures he dedicated to sacred purposes. 1 Chron. xxii. 14, 16 also alludes to the great store of these metals. Immense as was the quantity of brass and gold needed for the temple, the supply was not exhausted. The rest consisted partly of unwrought gold and silver, partly of vessels, and was preserved in the sanctuary itself. Probably some of the side-chambers served as a treasury.*

HISTORICAL AND ETHICAL.

1. *The king's house* was the second large building that Solomon undertook. "After the completion of the sacred building . . . he began the building of an house which should shed lustre on the second power in Israel, the kingdom which was then approaching its culminating point" (Ewald). Chap. ix. 1 and 10 accords with our passage, in placing the two buildings near together. The section from ver. 1-12 is therefore no addition, interrupting the description of the temple building, but is purposely assigned that place; and the description of the vessels, ver. 14-50, is a sequel to that of the temple, and forms the transition to chap. viii. To Israel the mon-

archy had become a necessary institution, and stood so little in opposition to divine rule, that it rather served to sustain the latter; the king not being an absolute sovereign, and, as in other Eastern states, God's vicegerent, but a servant of Jehovah, who had to execute His orders and to maintain the law (= covenant). Like the theocracy, the monarchy also had reached its highest point through David; and Solomon represents this culminating point. When, therefore, a spacious, splendid house was built for an abiding dwelling-place, a sign and monument of Jehovah's might and truth, instead of the tabernacle hitherto used, it was fitting that it should be a house corresponding with the greatness and prosperity of the kingdom. Therefore the building, which was a token and pledge of the theocracy, was followed by one which represented the kingdom; and both stood, according to their signification, on two opposite neighboring hills. [We must repeat our doubts of the author's topography here. See above, *Exeget.* on ver. 1.—E. H.]

2. *The plan and arrangement of the king's house* quite accord with the conception Israel had of the calling of the monarchy. When the people desired a king, they said to Samuel, "that our king may judge us, and fight our battles" (1 Sam. viii. 20). The first or foremost of the three buildings which together formed the royal palace, namely the armory, set forth the mission of the king against his enemies; and it represented his protecting war-strength; the next building, the porch of pillars and the porch of the throne, or of judgment, signified the vocation of the king in respect of his subjects, viz., judging and ruling (see above on chap. iii. 9; 1 Sam. viii. 5, 6; 2 Sam. xv. 4); it represented the royal elevation and majesty; lastly, the third and innermost building was the real dwelling-house, where the king lived with his consort; a private house which he had an equal right with any of his subjects to possess. The plan of the palace thus was very simple, and follows so clearly from the nature of the relations, that we need not seek for the model of it anywhere. Least of all should we be likely to find such in Egypt, although Thenius does not doubt that "Solomon built the royal residence after Egyptian models," and then refers us to the palaces at Medinat-Abu, Luxor, and Carnac. Just the main feature in the one we have been considering, i. e., the three parts forming a completely united whole, is wanting in these Egyptian buildings, which besides were entirely of stone, and consequently quite differently constructed. Where is there anything in Egypt that in the least approximates to the house of the forest of Lebanon, with its numerous wooden pillars and galleries? Solomon's palace, as well as the temple, belonged entirely to the architecture of anterior Asia, but the fundamental idea upon which its plan and interior arrangement rested, was essentially and specifically Israelitish.

3. *The calling of Hiram from Tyre* to finish all the temple-vessels, was occasioned by the want of distinguished artists in Israel (see above on chap. v. No. 3). As Hiram's mother was an Israelite, which is expressly mentioned, we may well suppose that he was not unacquainted with the God whom his mother worshipped, and therefore was better able than all other Tyrian artists to enter into the right spirit and meaning of the works

* If the reader wish to investigate this subject any further, he can find some strange fancies, and occasionally good guesses, in Dr. T. O. Palmer's *Solomon's Temple*, &c., Boston, 1861, on chap. vii.

which Solomon intrusted to him. But besides this, the sending for Hiram is important, inasmuch as it shows that Solomon desired to have real works of art, and that he so little despised art as the handmaid of religion, that he even sent for a heathen and foreign artisan. In his "wisdom" he regarded the command, Thou shalt not make to thyself any graven image, not as the prohibition of every species of religious sculpture. In this respect he rises far above the Pharisaism of Josephus, who accounts the images of the oxen supporting the molten sea, and the lions near his throne, as much breaches of the law as the peopling of his harem with foreign women (Joseph., *Antiq.* 8, 7, 5). Modern spiritualism, which rejects all plastic art in the service of the church, by an appeal to a false interpretation of our Lord's words in John iv. 24, is a lapse into the narrow-minded Jewish Pharisaism.

[The service of art in the Christian Church, and its employment by Christians in behalf of the interests of religion, is always recognized except in periods of intense reforming life, when an iconoclastic spirit is apt to develop itself. The men who "denuded" the churches in the sixteenth and in the seventeenth centuries, regarded "ornaments" as snares to the conscience, and as the foster-nurses of superstitions. The principle laid down and developed by Neander is the true one, viz., that the design of the Christian religion, which is to promote holiness of life, should be kept constantly in view; and that the beautiful should be observed and employed subordinately to this design. When the beautiful becomes, or tends to become, supreme in worship and in Christian art, then it becomes unlawful.]

Solomon, in the luxuriance of his nature, undoubtedly was exceptional in his taste for ornament; and, in this respect, he did not represent the genius either of Judaism or of the Hebrew race. And the tradition as being against him, was true to the instincts of the race.—E. H.]

4. *The well-defined difference of the materials of the vessels used in Solomon's temple next strikes us.* Those made for the interior of the building were all of gold; all those outside of it, of brass. The design of this is apparent. Gold (see *Historical, &c.*, on chap. vi. No. 5), by virtue of its surpassing splendor, is the celestial metal, and was therefore fitted for the typical heavenly dwelling, where all is gold. Brass (see *Ezeget. and Crit.* remarks on ver. 13) most resembles gold in color and brilliancy, but stands in the same relation to it that iron does to silver (Isai. lx. 17); it approaches nearest to gold, and is fitted, not indeed for the building itself, but for its approaches, the porch and the outer court. There were, then, no new vessels unknown in the tabernacle; but the two pillars, Jachin and Boaz, were new. There was the old ark of the covenant in the holy of holies (chap. viii. 3), the altar, candlestick, and table in the holy place, the altar of burnt-offering (brazen altar) in the outer court (2 Chron. iv. 1); the molten sea instead of the laver (Ex. xxx. 18), and the lavers instead of the basins, which it is to be presupposed from Lev. i. 13 were used. The increased size of some of these vessels, such as the altar of burnt-offering and the brazen sea, as well as the multiplication of others, such as the candlestick, the table, and the "bases," was called for in part by the increased size of the sanctuary, and the rela-

tion of the house (palace) to the tent, and in part by the extension of the central-cultus.

5. *The two pillars Jachin and Boaz* were no more an innovation than the erection of a house instead of a tent; they owed their existence to the conditions that distinguished a new period of the theocracy. This we learn from their suggestive names. Jachin refers to the fact that Jehovah's dwelling-place, hitherto movable and moving, was now firmly fixed in the midst of His people; Boaz tells of the power, strength, and durability of the house. Both were monuments of Jehovah's covenant with His people, monuments of the saving might, grace, and faithfulness of the God of Israel, who at last crowned the deliverance from Egypt, by dwelling and reigning ever in a sure house in the midst of His people. It stands to reason that such pillars could not have been placed before the tent; they could only stand before the house, where they belonged to the porch, for it was the latter that gave to the dwelling-place the appearance of a house and a palace, in distinction from that of a tent. They were formed in accordance with their signification, being not of wood, not slender and slight, but of brass, thick and strong, which gave the impression of firmness and durability. The crown (capital), which is the principal characteristic of every pillar, consisted mainly, as did the brazen sea, of an open *lily-cup*. The Hebrew named the lily simply "the white," (*לָבָן* from *בָּן*, to be white;) it is, therefore, a natural symbol of purity and of holiness to him.

The priests, as the "holy ones" (Ex. iii. 27 sq.), were dressed in white (Num. xvi. 7), and the high-priest, the holiest of the holy, wore, on the great day of atonement, white garments, instead of his usual many-colored ones; and these white robes were called "holy garments" (Lev. xvi. 4, 32). Inasmuch as "holiness" was the characteristic and fundamental idea of the Israelitish religion, the "white," i. e., the lily, seems to have been their religious flower, as the lotus was the well-known sacred flower of the Indian and Egyptian religions. Besides this, the lily is nowhere more indigenous than in Palestine (Matt. vi. 28; Winer, *R.-W.-B.*, ii. s. 28), and it may therefore be named the flower of the promised land, as the palm was its tree (see above, *Histor. and Ethical*, in chap. vi. No. 6, b). If the capitals of the pillars were thus always and everywhere decorated with carvings of flowers, no more characteristic and suitable one could be chosen for the capitals before the "holy temple" (Ps. v. 7; lxxix. 1; cxxxviii. 2) than the lily. *The pomegranates* on the capital, and which were also on the high-priest's robe, are no less characteristic (Ex. xxviii. 33 sq.). As the apple is the figure generally of the word (Prov. xxv. 11), so the pomegranate, the noblest and finest of all apples, is the symbol of the noblest, most precious word, that of Jehovah, which is essentially law (= covenant). Just as this law is a complex unity, consisting of a number of single commands, that delight the heart and are sweeter than honey (Ps. xix. 9, 11), so the pomegranate encloses a number of precious, delicious, and refreshing seeds. The Chaldee paraphrast renders the words (Eccles. iv. 13, thus: "Thy youths are filled with (divine) laws, like pomegranates," and vi. 11: "if they are full of good works (i. e., of the law) like pomegranates." The Gemara also uses the expression:

"Full of the commandments (of God) as a pomegranate" (comp. *Symbol. des Mos. Kult.*, ii. s. 122 sq.). Now the union of this symbol with the lily is very natural, for the law was the revealed sacred will of Jehovah, and the covenant, which was identical with it, was a covenant of holiness. The symbol, therefore, bore the seal of the same number as the law and covenant, i. e., ten. Each row of pomegranates consisted of ten times ten; they were adjusted to the different quarters of the heavens, exactly as the typical heavenly dwelling was, the kernel and centre of the same being the law laid up in the ark. The nets, or net-work, connected with the significant symbols of the lily and pomegranate, cannot be viewed as mere ornaments, used only "for graceful and suitable fastenings of the pomegranates" (Thenius). The number seven engraved on them (the symbolical number of the covenant-relation and of sanctification) (*Symbol. des Mos. Kult.*, i. s. 193) shows the contrary. But their signification cannot be exactly known, through utter want of analogous objects to judge from. The later critics have declared these pillars to have been only imitations of heathen symbols, but this is a very uncritical and superficial view. It borders on the ridiculous to look on them as phallus-figures, or to compare them with the phallus 180 feet high in the temple of the Syrian goddess at Hierapolis (Lucian., *de dea Syr.*, 28 sq.). It is also quite wrong to compare them with the two columns of the Phœnician Herakles, or Saturn, who bears up or sustains the world, like Jehovah, and yet lives and moves eternally (Movers, *Rel. der Phöniz.*, s. 292 sq.); for these pillars were, the one of gold and the other of emerald (Herodot., 2, 44); they were but an ell high, were square, anvil-shaped, and stood, like all idols, in the interior of the temple. It is not less astonishing to find these almost disproportionately thick, brazen pillars, taken for an imitation of the Egyptian stone obelisks (Stieglitz, *Gesch. der Baukunst*, s. 136), and to hear it asserted that "they originally represented, as needles (!) the power and force of the sun's rays," (Br. Bauer, *Relig. des A. T.*, ii. s. 92.). Why should the religion of Israel alone absolutely have had no peculiar symbols, but have borrowed all from the natural religions that stood so far beneath it?

6. The molten sea was "for the priests to wash in" (2 Chron. iv. 6), i. e., "their hands and feet, when they went into the sanctuary or went up to the altar also, to offer incense before Jehovah" (Exod. xxx. 19 sq.), in fact before any of their priestly functions. It was, therefore, peculiarly the priests' vessel. Its form, that of an open lily-cup, corresponded to its purpose. If all budding and blossoming signified holiness and priesthood (Num. xvi. 7, comp. with xvii. 20, 23; Ps. xcii. 14), the flower named the "white," i. e., the lily, must have been pre-eminent the priestly one. The forehead-plate of the high-priest, his insignia of office, was named פָּרֹחַ, flower, and the head-covering of the ordinary priests כִּתְיֹנָה, cognate with פָּרֹחַ flower-cup (Ex. xxviii. 36, 40). The form of the lily-cup showed every one that the vessel was a priestly vessel; the flower-buds also that adorned the edge like a wreath, showed the same. The measure of the sea was according to the number dominant throughout the whole sanctuary, i. e., the

number ten (see above, *Histor. and Ethic.* on chap. vi. No. iv. b); it was ten cubits broad, five deep, and there were ten flower-buds to every cubit of the wreath. The molten sea, as a priest's vessel, stood beside, on twelve young oxen. The ox עֶבֶר is

not only the chief animal for sacrifice, but was the sacrificial animal of the priests, in distinction from that of all who were not priests. The law ordered a young ox to be the sacrifice for the high-priest and his house, and for the whole priesthood (comp. Lev. iv. 3 sq. with vers. 23, 27, 32, and xvi. 11, with ver. 15; Ex. xxix. 10 sq.; Num. viii. 8); it was specially the priests' animal. The twelve oxen, therefore, stood in the same relation to the molten sea, as the twelve lions to the king's throne (1 Kings x. 20), the lions being the royal animal. It is plain that the number twelve was not chosen merely for the sake of "symmetry" (Thenius), but had reference, like the twelve loaves on the table of shewbread, to the twelve tribes of Israel, and is moreover confirmed by the fact that they were placed just like the twelve tribes in camp, viz., three each to a quarter of the heavens (Num. ii. 2-31). The twelve beasts, then, were the symbol of the whole nation, not in its general, but in the peculiar characteristic imparted to it when it was chosen from all nations, as "a kingdom of priests, a holy nation" (Ex. xix. 6). As Israel stood in relation to all peoples as a priestly nation, so one tribe stood as the priest-tribe in relation to the whole nation; the special priesthood of the tribe rested upon the universal priesthood of the nation, and was, as it were, borne by it. The whole carved-work of the molten sea was rooted finally in this great idea. Here, also, instead of explaining Israelitish symbols by Israelitish ideas, just as with the brazen pillars, the effort has been made to look around for heathen models, and such an one has been found in the egg-shaped stone giant-vessel of thirty feet in circumference, having four handles, and ornamented with an ox, which stood at Amathus in Cyprus; it is also asserted that the twelve oxen were symbols of Time and the twelve months (Vatke, *Bibl. Theol.*, s. 324, 336; Winer, *R.-W.-B.*, ii. s. 68, n). We need scarcely say that that vessel belonged completely to nature-religion; the material (stone), the shape (that of an egg), the four handles (elements), the bull (generation); everything, in fact, denotes the fundamental dogmas of nature-religion; nothing but the blindest prejudice and utter want of critical capacity could discover—where the difference in outward form as well as in significance is so great—a likeness with the brazen sea, the purpose of which the biblical account itself states so clearly and definitely.

7. The ten lavers on the movable bases were united to the brazen sea (2 Chron. iv. 6), for as the latter served for the purification of the priests at their functions, so the former were for the washing of the sacrifices brought to the altar for burning. They were, therefore, only placed there for sacrificial service, the chief vessel of which was the altar of burnt-offering, and they stood in an inseparable though subordinate relation to it. As they were not independent, then, we need not seek any further signification for them, more than for the other lesser vessels, the pots, shovels, bowls. But if they were only useful articles, why does the text dwell so much at length on them, and describe them so exactly and carefully, while it

never once mentions the chief one, the altar itself? The altar of sacrifice seems to have been originally of earth, of unhewn stones (Ex. xx. 24 sq.); it had, therefore, only one covering, which gave it a definite shape, in the tabernacle as well as in the temple (Ex. xxvii. 1-8). Solomon neither could nor would alter anything in respect of this law-appointed and significant simplicity; however, in order indirectly to impress upon this chief article of use the character of the glorious house of Jehovah, he made the vessels inseparably connected with it, and forming with it one whole, the more splendid and artistic, and decorated them with all the emblems which were the significant temple-insignia: cherubim, palms, and flowers. He did not adorn *them* on their own account, therefore, but rather for the sake of the altar, *whith* they were to beautify. All these figures belonged properly to the interior of the sanctuary (see above, *Histor. and Ethic.* on chap. vi. No. 6), and they were placed here, on the vessels of the altar of sacrifice, to point to the interior of the sanctuary, and signified the intimate relation in which the outer court, and especially the altar for sacrifice, stood to it. When lions and oxen are particularly mentioned as next the cherubims, these are not to be understood as new figures, but only as single component parts of the cherub; as in Rev. iv. 6, 7, where all four are presented apart from each other. One may look in vain for a heathen parallel to these bases and lavers. "The whole arrangement, so full of meaning, appears quite peculiar to the Israelitish temple, for nothing of the kind is found anywhere else, either on Egyptian or Assyrian monuments" (Thenius).

HOMILETICAL AND PRACTICAL.

Vers. 1-12. Solomon first builds the house of the Lord, then begins to build his own house. We must first render to God what is of God, and when this has been truly done, then to Cæsar what is Cæsar's (Matt. xxii. 21). He who strives first after the kingdom of God, will likewise succeed in what he undertakes for his personal and temporal welfare (Matt. vi. 33).—The building of the house for the king followed immediately upon the building of the temple; they belong together. Altar and throne stand and fall together, even as we have the two commandments: Fear God, honor the king (1 Pet. ii. 17; Prov. xxiv. 21). In the kingdom where religion and Christianity are cherished and highly honored, there royalty is most secure; a God-fearing people is the best, nay, the only support of the throne.—Kings and princes cannot, on account of their high position, choose to live in ordinary houses, or yet in poor hovels; it is simply folly to reproach them when they build castles for themselves. The building of palaces then becomes sinful and blamable only when they are built for the gratification of ostentation and insolence, or at the expense of a poor and oppressed people.—Be-

fore his dwelling-house Solomon placed the courts of the throne and of justice, and before these the armory, for it is the high and noble privilege of royalty to administer judgment and justice within the kingdom to all the nation (1 Chron. xviii. 14; Ps. lxxxix. 14), and from without, to protect it by force of arms from all its enemies. [Accommodate and apply these remarks to the *State*, or *nation*, the body politic—to its public buildings and the rest, as well as to the reverence for law needed upon the part of the people, and they will be found useful for our American people to consider.—E. H.]

Vers. 13-14. A wise prince, in the furtherance of his enterprises which aim at the honor of God, and the good of the nation, looks around for the best instruments, and in order to obtain them, seeks them wherever he can find them; for Prov. xvi. 10.—He who has learned anything thoroughly, and brought it to perfection in its especial province, must be sought out and held in esteem, whatsoever be his position or country.—Art is one of the noblest and best gifts which God has bestowed upon man; therefore, above all, it should be applied to the glorification of God, and not merely to the satisfaction and pleasure of the world. To scorn and reject art, in the service of the Church, is to reject Him who has given it.—Ver. 15 sq. As in the typical temple the implements were not all the same, but of very varied kinds, each one of which, gold and brass, primary and secondary or auxiliary, had its peculiar place and purpose, so it is also in the true and real temple of God, in the Church of the Lord (2 Tim. ii. 20). Thus, varied as are the gifts, the calling, and the position of each individual in it, so each one must regard himself as an instrument of the Lord, remaining in that calling wherein he is called, and serving all the others with the gift which he has received (1 Pet. iv. 10; 1 Cor. xii. 28-31).—What signification have the holy vessels of the temple for the Church of the Lord, which is the true temple of God (Eph. ii. 20 sq.)? (1) The pillars, Jachin and Boaz, in the porch, are, as it were, the superscription over the temple, and declare its strong foundation and its permanence; the Lord declares both to His Church: Upon this rock will I build my Church, and the gates of hell shall not prevail against it (Matt. xvi. 18). Great, noble promise! (2) The brazen sea and the vases in the porch are there, that the priests may purify themselves, and the sacrifices which they bring there. The Church of the Lord is that holy priesthood which offers spiritual sacrifices, &c. (1 Pet. ii. 5). Those who wish to perform such service the prophet summons: Wash ye, &c. (Is. i. 16), and the apostle: I beseech you, &c. (Rom. xii. 1). (3) The altar, the candlesticks, and the table stand in the building itself, which is a type of heaven, and show that for them who offer themselves pure and holy sacrifices, a divine light and life are prepared before the throne of God, and no other sacrifice is rendered except the incense of prayer, of praise, and worship of God (Ps. xvi. 11; Rev. v. 8-14).

B.—*The Consecration of the Temple.*

CHAP. VIII. 1-66.

- 1 ¹ THEN Solomon assembled the elders of Israel, and all the heads of the tribes, the chief^s of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord [Jehovah] out of the city of David, which *is* Zion. And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim,
- 2 which *is* the seventh month. And all the elders of Israel came, and the priests
- 3 took up the ark. And they brought up the ark of the Lord [Jehovah], and the tabernacle of the congregation, and all the holy vessels that *were* in the
- 4 tabernacle, even those did the priests and the Levites bring up. And king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the
- 5 Lord [Jehovah] unto his place, into the oracle of the house, to the most holy
- 6 place, even under the wings of the cherubims. For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and
- 7 the staves^s thereof above. And they drew out^s the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen
- 8 without: and there they are unto this day. *There was* nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord [Jehovah] made a covenant with the children of Israel, when they came out of the
- 9 land of Egypt. And it came to pass when the priests were come out of the holy
- 10 place, that the cloud filled the house of the Lord [Jehovah], so that the priests could not stand to minister because of the cloud: for the glory of the Lord [Jehovah] had *[omitted]* had^s filled the house of the Lord [Jehovah]. Then spake
- 11 Solomon, The Lord [Jehovah] said that he would dwell in the thick darkness.
- 12 I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.^s
- 13 And the king turned his face about, and blessed all the congregation of
- 14 Israel: and all the congregation of Israel stood; and he said, Blessed *be* the Lord [Jehovah] God of Israel, which spake with his mouth unto David my
- 15 father, and hath with his hand fulfilled *it*, saying, Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein;^s but I chose David
- 16 to be over my people Israel. And it was in the heart of David my father to
- 17 build an house for the name of the Lord [Jehovah] God of Israel. And the Lord [Jehovah] said unto David my father, Whereas it was^s in thine heart to
- 18 build an house unto my name, thou didst well that it was^s in thine heart. Nevertheless, thou shalt not build the house; but thy son that shall come forth out of
- 19 thy loins, he shall build the house unto my name. And the Lord [Jehovah] hath performed [established^s] his word that he spake, and I am risen up [established^s] in the room of David my father, and sit on the throne of Israel, as the Lord [Jehovah] promised, and have built an house for the name of the Lord
- 20 [Jehovah] God of Israel. And I have set there a place for the ark, wherein *is* the covenant of the Lord [Jehovah], which he made with our fathers, when he brought them out of the land of Egypt.
- 21 And Solomon stood before the altar of the Lord [Jehovah] in the presence of all the congregation of Israel, and spread forth his hands toward heaven:
- 22 And he said, Lord [Jehovah] God of Israel, *there is* no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants^s that walk before thee with all their heart: who hast kept with thy
- 23 servant David my father that thou promisedst [spakest to^s] him: thou spakest

also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, Lord [Jehovah] God of Israel, keep with thy servant David my father that thou promisedst [spakest to ¹⁷] him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children [sons] take heed to their way, that they walk before me as thou hast walked before me.

26 And now, O ¹⁸ God of Israel, let thy word, ¹⁴ I pray thee, be verified, which thou

27 spakest unto thy servant David my father. But will God indeed dwell on the earth? behold the heaven and heaven of heavens cannot contain thee; how

28 much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord [Jehovah] my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee

29 to-day: that thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in ¹⁹ heaven thy dwelling-place: and when thou hearest, forgive. If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come

32 before thine altar in this house: then hear thou in ²⁰ heaven, and do, and judge thy servants, condemning the wicked, to bring ²¹ his way upon his head; and justifying the righteous, to give ²² him according to his righteousness. When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray,

34 and make supplication unto thee in this house: then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers. When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them: then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them [when thou teachest them (by affliction)] the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people

37 for an inheritance. If there be in the land famine, if there be pestilence, blasting, mildew, ²³ locust, or if there be caterpillar [if there be consuming locust ²⁴]; if their enemy besiege them in the land of their cities; whatsoever plague, ²⁵ whatsoever sickness *there be*; what prayer and supplication soever be *made* by any man, or by all thy people Israel, which shall know every man the plague of his own heart, ²⁶ and spread forth his hands toward this house: then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, knowest the hearts of all the children of men;) that they may fear thee all the days that they live in the land which thou gavest unto our fathers. Moreover, concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; ²⁷ (for they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm;) when he shall come and pray toward this house; ²⁸ hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Israel; and that they may know that this house, which I have builded, is called by thy name. If thy people go out to battle against their enemy, ²⁹ whithersoever thou shalt send them, and shall pray unto the Lord [Jehovah] toward the city which thou hast chosen, and *toward* the house that I have built for thy name: then hear thou in heaven their prayer and their supplication, and maintain their cause. ³⁰ If they sin against thee, (for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; *yet* if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, ³¹ we have committed wickedness; and *so* return unto thee with all their heart,

- and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their cause, and forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them: for they *be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron: that thine eyes may be open⁵¹ unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee. For thou didst separate them from among all the people of the earth, *to be* thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord [Jehovah] God.⁵²
- And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the Lord [Jehovah], he arose from before the altar of the Lord [Jehovah], from kneeling on his knees with his hands spread up to heaven. And he stood, and blessed all the congregation of Israel with a loud voice, saying, Blessed *be* the Lord [Jehovah], that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.
- The Lord [Jehovah] our God be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. And let these my words, wherewith I have made supplication before the Lord [Jehovah], be nigh unto the Lord [Jehovah] our God day and night, that he maintain the cause⁵⁷ of his servant, and the cause of his people Israel at all times, as the matter shall require:⁵⁸ that all the people of the earth may know that the Lord [Jehovah] *is* God, *and that there is none else*. Let your heart therefore be perfect with the Lord [Jehovah] our God, to walk in his statutes, and to keep his commandments, as at this day.
- And the king, and all Israel with him, offered sacrifice before the Lord [Jehovah]. And Solomon offered a sacrifice of peace offerings, which he offered unto the Lord [Jehovah], two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord [Jehovah]. The same day did the king hallow the middle of the court that *was* before the house of the Lord [Jehovah]: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brazen altar that *was* before the Lord [Jehovah] *was* too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings. And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the Lord [Jehovah] our God, seven days and seven days, *even* fourteen days.
- On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord [Jehovah] had done for David his servant, and for Israel his people.

TEXTUAL AND GRAMMATICAL

¹ Ver. 1.—[On the spocopated future לִּפְנֵי in connection with יְהוָה , see Ewald, *Krit. Gramm.*, § 283 b., p. 593 in 7th ed. The Vat. Sept. prefaces this chapter with the statement "and it came to pass when Solomon had made an end of building the house of the Lord and his own house, after twenty years, then," &c.; and omits the middle part of this verse and nearly all of ver. 2, etc. The Alex. Sept. follows the Heb.

² Ver. 1.—[The renderings of the Heb. סָוִי in the A. V. are various. Besides a few irrelevant translations, it is rendered by *captain*, *chief*, *governor*, *prince*, and *ruler*—*prince* being the most common. There is also some variation in the Sept. translation of the word, but it is usually rendered $\alpha\pi\alpha\sigma\tau\epsilon\upsilon$.

³ Ver. 7.—[For staves the Sept. substitute *holy things*.

⁴ Ver. 8.—[Luther, followed by our author, here translates "And the staves were so long that," etc., thus leaving out

the evidence of design in the arrangement; they adopt the intransitive sense of the verb *כָּבַד*, as has also been done by the Vulg. and Syr. The sense of *prolonging, extending*, which is given by Keil, and adopted by the A. V., is at least as usual, and seems better suited to the connection. The staves, at the utmost, could have been but 10 cubits long, the depth of the holy of holies in the tabernacle. The author however assumes that the length of the ark, and consequently the direction of the staves, was north and south, in which case the staves could not in any way have been seen from outside the veil.

⁸ Ver. 11.—[There is no occasion here for the pluperfect, nor is it expressed in any of those VV. which admit of the distinction.

⁹ Ver. 13.—[The Vat. Sept. omits vers. 12 and 18, the Alex. following the Heb.

¹⁰ Ver. 15.—[The Sept. here add *σήμερον*, and instead of *unto* read *concerning David*.

¹¹ Ver. 16.—[The Vat. (not Alex.) Sept. here supplies from 2 Chron. vi. 6 the clause *καὶ ἐφέλαμην ἐν Ἱερουσαλὴμ ἀναθεῖναι τὸν οὐρανόν μου ἐπὶ αὐτόν*. Our author omits the name Israel at the end of the verse.

¹² Ver. 18.—[Luther, followed by the author, uses here the present tense; the VV., following the Heb., have, like the A. V., the past.

¹³ Ver. 20.—[It seems better, if possible, to render the Heb. verb *כָּבַד* in both these clauses by the same English word, though with differing shades of meaning. The Sept. has *ἀνέστης* . . . *ἀνέστη*; the author has *was beset*, *settled*. Luther, like the A. V., varies the word.

¹⁴ Ver. 23.—[The Sept. put this in the singular.

¹⁵ Ver. 24, 25.—[The Heb. *כָּבַד*, being the verb in all these clauses, there is no occasion to change the English word.

¹⁶ Ver. 26.—[Many MSS., followed by the Sept., Vulg., Syr., and Arab., prefix *וַיִּהְיֶה*.

¹⁷ Ver. 28.—Even allowing that the k'tib *וַיִּבְרַךְ* points to 2 Sam. vii. 28, yet nevertheless the k'tib *וַיִּבְרַךְ* appears according to 2 Chron. vi. 17 and I. 9 to be the true reading.—Bähr. [It is also the reading of many MSS., followed by the Sept., Syr., and Arab.

¹⁸ Ver. 30.—[*וְהָיָה כְּשֶׁבַח אֱלֹהֵינוּ* the proposition is the same as in the previous clause, *toward* this place. The expression is a pregnant one—hear thou the prayer which is offered toward heaven, &c.

¹⁹ Ver. 32.—[On MS., followed by the Sept., Chald., Syr., and Arab., reads *from* heaven—*מִן הַשָּׁמַיִם*, and so in vers. 34, 36, 39, 43, 45, 49, according to 2 Chron. vi. 22, 23, 25. But see last remark.

²⁰ Ver. 32.—[The Heb. *וַיִּבְרַךְ* is the same in both clauses, and is rendered alike by the Chald. and Sept., which the English idiom scarcely admits.

²¹ Ver. 37.—Withering of the grain through a hot wind.—Bähr. [Such is the sense of *וַיִּבְרַךְ* wherever it occurs, as here, in connection with *וַיִּבְרַךְ*, viz., Deut. xxviii. 22; 2 Chron. vi. 28; Amos vi. 9; Hag. ii. 17.

²² Ver. 37.—[*וַיִּבְרַךְ* appears to be merely an epithet of *וַיִּבְרַךְ*. Cf. Deut. xxviii. 28.

²³ Ver. 38.—[*וַיִּבְרַךְ* Cf. 2 Chron. vi. 29, *וַיִּבְרַךְ*.

²⁴ Ver. 41.—[The Vat. Sept. omits the latter half of ver. 41 and the parenthesis of ver. 42.

²⁵ Ver. 43.—[Many MSS. and editions, followed by the Sept., prefix the conjunction here as in vers. 36, 39, 45, &c.

²⁶ Ver. 44.—[Some MSS. and the VV. read *וַיִּבְרַךְ* in the plural.

²⁷ Ver. 45.—[The phrase *וַיִּבְרַךְ* always means the support of the righteous cause; with the suffix of the personal pronoun here and ver. 49 it assumes that the warfare to which they had been sent was righteous.

²⁸ Ver. 52.—[The Sept. supplement this frequent expression by adding "and thine ears."

²⁹ Ver. 58.—[The Chald., Vulg., and Syr. here follow the masoretic punctuation of *וַיִּבְרַךְ* and, like the A. V., translate Lord God. The Sept. have, according to the Vat., *κύριε κύριε*, which is followed by Luther, while the Alex. omits the expression altogether. Our author translates Herr Jehovah. The Sept. make a considerable addition at the end of the verse.

³⁰ Ver. 59.—[See note on ver. 45.

³¹ Ver. 59.—[The words as the matter shall require not being in the Heb. are better omitted.—F. G.]

EXEGETICAL AND CRITICAL.

Vers. 1-7. Then Solomon assembled, &c. The section 2 Chron. v. 2 to vi. 42, which is for the most part like it, may be compared with this whole chapter. The little word *time* denotes, like ver. 12 (comp. Josh. x. 12; Ex. xv. 1), the point of time which immediately follows what is above related, and means, what indeed the context infers, namely, that as soon as all the vessels were finished (chap. vii. 51), Solomon proceeded to dedicate the temple. In accordance with the great importance of the temple-building to the whole theocracy, he called together the elders, i. e., the presiding officers of communities, and also the heads of the tribes and the families, that the entire people might thereby be represented. The solemnity took place at the feast in the month *Ethanim*, which is the seventh month. The usual interpretation of *הַחֹדֶשׁ הַשְּׁבִיעִי*, month of the flowing rivers (rainy season), is more acceptable than that of Thenius, gift (fruit) month, or that of Böttcher, suspension of the equinox. This month was called Tisri in our writer's time and

later; upon this account he expressly says that *Ethanim* was the seventh. The feast of tabernacles occurred on the 15th of this month (Levit. xxiii. 34); it was the greatest and best observed of all the three yearly festivals, and was especially called "the feast" by the Jews (*Symb. des Mos. Kult.* ii. s. 656). Solomon therefore very fitly solemnized the dedication of the temple at the time of this feast. Although the text gives here only the month and the day, and not the year, it is of course to be understood that it was the first feast of tabernacles that occurred after the completion of the temple in the eighth month (chap. vi. 38); consequently it fell in the following year. The opinion that the dedication took place in the seventh month of the same year, in the eighth month of which the temple was finished (Ewald), needs no refutation. The assertion of Thenius, with which Keil also now agrees, appears more probable. He thinks that the temple was not dedicated until twenty years from the commencement of the building, i. e., thirteen years after its completion; because the divine answer to the dedication prayer, according to chap. ix. 1-10, did not

come till the temple of Jehovah and the king's house were both finished (chap. vi. 38, and vii. 1), and in the Sept. chap. ix. begins with these words: "And it came to pass, when Solomon had finished the building of the house of the Lord, and the king's house (*after twenty years*), he assembled, &c.;" but the passage, chap. ix. 1, certainly does not say that the dedication did not take place for twenty years, or that Jehovah immediately thereafter appeared to Solomon; it speaks not only of the completion of both those buildings, but of all the others besides, which Solomon had begun (chap. ix. 19), so that we must in that case place the dedication much later than twenty years (see below, on chap. ix. 1). As to the words of the Sept., they are unmistakably a gloss from chap. ix. 1 and 10, inserted here, and such as is found nowhere else, either in a MS. or in any other ancient translation, and therefore can never be regarded as the original text. When we consider how very desirous David was to build an house unto the Lord, that when he was not permitted to do so, he pressed the task as a solemn duty upon his son, that Solomon then, as soon as he had established his throne, began the building and continued it with great zeal; it seems utterly incredible that he should have left the finished building thirteen years unused, and delayed its dedication until the twenty-fourth year of his reign. The weightiest reasons alone could have induced him to do so, but we hear nothing of any such. Even if we suppose the vessels not to have been finished as soon as the building, but to have been commenced after its completion, still it could not have taken thirteen years to make them; and there was no reason why the dedication of the temple should have been put off until the palace was finished, the latter requiring no solemn dedication, while the speedy dedication of the central sanctuary was an urgent necessity if the restoration of the unity of worship, commanded by the law, was to be established.

To bring up the ark of the covenant of the Lord. In the march through the wilderness, the ark was covered with some cloths, and carried by the levites (Numb. iv. 5, 15), but on special occasions, the priests themselves carried it, as here and in Josh. iii. 6; vi. 6. Not only the ark, but the tabernacle, which had hitherto stood at Gibeon (2 Chron. i. 3, 4), with all its vessels, was brought out from Zion into the temple. While the priests carried the ark, the levites (ver. 4) carried the other things pertaining to the tent, all of which were doubtless preserved in the rooms of the side-structure. When the procession reached the temple (ver. 5), the ark was laid down in the outer court before the entrance to the holy place, and a great and solemn sacrifice offered; then the priests bore the ark to its appointed place. For vers. 6 and 7 see above, on chap. vi. 23 *sq.*

Vers. 8-9. And they drew out the staves, that the ends, &c. Ver. 8, which has had the most various interpretations put upon it, is nothing but a parenthesis following the concluding words of the preceding verse, explaining how it happened that the great cherubim-statues, with their wings stretched across the entire width of the sanctuary (chap. vi. 27), not only overshadowed the ark itself, but even its staves. As it says in Ex. xxv. 15, the staves were never to be removed, but were to be long inseparably to the ark. If the cherubim-statues then were to overshadow the ark, they

should also cover the staves inseparably united to it. Now as the ark lay lengthwise north and south in the holy of holies, and the wings of the cherubim-statues stretched from the southern to the northern wall of the holy of holies, the staves which they overshadowed with their wings must have been placed north and south, i. e., on the longer sides of the ark, as Josephus (*Ant.* iii. 6, 5) expressly states. Therefore, their heads or ends could be seen from the sanctuary (great space) only close before the holy of holies (Debir). The reason why the staves were so long (יָאֲרִיכוֹ is to be understood as intransitive, as Keil remarks; as in Ex. xx. 12; Deut. v. 16; xxv. 15, and not to be translated: they made the staves long, as Kimchi and Thienius make it, for thus אָמַן should stand before הַיָּרְדִים)

was in consequence of the weight of the ark, which must have been considerable, because the stone tables of the law were inside of the ark; and it was carried by more than four, perhaps by eight priests, who did not touch it, as was commanded in Numb. iv. 15. And as the holy of holies was only intended for the ark of the covenant (chap. vi. 19), and the latter was only two and a half cubits long, with its long staves inseparable from it, it took up nearly the whole space. The oldest interpretation of our verse was borrowed from the Rabbins; it says that the staves were drawn so far forward that their ends touched the veil of the most holy place, and caused visible protrusions on the outside; but this is disproved by the fact that the staves were placed on the longest side of the ark, and pointed south and north, not east and west, consequently could not have touched the curtain. Thienius, with whom Merz and Bertheau agree, explains the simple sentence in ver. 8 "by optical laws: when a person at the entrance of the holy place (he makes מִן־הַקֶּשֶׁת mean that) could

have seen through the open door the ends of the staves of the ark which was in the middle of the holy of holies, these staves must have been, according to the laws of perspective, seven cubits long." This highly ingenious explanation rests, as Keil justly remarks, on ill-founded suppositions, comp. Böttcher *Aehrenl.* ii. s. 69. The words יָרְדִים הַיָּרְדִים עַל־בְּנֵי הַיָּרְדִים cannot be translated: "from the great space before the debir," but mean, from the sanctuary, "when a person stood close before the dark holy of holies" (Ewald), or "near the most holy" (Merz). It is certain that the writer of these books had not the remotest thought about the laws of optics and perspective. The addition, and *there they are unto this day*, means: though the ark now had its fixed resting-place, the staves were left, according to the command Ex. xxv. 15, in order to signify that it was the same ark, which dated from the time when Israel was chosen to be a covenant people. The expression "unto this day," also occurring, chap. ix. 21; xii. 19; 2 Kings viii. 22, shows that the writer drew from a manuscript written before the destruction of the temple, and did not deem it necessary to deviate from its words.

Ver. 9. There was nothing in the ark, &c. Ver. 9 returns to the ark itself, and emphasizes the fact that it was brought into the holy of holies (ver. 6) because it preserved the original document of the covenant which God made with Israel, which consisted of the "ten commandments that

the Lord spake unto them" (Deut. x. 4). By virtue of this document, the ark was the pledge of the covenant relation; and at the same time was the fundamental condition of the religious and political life of Israel; it naturally formed the heart and central point of the sanctuary or dwelling-place of Jehovah in the midst of His chosen people (compare *Symb. des Mos. Kult.*, i. s. 383 sq.); "there would have been no temple without the ark of the covenant, that alone made it a sanctuary" (*Hengstenberg*). According to Hebr. ix. 4, the ark contained, besides the tables of the law, the golden pot with manna (Ex. xvi. 33), and Aaron's rod (Numb. xvii. 25). The endeavor has been made to reconcile this passage with the one under consideration, by the supposition that those two additional objects were no longer in the ark in Solomon's time, having only been there when Moses lived, the latter period being the one in the mind of the writer to the Hebrews (Ebrard, Moll, and others). But the passages quoted only say they were laid "before Jehovah" or "before the testimony;" not in the ark. The Jewish tradition alone renders it in (*Schöttgen, hor. Hebr.* p. 973), and this tradition, with which the reader of this epistle may have been familiar, was probably in the writer's mind, for he was not desirous of giving an exact archaeological description (comp. Tholuck and Bleek on Heb. ix. 4). V. Meyer's opinion, which Lisso also adopts, that the manna and rod were not in the ark any longer because "the direct theocracy, with its spiritual sceptre, and its blessings, had departed, and the people had an earthly king who was now to guide and watch over them," is in the highest degree erroneous. *Horeb* is not the highest summit of the mountains of Sinai, but a general name for the mountain-range of which Sinai is only a part: comp. Thenius on the place.

Vers. 10-13. And it came to pass, when the priests were come out of the holy place, &c. Ex. xl. 34, 35, is almost the same as vers. 10 and 11; "then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon (שָׁכַן) and the glory of the Lord filled the tabernacle." It is plain that the author meant, what once happened at the dedication of the tabernacle took place again at the dedication of the house. The cloud, not a cloud (Luther), but that, in and with which, as once at the tabernacle, the glory of the Lord came down, though naturally not the same cloud as at that time. What ver. 10 says of the cloud, ver. 11 says of the glory of the Lord; it filled the house, not only the most holy place, but the whole dwelling, so that the priests were prevented for a moment from performing their functions in the sanctuary. We cannot possibly conceive this to have been the cloud of smoke "which, rising from the burning offerings on the altar, veiled the glory of the Lord" (Berthieu on 2 Chron. v. 14); for in this case the priests themselves would have been prevented from officiating.

Nor can we, on account of the כְּבוֹד־יְהוָה, think as Thenius, of the "bright and streaming cloud" which the Rabbins name שְׁכִינָה, for Solomon could not have said, on beholding it: Jehovah dwells שָׁכַן; this word denoting, as Thenius

himself rightly says, "exactly the black darkness;" and he takes an unwarrantable liberty when, as the Chaldee, he reads בִּירְקָלָם for it. It is admitted that the "darkness must refer to the cloud" just also as that which in Ex. xix. 9 is named עָנָן is called עֲרֶקֶל in Ex. xx. 21; and in Deut. iv. 11; v. 9; Ps. xcvi. 2, both words are conjoined as synonymes. Keil, too, thinks the עָנָן

is the shekinah, for he says: "the glory of the Lord, which is like a consuming fire, manifested itself in the cloud." But this also is contradicted by the words of Solomon, that the Lord dwells in the (thick) darkness; the text has not a syllable about a fiery appearance; and certainly a consuming fire cannot be thought of here, where the subject is the gracious presence of the Lord. Abarbanel indeed thinks that the fire of the cloud burst forth from it, after Solomon's prayer, and consumed the burnt-offering, 2 Chron. vii. 1; but it expressly says in this passage, that fire came "from heaven" (and therefore not out of the cloud). Keil further remarks: "This wonderful manifestation of the divine glory only took place at the dedication; afterwards, the cloud was visible in the holy of holies only on the great day of atonement, when the high-priest entered there" (Lev. xvi. 2). This, however, is quite contrary to the rabbinical belief, which was that the shekinah hung constantly above the ark of the covenant; and it also presupposes that the wonderful manifestation was regularly repeated on that solemnity of atonement, although neither the text nor the Jewish tradition mentions such a thing; and this would have no analogy with God's miracles, which never recur regularly on a particular day. Our text only mentions a dark cloud, which, as it filled the whole house, must necessarily have only been a passing phenomenon; it served to show that the Lord, as once in the tent, would now henceforth dwell in the house built for Him. כְּבוֹד־יְהוָה stands, as Solomon's phrase in ver. 12 shows, for Jehovah himself, and is the standing Old Testament designation of the being (majesty) of God [like the δόξα of the New Testament.—E. H.], raised absolutely above all that is creaturely, yet stooping (שָׁכַן, Ex. xl. 35),

i. e., concentrating himself, in order to manifest and assert himself, either blessing and saving as here, or punishing and destroying, as for instance, in Ps. xviii. The Lord said. Because there is no passage showing that the Lord spoke those words, Thenius translates אָמַר "the Lord proposeth to dwell in the thick darkness: or, He has made known that He will dwell in the thick darkness;" but just because the Lord had said so, Solomon beheld in the cloud a sign that he had come down to dwell in the temple (שָׁכַן); he remembered the plain declaration Ex. xix. 9; Levit. xvi. 2. "Overpowered by that sublime moment, and filled with joy that he was counted worthy of the favor of being allowed to build a house for the Lord, he utters the joyful words" (Berthieu): בָּנֵה בְנֵיתִי, surely! I have

built; for which Chron. gives בָּנֵיתִי; I, yea, I have built. For the words in ver. 13, an house to dwell in, a settled place, see on chap. vi. 2, a, Historical and Ethical. עוֹלָמִים is similar to Josh. iv. 7;

Job xix. 24; 1 Kings i. 31 (comp. Hengstenberg, *Christol.* ii. s. 432 sq.). According to 2 Chron. v. 12 sq., songs of praise, accompanied by harps and psalteries, burst forth, as the priests came out of the sanctuary.

Vers. 14-21. **And the king turned his face, &c.** Solomon had spoken the words of vers. 12 and 13 with his face turned to the temple; but he now turned towards the people who were in the outer court, and who listened *standing*, i. e., with proper reverence, to the following discourse. This is a solemn declaration (vers. 15-21) that the temple was undertaken and finished according to Jehovah's word and will. The course of thought is, compared with 2 Chron. vi. 4-11, as follows: "so long as Israel, after the departure from Egypt, wandered about, and had not come into possession of the promised land, Jehovah had chosen no abiding dwelling-place, His habitation was movable—a tent. But after He had chosen David to be king, and brought His people by him to the full and quiet possession of the promised land, it was fitting that He, as well as the nation, should have an abiding dwelling-place. Jerusalem being the city of David, and the central point of the kingdom promised to him 'for ever,' Jehovah had chosen this very city for His 'everlasting' habitation. It was, however, forbidden to my father, David, to execute His purpose, namely, to build an house to the name of the Lord, instead of the tent; according to divine direction, He deputed this work to me, whom Jehovah had already confirmed as his successor. I then, specially commissioned and empowered to do so, have built this house, and brought into it the ark of the covenant, the pledge of the divine gracious presence; and the cloud that has just now filled the house, as once it did the tent, is the sign that Jehovah will dwell here." The promise, the fulfilment of which Solomon refers to in this discourse, is that of 2 Sam. vii. 4-16, comp. with 1 Chron. xxii. 6-11 and xxviii. 2-7. For the expression: *that my name shall be there*, the pregnant meaning of which we may gather from its constant repetition (vers. 16, 17, 18, 19, comp. 29, 43, 44), see above, on chap. vi. *Histor. and Ethical*, 2, 6. It is worthy of notice that at the beginning and the conclusion of the address (vers. 16 and 21), the building of the temple is placed in relation to the deliverance from Egypt. Comp. above on chap. vi. 1.

Vers. 22-26. **And Solomon stood before the altar of the Lord.** 2 Chron. vi. 13 mentions that Solomon had a brazen scaffold (רִיחָן) made, which he mounted, and then knelt down to pray (comp. v. 54); as the text says nothing of its form, we will not decide whether it had, as Thenius thinks, a square support, and a rounded edge. Certainly it was a species of pulpit, not behind, but before the altar of burnt-offering. It does not follow from רָחַץ, that Solomon again turned his face to the temple (Thenius): it means before, opposite; the people therefore could not have stood behind him, which must have happened, had he turned his back to them. The spreading out the hands is a sign of praying, just as our folding of the hands is (Ex. ix. 29, 31; Ps. xlii. 21; cxliii. 6; Isai. i. 15; lxxv. 2, &c.). Modern criticism has pronounced the dedication prayer in its given form, vers. 23-31, to be unauthentic. De Wette and Stähelin place the time of its composition in the period of the exile.

Ewald admits that it is, "notwithstanding its length, a very fine discourse; but belonging, in the style of thought, rather to the seventh than the eleventh or tenth century," and thinks that it was most probably composed by the first of the so-called elaborators of Deuteronomy. According to Thenius, there is a sketch in the prayer to be held as historical, though it be brief; but it contains considerable interpolations, as vers. 44-51; and the frequent coincidence with passages in Deut. and Josh., as well as "the style, which is so often diffuse, verbose, and watery (!), denote a more recent working up." We remark, on the other hand: that the text containing the prayer, in Chron., perfectly coincides with that in Kings, except in a few particulars; but this proves that it was not taken from the latter, but that both accounts were derived from a common source. So much then is certain, that our writer did not invent the prayer, but found it in the original which he drew from, and gave it again—as the similar text of Chron. shows—unaltered. The only question then is, of what date was the common original? Chap. xi. 41 names as such the "book of the acts of Solomon," and the chronicler, "the book of Nathan the prophet" (2 Chron. ix. 29). The latter, however, cannot certainly belong to the seventh century, still less to the time of the captivity; it evidently was written, as Bleek justly remarks, "in view of the state of things, when the temple, the city of Jerusalem, and David's kingdom still existed." As to the "thoughts," Thenius admits that the verses 27, 28, 41-43, 58, 60, "are fully worthy of a Solomon," and this without being able to prove that the others are unworthy of them; they are, on the contrary, in fit connection and perfect harmony with them (for the so-called interpolations of the vers. 44-51, see below, on the place). We can only conclude that this prayer was of later composition, because of its harmony with some passages of Deut. and Lev., if these books also belong to a later period; and this is unproved. But with equal propriety, inversely, we may conclude from the prayer, that these books were in existence in the time of Solomon, and were known to him as the pupil of a prophet. Finally, if the style and composition of the prayer, because they are verbose and watery, prove later working up, this objection rests on purely subjective taste; and we have just as good a right to hold, as Ewald does, that it is, "in spite of its length, a very fine discourse." It is incredible besides, that a discourse, holding so important a place in Old Testament history, should have been composed later, and falsely put into the mouth of the great king; we must believe, on the contrary, that if ever a speech were written down and preserved carefully, it was that one.

Vers. 23-26. **Lord God of Israel, &c.** Vers. 23-26, form the introduction to the prayer which is united to the speech, vers. 15-21, and gives praise and thanks to God for having already fulfilled the promise made to David (vers. 23, 24) in so far as the house (2 Sam. vii. 5-16) was concerned, uniting with it the request that the Lord would further fulfil it, with regard to the house, i. e., the race of David, and their sitting upon the throne of Israel (vers. 25, 26). The address, *there is no God like Thee, &c.*, means: not that there is no god among all those in heaven and earth like Thee; but, nothing is like to Thee, who art in heaven

above and on earth below. Jehovah, the God of Israel, is not compared here with other gods, but on the contrary, is described as the only true God (comp. Deut. iv. 39; Josh. ii. 11; 2 Sam. vii. 22; xxii. 32). He had shown himself such especially by His keeping of the covenant, by His mercy (Deut. vii. 9; Dan. ix. 4), and by the fulfilment of His gracious promise. *יְיָ יוֹם הַהוּא* ver. 24

as in chap. iii. 6. The house, as it now stands, is a witness to His faithfulness to the covenant. Theinus remarks on ver. 26: The urgency of the petition is shown by its concise repetition.

Vers. 27-30. **But will God indeed, &c.** The prayer passes, at ver. 27, to its chief object, the temple, with which all the rest of it is occupied. *יְיָ* at the beginning is used here as in 1 Sam. xxix.

8; 1 Kings xi. 22; 2 Kings viii. 13; Jer. xxiii. 18, "merely as an impressive introduction to the interrogatory sentence that leads to the real prayer" (Theinus), and is not, therefore, a mere confirming particle, as Keil, who connects our verse with ver. 26 instead of with vers. 28-30, repeatedly asserts. The petition in ver. 26: that God would indeed keep the house (dynasty) of David on the throne, was not founded on the fact that the heaven of heavens could not contain Him, still less that temple. On the contrary, the entire contents of the following prayer are, that God would hear all the prayers that should be offered in this place; hence Solomon very naturally begins with the thought, can the infinite, unconfined Deity really have His dwelling here? The expression, *the heaven and heaven of heavens*, can have nothing to do with the different heavens taught by Jewish theology (Schöttgen, *hor. hebr.* p. 719), but is the description of the heavens in their all-embracing extent, as Deut. x. 14; Ps. cxv. 16. This is the connection of vers. 27 and 28: Thou art the infinite God whom no house built by man can contain, but I beseech Thee to show thyself here, as a God who answers prayer. In ver. 28 Solomon prays that God would hear his present prayer, and in vers. 29 and 30 that He would also in the future always hear the prayers of the king and people in this place. The different expressions for prayer in the verses 28-30 are not very different in their meaning, and are placed near together here, to describe every kind of prayer. The words, *that thine eyes may be open* (ver. 29), do not mean that God was besought to watch over the building, and take it under His almighty protection, but always to see, when any one prayed there, and to hear his prayer, to turn His eyes and ears toward the house (comp. Ps. xxxiv. 16). For the placing of the *temple and heaven* (ver. 30) in antithesis, which is done indeed through the entire prayer, see above, on chap. vi. *Histor. and Ethic.* 2 c. The prayer for forgiveness is joined to the prayer for hearing, at the conclusion, as also in vers. 34, 36, 39, 50, because man, who is full of sin and guilt, can only hope for the acceptance of his prayer when his sins are forgiven; every answer to prayer rests on the sin-pardoning grace of God.

Vers. 31-32. **If any man trespass against, &c.** The prayer that God may hear in general is now followed, from ver. 31 on, by prayers for particular cases, of which there are *seven* altogether; which is no more remarkable than that the Lord's prayer, Matt. vi. 9 sq., also contains the sacred number *seven*, the number of the covenant (*Symb. des Mos.*

Kult. i. s. 193). The first of the seven prayers (vers. 31, 32) concerns the observation of the oath as sacred, namely, in cases like those of Ex. xxii. 7-10 and Lev. v. 21-24. For *שָׁמַר אֶת הַבְּרִית* it is *אֵין* in 2 Chron. vi. 22; it means: the case happening, that = when (Keil). *אֵין בְּרִית* cannot be translated; and the oath comes, as the article is wanting to *אֵין*; all the old translations give: comes and swears. *Before the altar, &c.*, the place of divine witness and presence (Ex. xx. 24). *Thou bringest his deed upon his head, &c.*, thou punishest him for his false oath (Ezek. ix. 10). We receive no answer from the commentators to the question, why is the prayer with respect to the oath placed foremost in the seven petitions? Perhaps the reason is as follows: The temple, which is constantly and impressively exalted in the chapter we are considering, was built to the name of Jehovah, which should be deemed holy; but the oath was nothing more than the calling upon the sacred name; *i. e.*, the name of that God who had made himself known as a holy God, and who does not allow the misuse of his name to go unpunished (according to Ecclesiasticus xxiii. 9, *ἁρκος* is equivalent to *ὁνομασία τοῦ ἁγίου*, comp. ver. 11: *ὁ ὀμνῶν καὶ ὀνομαζῶν*); they swore by the name of God, is an oath-form in Levit. xix. 12; Deut. vi. 13; x. 20; Isai. xlviii. 1; Jerem. xii. 16; xlv. 26. The false oath was a contemptuous use of the name to which the house was built; but it was the chief requirement from him who stood in the holy place, that he should not swear falsely, Ps. xxiv. 3, 4. The command to keep the name of God holy, stands also first among the commandments of the fundamental law (Ex. xx. 7), and it is the first of the seven petitions in the Lord's prayer: hallowed be Thy name (Matt. vi. 9).

Vers. 33-34. **When thy people Israel be smitten down, &c.** The second petition concerns the case of captives, who had, through their guilt, merited overthrow, and were led away by their conquerors; and beseeches Jehovah for the return of the people to their native land. To be taken away from the land of promise, to be separated from communion with the covenant people, in whose midst Jehovah dwelt, and to live among heathens, was the greatest of all misfortunes to an Israelite, and it was very natural to pray against it. *And confess thy name* must be connected with *יְיָ*; if they, feeling their guilt, acknowledge Thee God, dwelling and manifesting thyself here; it is not then the same as: praise Jehovah (Gesenius, Winer). It is unnecessary to seek a direct association of ideas between this second and the first petition. Theinus says: "The internal welfare of the state was secured by fidelity and faith arising from fear of God, but that welfare could be in peril from without." Nor is there here a direct reference to Lev. xxvi. 17 and Deut. xxviii. 25, as Keil asserts.

Vers. 35-40. **When heaven is shut up, &c.** The third petition (vers. 35, 36), and the fourth (vers. 37-40), concern divine judgments by means of long-continued drought and land-plagues. As the rain, on which the fertility of the soil, and therefore all outward prosperity, depended in the East, was a sign of divine blessing (Ezek. xxxiv. 26 sq.), so drought was a sign of curse and punishment (Lev. xxvi. 3, 19; Deut. xxviii. 15, 23; *cf.*

17; Am. xlvii.; Hagg. i. 11). The meaning of ver. 36 is: when the people were brought into the right way again, by the merited chastisement, then he beseeches God to hear their supplication, and to forgive their sin and to send rain again. In ver. 37 there are coincidences with Lev. xxvi. 25; Deut. xxviii. 22; but hunger, plague, blasting, and mildew are elsewhere mentioned as divine chastisements (Am. iv. 9, 10; Jerem. xiv. 12; xxiv. 10; Ezek. vi. 12; xiv. 21). חֲסִיל is in apposition (according to Keil), to describe the plague of locusts (Deut. xxviii. 38); Thenius thinks the copula before it, which the chronicler and the old translations give, is wanting, and that a worse kind of locust is meant (Joel i. 4; Ps. lxxviii. 46). בְּאֶרֶץ שָׁעָרָיו

is literally: in the land of his gates, which, however, gives no sense; it is clear that בְּאֶרֶץ must be read (as Bertheau has it), and שָׁעָרָיו be supplied with כִּי, as is clear from Deut. xxviii. 52: "thou shalt be besieged in all thy gates, in thy whole land." Thenius unnecessarily reads, according to the Sept. (ἐν μὲν τῶν πόλεων αὐτῶν) בְּאֶרֶץ

בְּאֶרֶץ. The words say—when the enemy is in his land, yea, even besieging his well-protected towns. The wasting of the land by locusts was similar to the wasting by hostile armies, that invaded the land like locusts (Jud. vi. 5). *Which shall know every man*, &c. (ver. 38), i. e., when each one should see the connection "between his sin and the plague inflicted on him by God, and allow it to work out his chastisement" (Bertheau). *According to his ways* (ver. 39), i. e., by the repentant heart, shown in all his conduct. Whether this repentance is really felt, He alone, who "searches the hearts" of the children of men, can know (Jer. xvii. 10). The reason of the hearing of prayer is given in ver. 40: continuance in godly fear (comp. Deut. iv. 10).

Vers. 41-43. *Moreover concerning a stranger*, &c. The *fifth petition* (vers. 41-43) ranks with the former ones: but not only those belonging to thy people Israel, who may call upon Thee here, hear also every stranger who does so; that all people of the earth, &c. In the law (Deut. xv. 14-16) it was provided that a stranger, sojourning among the Israelites, might sacrifice with them; Solomon goes further, and declares that the great deeds of God in Israel, the seal and crown of which was the temple as a fixed dwelling-place of Jehovah, were to work out the salvation not only of Israel, but the conversion of all the nations of the earth. To reach that end may God hear every stranger who comes to this house and calls upon Him for His name's sake (i. e., because he had heard of the might and greatness displayed on Israel, ver. 42). The expressions in ver. 42 refer essentially to the wonderful exodus from Egypt (Deut. iv. 34; v. 15; Ex. vi. 6), which had reached its climax in the building of the temple (see above, on chap. vi. 1). The words in ver. 43: *that they may know that this house*

is called by thy name (נִקְרָא עָלַי), are a formula that occurs as here and in Jer. vii. 10, 11, 14; xxv. 29, about the temple, and about the people Israel in Deut. xxviii. 10; Isai. iv. 1; lxiii. 19; Jer. xiv. 9; xv. 16; 2 Chron. vii. 14; and is intimately related to the expression, to lay the name

of Jehovah upon (עָלַי) a thing or person (Numb. vi. 27; Deut. xii. 5; xvi. 6; 1 Kings xi. 36, &c.). The latter was thus marked as one to whom God reveals himself (names himself), i. e., manifests and communicates himself, so that he stands in union and communion with Him (Am. ix. 12, comp. Hengstenberg, *Christologie*, iii. s. 231 sq.). Through the hearing of the prayers which the heathen offered here to Israel's God, they as well as Israel were to experience that His "name" was there (ver. 16), i. e., that He manifested and proved himself there to be God. The usual translation of the expression, that this house is called by Thy name, or bears Thy name, is therefore quite wrong. What good would it have done the heathen to know that the house Solomon built was called by Jehovah's name? But the following is equally erroneous: "that Thy name has been invoked upon this temple (at its dedication), i. e., that this temple has been dedicated under effective invocation of Thy continued help" (Thenius); it was not that the heathens were to know that the temple had been solemnly consecrated, but that the God who dwelt there would hear their as well as Israel's prayer, and that hence He is the only true God (chap. xviii. 37; Ps. lxxv. 3).

Vers. 44-50. *If thy people go out*, &c. The *sixth petition* (vers. 44, 45), and the *seventh* (vers. 46-50), relate to the conceivable cases, in which the people cannot pray at Jehovah's house, because they are far from it. The first case is, when the people should be *whithersoever Jehovah should send them*, i. e., in war, according to Jehovah's appointment and approbation; they were then to pray towards the city in which the temple was. The other case is, if having grievously sinned against Jehovah, and in consequence, being vanquished and led away captive to another land, they were then to repent, and direct their prayers towards the country, the city, and the house where Jehovah dwelt. The outward turning was the sign of the inward turning to the God of Israel, who as such has His dwelling-place in the temple, and is a real confession to this God, who never leaves His people, if they do not forsake Him. *Maintain their cause*, ver. 45 (comp. Ps. ix. 5; Deut. x. 18). This presupposes that the war is a just one. The three expressions for sinning are scarcely to be distinguished with precision from each other, as Keil thinks, but are only meant to include every conceivable kind of sin. Thenius asserts that the verses 44-51 are a "section added later, perhaps by the elaborator," for such a petition, which belongs properly to vers. 33, 34, cannot follow ver. 43; the custom of turning towards Jerusalem is first mentioned in writings subsequent to the exile (Dan. vi. 11; Ezra iv. 58), and the last petition, vers. 46-51, was occasioned by the Babylonian captivity, just also as the formula of the confession of sin, ver. 47, belonged to a later period (Dan. ix. 5; Ps. cvi. 6). On the other hand, both petitions are exactly in the right place; the five previous ones refer to cases in which prayer is offered at the temple itself; the last two to cases where the praying people cannot come to the temple. They therefore follow quite naturally; besides this, the case in ver. 44 is evidently quite different from that in ver. 33 sq., for in the latter there is an armed invasion by the enemy, in which some are taken prisoners; and in the former (ver. 44) the people go out to battle under the divine order

Turning towards the temple was a very natural custom, and mentioned not only in ver. 44 and 45, but in ver. 38, before, and also in Pa. v. 8; xxviii. 2. As the temple, being Jehovah's dwelling, was a pattern of the heavens, His real dwelling-place, it followed that as men stretched out their hands to heaven, so they stretched them towards the temple in prayer; it is, at any rate, impossible to prove that this custom came in first after the captivity. The carrying away conquered nations was "a fundamental maxim of despots which prevailed in the ancient orient" (Winer, *R.-W.-B.*, i. s. 357, and the writings quoted there); when therefore Solomon, in counting up the misfortunes and straits in which Israel could fall, thinks lastly of this most grievous case, it is less surprising that he should rather than that he should not have mentioned it, especially since it was repeatedly threatened in the law (Lev. xxvi. 33; Deut. xxviii. 25, 36, 64; iv. 27). The petition is quite general, and there is not the slightest allusion to any particular captivity. The confession in ver. 47 is by no means of a kind that could have only been made in exile (comp. Numb. xiv. 40; 1 Sam. vii. 6; Pa. li. 6; xxiii. 5), and we might, inversely, with more justice maintain that the Jews in exile appropriated this most expressive word for the deepest guilt, from the royal prayer (Keil). There are exactly seven petitions, thus giving the prayer the seal of this significant number; and the last two cannot have been added later, for they contain nothing foreign to the other ones, but on the contrary are very suitable to the former petitions, and in perfect harmony with the immediately preceding one (comp. Bertheau on 2 Chron. vi. 39).

Vers. 51-54. **For they be thy people, &c.** Vers. 51-52 form the conclusion of the prayer, as vers. 23-26, the beginning, to which this conclusion points back. He confidently gives his reason for hoping for the acceptance of the whole prayer; which reason is the election of Israel out of all nations, to be a peculiar and covenant people. With ver. 51 comp. Deut. iv. 20. *The iron furnace* is not = a furnace of iron, but the furnace in which the iron is melted, which requires the greatest heat, therefore = glowing furnace. The deliverance from Egypt is here also looked on as a pledge for deliverance from every future distress, how great soever. The beginning of the prayer, vers. 28, 29, is taken up again in ver. 52; its close connection with ver. 51 through *וְהוּא* has this sense; that it follows from their election to be a peculiar people, that Jehovah would also listen, in future, to their prayers. Ver. 53 (comp. Lev. xx. 24, 26) is no mere repetition of ver. 51 (Thenius), but rests upon a broader ground, derived from the destiny of the nation itself. The peculiar people is that which was set apart for Jehovah's service from among all nations (Numb. viii. 14; xvi. 9), the holy people, the royal priesthood (Ex. xix. 6, 8). The prayer has quite a different ending in 2 Chron. vi. 41, 42; this, Thenius thinks the original one, which was not discovered by our author. That ending, however, must not be preferred to that in our books, and put in place of the latter; because it agrees word for word with Pa. cxxxii. 8-10, referring to a period after the captivity, and is evidently taken from that psalm, not the latter from Chronicles, or from some source common to both.

Peculiarities of the language also point to a relatively late period of composition (see Bertheau on the place). This ending in Chron. appears to have been chosen to form a connecting link with what is related immediately afterwards (2 Chron. vii. 1-3), but which is not in our text.

Vers. 54-61. **And it was so, that when Solomon had made an end of praying all this prayer, &c.** As the dedication-prayer was preceded by an address of greeting to the people (vers. 14-21), so also it was followed by a concluding speech and blessing, which Solomon gave, again standing (*יָסַד*). He next praises God for having given

rest to His people Israel (ver. 56); for the consecrated temple, that had been filled with the glory of the Lord (vers. 10-11), was a firm, immovable habitation, and therefore the practical evidence that the people had now fully come into their promised rest (Deut. xii. 9-10), (see above, on chap. vi. 1); Solomon, the builder of the temple, was for this reason named the "man of rest" (1 Chron. xxii. 9). *The good word* is that which promises blessing (Jer. xxxiii. 14), as pronounced in Lev. xxxvi. 3 sq., and Deut. xxviii. 1 sq. The expression *there hath not failed* as = fulfilled, often occurs (Josh. xxi. 45; xxiii. 14; 2 Kings x. 10). The praise of Jehovah, ver. 58, forms the introduction to vers. 57-61, which are also blessings and exhortations. In ver. 58, Solomon wishes for the people, that God might, as heretofore, continue to be with them; in ver. 59, that He would, in answer to the prayer just spoken, grant them continued help against their enemies. The object of the first wish is stated in ver. 58, that of the second in ver. 60. *Nigh*, meaning that He should always remember these words, and fulfil them. *Day and night*, i. e., as each day should require, Ex. v. 13; xvi. 4. With ver. 60 comp. ver. 43. The *דָּבָר*, ver. 61, does not mean: in friendship with God (Gesenius), nor submissive (de Wette), nor uprightly (Luther), but: entirely, undividedly (comp. chap. xi. 4, 6). The entire concluding discourse (vers. 54-61) is missing in Chronicles, as we remarked; and this concluding portion being an integral part of the dedication-solemnity, the fact is by no means satisfactorily accounted for by saying: that "it is only a recapitulation of the preceding lengthy prayer" (Keil). On the other hand, Chron. informs us that immediately after the prayer was ended, fire fell from heaven, which consumed the burnt offering and the sacrifices, and that the glory of the Lord filled the house (2 Chron. vii. 1 sq.). There is no apparent reason why our author, who is otherwise so minute in his account, should quite pass over this remarkable and wonderful occurrence, if it had been related in his original. Chronicles contradicts itself, inasmuch as it makes the filling of the house with the glory of the Lord follow upon the prayer, while chap. v. 14, as in our account, ver. 10 sq., makes it precede the prayer, which indeed the entire contents of the prayer presuppose. No one will believe that the glory of the Lord left the house during the prayer, and afterwards filled it again. If therefore the chronicler has in any place borrowed from later tradition founded on Lev. ix. 24, it must have been here.

Vers. 62-66. **And the king, and all Israel with him, offered sacrifice, &c.** In accordance with the design of the festival, by far the greater

number of sacrifices were thanksgiving, or peace-offerings, of which the fat only was burnt, and the rest used for food (Lev. vii. 11 sq.; Deut. xii. 7). The number of animals, in which the Chron. and all the old translations agree, was very large, so that some have tried to prove that it was exaggerated. Thenius reckons that "as it took seven days to offer these sacrifices (allowing twelve complete hours to the sacrificial day), about five oxen and twenty-four sheep must have been slaughtered and offered every minute." This calculation, plausible as it seems, is disproved when we consider what the exact circumstances were here; as Keil on the place has thoroughly done. It was not the king alone who sacrificed, but "all Israel with him;" there were sacrificial feasts, during fourteen days, for the great assemblage of all the people from Hamath (the northern boundary of Palestine, Numb. xiii. 21; xxxiv. 8) to the river of Egypt (the present el Arisch on the southern frontier, Josh. xv. 4), and whom we may compute at 100,000 men. Certainly the priests could not possibly have killed so many animals for sacrifice in the time stated, but according to the law it was the business of those offering the sacrifices themselves; the priests only had to sprinkle the blood on the altar. This they could easily do, for their number then amounted to at least some thousands, as we can judge from the number of levites (1 Chron. xxiii. 3). With regard to the great number of the sacrifices, it is also expressly remarked in ver. 64, that as they could not all be offered on the brazen altar, Solomon (for this purpose) hallowed the middle of the court, i. e., consecrated it as a place of sacrifice by erecting subsidiary altars. How extraordinarily great the number of sacrifices at that kind of festival was, even in later times, we learn from an account of Josephus (*Bell. Jud.* vi. 9, 3), namely, that at a pass-over-feast at Jerusalem, in Nero's time, the priests counted no less than 256,000 sacrifices that were slaughtered and consumed. We are to understand besides the thank-offerings, by the *burnt-offerings and meat-offerings* (ver. 64), the daily morning and evening sacrifices of the law (Numb. xxviii. 3). The time and length of the festivity given in vers. 65 and 66 are more plainly expressed in the parallel passage in 2 Chron. vii. 8-10: "Solomon kept the feast (אֶת־הַחֹמֶשׁ, i. e., the feast of the taber-

nacles, see on ver. 2) at the same time as temple-dedication, seven days, . . . and on the eighth day they made נִסְכֵּי (as the law commanded, Lev. xxiii. 36); for they kept the dedication of the altar (in which that of the temple was included) seven days, and the feast (of tabernacles) seven days. And on the three and twentieth day of the seventh month he sent the people away." This places the feast of the tabernacles, which according to the law began on the 15th of the seventh month, *after* the dedication; and when our text says therefore *seven days and seven days, even fourteen days* (ver. 65), it can only mean that the dedication and the feast lasted altogether fourteen days; consequently the first immediately preceded the latter, and did not occupy from the 1st to the 7th day (Thenius), but from the eighth to the fourteenth. That the dedication lasted "fourteen days" is still more out of the question (v. Gerlach). The two narratives do not, however, perfectly agree, for ver. 66 says that Solomon sent the people away on the *eighth day* (of the feast), i. e., on the 22d of the

month, while 2 Chron. vii. 10 makes it the 23d. Yet this is no real contradiction, but only a vague form of speech about a known thing. Solomon sent the people away on the 8th day, i. e., in the afternoon or evening, of the Azereth of the feast of tabernacles; so that they began their journey home on the following morning, i. e., on the 23d of the month (Keil). Whether the feast of atonement (Lev. xxiii. 27), which fell on the 10th of the seventh month, was kept, and how, remains uncertain. Old commentators say that the dedication rendered it unusually solemn; others that, as it was a fast day, its observance was for that time omitted. *Tenke* (ver. 66) is here like 2 Sam. xx. 1; Judges vii. 8 used for home, and *David* is named instead of Solomon (which the chronicler adds), because he was the originator of the temple-building, and through him Solomon was enabled to undertake it.

HISTORICAL AND ETHICAL.

1. *The dedication of the temple* is one of the most important of the facts of the Old Testament history, inasmuch as with it and through it, the "house" which Solomon built, first became what it was destined for—the dwelling-place of Jehovah, and all that the idea of dwelling comprises in it (see above, on chap. vi.). The theocratic kingdom, and that of Solomon in particular, then reached its highest glory. For this reason the feast did not last only one day, but, like the great feasts that were devoted to the remembrance of the equally important facts in the theocratic history (the pass-over and tabernacles), continued seven days. This is why both narratives give such minute accounts of it, and show, by their agreement, that the common source from which they drew had treated the subject with the same minuteness. V. Gerlach justly remarks that: "the solemn event recounted here crowned the work of the establishment of God's kingdom in Israel, which was begun by Samuel and continued by David."

2. *In respect of the act of dedication*, it next strikes us that the king stands at the head of the whole ceremony, though it was an essentially religious one. He ordains a special festival, calls all the people to it, and conducts the whole solemnity. He is the author of everything from beginning to end—speech, prayer, and blessing. The priests and levites indeed are also busied in it, but they only perform their usual services, and the high-priest is not even named, still less mentioned as the chief actor on the occasion, performing the dedication. It has been said in explanation, that Solomon stood at this moment, like Moses, Samuel, and David, as a direct and divine ambassador, as king, priest, and prophet (von Gerlach), or that he had taken on himself, as an absolute temporal ruler, the functions of a priest and prophet (Ewald, Eisenlohr, Menzel, and others). Both suppositions are, to say the least, unnecessary. The position Solomon took here is thoroughly justified by the nature of the theocratic kingdom, which was not designed to remove or displace the divine rule, but rather to exalt and execute it. The theocratic king did not take the place of the God-king, Jehovah, but was his "servant," and as such, Solomon repeatedly designates himself here (vers. 25, 28, 29, 52, 59). What the whole people were to Jehovah, by virtue of the covenant (Ex. xix. 6), was summed up in their king,

and true of him as an individual. The priesthood was not at the head of the kingdom, which was not an hierarchy, but a theocracy; theirs was a separate institution, which it was the duty of the king to maintain, as well as all other institutions of the law (covenant). He would therefore have acted contrary to Jehovah's law, and have sinned (comp. 2 Chron. xxvi. 16 sq.), had he taken on himself the offices which belonged by law to the priests. Solomon therefore let the priests perform their services at the dedication, as the law prescribed, and he was not guilty of the shadow of usurpation of the priestly office. But the act of dedication of the "house of Jehovah" built by him through divine commission, which act bore such high importance to the realm and people, and began a new epoch in theocratic history, belonged rightly to his mission as a theocratic king. No one else had the right, because no one else had the same theocratic position and duties. And as the theocratic kingdom reached its culminating point with Solomon, the theocratic kingdom also attained in him its full significance. It would be quite perverse to attempt to ground or to defend the modern imperial papalism (*Cäsaropapismus*), or the so-called liturgical rights of the sovereign, by the precedent of Solomon's conduct. The Old Testament theocratic kingdom was essentially different from the monarchy of these of modern times.

3. *The act of dedication began by carrying the ark of the covenant* in solemn procession, with the king at the head, into the temple, and depositing it in "its place," the holy of holies, while numerous sacrifices were offered. The ark of the covenant was the root and kernel of the whole sanctuary; it contained the moral law, at once the original document and pledge of the covenant, through which, and in consequence of which, Jehovah was willing to "dwell" in the midst of his chosen people; the Kaporeth upon which Jehovah was enthroned was therefore inseparably united with it (Ex. xxv. 22), so that the entire sanctuary only became through this throne what it was intended to be—the dwelling-place of Jehovah. On this subject Witsius says (*Miscell. sacr.* p. 439) of the *arca fœderis*: *Quæ sanctissimum fuit totius tabernaculi κειμήλιον, quæque veluti cor totius religionis Israeliticæ primum omnium formata est Exod. xxv. 10, et cui ne deesset habitationis locus, ipsum tabernaculum dein et superbum illud templum conditum fuit. Exod. xxvi. 33 et xl. 21; 1 Chron. xxviii. 2.* By the placing of the ark of the covenant in the temple, it first became the house of Jehovah, and hence its solemn introduction into it. While everything else within it was made new (chap. vii.), the same ark of the covenant was kept, and only changed its place. It could never grow old, for it was the witness of the past victorious divine guidance, as well as the pledge of Jehovah's faithfulness and might. With it, all the historical facts bound up with it became associated with the temple; it was the historical tie between the old and new sanctuary, between the two periods of the tent and the house (see *Introd.* § 3), making the latter the immediate sequel to the former.

4. *The filling of the house with Jehovah's glory*, made manifest to the senses by the cloud, is in harmony with the spirit of the Old Testament economy, inasmuch as it bore, compared with the New Testament economy, a bodily form, and in it the entire human-divine relation, as it comes to its ex-

pression in a cultus, assumed shapes perceptible to the senses. As Jehovah, in the old covenant, chose a visible dwelling amongst his people, in token of their election, so also He verified His presence in this dwelling in a way cognizant to the senses, that is, through the cloud, which is the medium and sign of His manifestation, not only here, but all through the Old Testament (Ex. xvi. 10; xx. 21; xxiv. 15, 16; xxxiv. 5; xl. 34; Lev. xvi. 2; Numb. xi. 25; xii. 5; Isai. vi. 3, 4; Ezek. i. 4, 28; x. 3, 4; Ps. xviii. 10-12). But the cloud is not so well suited for this purpose, because it exists far above, in heaven, which is Jehovah's peculiar dwelling (Prov. viii. 28; Ps. lxxxix. 7; Job xxxv. 5), and is also, as it were, His chariot (Ps. civ. 3); but rather because, as its name shows, its nature is to conceal and veil, so that cloud and darkness are synonymous words. עָנָן, cloud,

named from the covering of the heavens" (Gesenius); עָרָפֶל, "thick darkness," comes from עָרַף, drop down dew (Deut. xxxiii. 28), and means literally cloud-night; עָרַב from עָרַב, to darken, sometimes means thick darkness, sometimes cloud (Ex. xix. 9; Ps. xviii. 12; Job xxxvi. 29; xxxvii. 11, 16). The cloud is, on account of its darkness, the mode of manifestation of Jehovah and of His glory, and the throne on which His presence was concentrated within the dwelling stood in the back part, which was perfectly dark. Even the high-priest, when he entered once a year into this dark place, covered the throne besides with a cloud of incense, "that he died not" (Lev. xvi. 2, 13). When Moses prayed, I beseech Thee, show me Thy glory! he received the answer: Thou canst not see my face, for there shall no man see me and live; but Jehovah then came down in the cloud to manifest himself to him (Ex. xxxiii. 18, 20; xxxiv. 5 sq.). Nebulâ, says an old commentator, *deus se et representabat et velabat*. The cloud is then, on one hand, the heaven-descended sign of the presence of the self-manifesting God; on the other hand, it declares that God in His being, spiritually and ethically, is so far above, and different from all other beings, that man, in his sinful and mortal nature, cannot comprehend Him nor endure the sight of Him. Görres rightly says (*Mythengeschichte* II. s. 507): "It is the distinguishing characteristic of the genius of the Mosaic fundamental view, that it veils the Deity far off from the temerity of the exploring reason, just as it chastely and abstemiously forbids polluting Him with the sensuous dreams of the imagination." The God of the Old Testament manifests Himself to man through word and deed, yet ever remains at infinite distance above him, so that when he strives to overstep the creature-limits of his nature he must perish. *Quemadmodum*, says Abarbanel (in Buxtorf, *hist. arca fœd.*, cap. 11), *lucem solis propter summum ejus splendorem et claritatem oculus humanus non potest videre, quamvis causa sit, ut res videantur; et si homo proprius et fixe eum intueri velit, oculis ejus percutiuntur et hebetantur, ut nec illud amplius videre queat, quod alias videre potuit: sic non potest intellectus humanus apprehendere deum secundum veritatem suam, et si terminum suum egrediatur, apprehensio ejus confunditur aut moritur* (cf. 1 Timothy vi. 16).

5. *The dedication prayer*, which belongs to the finest pieces of the Old Testament, received a high

significance through the fact that the person who offered it, did so in his highest official character and rank, as king and head of the theocracy, and in view of the whole people, on an occasion (see above on chap. vi. 1) which formed an epoch in the theocracy. This, then, is not the prayer of a private person, upon a private matter, but one offered in the name of the whole nation, and about a subject which formed the central point of its worship, and therefore touched its highest interests. It did not spring from individual religious views, but from the religious consciousness of the whole community, and may therefore be regarded as a public and solemn confession of faith, inasmuch as it brings to light the chief and fundamental truths of the Old Testament religion which peculiarly distinguished it from all others. There is not a prayer to be compared with this in all pre-Christian antiquity. Had we nothing belonging to Jewish antiquity but this prayer, it would alone suffice to attest the depth, the purity, and the truth of the Israelitish knowledge of God and of salvation, over against the religious ideas of all other peoples.

6. *Prominent beyond all else in this prayer are the expressions respecting the being of God, especially in His relations to the temple.* At the beginning (ver. 23) God is addressed as He with whom nothing can be compared, whether in heaven or on earth; as the Being who is above and beyond the world, and therefore the only God; and it is emphatically confessed (ver. 27) that no house built by man can contain Him in His infinitude and omnipresence. This was the most decisive refutation of all anthropomorphic representations of God, such as heathenism made in its temples (see above), and which it might seek to associate with Jehovah's dwelling, now no longer a movable tent, but an abiding house. At the same time, this infinite, only God is most explicitly praised as Israel's God, i. e., as the God who had chosen Israel out of all peoples to be His inheritance, had shown Himself to them in word and deed, and entered into a covenant with them, as a pledge of which He took up His dwelling in their midst. This confession of a personal, living God presents the strongest contrast to every pantheistic representation of the being of God, such as the higher wisdom of heathendom, identifying God and the world, imagined, and of which, most unjustly, the effort has been made to discover a soupçon in Solomon's words in ver. 27. The Israelitish idea of God knows nothing of a contradiction between the supernal, infinite, and absolute being of God, and His entering into creaturely, finite, and limited being. Just because He is infinite and unsearchable, He can communicate with the finite; and because He is everywhere, He can be peculiarly present in one place, centring His presence, and displaying His glory (absolute sublimity). Heaven is His throne, and earth His footstool, therefore no house built by man can be His permanent place of rest (Isai. lxvi. 1); but as He dwells in heaven, so He can dwell on earth; "for thus saith the high and lofty one that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him [also] that is of a contrite and humble spirit" (Isai. lvii. 16). "Behold, the heaven and the heaven of heavens is the Lord's, the earth also, with all that therein is. Only the Lord had a delight of thy fathers to love them, and He chose their seed after

them, even you above all people" (Deut. x. 14 sq.). "For Him nothing is too great and nothing too small, nothing is too high and nothing too low, that He cannot set His name there" (vers. 16, 29; chap. xi. 36; xiv. 11), i. e., manifest Himself at and through it, without ceasing to fill heaven and earth. To confess and pray to Him as such a God means to "confess His name" (vers. 35, 41, 43). His covenant relation to Israel, and the consequent dwelling in the midst of that people, are not at all inconsistent with his infinitude and unsearchableness, but rather were the means by which He could be known as the one, true, and living God. The expression touching the infinite grandeur of God's being is followed by this: "who keepest covenant and mercy with Thy servants that," &c. The God, with whom nothing in heaven or earth could be compared, has manifested and revealed Himself to Israel as a moral being; the covenant which He has made with them is of a purely ethical nature, for it is the law (Ex. xxxiv. 28; Deut. iv. 13), the revealed will of God, and rests on the grace of election; it is a covenant of grace. He who gave the law, and will have it kept, is also merciful and gracious, long-suffering and abundant in goodness and truth (Ex. xxxiv. 6). The knowledge of this gives the key-tone to the whole prayer; all trust and hope of an answer is rooted in it. But heathenism, which in its deepest grounds is nature-religion, knows nothing of this; the God of Israel is the only absolute holy one, and therefore the alone true.

7. *The general substance of the prayer is that Jehovah might hear all those who should call on Him here for help or deliverance from any need.* But the answer is not expected by any mere outward coming or turning to the place of His presence, but by the knowledge, that all distress is caused by the turning away from Jehovah and His laws, that is, by sin. Answer, with regard to deliverance, must rest therefore upon forgiveness of sins, which has again as its prerequisite repentance and return, i. e., conversion to Jehovah. This is why the petition: forgive the sin! (vers. 30, 34, 36, 39, 50) is repeated in the several prayers for deliverance from a state of suffering. Universal sinfulness is not only expressly asserted (ver. 46), but the living consciousness of it is interwoven with the whole prayer. This is the more characteristic, as it was not a penitential ceremony at which the prayer was offered, but a joyful thanksgiving-festival, and it was offered by a king who was the wisest of his time, and had reached the summit of power and prosperity (chap. v. 1, 11). From this we see how firmly that consciousness was rooted in the people Israel, and how inseparably it was united with all their religious views. Such a thing is found in no other nation of the ancient world, because none of them knew the God whose name is Holy (Isai. lvii. 15), i. e., who had revealed Himself to His people as the Holy one, and whose covenant with them bore this inscription: Ye shall be holy for I am holy (Levit. xi. 44). When God is known as the absolutely Holy, and the sanctifier, man appears in contrast as a sinner, and the more living the knowledge, the more living is the consciousness of sinfulness. No man can confess the name of God, which is the name of holiness, who does not know himself to be a sinner; acknowledging his sin he gives God, the Holy One, glory. Hence יהוה (ver. 33) means just as much, to con-

less his sin to Jehovah, as to give him praise (Ps. xlii. 5; liv. 8).

8. *Much as it is insisted on through the whole prayer*, and its acceptance grounded in the fact, that Jehovah is the God of Israel, and has chosen that people from all nations of the earth (ver. 51-53), yet the purpose of this election, namely "that all people of the earth may know Jehovah's name," and "fear Him as do His people Israel" (ver. 43), is also very clearly set forth. The prayer that Jehovah may ever hear the strangers also, who come from distant lands and do not belong to His people, when they call upon Him here; this prayer, we say, receives peculiar importance when Solomon, in his blessing at the end of the whole festivity, alludes once more to the grand end designed: "that all the people of the earth may know that the Lord is God, and that there is none else" (ver. 60). It is therefore hoped of the Temple, the central sanctuary of the one true God, that the knowledge and worship of this God should spread forth from it among all nations of the earth; and it is very remarkable, that what the prophets declared no less distinctly afterwards, was pronounced here so explicitly, at the dedication of the Temple (cf. Isai. ii. 3; lvi. 7; lx. 2 sq.; Jer. iii. 17; Mic. iv. 2 sq.; Zech. viii. 20 sq.). Thus the prophetic element, that element which formed so essential and important a part of Old-Testament religion, is not absent from the prayer. The common talk of vulgar rationalism, about Jehovah being only a God of the Jews and of their land, appears in all its emptiness and folly when contrasted with the official (to a certain degree) acknowledgment of Israel's world-wide mission, and which acknowledgment was made on a most solemn occasion.

9. *In its form and breadth*, the prayer of Solomon is a genuine public or common prayer; it wears a completely objective character; the views, wishes, and wants of individuals, as expressed, for instance, in the prayer of chap. iii. 6-9, are here left quite in the back-ground, while the common wants of the whole people occupy the foreground. Solomon, as the head and representative of the whole nation, does not pray from his own faith and consciousness, but from those of the collected nation. First, praise and thanksgiving; then follow the various petitions and intercessory prayers; lastly, an appeal to the grace hitherto vouchsafed, for a pledge of acceptance and the promised succor. Both the language and modes of expression have the genuine ring of prayer. God is not preached to nor addressed nor taught, but prayed to. A firm trusting faith, a holy moral earnestness, unfeigned humility, and great simplicity breathe through the whole, while with these there is united a fervor which shows the deepest emotion; in short we feel that this prayer was not composed among the soft cushions of the palace, but on the knees. In this respect it may be regarded, at the present day, as a model of a general church-prayer. This seems to have been more or less the case in earlier times; as for example, the so-called Litany, with its intercessions and responses.—Hear us, O Lord God! has the ring of our dedication prayer (vers. 32, 34, 36, 39, 43, 45, 49).

10. *In the concluding speech* following the prayer Solomon desires for the people the help of God, that they may accomplish the world-wide design

of their mission—the spreading of the knowledge of the one true God among all nations. He founds the hope that Jehovah will assist him, on the fulfilment of all the promises, already experienced, made to the people, of which the building of the Temple as a firm dwelling of Jehovah had given practical witness; he therefore begins the benediction with praise of the divine faithfulness; but he limits the attainment of their mission to the condition that they should persevere in keeping God's laws. Thenius remarks forcibly on this subject: "How seemly and truly edifying it is that God's help is specially implored for the purposes of ordinary life (ver. 58), and that the wish that men may find an answer to prayers for temporal aid (ver. 59), has for its end increased knowledge of the one true God (ver. 60)."

11. *The great seven days' feast of the sacrifices* connected with the dedication of the Temple is not to be looked on as a mere thanksgiving feast. The זִבְחֵי which were brought in such unusual numbers, and formed the principal sacrifices, were by no means only thank and praise offerings, but also vow-offerings. The peculiar and characteristic mark of this kind of sacrifice, which distinguished it from the others, and in which their ritual culminated, was the sacrificial meals, in which the whole family of the sacrificers, even man-servants and maid-servants—the whole house, took part (Lev. vii. 15 sq.; Deut. xii. 17 sq.); it was a *common meal*. As eating at one table is a sign of communion and united feeling (Matt. viii. 11; Gal. ii. 12; Gen. xliii. 32), so the sacrificial meal was the sign of religious unity of those who eat, among each other as well as with the Deity, to whom the sacrifice belonged, and at whose table it was eaten in common (cf. 1 Cor. x. 18 sq., and in general *Symbolik des Mos. Kultus*, xi. s. 373 sq.). When therefore the king, and with him the whole people, held sacrificial meals during seven days, at the Temple-dedication, they celebrated and sealed, in doing so, both their union with Jehovah and with each other; thus the dedication of the Temple, the central point of all religious life in Israel, became also a *covenant-festival*.

HOMILETICAL AND PRACTICAL.

The dedication of the Temple. (a) The bringing in the Ark of the Covenant to the Holy of Holies, vers. 1-13. (b) The speech, prayer, and benediction of the King, vers. 14-61. (c) Great sacrificial solemnity of the entire people, vers. 62-66.

Vers. 1-9. The solemn procession to the new Temple. (a) Its aim and signification (it was the Ark of the Covenant, because in it was the Law—i. e., the covenant, the very Soul of the Sanctuary, vide Historical and Critical, 3). We have in the new covenant not only the Law but the Gospel, which is everlasting, 1 Pet. i. 25. Where His Word is, there the Lord dwells and is enthroned; it is the soul of every house of God, and indeed gives it its consecration; without it, every church is dead and empty, whatsoever may be the prayers and praises offered therein; hence at the consecration of a church it is customary to bring it in in solemn procession. (b) The members of the procession (the King at its head, the heads of tribes, the princes, the priests and Levites, the entire

people; all gathered round the ark, in which was the Law, *i. e.*, the covenant, and by this march, solemnly and significantly recognizes the word of the Lord; no one, be his position high or low, is ashamed of this public acknowledgment. Nothing can be nobler than to see a whole nation, from the highest to the lowest, gathered in unity round its holiest possession).—What, from an evangelical standpoint, must we think of public processions, with a religious object (*Prozessionen*)?—WÜRT. BIB.: The consecration of a church is a praiseworthy custom. But it should not be done with holy water, but with the word of God, with prayer, and with thanksgiving.—PFAFF. BIB.: All men, especially those of highest rank, ought to show themselves zealous in God's service, and enlighten others by their example.—The priests bear the ark, and bring it to its place. To be bearers of the Divine word, and to set up the mercy-seat in the House of God, as Paul points out, *Rom. iii. 24 sq.*, is truly the office and the glory of God's servants, *Mal. ii. 7.*—CRAMER: Christ, the true Ark of the Covenant, is the end and fulfilling of the Law. My God! may I, as in an ark, preserve and guard thy law! *Ps. xl. 9.*—Ver. 6 *sq.* The word of the Lord is under divine protection, the angels are its guardians and watchers; it can neither be destroyed by human power, nor is it aided or protected by men.

Vers. 10–13. The glory of the Lord filled the House. (a) What this means; (b) in what manner it befell (*v. Historical and Critical, 4*).—It is impossible that mortal, sinful man should see or comprehend the Holy and Infinite One (*1 Tim. vi. 16*). We see through a glass, darkly (*1 Cor. xiii. 12*). I can experience His merciful Presence; but presumption and folly it is to wish to sound the depths of His Being, *Job. xxxviii*; *Ex. ii. 33, 20.*—STARKE: O soul, who finding thyself tempted, and as if in darkness and gloom, mournest that God is far from thee: ah! mark this for thy comfort, God abides with thee in darkness, and is thy light, *Ps. xxiii. 4*; *xxvii. 1*; *Is. lvii. 15.*—The eye of faith beholds in the darkness the glory of the Lord, in the night of the Cross the Light of the World, through the dim veil of the flesh the Only begotten Son of God, full of mercy and grace.

Vers. 14–21. The Speech of Solomon to the assembled people. He solemnly announces, (a) that the building of the temple was of the gracious will and counsel of God, *vers. 15, 16* (with it the leading of Israel out of Egypt is come to its end, reached its final aim; the House in place of the tent is the crowning act of God to Israel, a clear spoken testimony to his might and truth; therefore Solomon begins his speech: *Blessed be, &c.*); (b) that God had called him to the performance of his decrees, *vers. 17–21*. (He announces the mercy of God, in that he allows him to undertake the work whose completion was denied to his father. He who understands a great, holy work must be assured of this—that he is not actuated by ambition, by passion for glory, or by vanity, but that he is called thereto by God, and that it is his sacred duty.) Ver. 14. After every completed work permitted thee by the Lord, be it great or small, let it be thy first care to give Him the honor, and to declare His praise.—Ver. 15. I have spoken it and performed it, said the Lord (*Ezek. xxxvii. 14*). What man speaks and promises, now he cannot perform, again he will not perform. Hence *Ps. cxviii. 8.*—Ver. 16. The choice of God is no blind

preference of one and prejudice against another, but aims at the salvation of both. As from amongst all nations he chose Israel for its salvation, so out of all the tribes of Israel he chose the City of David for the blessing of the whole kingdom.—Vers. 17, 18. How many individuals as well as whole congregations have the means and the power wherewith to build a church, to repair a ruinous one, or to enlarge one which has become too small; but nothing can be further from their mind.—He who purposes to do a good work, but is hindered therein, not by his own fault but by divine decree, he has yet “well done,” God regards his intention as the deed itself.—V. 19. God sometimes, in His inscrutable but all-wise councils, denies to His own people the fulfilment of their dearest wishes, whose object may even be the glory of His name, in order to try their faith, and exercise their submission and self-denial.—V. 20. The fairest prerogative of him whom God has placed upon a throne is, that he has power to work for the glory of God's name, and to watch over the extension of the divine kingdom amongst his people. Every son who succeeds to the inheritance of his father should feel obliged, first of all, to take up the good work whose completion was denied to his father, and perfect it with love and zeal.

Vers. 22–53. The dedicatory prayer of Solomon. (a) the exordium, *vers. 23–26*; (b) the prayer, *vers. 27–50*; (c) the conclusion, *vers. 51–53.*—The prayer of Solomon a witness to his faith (he confesses the living, holy, and one God, before all the people); to his love (he bears His people upon His heart, and makes intercession for them); to his hope (he hopes that all nations will come to a knowledge of the true God). From Solomon we may learn how we ought to pray: in true reverence and humiliation before God, with earnestness and zeal, with undoubting confidence that we shall be heard.—What an elevating spectacle, a king upon his knees, praying aloud, in the presence of his whole people, and in their behalf! Although the highest of them all, he is not ashamed to declare himself a servant of God, and to fall down upon his knees; although the wisest of them all (*chap. v. 11*), he prays as a testimony that a wisdom which can no longer pray is folly; although the mightiest of all (*chap. v. 1*), he confesses that nothing is done by his power alone, but that the Lord is the King Eternal; therefore it is, that he does not merely rule over his subjects, but as an upright king supplicates and prays for them likewise.—Ver. 22 (*cf. ver. 54*). Solomon stands before the altar, bows the knee, stretches out his hands, the people stand around, the worshippers turn their faces towards the sanctuary (*vers. 38, 44, 48*). Outward forms, for the worship and service of God, are not to be rejected when they are the natural unbidden outflow of inward feeling. (The Lord himself and his apostles prayed upon their knees, *Luke xxii. 41*; *Eph. iii. 14*. No one is so exalted that he ought not to bow his knee and clasp his hands.) They (outward forms) are worthless when they are regarded as meritorious, and man puts his trust in them (*Luke xviii. 11, sq.*). They are sinful and blameworthy if they are performed merely for appearance's sake, or to deceive men (*Matt. vi. 5, 16*). The Lord knows the hearts of all men (*ver. 39*); one cannot serve the living God with dead works (*Heb. ix. 14*).

Vers. 23–26. The introductory prayer. (a) The invocation, *vers. 23, 24*. (Solomon calls upon the

infinite God of heaven and of earth as the God of Israel, not because he was only the God of that nation, but because he had revealed himself to it, had spoken to it, and with it had made a covenant of mercy and grace, and had kept this covenant. In the new covenant we no longer call upon God as the God of Israel, but as the Father of our Lord Jesus Christ (Eph. i. 3), because he has revealed himself to us through Christ, and through Christ alone do we find in Him the true God, the God of grace and mercy. Thus He wills that we should call upon Him.) (b) The supplication joined to this, vers. 25, 26. (Let thy promise be fulfilled. It is fulfilled, for God has sent that son of David whose kingdom shall have no end, Luke i. 32 sq.; Is. ix. 7. In the new covenant we pray that God will prove true the word which He has spoken to us, through this Son of David.—Ver. 25. Covenant and mercy are no couch of repose for old men, but the working energy which keeps the path of God, and walks in His way.—Ver. 24. **STARKE:** Word and deed, promise and fulfilment, with God go hand in hand.)

Vers. 27-30. What does Solomon declare concerning the destination of the house which he had built unto the Lord? (a) But will God indeed, &c., ver. 27. God dwells not, &c., Acts xvii. 24; Is. lxvi. 1. He is everywhere, in the heaven above as in the earth beneath, in lonely, secret chambers as in grandest temples, Ps. cxxxix. 7 sq.; Jer. xxxiii. 23 sq. But he has said: (b) My name shall be, ver. 29. Where His people dwells there will He also dwell, and will declare Himself to them as the God who is holy, and will be sanctified; not for His own sake, but for that of His people, has He a temple in their midst, Ex. ii. 20, 24; xxvii. 43. Here is His word of revelation, here His mercy-seat. Therefore, (c) He wills that here prayer shall be made unto him, and here He will listen to those who pray. Ver. 30. Every prayer offered to Him here is a confession of Him, of His name.—Ver. 27. Although the heaven of heavens cannot contain the Unmeasurable and Infinite One, and no building, how great and noble soever, can suffice for Him, yet, in His mercy, He will make his dwelling-place (John xiv. 23) in the heart of that man who loves him and keeps his word, and it will truly become a temple of God (1 Cor. iii. 16); He will dwell with those who are of an humble spirit (Is. lvii. 15; Ps. cxlii. 5, 6).—Ver. 29. The eye of God looks upon every house where His name is honored, where all with one mind raise heart and hand to Him, and call upon His name (Ps. cxxi. 4). To every church the saying is applicable: My name shall be there: the object of every church is to be a dwelling-place of divine revelation, i. e., if the revealed Word of God, in which, upon the strength of that Word, worship, praise, and prayer shall be offered to the name of the Lord.—Ver. 30. The houses of God, above all else, must be houses of prayer (Is. lvi. 7); they are desecrated if devoted merely to worldly purposes of any kind whatsoever instead of being used for prayer and supplication.—The hearing of prayer does not indeed depend upon the place where it is offered (John iv. 20 sq.), but prayer should have an appointed place, where we can present ourselves, even as God wills that together with one voice we humbly exalt His name (Rom. xv. 6; Ps. xxxiv. 4). Where two or three are gathered together in His name He is in their midst; how much more will He be where a whole congregation is assembled to call upon Him.

Vers. 31-50. The seven petitions of the prayer teach us, (a) in all necessity of body and soul to turn to the Lord who alone can help, and call upon Him with earnestness and zeal (Ps. l. 15; xci. 14, 15); (b) in all our straits to recognize the wholesome discipline of an holy and just God, who will show us the good way in which we must walk (Ps. xciv. 12; Heb. xii. 5 sq.); (c) to confess our sins and to implore forgiveness, in order that we may be heard (Ps. xxxii. 1, 5, 7); (d) not only for ourselves but also for others, in their time of need, should we pray and supplicate, even as the king does here for all individual men and for his entire people.—Vers. 31, 32. *First Petition.* We may and must call upon God to help the innocent man to his rights (Ps. xxvi. 1), and, even here in this world, to reward the evil man according to his deserts.—**STARKE:** It is allowable for a pious man to entreat God to administer his just cause; yet must he not wish evil to his neighbor in mere human vindictiveness (Ps. cix. 1 sq.). The oath is a prayer, a solemn invocation of God in testimony of the truth; the false oath is not merely a lie but an insolent mockery of God, and God will not be mocked (Gal. vi. 7; Ex. xx. 7).—Bear in mind when thou swearest that thou art standing before the altar, i. e., before the judgment-seat of the Holy and Just God, who can condemn body and soul to hell.—Where the oath is no longer held sacred there the nation and the State go to ruin (Zech. viii. 16 sq.).—Vers. 33, 34. *Second Petition.* A victorious enemy is the whip and scourge with which the Lord chastises a nation, so that it may awake out of sleep, confess its sins, turn unto Him, and learn anew its forgotten prayers and supplications.—To those who are taken captive in war, and far from fatherland must dwell beneath a foreign yoke, applies the word of the Lord, Luke xiii. 2. Therefore they who are prospering in their native country must pray for them, believing in the words of Ps. cxlvi. 7.—Vers. 35, 36. *Third Petition.*—Inasmuch as fruitful seasons, instead of leading to repentance, as being proofs of God's goodness, so often tend to create pride, haughtiness, and light-mindedness, therefore the Lord sometimes shuts up His heavens. But then we should murmur not against him, but against our own sins (Lam. iii. 39), and confess that all human care and toil for obtaining food out of the earth is in vain if He give not rain out of heaven, and fruitful seasons.—**STARKE:** Fine weather is not brought about by the means of processions, but by true repentance and heartfelt prayer, Lev. xxvi. 3, 4.—When God humbles us, He thus directs us to the good way (Ps. cxix. 67; Deut. v. 8, ii. 3).—Vers. 37-40. *Fourth Petition.* Divine judgments and means of discipline are very various in their kind, their degree, and their duration. God in his wisdom and justice metes out to a whole people, as to each individual man, such measure of suffering as is needed for his salvation, for He knows the hearts of all the children of men, and He tries no man beyond his power of endurance; He hearkens to him who calls upon Him in distress (2 Sam. xxii. 7; Ps. xxxiv. 18; Is. xxvi. 16).—Distress teaches us how to pray, but often only so long as it is present with us. God looks upon our heart, and knows whether our prayer is a mere passing emotion, or whether we have truly turned to Him. How entirely different would our prayers often sound if we reflected that we are addressing Him who knows our heart, with its most secret and

mysterious thoughts, expectations, and wishes. The effect of an answer to our prayers must be that we fear the Lord, and walk in His ways, not only in the time of need and trouble, but at all times, as long as we live. It is a priceless thing that the heart remains constant.—Ver. 41–43. *Fifth Petition.* Even as Solomon bore witness that the house which he had built could not encompass Him whom the heaven of heavens cannot contain, so likewise he testified that the covenant made by God with Israel did not exclude all other nations from salvation, but rather aimed at leading all men to a knowledge of the truth. If a Solomon prayed for the attainment of this object, how much more does it become us to pray for the conversion of the heathen, and do our utmost that the people who sit in darkness and in the shadow of death may come to Him, a light set by God before all nations to lighten the heathen (Luke ii. 31, *sq.*). He who desires to know nothing of missions to the heathen fails to know the God who wills that help should be given to all men, and that all should come to a knowledge of the truth (1 Tim. ii. 4).—Solomon hoped that the heathen, when they heard the great deeds which the Lord did in Israel, would turn to that God; how much stronger becomes this hope when the infinitely greater scheme of salvation in Christ Jesus is declared to them! But how shall they hear without a preacher? How shall they preach if they are not sent? (Rom. x. 14 *sq.*).—The acknowledgment of the name of God necessarily causes the fear of God. If an individual, or an entire nation, be wanting in the latter, they will also lack a true knowledge of God, let them boast as they will of enlightenment and enlightened religious ideas.—Vers. 44, 45. *Sixth Petition.* A people who undertake war should, above all, be sure that it is under the guidance of God. That alone is a just war which is undertaken with God's help, and in the cause of God, of truth, and of justice.—A host going forth to battle should remember this: Nothing can be done in our own strength, we are soon quite ruined! (Pa. xxxiii. 16 *sq.*) and thereupon we should pray and entreat the Lord, from whom alone proceeds victory (Prov. 21, 31; Pa. cxlvii. 10 *sq.*).—Vers. 46–50. *Seventh Petition.* Righteousness exalteth a nation, but sin is a reproach to any people (Prov. xiv. 34). Thus the people Israel is a living example for all times, as a warning and as an admonition (1 Cor. x. 11).—The Lord has patience with each person, as also with whole peoples and governments, for He knows "there is no man who is not sinful." But when the riches of his goodness, patience, and long-suffering are despised, and a nation given over to hardness of heart and impenitence (Rom. ii. 4 *sq.*), He casts it away from before His face, and wipes it out as a man wipeth a dish (2 Kings xxi. 13), so that it ceases to be a people and a kingdom. The world's history is the world's final doom. The wrath of God towards all ungodly conduct of men is not a mere biblical form of speech, but a fearful truth, which he who hearkens not will learn by experience.—The saying: There is no man who sinneth not, must not be misused to apologize for sin as a natural weakness; it should rather warn and exhort us that we must not give the reins to that will which lieth even at the door, but rule over it (Gen. i. 4, 7); for he who committeth sin is the slave of sin (John viii. 34).—The confession: We have sinned, &c.,

must come from the depths of the heart, and must be in connection with the conversion of the whole soul to the Lord; for he alone can obtain forgiveness of all his sins in whose spirit there is no guile (Pa. xxxii. 2). But how often, in days of fasting and humiliation, is this confession made only with the lips! How, then, can a man hope for mercy and forgiveness through the hearing of prayer?—The Lord who guides the hearts of men as water-courses can bestow upon our enemies a forgiving and merciful heart, even as Israel experienced. For this, and not for the destruction of our enemies, we ought to pray.—Vers. 51–53. In the midst of our cries and prayers we should remember how dearly the Lord has purchased us for His own, by the blood of His son (Rom. viii. 32; 1 Cor. vi. 20; Rev. v. 9). The grace of God in Christ is the foundation of our assurance that the Lord will deliver us from all tribulation and sorrow, and will lead us to his heavenly kingdom. For this do we close our prayers with the words: For the sake of thine eternal love.—*STARKE:* God does not leave his people in the furnace of misery, but always guides them forth from it (Job iii. 22).—Our prayers, from beginning to end, must be grounded on the divine promises (2 Sam. vii. 25).

Vers. 54–61. Solomon's final address to the people contains a psalm of praise (ver. 56), a wish for a blessing (vers. 57–60), and a warning (ver. 61).—Ver. 56. It is a gift of God, for which we must thank and praise him, if we can lead a quiet and peaceful life, in all godliness and honesty (1 Tim. ii. 2).—The rest which God promises to his people and has granted unto them, under Solomon the peaceful prince, was merely a temporal one. But we have this good saying: There remaineth a rest for the people of God (Hob. iv. 9). This word will not fail if we do not harden our hearts, if we hear his voice, and strive assiduously to attain to that rest, where God shall wipe away, &c. (Rev. xxi. 4).—Vers. 57, 58. The aid and blessing of God have no other object than to turn thy heart to Him, that thou mayest walk in His way. He only forsakes those who have forsaken Him (Pa. ix. 11).—All keeping of the commandments, all mere morality, without submission of the heart to God, is worthless—a mere shell without the kernel.—Vers. 59, 60. The words which rise out of the depths of the heart to God reach Him and abide with Him; He forgets them not (Rev. viii. 3, 4).—That the Lord is God, and none other, seems nowhere more conspicuous than in the choosing and leading of the people Israel, in which He has revealed Himself in His might and glory, in His holiness and justice, His faithfulness and mercy (Pa. cxlv. 3–12). No better proof of the existence of a one living God than the history of Israel.

Ver. 61. The best and greatest wish which a king can form for his people, a father for his children, a pastor for his flock, is: May your heart be righteous, *i. e.*, whole and undivided before the Lord our God. He who elects to side with Him must do so wholly and entirely; all "halting between two opinions" is an abomination to Him: the lukewarm He will "spue out of His mouth." Be thou on the Lord's side, and He will be with thee.

Vers. 62–66. The temple-dedication, a thanksgiving feast (ver. 62), a covenant feast (ver. 65, *vide* Historical and Ethical, 11), a feast of great

gladness (ver. 66).—WÜRT. SUMM.: For great benefits men should offer great thanksgivings, and indeed should prove their gratitude by promoting the true service of God, and by benevolence to the poor and needy (Ps. 1. 14).—At public thanksgiving-feasts there should be not only banquets, but prince and people, high and low, rich and poor should bow unto the Lord, to serve him with one accord and steadfastly.—Ver. 68. So they dedicated, &c. PFAFF: This was indeed a holy temple-consecration. O! how entirely otherwise are those of to-day constituted in general, which should be abolished or reformed rather than

praised, on account of the sinful abuse which has gained the upper hand. Ver. 66. Even as Solomon blessed his people, even so his people blessed their king. The prince alone who prays for his people can expect them to pray for him. Well for that land where prince and people wish well to each other, and make supplication for each other, for there mercy and truth are met together; righteousness and peace shall kiss each other (Ps. lxxv. 10). When a man has rendered unto God what is of God, he can go forth to his daily labor with joy and gladness. To praise and thank God makes the heart glad and willing to work.

F.—Various matters connected with the accounts of Solomon's architectural works.

(CHAP. IX. 1-28.)

- 1 AND it came to pass, when Solomon had finished the building of the house of the Lord [Jehovah], and the king's house, and all Solomon's desire which he
- 2 was pleased to do, that the Lord [Jehovah] appeared to Solomon the second time,
- 3 as he had appeared unto him at Gibeon. And the Lord [Jehovah] said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there forever;
- 4 and mine eyes and mine heart shall be there perpetually. And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes
- 5 and my judgments; then I will establish the throne of thy kingdom upon Israel forever, as I promised [spake] to David thy father, saying, There shall not fail
- 6 thee a man upon the throne of Israel. But if ye shall at all [altogether] turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and
- 7 worship them; then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my
- 8 sight; and Israel shall be a proverb and a byword among all people: and at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and
- 9 to this house? And they shall answer, Because they forsook the Lord [Jehovah] their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the Lord [Jehovah] brought upon them all this evil.
- 10 And it came to pass at the end of twenty years, when Solomon had built the
- 11 two houses, the house of the Lord [Jehovah], and the king's house, (Now Hiram the king of Tyre had furnished Solomon with cedar-trees and fir-trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty
- 12 cities in the land of Galilee. And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not. And he said, What cities are these which thou hast given me, my brother? And he called them the
- 14 land of Cabul' unto this day. And Hiram sent to the king six-score talents of gold.
- 15 And this is the reason of the levy which king Solomon raised; for to build the house of the Lord [Jehovah], and his own house, and Millo, and the wall of
- 16 Jerusalem, and Hazor, and Megiddo, and Gezer. For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's
- 18 wife. And Solomon built Gezer, and Beth-horon the nether, and Baalath, and
- 19 Tadmor in the wilderness, in the land, and all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his
- 20 dominion. And all the people that were left of the Amorites, Hittites, Perizzites,

- 21 Hivites, and Jebusites, which *were* not of the children of Israel, their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bond-service unto this day.¹¹ But of the children of Israel did Solomon make no bondmen: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen. These *were* the chief of the officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.
- 24 But Pharaoh's daughter came up out of the city of David unto her house which *Solomon* had built for her: then did he build Millo.
- 25 And three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the Lord [Jehovah], and he burnt incense upon the altar that *was* before the Lord [Jehovah]. So he finished the house.
- 26 And king Solomon made a navy of ships¹² in Ezion-geber, which *is* beside Eloth, on the shore of the Red sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four¹³ hundred and twenty talents, and brought *it* to king Solomon.

TEXTUAL AND GRAMMATICAL

- ¹ Ver. 3.—[The Sept. here insert, "I have done to thee according to all thy prayer."]
- ² Ver. 5.—[Many MSS. replace the preposition עַל by בְּ , and certainly, if the former is the true reading, it is used in the sense of the latter, as is frequently the case, cf. Gesenius, s. v. A. 4.]
- ³ Ver. 6.—[The Heb. is here in the usual intensive form שָׁבוּ תִשְׁבֹּן , which is preserved in all the versions, while the English expression implies the slightest dereliction instead of complete apostasy.]
- ⁴ Ver. 6.—[The Sept. put Moses instead of the personal pronoun as the nominative.]
- ⁵ Ver. 5.—[The words *at* and *which* are not in the Heb. The latter is given in the Heb. of 2 Chr. vii. 21. and supplied here by the Chald. All the other versions give *house* in the nom. and omit the relative. The Syr., followed by the Arab., has "this house shall be destroyed." Vulg. "shall be for an example."]
- ⁶ Ver. 9.—[According to the Sept. the time of this vision is determined as after the completion of the palace by the addition to this verse. "Then Solomon brought up the daughter of Pharaoh out of the city of David into his house which he had built for himself in these days."]
- ⁷ Ver. 13.—[The Sept. say he called them סְפִיר —coast, boundary, omitting the name Cabul altogether. They doubtless read סְפִיר —border for סְפִיר .]
- ⁸ Ver. 15.—[Vers. 15-25 are transposed by the Vat. Sept. from their place here and inserted after x. 22.]
- ⁹ Ver. 18.—The k'thib תַּדְמֹר is decidedly to be preferred to the k'ri תַּדְמֹר . [In connection with this and with the author's remarks on this name in the Exeg. Com. the following facts are to be borne in mind: the reading of the k'ri תַּדְמֹר is found in many MSS. instead of the present k'thib תַּדְמֹר and in our printed editions a space is left in the text for the missing ך while the vowel points are those of Tadmor. All the versions, except the Sept., give either Tadmor or its equivalent Palmyra; the Sept. gives according to the Alex. Θαμὰδ , which shows that the ך was before them, or according to the Vat. in x. 22 Ἰδαμὰδ . Kell, who adopts this rendering, explains the words "in the land" (which the author considers an insuperable difficulty) by the remark of Tremellius *in regno Salomonis et intra fines a Deo designatos*, connecting the word with "built" in ver. 17. The expression in 2 Chr. viii. 4. is simply "Tadmor in the wilderness;" but the previous verse has recorded his successful attack upon Hamath-zobah, and it is thus implied that Tadmor was in that region.]
- ¹⁰ Ver. 19.—[Many MSS., followed by the Chald. and Vulg., insert "all."]
- ¹¹ Ver. 21.—[Until all the buildings were finished.]
- ¹² Ver. 26.—[The Sept., Chald., and Arab., both here and in ver. 27, have $\text{שֵׁט$ in the singular.]
- ¹³ Ver. 28.—[The Vat. (not Alex.) Sept. reads a hundred and twenty, while 2 Chr. viii. 18 has four hundred and fifty.—F. G.]

EXEGETICAL AND CRITICAL.

Vers. 1-2. And it came to pass when Solomon had finished, &c. Cf. 2 Chron. vii. 11-22. Solomon built, besides the temple and the palace, a number of other buildings, of which mention is made in vers. 15 and 19. Chron. says: all that he desired to build, for *all which he was pleased to do*; $\text{כֻּלֹּם שֶׁהָיָה לוֹ בְּעֵינָיו}$ cannot, therefore, mean, as Thenius thinks, "pleasure-buildings," as distinguished from necessary and useful ones, but rather from the words of vers. 19, "in all the lands of his dominions," must signify public works which he had undertaken for the benefit of the latter, as for

instance (according to Ewald), aqueducts, reservoirs, &c. It is very distinctly stated here, that the divine appearance of ver. 2 took place after the completion of the temple and palace, as well as several other buildings. But because the divine address, ver. 3 *sq.*, refers to the prayer at the temple-dedication, some have concluded, as we have already mentioned in our remarks on chap. viii. 1, that the appearance immediately followed the dedication; and that the latter, accordingly, occurred thirteen years after the completion of the temple. But there is no reason whatsoever for such a conclusion. The dedication had been performed in a spirit and manner that could have

given no cause for such a sharp warning and severe threatening as are found in vers. 6-9; and yet this threatening seems to be the principal thing in the divine discourse. It is very possible that it was occasioned by circumstances of a later date. The meaning in this case would be: I have indeed heard thy prayer at the dedication of the temple, and will do that for which thou hast besought me; but take warning. If ye turn away from me I will destroy Israel, &c. In like manner Seb. Schmidt: *quod Deus distulerit hanc apparitionem usque ad tempus, quo Salomonis peccatum appropinquabat, ut non diu antequam fieret eum serio moneret*. If this view be rejected we must think, with Keil (in the Commentary of 1846), that the writer wished to say all that he had to remark concerning Solomon's different buildings, in the same place in our chapter, and "that he made the transition-formula, ver. 1, at the same time the heading of the following section, in which not only is the divine appearance mentioned, but an account also is given of Solomon's undertakings after he had finished all the buildings."

Vers. 3-9. **And the Lord said unto him, &c.** We may conclude from the words: "as at Gibeon," that it took place, as then, in a dream (chap. iii. 5). *I have hallowed this house . . . my, &c., i. e., I have appointed it by my glory* (chap. viii. 10, 11;

Ex. xix. 43: **בְּבֵרִי** to be the place where I reveal my holiness (*cf.* Histor. and Ethic. 2, on chap. vi). The parallel passage in 2 Chron. vii. 12, says: I have chosen this place to myself for a house of sacrifice; which means that, as Jehovah was known and honored as the Holy One, through sacrifice, so sacrifice was also His appointed means of atonement and sanctification for the sacrificer. The house was essentially a place of sanctification. Our author evidently left out what the Chron. adds in vers. 13 and 14, because it is partly contained in ver. 3. For vers. 4 and 5 see on chap. ii. 4, and viii. 25. When David is here, as in chap. iii. 14, held up to Solomon as a model in keeping Jehovah's commandments, it is not because David never broke a divine law, or never sinned, but because he kept inviolate the first and chief commandment upon which the existence of Israel depended (Ex. xx. 2-5); because in every situation in which he was placed, in prosperity and adversity; amongst his compatriots or in banishment among the heathen, he remained loyal to Jehovah, and never discovered the slightest leaning to idolatry. The threat, vers. 6-9, is the same as in Lev. xvi. 14; Deut. viii. 19; xxviii. 15, 37; Josh. xxiii. 16, and is therefore not one that was made for the first time after the captivity, as some have said. Thenius rightly remarks that the style and living force of the address are proofs that "we have an ancient utterance before us here." **חֵשֶׁל**,

ver. 7, is a proverb which every one has in his mouth, a proverb of universal truth; every one will adduce Israel as a terrible example, and will mock them (Isai. xiv. 4; Mic. ii. 4). Thenius and Bertheau, by reference to Mic. iii. 12; Jer. xxvi. 18; Ps. lxxix. 1, read instead of **חֵשֶׁל**, in vers. 8, **עֵיט**, i. e., ruins, and this certainly facilitates the translation of the word very much. But no MS. nor old translation reads it thus; and Chron. says expressly: "this house which is

high" (2 Chron. vii. 21); we must, therefore, adhere to the text-reading. It cannot, however, be translated: and "this house, exalted as it may be, whosoever passes by the same, shall," &c. (De Wette, von Meyer, and others), but only as Keil has it: "this house shall stand high, i. e. stand high in its destruction, a conspicuous example, a warning to all passers by." The Vulgate translates, moreover, directly: *et domus hæc erit in exemplum*; but the Sept., more in the sense of the Chronicles: *καὶ ὁ οἶκος οὗτος ὁ ὑψηλός, πᾶς ὁ διαπορεύμενος ἐκστήσεται*. But we must supply what is understood, namely, that the house is destroyed. Keil thinks there is an allusion to Deut. xxiv. 19; xxviii. 1, in **חֵשֶׁל**. Vers. 8 and 9 mean that what was threatened in the law in Deut. xxix. 23-26, shall be fulfilled. **חֲרָץ** does not denote a scornful hissing, but, as the connection with **חֵשֶׁל** requires, a hissing of terror. *cf.* Jer. xix. 8; xlix. 17.

Ver. 10. **And it came to pass at the end of twenty years.** In vers. 2-9 the author has given an account which concerns the temple, the most important of all Solomon's buildings. From ver. 10 on, he gives further information respecting them; how Solomon was enabled to undertake his many and, in part, expensive buildings; that is to say, through his treaty with Hiram, vers. 11-14; and also by the levy which he raised, vers. 15-25; and finally by the voyage to Ophir, which brought him gold, vers. 26-28 (Keil).—The seven years of the temple-building (chap. vi. 38), and the thirteen years of the palace-building (chap. vii. 1), are included in the twenty years of ver. 10. There is no historical connection between the section vers. 10-14, and that in vers. 1-9. The heading in ver. 1 is therefore repeated on account of the following collective remarks on the different buildings.

Vers. 11-14. **Now Hiram the king of Tyre, &c.** This section in vers. 11-14 is easily seen to be an excerpt, which has gaps not to be filled with perfect certainty. According to chap. v. 1-6, Solomon had made a compact with Hiram, by the terms of which he was to indemnify him by the delivery of certain natural productions; no allusion is made here to any further recompense in the way of territory, nor to any payment of gold which Solomon had obtained from Hiram. It is plain, therefore, that the twenty cities were an equivalent for the 120 talents of gold mentioned in ver. 14. Probably Hiram had at first agreed to the proposition; but upon a closer inspection he was not pleased with these towns, though he had to abide by his agreement. This is the only explanation of the fact that no answer from Solomon to the question in ver. 13 is recorded. As we may conclude, from the account of their joint enterprise in ver. 26 *sq.*, that the friendly relations of the two kings continued, it is probable that Solomon satisfied him in some other way.

The land **חֲתַל** is not the later province of Galilee in its whole extent, but only the northern part of it, originally belonging to Naphtali; it was called **חֲתַל הַחֲנָנִים**, district or country of the heathen (Isai. viii. 23; 1 Macc. v. 15). Solomon fixed upon it as an equivalent because it bordered on the ter-

ritory of Tyre, and, as its name shows, was not so much inhabited by Israelites as by heathens (*cf.* 2 Sam. xxiv. 7).—The *מָקוֹר* is not, as in chap. xx. 32, an expression of intimacy, but is a prince's title (1 Mac. x. 18; xi. 30). The designation *כְּבֵל*, which Hiram gave the land of the twenty cities, is also given to a place or district in the tribe of Asher (Josh. xix. 17), and is derived from *כָּבַל*, *vincire*, to chain, to close; thus describing the district as closed (but not pawned, as some allege), by virtue of its geographical position. This is much more natural than the explanation, according to which *כְּבֵל* is from *כָּהַבֵּל*, *ε, sicut id, quod evanuit tanquam nihil* (Maurer, Gesenius), or formed by *כָּ* and *בָּל* = *בָּל* (Thenius), and meaning "As nothing." How could Hiram give the district a permanent name, which contained rather a mockery of himself than of the land? The assertion of Josephus (*Antiq.* 8, 5, 3), that *Χαλαβών* means *οὐκ ἀριστον* in Phœnician, is utterly without foundation. We have no need to seek the reason of the name in Hiram's exclamation: "What cities are these," &c.; the second sentence of ver. 13 is quite independent of the first. In order to reconcile the conflicting assertion in 2 Chron. viii. 2 (that Hiram gave cities to Solomon, who peopled them with Israelites), with the passage under consideration, it is generally supposed that Solomon had, in the first place, given up twenty cities to Hiram, but as they did not please Hiram, took them back again (Keil). But *נָתַן* cannot, in itself, mean to give back, and our passage also, which is the fullest, would in this case be quite silent about what it intends to state, namely, that Hiram had received an equivalent. Our passage cannot, at any rate, be disproved by the short, abrupt assertion of Chron. The question may be asked, too, if these cities were the same as in Kings. Perhaps later tradition, which Chron. follows, changed the circumstances so, because people could not believe that Solomon should have given up Israelitish land to Tyre, contrary to the law, Lev. xxv. 23 (*cf.* Bertheau on 2 Chron. viii. 1).

Vers. 15–19. And this is the reason of the levy, which, &c.: It was chiefly through Hiram's aid that Solomon was enabled to undertake his buildings, but it was also a great assistance to him that he could use the Canaanites that were left in the land to perform this tribute labor. It seems from Judges ix. 6 and 2 Kings xii. 21, that *הַמְּלָאָה* does not mean merely a wall of earth (filling up), but a building (*בְּנִית*) or a collection of buildings that serve to fortify a place, *i. e.*, fortifications, rampart, citadel. David had made such for Zion (2 Sam. v. 9), and Solomon renewed it, *cf.* chap. xi. 27; 2 Chron. xxxii. 5. "It can only have been where Zion rises highest, and consequently most needs fortification" (Thenius). *The walls of Jerusalem* do not here mean the walls of Zion, the upper city, but those of the lower city (see on chap. iii. 1), so that the temple mountain was included. *Hazor*, a town in the tribe of Naphtali, formerly a Canaanitish royal city, was not far from the northern frontier of Palestine, and

was therefore "built," *i. e.*, fortified by Solomon, Josh. xix. 36; 2 Kings xv. 29. *Megiddo* (*cf.* on chap. iv. 12) lay in an important military position, for it formed an entrance to the plain of Jezreel and the Jordan (meadows) valley, thus being the way from the sea-coast to central and north Palestine. *Gezer*, also once a Canaanitish royal city, between Beth-horon and the Mediterranean sea; it lay in the southerly portion of the tribe of Ephraim (Josh. xvi. 3). What Hazor was to the north and Megiddo to the central part of Palestine, Gezer and the lower Beth-horon were to the south; an army could much more easily penetrate to the capital from those places, than from the mountains of Judah (*cf.* Thenius on the place). Ver. 16 is a parenthesis, and tells how Gezer came into Solomon's possession. Probably, it was the capital of a district that extended to the coast, into which Pharaoh entered from the sea. The great importance of the situation of this place made its possession very valuable to Solomon. Whether the town was built again immediately after it was destroyed, or not until Solomon's time, is uncertain; at any rate, he fortified it. *Baalath* is a town in the tribe of Dan (Josh. xix. 44), according to Josephus (*Antiq.* viii. 6, 1), not far from Beth-horon and Gezer; it has been wrongly asserted to be identical with Baal-gad at Hermon (Josh. xi. 17), because the

directly following *תְּמָר* is = to *תְּמָר* according to 2 Chron. viii. 4, and the later denotes the large and rich city of Palmyra, situated between Damascus and the Euphrates (Keil). But the connection of *תְּמָר* with Baalath, Gezer, and Beth-horon indisputably denotes a southern city, especially as the more northern fortresses, Hazor and Megiddo, were named before. *תְּמָר* is also named as a southern

place in Ezek. xlvii. 19; xlviii. 28. The addition "in the wilderness, in the land," can only mean, in the wilderness that lay in Palestine, which is the wilderness of Judah; it is therefore unwarrantable to add *אֲרָם*, *i. e.*, Syria, after *בְּאֶרֶץ* as some have done. Thus Thamar was the most southern fortress, and "commanded the passes which led to the most frequented routes from Edom to Jerusalem" (Thenius). A fortified city was very necessary and important in this very place, and it is inexplicable that Solomon should have left the south without any fortress, and yet have fortified the distant city of Palmyra, beyond the confines of Palestine. As in all doubtful cases, so here the statement of the books of the Kings merits the preference over that of the Chron., which has given occasion to the *Mt.* Besides, *תְּמָר* occurs nowhere else, and it is much more probable that *תְּמָר* has been changed into the famous *תְּמָר* than the reverse. The account of the fortresses that protected the land is followed (ver. 19) by an account of the buildings required for storage of victuals and materials of war. The cities of store were not dépôts of merchandise (*Ewald*), but magazines of produce of the soil reserved for times of need (2 Chron. xvii. 12; xxxii. 28). For the cities for chariots and horsemen see chap. x. 26.

Vers. 20–23. And all the people that were left, &c. Ver. 20 refers back to ver. 15, and after it has been stated for what purpose Solomon raised the levy, it now informs us whom it in-

cluded. Upon מַס־עֶבֶד, *i. e.*, *slave-service*, see chap. v. 13. עֲבָדָיו, ver. 22, means chiefly, officials of the war-department; עֲבָדָיו chief officers of the army; and עֲבָדָיו *royal adjutants* and life-guardsmen. Gesenius, *De Wette*, and others translate the latter: *chariot warriors*, or *chariot-driver*, because there were always three of them standing in one chariot; this, however, does not admit of proof, and τριπύργης, as the Sept. usually renders it, does not mean *chariot warriors*. In every place where the word occurs in our books (2 Kings vii. 2; xvii. 19; xv. 25; ix. 25) it denotes the *royal staff*; in 2 Kings x. 25, the רָצִים and עֲבָדָיו are the king's body-guard; and in 2 Sam. xxiii. 8 (1 Chron. x. 11) still less is there reference to *chariot warriors*. The old glossaries explain τριπύργης, τοῖς παρὰ χειρὰ τοῦ βασιλέως. The reason of the name cannot be given with certitude. For the 550 superintendents of the work see above on chap. v. 16.

Ver. 24. But Pharaoh's daughter came up. The two facts recorded in vers. 24 and 25 are by no means irrelevant and disconnected, as they appear; but plainly refer back to chap. iii. 1-4. They mean that the wants which were felt in the beginning of Solomon's reign ceased with the completion of all the buildings (vers. 1 and 10); the king's consort took possession of the part of the royal palace that was for her use; and Solomon no longer sacrificed on the heights, but always in the temple he had built. אֵת, ver. 24, is here

the same as in Gen. xxvii. 30; Jud. vii. 19. It does not follow, because Solomon built Millo immediately after his consort repaired to her dwelling, that the former was to be a "protection to the harem" (*Thenius*), for there is no proof that the "house of Pharaoh's daughter" was the harem, and Millo was evidently intended to protect the upper city.

Ver. 25. And three times in a year did Solomon offer, that is, on the three chief festivals, when the whole people assembled at the sanctuary (Ex. xxiii. 17; xxxiv. 23). These were not ordinary sacrifices, but were especially solemn official ones, which the king, as head of the theocracy,

offered. The words אֵת אֲשֶׁר לִפְנֵי יְהוָה have been very differently understood. Stier translates like v. Meyer, "and he burnt of it what was fitting," which is wrong, because "that was before Jehovah" never means, what was fitting. Maurer's interpretation is very far-fetched: *et adolebat apud eum (sc. Jova) id, quod coram Jova erat (sc. suffragamentum)*. Ewald renders it: "he burnt incense alone there, where one stands before Jahve, *i. e.*, in the holy place." But what does burning incense alone mean? Thenius asserts אֵת to be a false "insertion," and translates: he brought with him (*i. e.*, himself) offerings of incense before the Lord (*i. e.*, upon the altar of incense in the sanctuary). אֵת is supposed to mean: "he, without the mediation of another," so that "we have here an evidence that Solomon, at least, exercised in person the functions of the high-priest." But we cannot so easily throw אֵת out of the text; and אֵת never means: he

himself in his own person; so that the supposed "evidence" falls to the ground. Finally, Keil translates, because הֵקִיטִיר is not *præter*, but *infin.*

absol.: "and, indeed, setting fire to (the sacrifice) at the (altar), which was before the Lord;" but הֵקִיטִיר always means "to burn incense" when it stands as here, without an object; besides, the sentence evidently means more than the immediately preceding one, which speaks of burnt-offerings, in the case of which burning is of course implied. It is certainly true that אֵת here, as well as immediately after in ver. 26, and so often elsewhere, means "with, by," and the suffix י must be referred to the preceding מִבֵּית; but it is in-

correct to make the clause "which was before Jehovah," mean the altar of incense which was so described in Lev. xvi. 12, 18, and thus to conclude that Solomon burnt incense "in the sanctuary." As 2 Chron. xxvi. 16 shows, the priests alone might do this, even in later times; the kings were strictly prohibited. If an exception had been made in the case of Solomon, it could not have been noticed only casually and vaguely. That clause by no means exclusively indicates the altar of incense, but, as chap. viii. 64 shows, the "brazen altar," too, and this it is which is meant here. According to Num. xv. 1-12 a meat-offering was offered with every burnt and peace offering; and for the former incense was essential, according to Lev. ii. 1, 2, which was wholly burnt (ver. 18). "Incense," therefore, was not only "offered" on the altar of incense in the sanctuary, but also on the altar of burnt-offering, and קָטַר in Ps. cxli. 2 is synonymous with מִנְחָה. This passage, then,

says nothing remarkable respecting Solomon, but only that he presented his meat-offering three times a year, as well as his burnt and peace offering. The parallel passage of Chron. therefore does not mention the latter expressly, and only says: "Then Solomon offered burnt-offerings unto the Lord on the altar of the Lord, which he had built before the porch . . . three times in the year" (2 Chron. viii. 12, 13). The concluding sentence בֵּית יְהוָה אֵת־הַבֵּית does not mean: "thus the house was finished" (Luther), for this was not done by sacrifice and incense, neither does שָׁלַם mean finished, but, to make perfect, whole. The house Solomon had built only became all it was designed to be, *i. e.*, לְבֵית זֶבַח, a house of sacrifice (2 Chron. vii. 12), a central sanctuary, in that he presented now all the offerings on the festivals which were appointed to be celebrated by the whole people (Lev. xxiii. 14; Deut. xvi. 16); cf. 2 Chron. viii. 16. Böttcher: he brought the temple, as God's house and place of prayer, to its full meaning.

Vers. 26-28. And king Solomon made a navy of ships. This is told here because Solomon received through these ships the large amount of gold which he required, partly for his splendid buildings, and partly to carry on his expensive works. *Elion-geber*, a sea-port of Edom, situated on the Elanitic arm of the Arabian gulf, Num. xxxiii. 35; Deut. ii. 8. *Elath* is the modern Aka-

bah on the eastern bay of the same gulf, and was incorporated with the Israelitish kingdom by David, 2 Sam. viii. 14. Both cities were of the highest importance in a commercial view (*cf.* Winer, *R.-W.-B. I.*, s. 313, 361). The Phœnician sailors were accounted the most skilful, and were known even in distant lands (Winer II., s. 406).

Upon the fleet which sailed from Ezion-geber Chron. gives (viii. 18): "and Hiram sent him by the hands of his servants, ships;" and as there was no way of conveyance by land, nor means of shipping from Africa, this must only mean (as Keil remarks) "that Hiram gave the ships for this voyage (to Ophir), i. e., he ordered his people at Ezion-geber to build them, and sent all the requisite material not forthcoming at that place." For the situation of *Ophir* see on chap. x. 22. Instead of 420 talents of gold, Chron. gives 450; this is, no doubt, only a change of the ciphers 2 (20) and 3 (50).

HISTORICAL AND ETHICAL.

1. *This section now before us closes the account of Solomon's buildings*, which account embraces the largest portion of the history of this reign. Never would the narrative have dwelt so long upon them, had all these building-undertakings stood outside of all relation to the theocratic kingdom. None of all the kings of Israel "built" so much as Solomon, who is described for that reason, in the history of Israel, as the king of peace, the peace-prince. His buildings were no pleasure and luxury structures, but were designed to further the greatness, power, and splendor of the kingdom, while at the same time they gave evidence thereof. First he built the house of Jehovah, which formed the heart and centre of the whole theocracy; then the palace, i. e., the house, "which was to shed glory on the second power in Israel, the kingdom which was then reaching its highest summit" (Ewald); then he fortified the house by Millo, and surrounded Jerusalem, the capital, with walls; furthermore he made fortresses and store-cities throughout the whole country, in north, middle, and south Palestine; and, finally, he himself began ship-building, so as to bring his kingdom into communication with rich and distant countries. All this, however, he conducted so as to cause no injury to his own kingdom, but rather so as to bring it to a height of prosperity that it never before or afterwards attained. The time of the *שְׁלום* and with that of the "building" in its widest sense, came on *שְׁלום*; his building enter-

prises were the natural result of the stage of development at which the kingdom was; he built to build up the kingdom, thus fulfilling his mission in the history of the theocracy.

2. *The appearance with which Solomon was favored after the completion of his many grand edifices*, as the text clearly and positively says (see Exegetical upon ver. 1 sq.), is expressly placed in relation to and contrasted with that which he had in the beginning of his reign, at Gibeon (chap. iii. 5). The Lord had given him not only what he had asked for, but also riches, dignity, and fame. He had succeeded in all that he had undertaken; not only did he himself stand at the summit of fortune, but his people had never before reached such a great and prosperous state,

being blessed with peace and quiet without, and with prosperity and comfort within (chap. iv. 20; v. 4 sq.; viii. 66). Then came the second appearing, which contained with the remembrance of the prayer answered at the dedication of the temple, and the promise of blessing in the future, a threatening and warning very wholesome, and even necessary now for Solomon himself, who, though hitherto loyal and faithful to the Lord, was open to the temptation to fall away, as the after-history shows, and whose heart the searcher of hearts knew better than he did himself (*cf.* chap. viii. 39). But it was also needed (the discourse ceases to concern Solomon alone after ver. 6) by that ever-restless, fickle people which in the enjoyment of the greatest happiness were in danger of forgetting their Lord and God, and of relapsing into the idolatrous worship which was more agreeable to the flesh. Hence it appears, too, that the words in vers. 6-9 are the chief part of the divine discourse, and not an addition invented by the author of these books, after the destruction of the temple, as Ewald and Eisenlohr assert.

3. *The divine threatening was literally fulfilled*. No people in the world ever became such a "proverb." Singular as it stands in the world-history in its election, it is equally so in its rejection and ruin. It has remained, to the present day, the living witness of the saving love and grace of God on the one hand, and, on the other, of holiness, truth, and retributive justice. By its story it preaches to all nations the eternal truth which the prophet Azariah proclaimed to king Asa: "If ye forsake him, He will forsake you" (2 Chron. xv. 2). When, in consequence of their complete departure from God, the temple built by Solomon was destroyed, Israel ceased to be an independent kingdom, and the people were banished; and when, after the second temple was built, they rejected David's great Son, their promised, true, and eternal king, in Whom all nations of the earth were to be blessed, this temple was destroyed never to be rebuilt, and the people were scattered through all the world, ceasing forever to be an independent kingdom and nation, everywhere despised, reviled, and persecuted.

4. *The various building-enterprises of Solomon*, as well as the arrangements more or less connected with them, were practical evidence that the Lord had given him in unusual measure the *wisdom for ruling and skill in affairs* which he had implored in the beginning of his reign (chap. iii. 7-9). He knew how to procure the material, in part costly, which was requisite for his buildings, as well also the requisite architects and builders, by a compact (favorable to himself) with his Tyrian neighbor; and repaid him for the quantity of gold he supplied him with without heaping oppressive debts on his people, but by surrendering a district of little value near the Tyrian frontier, and almost altogether inhabited by strangers to Israel. He made use of the descendants of the subjugated Canaanites who were left in the land, to execute those public works which were designed to protect the country and further its material prosperity; thus sparing his own people, who, like every other free people, had no slavish work, but performed only military service. He built a separate palace for his consort, Pharaoh's daughter, and by this means secured the favor of his powerful neighbors, the Egyptians. That the

temple he had built might become and remain the central place of worship, and thus a bond of unity and communion for the entire people, he himself, as head and representative of the theocracy, offered solemn sacrifices on the three great yearly festivals, when all the tribes met. In order not only to meet the expenses of his many and costly buildings, but also to teach commerce to his people, who had hitherto almost entirely lived by agriculture, he managed to engage the sea-faring and skilled Phoenicians to build a common fleet, which opened the way to other seas and lands for them, and was the source of great riches to his own kingdom.

HOMILETICAL AND PRACTICAL.

Vers. 1-9. The second appearance of Jehovah to Solomon: (a) the point of time at which it occurred, vers. 1, 2 (see *Histor. and Ethic.*); (b) the object which it had, vers. 3-9 (Promise and warning).—In the divine address to Solomon the goodness and the severity of God are shown (Rom. xi. 22): his goodness in the establishment of His promises (vers. 3-5), his severity in the chastisement of backsliding (vers. 6-9).—Vers. 3, WÜRT. SUMM.: A most powerful thing is a devout, humble, and believing prayer, for thereby man beseeches God to grant him his desire (John xvi. 23).—To every house where the name of God is truly honored applies the divine saying: Mine eyes and my heart shall dwell there forever.—Vers. 6-9. Because men endure uninterrupted prosperity with much greater difficulty than they do crosses and afflictions, therefore, when they are at the summit of their wishes, and their hearts' desire, it is most necessary that the grave importance of God and of eternity should be held up before them, so that they may not fall into security, and forget to work out their own salvation with fear and trembling; for what availeth it a man, &c. (Matth. xvi. 26). He who thinketh he standeth, let him take heed lest he fall (1 Cor. x. 12).—The more abundantly God displays his mercy and love towards an individual or towards a nation, so much the more fearful will be the righteous sentence if the riches of His mercy are despised.—In happy and prosperous days forget not that the Lord tells us: Watch and pray, lest ye enter into temptation.—How many men, how many families, how many nations blessed in every respect, have come to a fearful and shameful end! Askest thou: Wherefore is this? the only reply is: Because they have forsaken the Lord their God; for what a man sows that shall he also reap.—Let him who will not recognize a divine justice turn to the twice-destroyed temple of Jerusalem, and to the world-scattered people who have become a by-word amongst all nations.

Vers. 10-14. The demeanor of Solomon and Hiram towards each other. (a) Friends and neighbors should be of one mind, and mutually ready to help each other. (b) Let not him who has kindly aided thee with his substance be long awaiting the proofs of thy gratitude, and render to him more rather than less even if he need it not.

(c) Regard not so much the gift which thou receivest as the disposition of the giver, remembering always: it is more blessed to give than to receive.—From the heathen Hiram many Christians may learn, even where real cause for dissatisfaction and just claims exist, to state the disproportion between gifts and recompenses with friendly words, and in a kindly manner.—Friends, who through long years have aided each other, must not be estranged, even when one thinks himself injured by the other, but must strive to come to a thorough understanding and agreement.

Vers. 15-23. The plans and arrangements of Solomon for the benefit and protection of the land. (a) First he built the house of the Lord, forth from which would come all salvation for Israel; then he built the store-houses for times of need and famine, and as protection against the enemies of the kingdom. A wise prince cares alike for the religious and spiritual, and for the material and temporal well-being of his people, and in times of peace does his utmost to provide against every danger which may assail the land, either from without or within. For this a nation can never be grateful enough, and should uphold him with readiness and might, instead of murmuring and complaining, as is often the case. (b) Solomon's plan was, in his undertakings to spare his nation all servile labor, as far as possible. Therefore, for all compulsory service he employed the conquered enemy, who, as such, were slaves. A wise prince will never impose burdensome taxes or heavy labor upon his people, and reigns much more willingly over freemen than over slaves; but a good and loyal people does not make freedom a pretext for villany, and ever follows the king's call for arms when the defence of "*Fatherland*" is concerned. For Israel can no more say with truth—The Lord is my rock, my fortress, and my deliverer (Pa. xviii. 3), if all the nation does not aid in its defences and fortifications.—In the kingdom of the true and eternal prince of peace bondage will cease, and all men shall obtain the freedom of the children of God.—Ver. 25. Solomon sets a good example before all the people; he not only builds the temple, but also frequents it regularly. It is as much the duty of the highest as of the lowest to hear the word of God, to pray, and to celebrate the Sacrament.—Ver. 26 *sq.* A wise government seeks not only to preserve existing prosperity, but also to discover new sources thereof.—Many there are who travel over land and sea to seek gold, and to become rich, and forget that the Lord hath said: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich (Rev. iii. 18). Expeditions into far countries must serve not only to obtain gold and treasure, but also to carry thither the treasure which neither moth nor rust doth corrupt, and where thieves do not break through nor steal (Matth. vi. 19 *sq.*).—Commerce may become a rich blessing for a nation, but a greedy thirst for gold often leads to extreme luxury and neglect of God, as is many times exemplified in the history of Israel.

FOURTH SECTION.

THE FAME AND THE MAGNIFICENCE OF SOLOMON.

(CHAPTER X.)

A.—The Visit of the Queen of Sheba.

CHAP. X. 1-13.

1 AND when the queen of Sheba heard of the fame of Solomon concerning¹ the
 2 name of the Lord [Jehovah], she came to prove him with hard questions. And
 she came to Jerusalem with a very great train, with camels that bare spices, and
 3 very much gold, and precious stones: and when she was come to² Solomon, she
 3 communed with him of all that was in her heart. And Solomon told her all
 her questions: there was not *any* thing [a question³] hid from the king, which
 4 he told her not. And when the queen of Sheba had seen all⁴ Solomon's wisdom,
 5 and the house that he had built, and the meat of his table, and the sitting of
 his servants, and the attendance of his ministers, and their⁵ apparel, and his
 cupbearers, and his ascent⁶ by which he went up unto the house of the Lord
 6 [Jehovah]; there was no more spirit in her. And she said to the king, It was a
 true report⁷ that I heard in mine own land of thy acts⁸ and of thy wisdom.
 7 Howbeit I believed not the words,⁹ until I came, and mine eyes had seen *it*;
 and behold, the half was not told me: thy wisdom and prosperity exceedeth
 8 the fame which I heard. Happy *are* thy men,¹⁰ happy *are* these thy servants,
 9 which stand continually before thee, *and* that hear thy wisdom. Blessed be the
 Lord [Jehovah] thy God, which delighted in thee, to set thee on the throne of
 Israel: because the Lord [Jehovah] loved Israel forever, therefore made he thee
 10 king, to do judgment and justice. And she gave the king an hundred and
 twenty talents of gold, and of spices very great store, and precious stones: there
 came no more such abundance of spices as these which the queen of Sheba gave
 11 to king Solomon. And the navy also of Hiram, that brought gold from Ophir,
 brought in from Ophir great plenty of almug¹¹ trees, and precious stones.
 12 And the king made of the almug trees pillars for the house of the Lord [Je-
 hovah], and for the king's house, harps also and psalteries for singers: there
 13 came no such almug trees, nor were seen unto this day. And king Solomon
 gave unto the queen of Sheba all her desire, whatsoever she asked, besides *that*
 which Solomon gave her of his royal bounty.¹² So she turned and went to her
 own country, she and her servants.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1. [The Sept. and Syr. render this very difficult expression, אֶת־שֵׁם־יְהוָה וְשֵׁם־סְלוֹמֹן (See Exeg. Com.), "heard the name of Solomon and the name of the Lord," and the Arab. the same except in retaining *fame* in the first clause.

² Ver. 2. [Many MSS. editions, and the Vulg. and Syr., insert *king* before Solomon.

³ Ver. 3. [There seems no sufficient reason for varying the translation of יָבִין occurring twice in such close proximity. The same variation is observed in the Chald. and Syr., but the Sept. have *λέγος* in both cases.

⁴ Ver. 4. [Several MSS. followed by the Arab. omit "all."

⁵ Ver. 5. [The Sept., quite without authority, put the pronoun in the singular as referring to Solomon's apparel.

⁶ Ver. 6. [All the ancient versions render "the burnt-offerings which he offered" (see Exeg. Com.) and must therefore have read עֲלֹתָיו instead of עָלָיו, but without reason. See Exeg. Com.

⁷ Vars. 6, 7. [The Heb. for *report* and *acts*, ver. 6, and *words*, ver. 7, is the same יָבִין, יְבָרִים, and this sameness is preserved in the Sept., although hardly possible in English.

⁸ Ver. 8. [The Sept. curiously enough render "happy are the *ecomen*."

⁹ Ver. 11. [Almug is not a translation, but only a putting into English letters of the Heb. אֶלְמוֹגִים. The versions render:—Vulg. *thyina*; Sept. *καλαμύρα* (Alex. *ἀνελκαμύρα*); Arab. colored wood, &c. that kind of wood naturally painted with various colors. The sense as now generally understood is *sandal-wood*. See Exeg. Com.

¹² Ver. 13. [Lit. gave her *as from* the hand of king Solomon.—F. G.]

EXEGETICAL AND CRITICAL.

Vers. 1-3. **And when the queen of Sheba.** Cf. 2 Chron. ix. 1-12. The name of Solomon became famous far and near, through the trading ships that were mentioned in chap. ix. 26 sq. A proof is here given. שֶׁבָּא, Sheba, is a country in Arabia Felix (not to be confounded with שֶׁבַּח, & c., Meroë in Ethiopia, as Josephus has it), on the Red Sea, rich in spices, frankincense, gold, and precious stones (Jer. vi. 20; Ezek. xxvii. 22; Isai. lx. 6; Ps. lxxii. 15). "The Sabaeans, whose capital city was Sheba, had become, through their extensive commerce, the richest nation among the Arabians" (Winer, *R.-W.-B.* II. s. 405; Duncker, *Gesch. des Alterth.* I. s. 140 sq.). The Queen of this country, who visited Solomon, was certainly the reigning one; according to Claudian in *Eutrop.* i. 132, the Sabaeans were generally governed by queens, but this has no historical foundation. Whether she were widowed or unmarried is, like her name, uncertain. Her fame spread with and through that of Solomon, who was the beau-ideal of a king throughout the East, for even the Koran mentions her visit to Solomon (Sur. 27), and there are many legends about it among the Arabians and Abyssinians. The former name her Balkis, and the latter Maqueda, and even say that she had a son by Solomon, named Menihalek (or Melimelek),* who was the ancestor of the Abyssinian kings (comp. Winer). These fables of after-times need no refutation.

The words יָהּוָה אֱלֹהֵי, which are wanting in Chron., are by no means unsuitable or superfluous (Movers); they exist in all the old translations, but have been very differently understood. *Propter nomen Jeh.* (Le Clerc) is least like it; neither is De Wette right: to Jehovah's honor; nor this, "the fame of what Solomon had become by Jehovah's favor" (Gesenius); nor, the fame "that Solomon had acquired through the glory of his God" (Ewald); nor yet, "which he had attained, by Jehovah glorifying himself so in him" (Weil). The expression involuntarily reminds us of the יָהּוָה אֱלֹהֵי chap. iii. 2; v. 17, 19; viii. 17, 18, 19, 20, 44, 48; 2 Sam. vii. 13. The house built to Jehovah's name was the first and principal reason of Solomon's fame; and was what the Queen had chiefly heard of, in which she had seen, like Hiram, an evidence of wisdom. This she desired to prove for herself.

To prove him with hard questions. To clothe wisdom in the form of proverbs, which were often dark and enigmatical on account of their brevity, is a primitive custom of the East, especially among the Arabians, who are very rich in proverbs; the collection of the Meidani, for instance, which contains 6,000 proverbs, and the Makani of the Hariri show this. Chap. iv. 32 says that 3,000 are by Solomon; and those in his name, that are now extant, include many that are enigmatical. We do not mean enigmas in the sense of those that used to be propounded at meals or otherwise (cf. Rosenmüller *A. u. N. Morgenland* with Judges xiv. 12); the Queen did not want any trial of skill in enigmas with Solomon, but wished to propound

important and difficult questions to him. Solomon did not fail in a single answer (וְיָנִי ver. 3 is solving riddles in Jud. xiv. 19, and interpreting dreams in Gen. xli. 24; Dan. v. 12).

Vers. 4-8. **And when the Queen had seen all Solomon's wisdom.** Solomon's wisdom was shown, not only in his answers and discourses (ver. 3), but in all his arrangements, in the whole constitution of the court, and manner of his government; whithersoever the Queen looked, she beheld evidence of his wonderful gifts and powers of thought. The "house" is not the Temple, but the royal palace, as the following words concerning the court-appointments show. "The meat of his table" is the royal table, the splendor of which is especially described. *The sitting of his servants, and the attendance of his ministers,* means "the civil officers who sat at the royal table, and the servants, among whom were the "cup-bearers," in attendance upon them (Bertheau). These three descriptions have nothing to do with localities, with the ministers' seats, the place where the servants stood, nor the preparations for the cup-bearing (Weil); nor the order of the offices, and the rooms of the lower servants (Thenius); for the parallel passage in 2

Chron. ix. 4 shows that מְשָׁרְתֵי are persons. It is more doubtful how we are to understand the following words וְעֹלֵת, &c.; Chron. has וְעֹלֵת instead. All the translations give for both passages: "and the burnt-offerings, which he offered in Jehovah's house;" this would mean the solemn and magnificent rites of the Temple worship. But it would not agree with the description just preceding, of the royal table and court appointments, the servants and cup-bearers; and above all, the splendid Temple building would have deserved mention; it would be necessary, too, to alter the text in both places; and וְעֹלֵת should be read, yet we have no grounds for doing this. If this were the right reading, the Chronicler, who was so partial to the details concerning the worship, would not have taken וְעֹלֵת instead. Most modern translators (Keil, Winer, Ewald), therefore, give ascent for וְעֹלֵת; meaning the particular ascent of steps that led from the palace to the Temple; and וְעֹלֵת Ezek. xl. 26 has the same signification. This ascent of steps belonged to the palace, and very likely struck the eye, as it is here expressly mentioned; it also appears from 2 Kings xvi. 18 that the king had a peculiar entrance of that kind to the Temple. The concluding words of ver. 6 are literally, and there was no more breath in her; as the breath goes in terror (Josh. ii. 11; v. 1), so it also goes in cases of extreme astonishment.

Vers. 9, 10. **Blessed be the Lord thy God.** We cannot conclude from these words that the Queen had formally confessed the One God of Israel, but rather that it meant what we have already remarked of a similar expression of Hiram, chap. v. 7. What she saw and heard excited her wonder to such a degree, that it seemed to her directly imparted by the God Solomon adored, and for whom she became filled with reverence. The presents which the Queen, according to custom, made, consisted of those articles in which her land most

* See the graceful account of the legends, in Stanley's *Jewish Church*, Second Series, p. 259-262.—E. H.

abounded, and for which it was most famous. The spices were principally the famous Arabian balm, which was largely exported; according to Josephus (*Ant.* 8, 6, 6) the balm-shrub was introduced into Palestine by the Queen of Sheba (Winer, *R.-W.-B.* I. s. 132).

Vers. 11-13. **And the navy also of Hiram, &c.** The mention of the costly presents leads the author to the remark, vers. 11 and 12, which may be regarded as a parenthesis, that such articles of luxury were introduced in abundance into Jerusalem by commerce; and the (fragrant) spices reminded him of the equally great quantities of *sandal-wood* that Solomon received through Hiram's ships. This wood, which is indigenous to India, "was highly prized throughout the East for its fragrance, and partly was carved into images, partly used for fine utensils, and partly used for incense-burning" (Winer, II. s. 379). **מִסְעָר** (ver. 12) only occurs here, and its meaning is not quite certain. The root **מִסָּר** means, to support, make sure.

Thenius calls it "supports of the resting," i. e., seats made by Solomon on the walls of a palace or Temple room; but we do not find the slightest mention of such a Temple room anywhere. As Chrou. has **מִסְעָר** (from **סָלַל**, to prepare the way, Ps. lxxviii. v.) instead of our word, Bertheau thinks that **מִסָּר** like **נָעַר** to advance, so that both expressions really denote the same thing; i. e., the "way of entrance, ascent." Jarchi gives **מִסָּר** by **רִצְפָה** i. e., wainscoting on the floor (tessellated pavements); and this seems the best. The translation, steps with banisters (Keil), has no authority. **בָּנָיִם** and **בָּנָוֹת** must be stringed instruments with sounding-boards; they are mentioned together in Ps. lxxi. 22; cviii. 3; cl. 3; we know nothing certain of their natures. *Which Solomon gave her of his royal bounty* (ver. 13), i. e., besides the things he presented her with according to the custom of kings, he gave her everything else she desired. We can scarcely think this included, as the other translators think, any literary productions. It is very doubtful whether the Ethiopian Christians "concluded rightly from these words that their Queen had a son by Solomon" (Bertheau).

HISTORICAL AND ETHICAL

1. *The section before us does not, by any means, contain a story accidentally and arbitrarily inserted here, which, however beautiful it may be, might be left out without doing harm, because it does not bear upon the history of the Israelite kings.* How high the significance which has always been attached to the event recorded is, is shown by the fact that the remembrance of it has been preserved outside of Palestine for thousands of years, and that two ancient peoples, the Arabians and Abyssinians, revered the Queen of Sheba as the mother of their line of kings; the Abyssinian tradition making the son she bore to Solomon the founder of the ancient Ethiopian kingdom. And when the Lord, from out the treasure of the Old Testament history, chooses this narrative, and presents it for the shaming of his contemporaries, this presupposes that it was known to and specially esteemed by all other nations. It is, therefore, something more

than an ordinary visit of royal etiquette. *Sheba* was reckoned to be the richest, most highly favored and glorious land in the ancient world, and therefore was given the unique name of "The Happy." Agatharchides names the Sabeans **γένος παντοίας κτηνών εὐδαμονίας**. Now when the Queen came with a splendid retinue to visit this distant land, and from no political design, but merely to see and hear the famous king; and when she, the sovereign of the most fortunate country in the world, declared that what she had seen and heard exceeded all her expectations; this surely was the greatest homage Solomon could have met, homage that no king had ever yet received; and the result was that Solomon was regarded as the ideal of a wise, great, and happy king, throughout the Eastern world. The visit of the Queen of Sheba marks, then, the splendor and climax of the Old Testament Kingdom, and marks an essential moment in the history of the covenant as well as of Solomon. This story is therefore in its right place, following, as it does, the account of the great and glorious works Solomon made for his country and which acquired for him so much fame.

2. *The context explains the kind of "wisdom" that the Queen sought and found in Solomon.* It was not much learning; neither were the "riddles" that Solomon solved metaphysical problems, nor mere conversation and play of wit. Besides the answers he gave to her questions, his works, appointments, and arrangements convinced the Queen of his great wisdom, in which she recognized the working of a peculiar power and grace imparted by God. It was also a practical or life-wisdom, such as Solomon himself describes, "a tree of life to them that lay hold upon her, length of days is in her right hand, and in her left hand riches and honor. The merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her," Prov. iii. 14-18. But this wisdom rests upon the foundation of the knowledge and fear of God (comp. ver. 1 and Prov. ii. 4-6), and the whole reign of Solomon is the result of the same (see Historical and Ethical on chap. iv. 29). "O! happy time, when mighty princes visited each other in the midst of their lands, made tranquil by a holy fear of God, so to vie with each other in wisdom and what is still better, the search after wisdom" (Ewald).

3. *When the Lord says in Matt. xii. 42 and Luke xi. 31: "The Queen of the south shall rise up in the judgment with this generation and shall condemn it; for she came from the uttermost part of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here,"* he recognizes the prophetic and typical meaning of our narrative, as is the case generally with the kingdom of Solomon. It is said in the prophetic descriptions of the peaceful kingdom of Messiah, "the Kings of Sheba and Seba (Meroë) shall offer gifts; yea, all kings shall fall down before him; all nations shall serve him" (Ps. lxxii. 10, 11); and "all they from Sheba shall come; they shall bring gold and incense, and they shall show forth the praises of the Lord" (Isai. lx. 6). The Queen of Sheba, who came from far, out of the happiest country of the world, to Solomon, brought him presents, and received all she wished from him, is a type of the kings who with their people shall

come from far and near to the everlasting Prince of peace, the King of kings, and shall do him homage. Her visit is an historical prophecy of the true and eternal kingdom of peace. It is just this prophetic and typical character of the story that gives such emphasis to our Lord's reproof of the hardened Israelites of His time.

HOMEILETICAL AND PRACTICAL.

Vers. 1-13. The queen of Sheba comes to Solomon. (a) She comes in order to hear the wisdom of Solomon. (b) She finds more than she expected. (c) She worships and praises the Lord for what she has seen and heard. (d) She returns home in peace, with rich gifts.—Solomon receiving the Queen of Sheba, a type of Christ (Matt. xxii. 42). (a) He did not reject her who sought him, but raised her up (John vi. 37). (b) He solved her questions, and showed her his glory (John i. 9, 14; xxii. 46; vi. 68). (c) He accepted her gifts, and gave her much more in return, even all that she desired and requested. (John x. 11, 28; xvi. 24; iv. 13 sq.). Vers. 1-3. The Queen of Sheba had everything that pertains to temporal prosperity and good fortune, high rank, power and honor, health and wealth; but all these satisfied not her soul; she sought the solution of the enigma of life, and when she heard of Solomon, and of the name of the Lord, she spared no expense or trouble, neither regarded the scorn and contempt of the world, in order to satisfy the longing of her soul for the word of life. She said not: I am rich, and have an abundance, and need nothing; but she felt that she still needed the highest and the best. How superior is this heathen woman to so many Christians, who hunger and thirst after all possible things, but never after a knowledge of truth and wisdom, after the word of life. We do not need to journey to Jerusalem, to find him who is greater than Solomon, for he has promised: "I am with you forever, until the end of the world," and can be found everywhere, if men seek him earnestly.—God is not without a witness in the midst of the heathen, whereby they may feel and recognize Him, for He wills that all men shall be aided to come to a knowledge of the truth. The same God who gave Solomon the wise heart for which he prayed, revealed to the inquiring spirit of the heathen queen what she most desired.—Ver. 3. One receives with readiness and alacrity the soul which longs after the truth of God; such souls faithfully apply the same, they do not weary—and the counsel of God unto salvation is not withheld from them (Acts xx. 27, and James v. 19-20).

Vers. 4-9. The acknowledgment of the Queen of Sheba, when she beheld the works of Solomon. (a) It is true . . . I would not believe it until I, &c., vers. 6, 7 (John x. 35, 38; xiv. 11). (b) Thy wisdom has exceeded, &c., ver. 7 (John vi. 68 sq.). (c) Happy are thy men, &c., ver. 8 (Luke x. 23). (d) Praised be the Lord, &c., ver. 9 (Eph. i. 3).—Ver. 4. Words must be followed by works; the beholding with her own eyes, and her very own experience, must be added to the rumors she has heard. Nathaniel, when he heard of Jesus, the Messiah, spoke doubtingly at first: Can any good thing come out of Nazareth? But when he came and saw he joyfully exclaimed: Thou art the Son of

God, thou art the King of Israel (John i. 45-49).—Ver. 5. Great palaces, brilliant arrangements, &c., are objects worthy of real admiration if they are not evidently mere works to gratify the lust of the eye and the pride of life, but rather proofs of wisdom, of spiritual elevation, and of love of art.—Ver. 7. As in order to form a just conception of visible things we must see them with our own eyes—so also with invisible and divine things: rightly to recognize them as such, we must feel and taste their strength in our own hearts, and not merely hear of them from others (1 Pet. ii. 3; Ps. xxxiv. 9).—Ver. 8. Not because of their fine clothes, of their high position, of their splendid possessions, did the Queen regard the people and the servants of Solomon as blessed and happy, but because they could always listen to his wisdom. How much the more are those to be esteemed blessed, who, sitting at His feet, who Himself contains all the treasures of wisdom and of knowledge, can hear the word of everlasting life from His mouth (Luke x. 23 sq.). Ver. 9. It is proof of a good and noble heart, when a man gives thanks to God for the gifts which he bestows upon other men. CRAMER: Upon the land which God will bless He bestows good and wise rulers; but if He will to punish a country, he does the opposite (Is. iii. 4; Ec. x. 16, 17). If the Queen, in God's gift of a Solomon to Israel, recognized a singular proof of God's love to this nation, and exclaimed: Blessed be, &c., how can we thank and praise God enough for the love which sent his only begotten Son into the world, to save us from utter darkness, and to place us in the kingdom of His dear Son (Cor. i. 13; Eph. i. 3).—OSIANDER: Rulers are given their high position by God, not simply to enjoy the pleasures of life, and to see good days, but to administer justice to their subjects, and care for their temporal and eternal welfare.

Vers. 10-13. The interchange of gifts between the Queen and Solomon. (a) The Queen is not content with words of praise and thanks; she testifies her gratitude by means of great and royal gifts. Of what avail is all mere verbal thanks and praise, if the life be devoid of lovely deeds, and of cheerful gifts, for the acknowledgment of God's kingdom? (b) Solomon needed not the gifts; he had more than she could give him (vers. 11, 12); he gave her all that heart could desire. What are all our gifts in comparison with those which we receive from the Lord,—those which are immeasurably beyond what we ask and seek (Eph. iii. 20), and where it is more blessed to give than to receive (Acts xx. 35)? Vers. 11, 12. As God bestows various gifts upon individual men, so He also blesses different countries with varied products, not that nations should covet and contest the same, but that they should serve and mutually benefit each other.—Ver. 13. With a treasure incomparable in value to gold and jewels, the Queen joyfully went her way, like the Eunuch of Ethiopia.

How many are there who return from far journeys into distant lands, rich in gold and substance, but poor in faith and knowledge of the truth. They have lost more than they have won; the Queen gained more than she lost.—The generation of the present day in comparison with the Queen of Sheba; its satiety and indifference, its unbelief and its guilt (Matt. xii. 42).

B.—The Wealth, Splendor, and Power of Solomon's Kingdom.

CHAP. X. 14-29 (2 CHRON. IX. 13-28).

- 14 Now the weight of gold that came to Solomon in one year was six hundred
 15 threescore and six talents of gold, beside *that he had* of the merchantmen,¹
 and of the traffick of the spice [*omit* spice] merchants, and of all the kings of
 Arabia,² and of the governors of the country.
- 16 And king Solomon made two hundred targets [*i. e.* large shields] of beaten
 17 gold; six hundred *shekels* of gold went to one target. And *he made* three
 hundred shields of beaten gold; three pound [*manehs* ³] of gold went to one
 shield: and the king put them in the house of the forest of Lebanon.
- 18 Moreover the king made a great throne of ivory, and overlaid it with the
 19 best gold. The throne had six steps, and the top of the throne *was* round be-
 hind: and *there were* stays [*arms* ⁴] on either side on the place of the seat, and
 20 two lions stood beside the stays [*arms*]. And twelve lions stood there on the
 one side and on the other upon the six steps: there was not the like made in any
 kingdom.
- 21 And all king Solomon's drinking vessels *were of* gold, and all the vessels of
 the house of the forest of Lebanon *were of* pure⁵ gold; none *were of* silver:
 22 it was nothing accounted of in the days of Solomon. For the king had at
 sea a navy⁶ of Tharshish with the navy of Hiram: once in three years came the
 23 navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.⁷ So
 king Solomon exceeded all the kings of the earth for riches and for wisdom.
- 24 And all the earth sought to Solomon, to hear his wisdom, which God had
 25 put in his heart. And they brought every man his present, vessels of silver,
 and vessels of gold, and garments, and armor,⁸ and spices, horses, and mules,
 a rate year by year.
- 26 And Solomon gathered together chariots and horsemen⁹: and he had a thou-
 sand and four hundred chariots, and twelve thousand horsemen, whom he be-
 27 stowed in the cities for chariots, and with the king at Jerusalem. And the king
 made silver *to be* in Jerusalem as stones, and cedars made *he to be* as the sycam-
 ore [*mulberry* ¹⁰] trees that *are* in the vale, for abundance.
- 28 And Solomon had horses brought out of Egypt, and linen yarn [*a troop* ¹¹]:
 29 the king's merchants received the linen yarn [*troop*] at a price. And a chariot
 came up and went out of Egypt for six hundred *shekels* of silver, and an horse
 for an hundred and fifty: and so for all the kings of the Hittites, and for the
 kings of Syria, did they bring *them* out by their means.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 15. [מְכַרְתֵּי הַתְּבָרִים], on the meaning of this difficult expression, see Exeg. Com. The versions render as follows: Vulg., the men who were over the tribute; Sept., the tribute of those subject; Chald., the wages of the artisans; Syr., simply from the artisans; and so the Arab.

² Ver. 15. [The ancient versions generally sustain this rendering. The Chald. alone has מְלָכֵי סִמְכוּתָא "kings of auxiliary or allied nations," which must be wrong. The Heb. word מְכַרְתֵּי is used Ex. xii. 38, Neh. xiii. 2, generally of "a mixed multitude" of aliens attaching themselves to the Israelites; and Jer. xxv. 24, specifically of the mixed races of Arabia Deserta. Hence in the parallel place 2 Chron. ix. 14 we have מְכַרְתֵּי.

³ Ver. 17. [The *Maneh*=100 shekels.

⁴ Ver. 19. [The Heb. יָדָיו undoubtedly means *arms*, and is so rendered by the Syr. The Chald. and Arab. give the sense of the A. V., while the Vulg. and Sept. render literally, *hands*.

⁵ Ver. 21. [The English version gives without doubt the true sense; so the Vulg., Chald., and Syr. The word כֶּהָרַר is the *part. pass.* from כָּהַר to shut, close, and hence the Sept. version χρυσίον συγκλεισμένον.

⁶ Ver. 22. [The Sept. and Chald. adopt the single instead of the collective meaning of גָּלִי and render "a ship."

⁷ Ver. 22. [The other ancient versions (except that the Syr. and Arab. has *elephants* instead of *ivory*) concur in the sense of these words given in the English version; but the Vat. Sept. has instead λίθων ῥοπαλίων καὶ τελακῆρων, stones cut and grained. The Vat. Sept. also here inserts the passage omitted in Chap. ix.

⁸ Ver. 25. [The Sept. render πλῆξ (=*armour*) by στακτήν, oil of myrrh.

⁹ Ver. 26. [The Vat. Sept. omits the first clause of ver. 26, and both recensions add to the verse the first part of iv. 21. Also instead of 1,400 chariots they read 4,000 (Alex. 40,000) mares.]

¹⁰ Ver. 27. [מִשְׁמָרִים = *εὐκαλάτοι, ευκαλάτοι*, the mulberry-tree, now rare, but anciently very common in the lowlands of Palestine.]

¹¹ Ver. 28. [On the meaning of מִשְׁמָרִים, here translated "linen yarn," see Exeg. Com. The Sept. and Vulg. have taken it as a proper name.—F. G.]

EXEGETICAL AND CRITICAL.

Vers. 14-15. Now the weight of gold, &c. The 666 talents have been very differently computed. According to Ex. xxxviii. 25 there are 3,000 shekels in one talent, but Thenius reckons the shekel at 10 Thalers, so that the whole sum would amount to "nearly 20 millions of Thalers in gold." Keil, who had formerly reckoned it at 1,900, 875 Marks, calculates it now at "over 17 millions of Thalers," which plainly is too high. According to this, the golden crown which David took from the head of the Ammonite king, and which weighed a talent, not reckoning the precious stones in it (2 Sam. xii. 30), must have weighed 83½ Dresden pounds, and a talent was about 30,000 Thalers, which is simply impossible. We prefer to reckon the talent at 2,618 Thalers* at present, as Winer (*R.-W.-B.* II. s. 562) and Bunsen (*Bibelwerk I. Einl. s. 377*) think; this makes 666 talents equal to 1,743,588 Thalers, a still considerable sum. We cannot see why the number 666 should be an "invented" one, in which tradition betrays itself (Thenius). There is, in any event, no allusion in Rev. xiii. 18 to this passage, and this number has no particular signification anywhere else. It only expresses the simple sum of the various receipts. *In one year, i. e., per annos singulos* (Vulgate); this suits our calculation very well, but not the 20,000,000 Thalers [or \$15,000,000]. Keil, without any reason, doubts the correctness of this translation, in which all old translators have agreed; for if, as he supposes, the freight of the Ophir fleet, which returned only once in three years, brought the 666 talents, it must mean in every third year. The 666 talents were the regular yearly income; but we must not necessarily suppose, with Thenius, that they were "the income of taxes laid on the Israelites themselves;" for there is no mention anywhere made of a yearly income tax. Ver. 15 tells of other less defined additions to the regular revenue. The Sept. renders the difficult expression הַתְּרִים מִכֶּשֶׁת (χαρις) τῶν φόρων τῶν ὑποτεταγμένων; it appears also to have read differently. Thenius therefore conjectures it to be מִכֶּשֶׁת הַרְדִּים, and translates: "from the contributions of the subjugated;" but in opposition to this, Bertheau remarks rightly, "הַרְדִּים occurs nowhere else, and מִכֶּשֶׁת (μηρία) can scarcely mean a tribute laid on the conquered lands in David's time, and as such raised by Solomon." The expression is generally understood to mean travelling tradespeople, and as רִבְלִים, i. e., merchants, follows, the latter "merchants" must mean "the pedlers or inferior shop-keepers" (Keil). But this distinction is destitute of proof. The

* If we reckon the Thaler at 75 cents, 10 Thalers, of course, are \$7.50, and 20 millions of Thalers are \$15,000,000. And taking the author's estimate of value, i. e., supposing the talent to be equal to 2,618 Thalers, the 666 talents in the text would be equal to \$1,306,691.—R. H.

word תְּרִים is never used for trading; מִכֶּשֶׁת in Num.

xiv. 6 (xiii. 16, 17) means the men that Moses sent out to view and report upon the land. The Vulgate translates the parallel passage in 2 Chron. ix. 14; *legati diversarum gentium*. So also Bertheau, "the ambassadors" by whom the presents of other kings were brought. It is impossible to ascertain the exact income Solomon received from the *traffic of the merchants*; but there could scarcely have been a regular commercial tax (Thenius), and custom duties are still less to be supposed. The *kings* מִכֶּשֶׁת are not "kings of the mixed tribes" (Keil), but could only have been Arabian tributary kings, who were subject to Solomon; probably they belonged to the desert Arabia, or at least to a part of it, which joined the Israelitish territory (Thenius). Cf. Jer. xxv. 20; Ezek. xxx. 5. The *governors* are no doubt the same as those mentioned in chap. iv. 7-19. The revenue-sources named in ver. 15 were plainly not gold, but in various kinds of produce.

Vers. 16, 17. And king Solomon made two hundred targets, &c. מִגָּן is the large square shield, rounded down upon its length, covering the whole body. It was usually made of wood covered with leather, but these were overlaid with gold. מִגָּן is a smaller shield, either quite round or oval, also of wood or leather covered with gold. The latter was מִגָּן מִזָּהָב, i. e., not: mixed with another metal, nor pure; but: stretched, hammered broad. The word shekel is left out in giving the weight, as often happens (Gen. x. 16; xxiv. 22; xxxvii. 28). The 600 shekels for each large shield should come to 523½ Thalers [\$392-3]. If a talent is reckoned at 3,000 shekels, and the talent be equal to 2,618 Thalers [see note above], the 3 pounds for each smaller shield would be 261½ Thalers, as 3 pounds are=300 shekels, according to 2 Chron. ix. 16. This calculation appears far more probable than that 17½ pounds of gold, worth 6,000 Thalers, were used for each shield (Thenius); or that the gold-plating of a large shield did not weigh quite 9 pounds, and that of a small one nearly 4½ pounds (Keil). These shields were borne, as chap. xiv. 27 tells us, by the body-guard; but were used probably only on special occasions, for they were more for show than for ordinary use, and served also to adorn the house of the forest of Lebanon (for which see above in chap. vii. 2). Golden shields are also mentioned in 1 Macc. vi. 39, and were used also by the Carthaginians (*Plin. Hist. Nat.*, xxxv. 4).

Vers. 18-20. Moreover, the king made a great throne, &c. The throne was not entirely made of ivory, any more than the palaces mentioned in chap. xxii. 39; Ps. xlv. 9; Amos iii. 15, but was only inlaid with it, decorated. The wood of which it was made was overlaid with gold, and between, ivory was inserted. 2 Chron. ix. 17 gives מִזָּהָב, pure, for מִזָּהָב, i. e., purified. Round *bed-hind* can scarcely be that "it had an arched or

rounded back" (Keil); or, "it terminated in a round crown" (Ewald), but means rather that "it had a round covering attached to the back" (The-nius). Most probably the *lions* as well as the throne itself to which they belonged were made of wood overlaid with gold, as images of gods were made (Jer. x. 3 sq.). There was not a "lion on each of the arms" of the throne (Ewald), but on each side of it (לָאֵן); the twelve others stood on the six steps leading to the throne, each one facing another. The remark, there was not the like made, &c., has reference to the artistic merit of the work as well as its costliness; the statues were at least as large as life. "On the ancient Assyrian monuments there are representations of high chairs with arms and backs, also such, the backs of which were supported by figures of animals (cf. Layard, *Nineveh*, s. 344 sq.), but none of these chairs are like that of Solomon. Later ages only can produce more splendid thrones. Cf. Rosenmüller, *Alles und Neues Morgenland*, III. s. 176 sq." (Keil).

Ver. 21. **And all king Solomon's drinking vessels, &c.** The account of the great quantity of gold and silver in Solomon's time does not appear in the least exaggerated when we compare those of other ancient writers about the amount of precious metal in the ancient East. Sardanapalus, for instance, had, when Nineveh was besieged, 150 golden bedsteads, 150 golden tables, a million talents of gold, ten times as much silver, and 3,000 talents had been previously divided by him among his sons (Ktesias by Athenæus, xii. p. 529). No less than 7,170 talents of gold were used for the statues and vessels of the Temple of Bel in Babylon (Münter, *Rel. der Babyl.*, s. 51, where the passages of the ancients that refer to it are given). Alexander's pillage of Ecbatana was valued at 120,000 talents of gold (Diodor. Sicul. *Bibl.* 17). Cyrus' pillage was 34,000 pounds of gold and 500,000 pounds of silver, besides an immense number of golden vessels (Pliny, *Hist. Nat.* xxvii. 3; cf. *Symbol. des Mos. Kult.* I. s. 269 sq.).

Ver. 22. **For the king had at sea a navy of Tharshish, &c.** תַּרְשִׁישׁ, the ancient Phœnician emporium, Tartessus, on the far side of the pillars of Hercules in south-western Spain; it is described as lying in a district which was rich in silver. Its situation has been much disputed, but the above may be taken as the correct account (see the opinions in Winer, *R.-W.-B.* II. s. 603). (Cf. Ezek. xxxviii. 13; Jer. x. 9; Isai. xxiii. 10.) That, however, תַּרְשִׁישׁ does not here denote ships going to Tharshish, is evident from the passage, 1 Kings xxii. 48, "Jehoshaphat made ships of Tharshish to go to Ophir for gold (i. e., to fetch gold); but they went not, for the ships were broken at Ezion-geber (i. e., on the Arabian gulf)." Where-soever we may look for Ophir, it was certainly not in Spain, as every one knows, but in the East, that is, in the opposite direction. The ships that Solomon and Hiram had built (chap. ix. 28) in Ezion-geber were also destined to go to Ophir, therefore could not possibly have been intended for a voyage to Spain (which was reached by the Mediterranean sea), because the way around South Africa was then unknown. The productions, too, which ver. 22 tells us the Tharshish ships brought, show beyond dispute that the voyage was not to Tharshish,

for though there was plenty of silver in Tharshish, in Spain, there was no gold, and very few apes or peacocks, and but little ivory. Keil now admits this, though he once held the far-fetched idea that Jehoshaphat brought the ships built at Ezion-geber across the isthmus of Suez, transported also over land, to sail thence to Spain. The ships with which the Phœnicians used to go to the distant Tharshish were very large and strong, perhaps the largest trading vessels; and as large ships now that go far are named after the lands they sail to, for instance East-Indiamen, Greenlanders, so in Solomon's time or that of our author, the Phœnicians called large trading vessels Tharshish ships; it had become a regular name, as the following passages show: Isai. ii. 16; Ps. xlviii. 8. Taking everything into the account then, we can regard the formula: ships went to Tharshish (2 Chron. ix. 21) as only a mistaken interpretation of the expression: Tharshish fleet—a mistake that is easily accounted for, as at the time Chronicles was written the voyages of Tyrians as well as of Israelites to Ophir and Tharshish had long ceased, and the geographical position of both places was forgotten by the Jews (Keil). Though the passage under consideration does not say expressly whither the Tharshish fleet was going, chap. ix. 28 and xxii. 49 show that Ophir must have been its destination. But much has been written about the situation of Ophir which has been greatly, and is still, disputed (cf. Winer, *R.-W.-B.* II. s. 183 sq.; Herzog, *Real-Encykl.* on the word). This much, however, has been settled by recent researches, that we are to look for it either in India or in South Arabia. In support of India the products named in ver. 22, and which are indigenous thereto, have been urged, and appeal has been made to the fact that the ships returned only every three years, which suggests a greater distance than Southern Arabia. But the chief import, gold, which must have been plentiful in Ophir, is not found on the Indian coast, but is met with, first, north of Cashmere. South Arabia, on the contrary, was famed for its abundance of gold, and Asia Minor imported its gold chiefly thence. The תַּרְשִׁישִׁים, rendered peacocks by all the old translations, seem even more than the תַּרְשִׁישִׁים, i. e., apes,

to point to India, for they originally came from there (Oken, *Naturgesch. der Vögel*, s. 625); the ivory too, which is in other places simply expressed by יָבֵן reminds us of India. But as Ophir certainly cannot mean India, we decide, with Ewald and Keil, for South Arabia. The former supposes that Ophir, situated on the south-eastern coast of Arabia, since people made voyages thence to India, included, in common parlance, this latter land, just as the name Havilah, Gen. x. 7, 29, denoted lands that lay still farther east. Probably Solomon's and Hiram's ships first went to the original Ophir itself (chap. ix. 27), but later larger ships went farther, and besides the gold of Ophir brought apes, peacocks, and ivory, i. e., Indian products and articles of luxury. We may also suppose that there was even then some commerce between India and South Arabia, and that Indian products reached Ophir, whence the Ophir voyagers brought them to Palestine. This is much more probable than Keil's supposition, which is that the products in question were African, being brought over to Ophir in the trading which took place between Arabia and the

opposite coast of Ethiopia. Though there was a "species of tailed ape" in Ethiopia, there were no peacocks and no sandal-wood. Thenius very unnecessarily supposes that the same writer who wrote chap. ix. 27 sq. could not have written this passage, because each passage speaks of the voyage to Ophir in a different manner; whence again the compilatory character of our books must follow. The first account is of the first voyage, and the second account of the later and more extended one.

Vers. 23-27. So king Solomon exceeded, &c. From vers. 23-29, by way of conclusion, everything that was to be said of the glory of Solomon is summed up, and at the same time some things not yet mentioned are added. For vers. 23-24 cf. chap. iv. 23-34. According to the universal custom in the East all, who came to see and hear Solomon brought him presents, and this was repeated "year by year," so highly had he risen everywhere in consideration. For ver. 26 cf. chap. iv. 26, and chap. ix. 19. In ver. 27 silver only is mentioned and not gold (which the Sept. unjustifiably adds here from 2 Chron. i. 15), because enough had been said already about gold. The great quantity of silver does not necessarily show that there was a silver trade with Tharshish which was rich in that metal, for there was a great deal of silver in Asia: Sardanapalus in Nineveh (see above on ver. 21), rich as he was in gold, had ten times as much silver, which he certainly did not get from Spain. The cedar-wood which came from Lebanon was as plentiful there in Jerusalem as common building timber, which was taken from sycamores (Isai. ix. 10), which did not grow on high mountains but very often in the lowlands of Palestine (Winer, *R.-W.-B.* II. s. 62 sq.), and were therefore cheap and easy to be had. The mode of expression is hyperbolic and Oriental, and cannot be taken literally any more than chap. iv. 20.

Vers. 28, 29. And Solomon had horses brought, &c. Verses 28 and 29 contain supplementary remarks to the account given in ver. 26 of Solomon's war-forces, explaining how he acquired the latter, namely, by sending special merchants to trade with Egypt, which was famous for its breed of horses, and was the country of "horses and chariots" (Ex. xiv. 6 sq.; xv. 1; 2 Kings xviii. 24; Isai. xxxi. 1; Jer. xli. 2, 4; Deut. xvii. 16). מִקְוֶה, which occurs twice in ver. 28, is difficult; but it can only mean collection, *collectio*, multitude (Gen. i. 9, 10; Ex. vii. 19; Jer. iii. 17). If we adhere to the masoretic punctuation we must render it as Gesenius does: "And a number of royal merchants fetched a number of the same (horses) for money;" the passage would thus contain "a kind of play on the word," which would be here without design or meaning. The Sept. and the Vulgate regard מִקְוֶה as denoting locality, and connect it with מִקְוֶה, the departure of horses from Egypt and from Coa (*ex Gekové de Coa*); but neither the Bible nor any ancient translator mentions a country or town named Coa or Cawa, and yet as a place of trade it could not have been insignificant or unknown. Thenius arbitrarily and incorrectly changes the first מִקְוֶה into מִקְוֶה; Thekoa, some miles from Jerusalem, was not a trading town but a small place situated on a height and inhabited by shepherds (Winer, s. 606). The translation "re-

mainder" (or surplusage) (Ewald) is no better than that given by some Rabbins, woven texture. The second מִקְוֶה can have no other meaning than that of the first; it means "collection" each time, i. e., collection of horses, and the passage becomes quite clear, if, leaving the masoretic punctuation, we join the first מִקְוֶה to the preceding words, making one sentence of them: "Concerning the bringing of horses out of Egypt, and their collection, the merchants of the king made a collection of them for a certain price." This shows that the horses were not brought up one by one, but in droves each time. When 600 shekels were given for a chariot and 150 for a horse, the first price of course included that of the harness for two horses belonging to the chariot, and also that of a reserved horse (see above on chap. iv. 26). The single horses at 150 shekels must have been riding-horses. We cannot tell the exact amount of this price in our money, as the value of the shekel is not fixed. If, like Winer and others, we compute it at 26 silver groschen, 150 shekels would be equal to 130 Thlr. [\$97.50]; Keil agrees with this, but formerly thought, with others, that it only amounted to 65 or 66 Thlr.; Thenius gives it at 100 Thlr. The traders were called "king's merchants," not because they had to give an account of their dealings to the king (Bertheau) but "because they traded for the king" (Keil); as such they were respected, and distant kings employed them in procuring horses. The *Ilitties* are not the same as those named in chap. ix. 20, but were an independent tribe, probably in the neighborhood of Syria, as 2 Kings vii. 6 mentions them as in alliance with the Syrians.

HISTORICAL AND ETHICAL.

1. In the section before us the delineation of Solomon's glory reaches its climax. No other king's reign is treated at such length in our books as that of Solomon, which alone occupies 11 chapters. But this whole historical representation has the same end in view that this section, referring to the promise, chap. iii. 13, expresses in the words: "King Solomon exceeded all the kings of the earth for riches and for wisdom," i. e., all conceivable greatness, might, riches, dignity, fame, and splendor were united to such a degree in Solomon (which never happened to any king before or after), that he was looked on as the very ideal of a king throughout the East; and his "glory" became proverbial (Matt. vi. 29; Luke xii. 26). The reason that this glory, which here reaches its highest point, is depicted just before the account of his deep fall (chap. xi.), is to be found in the theocratic view of the historian, and is, in an historico-redemptive relation, of high significance. In the divine economy the Old-Testament kingdom was destined to reach its culminating point in David's son; but as the old covenant moved generally in the form and covering of bodiliness, visibility, and outwardness, described as *σάρξ* by the New Testament; so the glory of the Old-Testament kingdom was a visible and external one; its highest point was determined by riches, power, fame, dignity, and splendor. Corresponding with the kingdom of Israel *κατὰ σάρκα*, it can be but a glory *κατὰ σάρκα*, i. e., a visible, external, and therefore temporal and perishable, which, like the old covenant, pointed beyond itself, to an invisible, spiritual, and therefore imperishable, eternal glory. The same Old Testament king, under whom the king-

dom reached its greatest degree of glory, prepared the way for its gradual decline, and no one preached more powerfully the vanity and nothingness of all temporal splendor than he when proclaiming, it is all vanity, (Eccles. i. 2)! In complete contrast with the Old-Testament glory of Solomon we see the New-Testament glory of the son of David, in the most eminent sense, the true Prince of peace, who had not where to lay his head, and was crowned with praise and honor, not through riches, power, dignity, or splendor, but by the suffering of death; who became perfect through self-abnegation and obedience unto the death on the cross, and sat down at the right hand of the throne of Majesty; Whose Kingdom is everlasting and his glory imperishable (Heb. ii. 9; v. 9; viii. 1; xii. 2; Luke i. 33).

2. Among the things related to show the splendor of Solomon's reign, special mention is made of the throne as the symbol of royal majesty, and at the same time the centre or seat of this glory; and it is expressly added that there was not the like in any kingdom, which no doubt refers principally to the lions. The number of these lions, twelve, has reference, indisputably, to the number of the tribes of Israel above which the king was elevated and over which he reigned, and for that reason the lions stood below him on the steps of the throne. Ewald gives the following as the reason for this symbol, "indisputably because the lion was the standard of Judah." This, however, does not appear to be so from Gen. xlix. 9, nor from Isai. xxix. 1 and Ezek. xix. 2; and besides, all the twelve tribes could not be ranged under the particular banner of the tribe of Judah. Thenius thinks that the two lions next the throne were "rather the guardians of it," and the twelve others on the steps represented "the power of the twelve tribes united in one throne." But the lion is never mentioned as "keeping watch," and moreover, the signification of those beside the throne could not differ from that of those before and below it. All nations have, from time immemorial, regarded the lion as the king of beasts (cf. the numerous passages of the ancients on this subject, in Bochart, *Hieroz.* I. ii. 1), and is therefore a fitting symbol of monarchy, which consists in "reigning and ruling" (see above on chap. iii. 9). The lion "is the strongest among beasts" (Prov. xxx. 30, 31), and his roaring announces the coming of judgment (Am. iii. 8; i. 2; Rev. x. 3). The two lions at the right and left of the king as he sat on the throne, denote his twofold office of governing and judging. If, then, the entire people are symbolized by the twelve lions, the meaning must be that Israel was the royal people among nations; just as the twelve oxen that bare up the molten sea signified that Israel was the nation of priests (see above in chap. vii. 25). The people chosen by God from among all people are a nation of kings and priests (Ex. xix. 6; Rev. i. 6; v. 10); just as it culminates, as a priestly nation, in the high-priest, so it does also, as a royal one, in its king. Here we think involuntarily of the throne of Him who is both lamb and lion (Rev. v. 5, 6), who is the Prince of earthly kings, and has made us kings and priests to His Father, God (Rev. i. 6; v. 6; vii. 10, 17). His people number twelve times twelve

thousand (=144,000), and these are represented by the twice twelve of the elders who stand before his throne (Rev. iv. 4, 10; vii. 4; xiv. 1).

HOMILETICAL AND PRACTICAL

Ver. 14. (a) *The glory of Solomon.* Wherein it lay (Power, dominion, pomp, splendor, glory, and honor, everything that men wish or desire in this world—all these we see before us in the life of this one man. But the glory of man is as the grass of the field, which fades and withers; truly, the lilies of the field exceed it in glory, for even, &c.—and Solomon himself confessed: All is vanity; I have seen all the works, &c., Eccles. i. 2; ii. 11; Ps. xlix. 17, 18. The world passes away, &c.). (b) Its significance for us (that we should seek after that other and imperishable glory, prepared for us by him who is greater than Solomon, Jno. xvii. 24. Scarcely one of many thousands can attain to the glory of Solomon, but to the glory of God we are all called, 1 Thess. ii. 12; if our life be hidden with Christ in God, then "shall we when Christ," &c., Col. iii. 3, 4. Therefore shall we rejoice in the hope of future glory, and not only so, but in tribulations also (Rom. v. 2, 3) for our "light affliction, which is but for a moment," &c., 2 Cor. iv. 17, 18). —*Power and dominion.* (a) The responsibility involved therein ("to whom much is given, of him shall much be required, and to whom men," &c., Luke xii. 48; singular endowments bring with them singular requirements—authority is power given for the use and benefit of inferiors—wealth is bestowed upon the rich that they may relieve necessity according to their means). (b) The perils connected with it (pride and haughtiness, forgetfulness of God, and unbelief), Ps. lxxii. 11; lili. 9; 1 Tim. vi. 9; Matt. xvi. 26. Therefore envy not the rich and powerful, for they are exposed to many temptations. But godliness with contentment, &c., 1 Tim. vi. 6. WÜRT. SUMM.: Devout Christians may have and hold gold and silver, lands and possessions, cattle, in short everything, and with a good conscience, if only they do not misuse them by idle pomp or for the oppression of their fellow-creatures; for they are gifts and favors of God, which he lends them. The silver and the gold is mine, saith the Lord of hosts (Haggai ii. 8; Ps. l. 10). The throne of Solomon, stately and magnificent as it was, is long since crumbled to dust, but His Throne, before whose judgment-seat we must all appear, endures to all eternity.—The man to whom God has given great wealth and high position in the world may indeed dwell in splendor; but every man sins whose expenses exceed his income, or are greater than his position in the world requires. Golden vessels are not necessities of life, nor do they conduce to greater happiness or content than do earthen and wooden ones. It is the duty and right of a prince to bring an armed force to the defence of the country against her enemies, but prince and people must ever remember what the mighty Solomon himself says: 'The horse is prepared against the day of battle, but safety is of the Lord' (Prov. xxi. 31; cf. Ps. xxxiii. 16-19; Ia. xxxi. 1).

FIFTH SECTION.

SOLOMON'S FALL AND END.

CHAP. XI.

A.—The unfaithfulness towards the Lord and its punishment.

CHAP. XI. 1-13.

- 1 BUT king Solomon loved¹ many strange [*i. e.* foreign] women, together with
 the daughter of Pharaoh,² women of the Moabites, Ammonites, Edomites, Zi-
 2 dowians, *and* Hittites; of the nations *concerning* which the Lord said unto the
 children of Israel, Ye shall not go in to them, neither shall they come in unto
 you: *for* surely they will turn away your heart after their gods: Solomon
 3 clave unto these in love. And he had seven hundred wives, princesses, and
 4 three hundred concubines; and his wives turned away his heart. For it came
 to pass, when Solomon was old, *that* his wives turned away his heart after other
 gods³: and his heart was not perfect with the Lord [Jehovah] his God, as *was*
 5 the heart of David his father. For Solomon went after⁴ Ashtoreth the goddess
 6 of the Zidonians, and after Milcom the abomination of the Ammonites. And
 Solomon did evil in the sight of the Lord [Jehovah], and went not fully after
 7 the Lord [Jehovah], as *did* David his father. Then did Solomon build an high
 place for Chemosh, the abomination of Moab, in the hill that *is* before Jerusalem,
 8 and for Molech, the abomination of the children of Ammon. And likewise did
 he for all his strange [*i. e.* foreign] wives, which burnt incense and sacrificed
 unto their gods.
- 9 And the Lord [Jehovah] was angry with Solomon, because his heart was
 turned from the Lord [Jehovah] God of Israel, which had appeared unto him
 10 twice, and had commanded him concerning this thing, that he should not go
 after other gods: but he kept not that which the Lord [Jehovah] commanded.
 11 Wherefore the Lord [Jehovah] said unto Solomon, Forasmuch as this is done
 of thee, and thou hast not kept my covenant and my statutes, which I have
 commanded thee, I will surely rend the kingdom from thee, and will give it to
 12 thy servant. Notwithstanding in thy days I will not do it for David thy father's
 13 sake: *but* I will rend it out of the hand of thy son. Howbeit, I will not rend
 away all the kingdom; *but* will give one tribe⁵ to thy son for David my ser-
 vant's sake, and for Jerusalem's sake which I have chosen.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1.—[The Sept. renders here *ἡν φιλέειν*, which is not borne out by the character of Solomon, as is pointed out in the Exeg. Com. Immediately after this the Vat. Sept. introduces ver. 2, transposed from its place, but omits its last clause altogether.

² Ver. 1.—[All the ancient versions class Pharaoh's daughter among the "strange wives," which sense our author, as also Kell rejects. See Exeg. Com.]

³ Ver. 4.—[The Vat. Sept. omits the middle clause of ver. 4, and mixes together vers. 4-8, omitting much of them.]

⁴ Ver. 5.—[Notwithstanding the arguments in the Exeg. Com. against the personal idolatry of Solomon, it is to be remembered that the phrase *לְהִלָּךְ אֱלֹהִים אֲחֵרִים*, to go after other gods (vers. 4, 5, 10) is one already established as far back as the Pentateuch as an expression of idolatry.]

⁵ Ver. 13.—[For one tribe the Sept. have *ἐκτετατον ἑν*, which is, however, probably to be understood in the same sense.—F. G.]

EXEGETICAL AND CRITICAL.

Vers. 1-2. But king Solomon loved, &c. With these words a new and very essential part of the history of Solomon begins; they do not break the thread of the story abruptly, but stand in a connection with the preceding, to be well considered. Our writer evidently had in his mind the command given to kings in Deut. xvii. in which, vers. 16 and 17, it is said: "but he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses . . . neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold." The great riches in silver and gold were mentioned in the preceding section, chap. x. 14-29, and also, finally, the number of horses brought out of Egypt; and mention of the many strange wives immediately follows. If there were danger of turning away from the strict and serious religion of Jehovah connected with the enormous riches, the luxury and splendor of the court, this was much more the case with the large harem. Solomon did not withstand this last danger; what was foreseen in the laws for the kings happened: "his heart was turned away." What we learn from the connection of these two sections is very important: namely, that it was not vulgar, coarse sensuality that gave rise to such a large harem, but the reason was rather, that as Solomon grew in riches, esteem, and power, excelling all other kings in these (chap. x. 23), he wished also to surpass them in what, according to Eastern ideas, even in the present day, especially belonged to the court and splendor of a great monarch; that is, the largest possible harem. But this was the occasion of his fall. It is therefore very arbitrary of the Sept. to describe וְהָיָה ver. 1 by *ἡν φιλογύναιος καὶ ἐλαβε γυναῖκας ἀλλοτρίας*, and quite wide of the mark in Thenius, who, explaining this for the original reading, says that Solomon was an "enervated slave to his senses." Were this the case, traces of it would have been apparent earlier; but we do not hear, respecting Solomon, the slightest intimation of any previous sexual irregularity; he did not succumb to the influence of his many wives until he had become advanced in years (ver. 4), and had reached the summit of his prosperity and power. For his marriage with the Egyptian, see above on chap. iii. 1; she did not rank among the other strange women, i. e., those whom it was forbidden in the law to marry, as ver. 2 expressly remarks (cf. Ex. xxxiv. 16; Deut. vii. 3, 4; Josh. xxiii. 12). It was only through them that strange worship, the Asiatic, was introduced into the land; but there is not the slightest trace of Egyptian worship. The Moabites dwelt east of the Dead Sea, the Ammonites were north of them, and the Edomites south; but the Zidonians and Hittites lived north of Palestine, where Phœnician worship prevailed. Cf. Deut. xxiii. 4; Ezra ix. 12; Neh. xiii. 23.

Ver. 3. And he had seven hundred wives, &c. Ver. 3. שִׁבְעִים means princesses, women of the first rank; not those who received rank by entrance into the harem, but those who were of noble families. The great number of these women, with all of whom it was not possible for Solomon (now elderly) to hold sexual intercourse,

but especially their high rank, shows the reason they were maintained; seven hundred from the noblest princely houses of foreign nations served to add the greatest splendor to the court. Many think it probable that the majority of these wives, although they all were in subjection to him, served rather as singers and dancers to amuse the old and feeble king (Stollberg, Lisco). The opinion is entirely wrong, that (according to Eccl. iv. 8) Solomon was "guided by a theological idea, and intended to furnish a symbolical representation of the kingdom of Christ, and his dominion over all nations" (*Evgl. Kirch.-Zeitg.* 1862, s. 691). The numbers 700 and 300 may be only "round, i. e., approximate" ones (Keil), but are not therefore necessarily exaggerated or false. Eccl. vi. 8 has been quoted in opposition to them: "sixty are the queens, and eighty are the concubines, and innumerable are the virgins," and in order to reconcile the two passages, the supposition is thrown out, that 60 and 80 were the number in the court at one time, and 700 and 300 the number of all the women at the court during Solomon's reign (Ewald, Keil). This Thenius, with some reason, declares to be a "subterfuge;" but when he asserts that the statement in the Canticles is "historically founded," and on the other hand, regards our own statement "as an evidence of the legendary character of the entire section," we answer that Canticles is not historical but is poetic, and cannot be adduced as testimony against our historical books. Finally, the supposition to which Keil inclines, that there may be errors in the numeral-letters ($\varpi=300$ instead of $\delta=80$), rests evidently in the consideration that the numbers 700 and 300 appear too large. But this difficulty ceases when we compare our own with other accounts of the harems of Eastern rulers. Curtius relates (III. iii. 24) that Darius Codomanus, on his expedition against Alexander, carried 300 *pellices* with him. Public accounts state that the harem of the present Turkish Sultan contains 1,300 women. The *Augsb. Allg. Zeitung* of 1862, No. 181, says "that the mother of the Taiping, emperor in Nankin, is the head of her son's harem, a great establishment containing 3,000 women," whom the same "lady" has to keep in order. Magelh us gives the same number, and adds that the emperor had never seen some of them in his life. "The travellers of the seventeenth century reported the number of the wives of the Great Mogul to have been 1,000" (Philippson). In Malcom's history of Persia it is stated that king Kosros had 5,000 horses, 1,200 elephants, and 12,000 wives; this may be greatly exaggerated, but shows the notions that were entertained about the state which a great ruler should maintain. Cf. also other instances in Rosenm ller, *Altes und Neues Morgenland*, III. s. 181. The evident intention of the narrator is, not to picture these rulers as brutal sensualists, but, on the contrary, to add to their fame. An immense harem is held in the East to be as requisite to a splendid court as a large stud.

Ver. 4. For it came to pass when Solomon was old, after other gods, &c. By old age is not meant the time "when the flesh obtained mastery over the spirit" (Keil)—sensuality never first begins with old age—but the time when, in consequence of luxury and indulgence, the energy of spirit and heart deserted him, and a relaxing took possession of him more and more. Then first

It happened that the many foreign, well-conditioned women succeeded in turning away Solomon's heart, i. e., in reducing his tone, making him indifferent towards the strict and exclusive religion of Jehovah, and milder and more indulgent towards the worship of their gods, yea, so to ensnare him that he favored the latter by the building of altars to idols. When the text adds, *and his heart was not (any longer) perfect* (שָׁלֵם=complete) *with the Lord his God*, it says thereby as clearly, as positively, that he did not completely fall away from Jehovah's service, but that he permitted the idolatrous worship of his wives besides. The formula, *he did evil in the sight of the Lord*, is used in speaking of every one who broke the commandment in Ex. xx. 3, 4, because this is the first and supreme will of God. To avoid any misunderstanding, ver. 6 repeats, *he went not fully* (לֹא כָלָה sc. לְבַרְתָּ כָּלָה, as in Num. xiv. 24; xxxii. 11, 12; Deut. i. 36) *after the Lord (Jehovah)*. It is therefore difficult to conceive why it is so often asserted that Solomon formally departed from Jehovah, and became an idolater (Thenius, Duncker, Menzel, and others). All the kings of Judah or of Israel who were idolatrous are said to have served (עָבַד) strange gods (cf. chap. xvi. 31; xxii. 54; 2 Kings xvi. 3; xxi. 2-6; xxi. 20-22), but this expression is never applied to Solomon either here or elsewhere. Chronicles is never silent in respect of the kings in Judah, when any one of them served idols (2 Chron. xxviii. 2, 3; xxxii. 2 sq.; xxxiii. 22; xxxvi. 8), yet it says nothing of Solomon in this respect; but this is inconceivable, were it true that he had wholly forsaken Jehovah, and turned to idolatry. Jesus Sirach complains indeed (chap. xlvii. 12-23) that the great Solomon succumbed to the influence of his wives, but does not say a word of his idolatry. All the Jewish traditions, the Talmud, and the Rabbins (Ghemara Schabb. lvi. 2) know nothing of the idolatry of Solomon. Had he himself, as well as his wives, formally worshipped idols, he would have fallen far deeper than Jeroboam, who only made images to represent Jehovah; and his sin would have been far greater than "the sin of Jeroboam," which is so often alluded to in these books, while there is no mention of the idolatry Solomon is accused of. The statement of the unreliable Josephus (*Antiq.* viii. 7, 5) about Solomon's idol-worship is just as much to be credited as his statement that he was ninety-four years of age, and that he broke the law of Moses in placing twelve oxen around the molten sea, and the twelve lions near the throne. We cannot even admit that Solomon held idolatrous worship *along with* Jehovah's worship (Winer), nor that his fall "consisted in a syncretistic mixture of Jehovah-worship and idol-worship" (Keil), for in so doing he would have placed Jehovah on a level with idols, whereas the very nature of Jehovah's service is the sole and exclusive worship of Him. The שָׁלֵם . . . לַיהוָה and לָאֱלֹהִים vers. 4 and 6 does not say: he served Jehovah and the idols both, but: he was no longer wholly and completely with Jehovah; and this is made clear in that he allowed his strange wives to observe idolatrous service in the city which the Lord had chosen to put His name there, and even

went so far as to favor it by the building of "high-places" (ver. 36; chap. viii. 16; xiv. 21; 2 Chron. vi. 6). So Hess (*Gesch. Salomo's*, s. 436), and recently Vilmar (*Pastoral-theol. Blätter*, 1861, s. 179); Ewald also (*Gesch. Isr.* III. s. 378 sq.) says: "there is no evidence from ancient documents that Solomon ever left the religion of Jahve, even in his extreme old age, or sacrificed with his own hands to heathen deities; but, on the contrary, all historical evidences of his times are against the idea. Besides, we find it is expressly mentioned that he sacrificed upon the altar of Jahve, built by him, three times a year (according to the order of the three great festivals) with the greatest solemnity, as befitted a king such as he was" (chap. ix. 25). Cf. below on ver. 9 sq.

Vers. 5-8. **Solomon went after Ashtoreth, &c.** The אַשְׁתּוֹרֶת, &c., ver. 5, means that he served these gods, personally, no more than יִבְנֶה in ver. 7 which follows, means that he built, with his own hands, high-places for the heathen gods; but he allowed it, permitted it to be done. Ver. 8 adds expressly, "and likewise did he (i. e., he built high-places, ver. 7) for all his strange wives, which burnt incense and sacrificed unto their gods." This plainly shows that he did not build the heights for himself and his people, and that he did not burn incense, nor sacrifice on them, but that his strange wives did. He allowed public worship to all, whatsoever divinities they might adore, but did not himself renounce Jehovah-worship. Diestel (in Herzog's *Real-Encyklop.* XIII. s. 337) grants that Solomon did not wholly go over into idolatry, but thinks that there is as little question that there was more than mere tolerance. The religious consciousness of the Israelite could not (he thinks) get rid of the idea that certain peculiar powers ruled other nations, dependent indeed upon Jehovah, and a limited service devoted to these foreign inferior gods did not consequently annul the service of the all-ruling Jehovah. This artificial view, in which Niemeyer joins, is contradicted decisively by the fact that the so-called "inferior gods" are mentioned as זָקָק, abomination (vers. 5, 7), תּוֹעֲבָה, abomination (2 Kings xxiii. 13), הַבָּלִים, vanity (Jer. ii. 5) and זָקָק, stercora (Deut. xix. 17), which would not have been possible had "the greatest sympathies" existed "in Israel" for these gods as really "superior beings." We need not stop to refute the frivolous assertion of Menzel (*Staat und Rel.-Geschichte der Königreiche Israel und Juda*, s. 142), that our author, who was devoted to Jehovah's service, preferred to place the king in an unfavorable light rather than to let it be known how long the strange worship had existed among the people, and in which they took part. For the divinities named in vers. 5 and 7, cf. Movers, *Relig. der Phönizier*, s. 560-584, 602-608; Keil, *bibl. Archäologie* I. s. 442 sq.; Winer, *R.-W.-B.* under the appropriate names. *Ashtoreth* is the highest of the Phœnician (Sidonian) and Syrian female deities, and a personification of the feminine principle in nature. Her form is differently represented, sometimes with a bull's or woman's head with horns (crescents), sometimes as a fish (symbol of the watery element). She was specially adored by women; her worship, which is not exactly known, was most probably associated

with indecency. Cf. especially Cassel, in the *Bibelwerk*, on Judges ii. 13. *Milcom* is said to be the chief god of the Ammonites, in ver. 33, and 2 Kings xxiii. 13; 2 Sam. xii. 30; Jerem. xlix. 1, 3; there is no accurate description of his nature or worship. As *Moloch* is immediately after (ver. 7) said to be the god of the Ammonites, and the two names

(מלך and מלכ) are closely related to each other, it is very reasonable to suppose they were different names for the same divinity. The translations also confuse them; the Sept., vers. 5 and 7, gives *Μελχὶμ*, the Vulg. gives *Moloch* twice; but in 2 Kings xxiii. 13 the former renders *Milchom* by *Μόλοχ*, and the latter by *Melchom*. Thenius therefore reads *ומלכ* in ver. 7 instead of *ומלך*, but there is no reason for doing so. Keil and Ewald agree with Movers in holding *Milchom* and *Moloch* to be different deities, partly because of the different names, and partly because 2 Kings xxiii. 10 and 13 mention that they had different places of sacrifice, and that *Moloch* was always named in connection with sacrifices of children. Winer, however, justly remarks that each, though not essentially different, had different attributes, and had therefore various altar-places in one and the same town. As for the rest, *Molech* or *Moloch* was the divinity which was known and adored throughout Anterior Asia, whose image, according to the Rabbins, was made of brass, with the head of an ox and human arms, in which the children offered were laid. Movers thinks he was the same in part as *Saturn* or *Chronos*, and in part the same as *Baal* the sun-god (cf. s. 322 sq.). There were certainly no child-sacrifices at Jerusalem in Solomon's time; they were first offered under *Ahaz* (2 Kings xvi. 3). *Chemosh* or *Chamosh* was the war-and-fire-god, according to Movers; Num. xxi. 9, Jerem. xlviii. 46 call the Moabites the people of *Chemosh*. That this was the divinity to whom the Moabite king offered his son, 2 Kings iii. 27, is only a matter of conjecture. At any rate, the character of the latter deity seems very similar to that of *Milchom* or *Molech* of the Ammonites, as it (the former) appears, in Judges xi. 24, to be the god of the Ammonites; cf. Cassel on this passage. We have no exact accounts of them. For the "heights," see above on chap. iii. 4; for the places where they were built, see on 2 Kings xxiii. 13.

Vers. 9-13. **And the Lord was angry.** Solomon, by his conduct, excited the extremest divine displeasure, and deserved punishment the more, as he had been so richly blessed in every respect by *Jehovah*, and had even been earnestly and emphatically warned in a peculiar vision against leaning towards other gods (chap. iii. 5 sq.; ix. 1 sq.). The announcement of the subsequent chastisement did not follow in another direct revelation, but was no doubt conveyed by a prophet, who, as *Nathan* was no longer living, must have been *Ahijah* the *Shilonite* (ver. 29). It is well worthy of notice that, in this announcement, the oppression of the people by compulsory labor, and taxes, or despotism, is not given as the reason of the dividing of the kingdom by *Jehovah*, and of limiting Solomon's dynasty to dominion over one tribe; but only the sin against *Jehovah*, the "going after other gods." It was just the same in *Ahijah's* address to *Jeroboam*, vers. 29-39. For *one tribe* (ver. 13) see on vers. 31, 32. For *David's sake*, i. e., on account of the promise given, for his unchanging fidelity to *Jehovah* (2 Sam. xvii. 12

sq.). Cf. that on chap. viii. 15 sq. We are not told what impression the prophecy made on *Solomon*, but we may just for this reason conclude that it was not such as *Nathan's* discourse made on *David* (2 Sam. xii. 13).

HISTORICAL AND ETHICAL.

1. *The turn* which, with the events described in the section before us, the reign of *Solomon* takes, is of the weightiest moment, because it exercised the most wide-spread and lasting influence upon the whole history of *Israel*: for its immediate result was the rending of the kingdom, which was the beginning of the end. "The happiness to be the most favored people on the earth under a wise king—this happiness which *Israel* could, as it were, be shown from afar for a brief space, was itself the source of its wretchedness. Wisdom as well as wealth and power were intrusted to a sinful man, who could not keep himself erect upon this dizzy height. Hence this kingdom of peace and of prosperity should be, even in its fall, both a warning example and also a type of the kingdom which, through another, was to bring the blessings of salvation to men which *Solomon's* reign signified in earthly symbols" (Von Gerlach). "Just in the period of the highest perfection of the worldly kingdom, the insufficiency thereof to satisfy the higher expectations and hopes, the complete faultiness cleaving to it, and the incapacity to meet the deepest needs of the spirit by sensuous splendor and earthly exhibition of power, must, for the first time, have dawned upon the consciousness" (Eisenlohr, *das Volk Isr.* II. s. 119).

2. *The change which overtook Solomon in his extreme old age* would be an insoluble psychological riddle if it consisted in his abandonment of the service of *Jehovah*, and his yielding to the idol-worship practised by his wives. It is impossible that a man who had been brought up in the fear of *Jehovah*, and had declared this to be the beginning of all wisdom, who up to the fulness of his age had an unclouded and undisturbed knowledge of the one living God, as is shown in the discourse and prayer at the dedication of the temple (chap. viii.), that a man who shone forth upon all sides as light amid the darkness, and throughout the whole Orient was regarded as a living symbol of wisdom (chap. iv. 30; ix. 24), should in his still riper age have fallen into a most gross superstition, and abandoned himself to the crudest, most senseless, and immoral of all forms of worship, namely, that of the *Canaanites* and the peoples of anterior Asia. We look in vain through all Scripture for an example in the remotest degree like it. Recognizing this, those critics of late, who think that idolatry is actually charged upon *Solomon* in our text, have adopted the notion, either that the accounts respecting his wisdom and his knowledge of God are false, that in fact he had always before this been given over to idolatry (Gramberg, *Vatke*, and others)—a view striking all history in the face, and hence needing no refutation—or inversely, that our account about *Solomon's* idolatry is inaccurate, and rests first upon the later "deuteronomistic elaborators of the history" who misunderstood and represented the facts falsely (Ewald, Eisenlohr, and others), an assumption which is violent and arbitrary, but which, to be sure, is the most convenient way of solving the problem. By

the correct interpretation of the text, according to which Solomon did not himself practise idolatry, but allowed his wives the exercise of public idol-worship, indeed favored it, the difficulty disappears. It is not indeed an unusual psychological phenomenon that a man highly gifted, standing upon a lofty eminence of knowledge and wisdom, decided in his moral and religious principles, should lose, in his old age, in consequence of various influences and relations, and of some especial fortunes of his life, the energy of his spirit and will, or, without abandoning precisely his past convictions, should resign them in respect of decisiveness and exclusiveness, so that towards what he had once regarded as error and had zealously combated it as such, he becomes tolerant and, as it were, indifferent, especially when he hopes thereby to attain ends otherwise pursued by him, as this was the case with Solomon, as we shall see, who therefore furnishes a warning and instructive example in history.

3. *The formal allowance and patronage of different idolatries*, especially in the place where the central Jehovah-sanctuary of the whole people stood, was, upon the part of the king, an actual equalization of the same with the Jehovah-worship; an official declaration of the equal authorization of idol-worship with the service of the one, true, living God who is the God of Israel. But thereby the first and supreme command of the Israelitish law, & c., of the Covenant (Exod. xx. 2), was directly transgressed, and indeed set aside. The people Israel were chosen by God to be the upholders of the knowledge of the one God, and thereby to act for the healing of all nations. To this end it was necessary that as a people they should "be separated" from all peoples (Lev. xx. 24; 1 Kings viii. 53): participation in the election and in the covenant was made continual through obedience upon the part of the people, and also through race-derivation. Jehovah's kingdom and the people's hence coincide, the religion with the nation, and they stand and fall together. Permission, reception, and introduction of any heathen religion or of different idolatrous worship was not merely an assault upon the religious conviction of individuals, but was also an undermining of the national being inseparably connected therewith. The exclusiveness of the Jehovah-cultus was for the people, in their peculiar life, an absolute necessity. To set aside or remove it was to threaten the existence of this peculiar estate, and to deny its world-historical distinction. If Solomon himself neither offered incense nor sacrificed unto idols, he did yet nothing less than attack the foundations of the kingdom; he brought into the unity of the Israelitish public life the germ of dissolution, and threatened to destroy the covenant and God's plan of salvation. To this extent his conduct and undertaking must be characterized as a real falling away.

4. *The text gives only, as the immediate occasion of this falling away of Solomon, his love for his many foreign wives.* We have already remarked, in respect of these high-bred dames from all the neighboring countries, that reference was had to the splendor of the court rather than to the gratification of a common, ungovernable lust. From their youth accustomed to their sensuous, more or less unchaste worship, they were more reluctant to abandon it as the earnest and severe Jehovah-cultus could not please them. What was more natural

than the effort to induce the king, advancing in years, that he would permit them to observe their own native religious rites, and would make the regulations necessary therefor, by means of which his kingdom might become a sort of assembly-place for all religions, and acquire additional splendor and glory? This indeed they succeeded in, but not in the way of gross sensuality.—Meyer remarks with great pertinence (*Charakteristik der Bib. IV. s. 487*): "We do not find that Solomon gave the strength of his youth to women, and went the way which destroys kings (Prov. xxxi. 3). But even because he did not indulge so much in sensual enjoyment, the more refined voluptuousness became for him the more dangerous: that adhesion of the spirit, that secret enervation of heart which, unobserved, breaks up the entire independence of the man, and, before he is aware of it, makes him the helpless slave of the woman. It begins far more innocently than that which we call crime, properly speaking, but it leaves behind it usually more melancholy ruins in the soul than the other. In like manner also, Vilmar observes (s. 180), it is not so much coarse sensuality as rather 'psychical bondage to the female sex' which wrought the fall of Solomon." Psychical polygamy dissipates, pulls to pieces, and wastes irresistibly the core of the human soul. . . . At a certain stage of "culture," in the intercourse between a man and woman, coarse sensuality by no means prevails, but the psychical pleasure in the woman, and the psychical abandonment to the woman, the desire of the eye, and the desire of the eye for the sex as such, and not for an individual woman." The surroundings or relations were singularly fitted to awaken that kind of spiritual condition and to impart nourishment to it. The long peace, broken neither by war nor other calamity, the great wealth, the extensive trade, the abundance, by these means, of all objects of luxury possible, the voluptuous court-life in consequence, everything conspired to bring about a relaxation; and this was the soil upon which the numerous strange women could carry out their nature without hindrance. It is very probable that Solomon allowed himself to be governed by the political considerations "to give to the strangers flocking to Jerusalem an opportunity for the exercise of their own worship, and make his residence the desirable centre for the commercial peoples of Anterior Asia" (Bertheau, *Zur Gesch. der Israel. s. 323*). Like the crowded, brilliant harem itself, so the secured freedom of worship must needs increase the authority and glory of the great king. But always his polygamy is and must remain the first and chief cause of his downfall; this, as Ewald remarks (*Gesch. Isr. III. s. 215*) strikingly, concerning David's adultery, is the "inexhaustible source of evils without number. . . . Here is concealed an inextricable coil of the direst evils, of which scarcely is one put out of the way, when two, three others start up, and each is enough to destroy the peace of an entire kingdom." So long as this evil, "which the whole ancient world did not sufficiently regard as an evil" remained, "the kingdom in Israel was therewith exposed to the same convulsions to which all polygamous kingdoms are to this day exposed: and consequently, in his earliest bloom we see arise in Israel the germ of its destruction, which sooner or later can combine with other causes of dissolution. The evils in the house of David introduced by Amnon, Absalom, and

Adonijah . . . all hang together with the fundamental evil once brought out; many evils also amongst his successors are fastened to the same thread." Although Mosaism even in the history of creation represents Monogamy as the original relation ordained by God Himself, nevertheless polygamy was so deeply rooted in the habits of all peoples, that the strict law-giver was not able to uproot it, but sought, by various limitations, to make it difficult (Deut. xxi. 15 *sq.*; Exod. xxi. 9 *sq.* Cf. Winer, *R.-W.-B.* II. s. 662). It was expressly forbidden to a king to have many wives (Deut. xvii. 17), because the dangers which inhered in polygamy were doubly great, and could become dangerous for the whole realm, as Solomon's example conspicuously shows. The temptation was especially great with kings, because a large harem, according to the custom then prevalent, belonged to a royal state. It is, nevertheless, and remains a shadow resting upon the Old Covenant, and under it the sanctity of marriage was not properly understood and secured. Christendom was the first to make holy the band of matrimony. Without taking away the subordination of the woman, which is grounded in nature (Lev. iii. 16), it has given to her her rightful place (Gal. iii. 28), and thereby, in that it represents the relation of Christ to His Church as the exemplar of marriage, it sets forth, as a principle, monogamy as the only form and order of the sexual relation (Eph. v. 22-33).

5. *What now, in recent times, has been set forth as the proximate and co-operating cause or as the chief cause of the fall of Solomon, appears, upon closer examination, untenable.* They who are of the opinion that Solomon indeed did not abandon the worship of Jehovah, but worshipped, besides Jehovah, heathen deities also, suppose that he reached this syncretism in the way of comparative reflection. Thus Niemeyer remarks (s. 493): "He knew well enough that these wooden and brazen images are nothing, but in them he paid honor to the spirits to whom the Highest, the Unattainable, the Unknowable had intrusted the rulership of the world. The more assuredly that this idea is derived from an oriental source, the more probable is it that Solomon believed that he could find therein the solution of his doubt whether the Creator of the world occupied Himself with what was insignificant, and with the destiny of each particular people." The love for his foreign wives brought him to the pass of "denying his convictions, which had been becoming enfeebled." Von Gerlach expresses himself to the same effect: "It is worthy of note that in respect of Solomon's wisdom, his knowledge of nature is expressly celebrated, and that this wisdom is compared with and placed above that of the Orient and of Egypt (chap. iv. 30 *sq.*). . . . It is easy to perceive that he made an attempt to blend the traditional world-knowledge of the East with the knowledge of the revealed God; that he allowed a certain independence to the powers of creation which he had represented in the figures of the Cherubim in the temple standing far below Jehovah, as His servants, and first tolerated the worship of them, and then in a certain degree himself took part therein." This whole conception rests upon the erroneous presupposition that Solomon had actually burnt incense and had sacrificed to idols (besides to Jehovah), and it disappears with it. The historical text knows nothing at all of Solomon's being misled to

idolatry by his own reflection and by the blending of his wisdom with that of the East: it knows no other reason for his toleration of idolatry than that his strange wives "turned away his heart." Lastly, neither in the historical books nor in the writings attributed to Solomon is there the slightest trace of the thought that idols were real living creative-powers, and subordinate deities serving Jehovah. It is a question whether such a view of the relation of Jehovah to gods of the heathen ever obtained in Israel. Certainly this was not the case in Solomon's time, and the later prophets had no occasion to resist this opinion.—Ewald has set forth another view (as above, s. xiii. 368, 379 *sq.*). He finds the reason in the direction begun in Solomon's kingdom, and so full of results to the whole history of Israel in the "violence" which cleaved to the kingdom naturally, by virtue of which he sought to make everything depend upon himself and to extend his power to every phase of life—in fact, in political absolutism. The kingdom of Israel, under Solomon, felt the strongest tendency to become a thorough kingdom of the world; but in such a kingdom the toleration of different religions is inevitable. But as this toleration was as yet strange, "so the sheer royal authority introduced the innovation," which to many of strict sentiments was abhorrent. This view has less even in its favor than the preceding. It rests upon an entirely false modern political view of monarchy in general, and of the Israelitish in particular. That which the only historical source in our possession gives as the chief occasion of Solomon's turning is set wholly aside, and in its place something is advanced, of which not a word is said. Neither the announcement of the punishment (vers. 9-12), nor the prophecy of Ahijah to Jeroboam (ver. 31 *sq.*), gives in the remotest degree, as the ground of the division of the kingdom, "violence," i. e., excess of the royal authority, but only Solomon's want of fidelity to Jehovah occasioned through his wives. A world-kingdom, to convert Israel into which, Solomon is supposed to have had the tendency, is established only by means of military conquests, as the history of the world shows. Thus the great Roman power began, yet it ceased with the freedom of all (kinds of) worship. Solomon was "a man of rest" and of peace (1 Chron. xxii. 9), who did not extend the limits of the kingdom, but sought to keep and hold those only as they were under David. He meditated no world-power, and least of all to bring it to pass by the toleration of all religions.

6. *The announcement of the divine punishment* gives, what is well to notice, as the ground thereof, not any sinful passion or any immoral act, not even the possession of many wives or unbridled lust, but only that Solomon had permitted and favored idolatrous worship, and in this had not observed the covenant and the commands of Jehovah. David sinned grievously in the matter of Bathsheba, but his procedure was still simply the immoral act of an individual in relation with an individual. Solomon's deed, on the other hand, concerned the foundations of the theocracy. It was the setting aside and the destruction of the divine law upon which the whole kingdom, the existence of Israel as a people distinct from all heathen peoples, its world-historical destiny, rested. For a king of Israel, whose calling consisted, especially in this, to be a servant of Jehovah, the true king

of Israel, and as such before all things to maintain thoroughly the Covenant, there could be no heavier announcement. In the case of Solomon, moreover, Jehovah had vouchsafed to him special revelations, had answered all his prayers, and had made him the most favored, the richest, and most fortunate king of that time. From the theocratic point of view, the punishment itself, the division of the kingdom and the limitation of the dynasty of Solomon to the tribes Judah and Benjamin, appears even merciful, for in reality Solomon had rendered himself completely unworthy of the theocratic kingdom. For the rest, the punishment corresponded with the offence in so far as it brought to fruit and maturity the germ of the destruction of the kingdom which Solomon by his conduct had planted and tended. And it is true here also that what a man soweth that shall he reap. Solomon, befooled by his wives, believed that he could become still greater by transgression of the Covenant, and that he would make his kingdom more conspicuous and glorious; but this same transgression laid the foundation of irreparable breach and final ruin. From the modern liberalistic point of view Solomon's act has been judged differently. So Ewald says (s. 380): "In that he allowed his wives to sacrifice to their deities was the best evidence of a general toleration of religion in his kingdom that he could furnish. In fact the act, a legal toleration of different religions in that early age of the wise Solomon was attempted—a toleration which the true religion must allow as soon as it recognizes its own being, and against which in our land to-day, this side the Niemen, the Jesuits alone are condemned to work. Certainly at that time the religion of Jahve was something too weak to stand alone by itself without any outward protection. . . . If only Solomon's rule had not become gradually distasteful to the popular feeling for other causes, who knows what might have been established in this age for the continuance of the new wisdom!" After his usual fashion, Eisenlohr has adopted this view (s. 115). With Solomon, says he, "we see in place of the purely hostile posture towards heathenism a friendly approximation, in many respects even a formal blending, and indeed this took shape in a very natural way. In a great kingdom consisting of diverse nationalities, room must be allowed for the most diverse forms of religion. . . . Every genuine, sound type of religion (*religiosität*), in so far as its element is freedom, the right of individual contemplation and elevation above stiff outward forms in the region of the spirit, carries within itself the germ for the scattering of every exclusive kind." That this way of viewing the subject is in direct contradiction with the biblical, scarcely needs mention. Were general religious toleration a work of wisdom, and the furtherance of true religion as soon as it recognizes its own being, Solomon, by his tolerance of the wild, immodest, and shameful Ashtaroth-and-Moloch cultus, instead of the "wrath" of Jehovah and the punishment of the limitation of his kingdom to one tribe only, would have merited praise only, and the broader extension of his kingdom; and all the great prophets, an Elijah, Elisha, Jeremiah, Hosea, &c., who opposed the toleration of every idolatrous cultus, and were zealous for the exclusiveness of the Jehovah-cultus, should be considered as the "Jesuits" of the old world, who did not know the nature of true religion. Solomon

would have then erred only in investing the religion of Israel with too much power, and in his zeal for progress, in anticipating general religious freedom. With incomparably more right, Vilmar has rendered an opposite judgment (s. 179 sq.). "We have here before us a type of the authorization of all forms of religion within a definite, limited divine sphere of life. . . . Solomon's ideal here is to let each man be saved *à sa façon* . . . the beginning of the (unlimited) "authorization of individuality"—this proposition is thoroughly subversive, belonging, in this form, to the last decades, in virtue of which church-bodies, States, peoples come to an end."

For the rest we need not look for New-Testament views in the Old Testament, nor for Old Testament views in the New. They are distinct economies. Christianity is not like the Mosaic, conditioned by bodily descent and bound up in a given race, and does not impose the obligation forcibly to suppress any other religion within its jurisdiction. It knows no other instrument of its continuance and of its spread than that of the Word, and of the conviction thereby wrought. But if no people can be without religion, and if this have the most decisive, profound influence upon the spiritual and moral formation of the people, then the political power cannot be indifferent in respect of all religions, and cannot simply consider them of equal authority in any relation. Of the Solomonic prototype there remains thus much for all times and peoples, that the introduction and authorization of all, even the most diverse religions and forms of worship within a nation, does not make the same strong, but weak, and carries with it the danger of its national and political division and destruction; for religious indifference is the death of all true patriotism, and is more destructive of a people than religious fanaticism.

HOMILETICAL AND PRACTICAL.

Vers. 1-13. Solomon's fall. The beginning, vers. 1-4; the progress, vers. 5-8; the end, vers. 9-13.—M. FR. ROOS: Here we see plainly how a godly man may gradually fall into sin. He first allows himself too much liberty. He ventures into danger, and then perishes therein. . . . He who scorns danger, who by marriage and by a wilful intrusion upon certain positions exposes himself to it, or who even ventures in his daily course too much into the world, under the pretext of liberty; he who indulges in the lust of the eyes, the lust of the flesh, and the pride of life instead of enjoying with gratitude and moderation the gifts of God, such an one becomes the slave of sin, and falls under the wrath of God. The heart is first inclined, then wanders upon evil paths, and at last does openly what is displeasing to the Lord. At first we permit in others, through complaisance, sin, which we could and should have checked, and thus we actually assist ourselves to sin. Still we preserve our appearance of wisdom and godliness, and will not have it supposed that we have entirely deserted the Lord. But he whose heart is not wholly with the Lord his God, follows him not at all; he who follows him not wholly, follows him not at all; for "a man cannot serve two Masters." Vers. 1-8. The example given by the Bible in the case of Solomon. 1. What it teaches. (a) That for the sinful human heart, a constant outward prosperity is allied to spiritual dangers; for

what profiteth, &c., Matt. xvi. 26. Thus it is that trial and sorrow are often blessings for time and eternity, Heb. xii. 6-12. (b) That the most abundant knowledge, the highest education and wisdom are no protection against moral and religious shortcomings. Wine and women make foolish the wise man (Ecclesiasticus xix. 2). No wise man commits a little folly, says an old proverb. Therefore, trust in the Lord, &c. (Prov. iii. 5-7). How it warns us. (a) Watch. If a Solomon can fall, a Solomon brought up in the nurture and admonition of the Lord, and walking in the ways of God in old age, a Solomon, the wisest man of his time! how necessary is it for us all to watch. Without watching, the greatest wisdom may become foolishness, and the highest spiritual condition may end in the wrath and judgments of God. (b) Pray. In the great prosperity and delight of this life, Solomon forgot prayer, as he had so well practised it in earlier years (chaps. iii. and viii.). His wives did not elevate his heart, they debased it. Prayer alone holds watch, and is therefore most necessary in prosperity and success (Ps. lxxvi. 2; cxxxix. 23 sq.).—"Let him who stands take heed," &c. (1 Cor. x. 12). (a) Solomon did stand in the living knowledge of God, in faith, and in humility (chap. iii. 6; viii. 23), but (b) he looked not well to himself, he did not observe that the thorns of wealth and the pride of life were choking the good seeds in his heart, therefore he fell, broke his covenant with God, and was under the just judgment of God. Vers. 1-4. Christian marriage in contradistinction to pre-Christian marriage (see Hist. and Ethic. 4) *vs.* Denial of the existence of marriage as a divine ordinance (Mark x. 6-9) is the source of the greatest and weightiest evils. Solomon sinned in this wise: That, contrary to the Law, he not only took to himself many wives, but foreign, i. e., heathen wives.—OSLANDER: Not without danger is it that a man takes a wife who is not of his own religion (1 Cor. vii. 16).—Lust of the eyes and the pride of life drowse the soul and cripple the will, gradually and imperceptibly influence the heart, so that it loses all sense of holy and earnest things, and all pleasure therein, and becomes stupid and indifferent to everything divine and noble.—A prince who allows himself to be advised and led by women in the affairs of his government, instead of guiding himself by the unchangeable law of God, destroys the prosperity of himself and his kingdom. Confidential intercourse and intimacy with those who know nothing of the living God, and of his word, but rather resist Him—those who well know how to flatter—this is a most perilous position for a God-fearing heart (Eccles. vii. 27).—Ver. 4. Even as in youth exuberance of life and strength opens the door to temptation, so likewise does the weakness of old age. But an old gray-

haired sinner is much more abominable in the sight of the Lord than a youth. Therefore, pray ever: Forsake me not in my old age, &c. (Ps. lxxi. 9, 18).—There is no object worthier of compassion than the man who, having served the Lord, and kept the faith from his youth up, when old age has brought him near to his everlasting rest, turns his back upon it, and thus renders useless all his earlier struggles with sin and the world.—VILMAR: The sole condition under which, amid his natural weakness, an old man can maintain his spiritual strength, and guard his honor, is this: that "his heart is purely fixed upon God;" this condition failing, let a man's whole life be influenced by the opinions of others; influenced by such opinions without sharing them, yet still without combating them, then complete wantonness will take possession of his old age.

Vers. 5-8. Although Solomon did not himself practise idolatry, he permitted and encouraged it in others; but the receiver is as bad as the thief. That is the curse resting upon sin, that the very means by which men seek to raise themselves in the world's estimation become the very means for their destruction. By perverted compliance and long toleration, Solomon brought ruin and destruction upon himself and his people for centuries to come. All indulgence which is grounded upon indifference to truth, or founded upon lukewarmness, is not virtue but a heavy sin before God, how much soever it may resemble freedom and enlightenment. In a well-ordered Church and State establishment neither bigotry nor superstition should have equal rights with faith and truth. Where the gate is opened to them, or where they are patronised instead of being resisted, then both people and kingdom are going to meet their ruin (see *Ethical* 6). Vers. 9-13. The punishment that fell upon Solomon shows us (a) the holiness and righteousness of God (Ps. cxlv. 17; v. 5; Jerem. xvii. 10; Luke xii. 47). (b) His faithfulness and mercy (vers. 12, 13). He knows how to punish, so that His gracious promises remain firm (2 Tim. ii. 13; Rom. iii. 3).—God makes known to us His judgments through His Word, so that we may have time to repent and to turn unto Him (Ezek. xxxiii. 2).—If judgment fall especially upon Solomon, notwithstanding the fact that the Lord appeared to him twice in a dream, and he was honored with distinguished grace, what judgment must we expect, to whom He has appeared tenderly in Christ Jesus, who of God is made unto us wisdom, &c. (1 Cor. i. 30; Heb. ii. 3; x. 29).—God knows how, in the proper time, to belittle him who abandons and forsakes the Lord and His cause, in order to become great and distinguished in the eyes of the world (Dan. iv. 34).

Solomon's Adversaries and Death.

B.—CHAPTER XI. 14-43.

- 14 And the Lord [Jehovah] stirred up an adversary unto Solomon, Hadad' the
 15 Edomite: he *was* of the king's seed in Edom. For it came to pass, when David
 was' in [with, *i. e.* at war with] Edom, and Joab the captain of the host was gone up
 16 to bury the slain, after he had smitten every male in Edom; (for six months did
 Joab remain there with all Israel [*i. e.*, the host], until he had cut off every male in
 17 Edom :) that Hadad fled, he and certain Edomites of his father's servants
 18 with him, to go into Egypt: Hadad *being* yet a little child. And they arose out
 of Midian, and came to Paran: and they took men with them out of Paran, and
 they came to Egypt, unto Pharaoh king of Egypt; which gave him a house, and
 19 appointed him victuals, and gave him land. And Hadad found great favor in
 the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the
 20 sister of Tahpenes the queen. And the sister of Tahpenes bare him Genubath
 his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pha-
 21 raoh's household among the sons of Pharaoh. And when Hadad heard in Egypt
 that David slept with his fathers, and that Joab the captain of the host was dead,
 Hadad said to Pharaoh, Let me depart, that I may go to mine own country.
 22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold,
 thou seekest to go to thine own country? And he answered, Nothing: howbeit,
 let me go in any wise.
 23 And God stirred him up *another* adversary, Rezon the son of Eliadah, which
 24 fled from his lord Hadadezer king of Zobah: and he gathered men unto him, and
 became captain over a band, when David slew them of Zobah: and they went to
 25 Damascus, and dwelt therein, and reigned in Damascus. And he was an adver-
 sary to Israel all the days of Solomon, beside the mischief that Hadad *did*: and
 he abhorred Israel, and reigned over Syria.
 26 And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant,
 whose mother's name *was* Zeruah, a widow woman, even he lifted up *his* hand
 27 against the king. And this *was* the cause that he lifted up *his* hand against the
 king: Solomon built Millo, *and* repaired the breaches of the city of David his
 28 father. And the man Jeroboam *was* a mighty man of valor: and Solomon seeing
 the young man that he *was* industrious, he made him ruler over all the charge
 29 of the house of Joseph. And it came to pass at that time when Jeroboam went
 out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way;
 and he had clad himself with a new garment; and they two *were* alone in the
 30 field: and Ahijah caught the new garment that *was* on him, and rent it *in*
 31 twelve pieces: and he said to Jeroboam, Take thee ten pieces: for thus saith the
 Lord [Jehovah], the God of Israel, Behold, I will rend the kingdom out of the
 32 hand of Solomon, and will give ten tribes to thee: (but he shall have one tribe
 for my servant David's sake, and for Jerusalem's sake, the city which I have
 33 chosen out of all the tribes of Israel:) because that they have forsaken me, and
 have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of
 the Moabites, and Milcom the god of the children of Ammon, and have not walk-
 ed in my ways, to do *that which is* right in mine eyes, and to *keep* my statutes
 34 and my judgments, as *did* David his father. Howbeit, I will not take the
 whole kingdom out of his hand: but I will make him prince all the days of his
 life for David my servant's sake, whom I chose, because he kept my command-
 35 ments and my statutes: but I will take the kingdom out of his son's hand, and
 36 will give it unto thee, *even* ten tribes. And unto his son will I give one tribe,
 that David my servant may have a light alway before me in Jerusalem, the city
 37 which I have chosen me to put my name there. And I will take thee, and thou
 shalt reign according to all that thy soul desireth, and shalt be king over Israel.
 38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt

walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David,* and will give Israel unto thee. And I will for this afflict the seed of David, but not forever. Solomon sought therefore¹ to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon? And the time that Solomon reigned in Jerusalem over all Israel *was* forty years. And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 14.—[This name is variously written in the printed Heb. text יְרֹבֹאָם and יְרֹבָם ; in some MSS. and in the Syr. it is uniformly written יְרֹבָם . The Sept. has *Adsep*, and the Vulg. *Hadad*. The Chald. follows the variations of the Hebrew. After the mention of his name the Vat. Sept. subjoins a summary of vers. 23-25, omitted in their place.

² Ver. 15.—Instead of בְּיָמָיו the Sept., Syr., and Arab. read בְּיָמֵי דָוִד (when David had slain the Edomites), which Maurer and Thenius consider right. But according to 1 Chron. xx. 5; Gen. xiv. 9 [add Num. xx. 18], the reading of the text is not to be peremptorily rejected.

³ Ver. 17.—[The Sept., in curious contradiction to vers. 15, 16, has here "all the Edomites," &c.

⁴ Ver. 24.—[The Vat. Sept. here resumes the course of the Heb. narrative, but gives quite a different sense: "this is the evil which Hadad did: he abhorred Israel and reigned in Edom." On the true rendering of the verse see Exeg. Com. In regard to the last word, three MSS., followed by the Sept., Syr., and Arab., have אֶת־דָּוִד for אֶת־יְרֹבָם : but, as pointed out in the Exeg. Com., the true reading must necessarily be that of the text. Our author in his translation, in opposition to his own exegesis, follows the Sept.

⁵ Ver. 29.—[The Sept. renders or replaces the last clause by "and he took him aside from the way."

⁶ Ver. 32.—[The Sept. has δύο στήματα —two tribes. So also ver. 36.

⁷ Ver. 33.—[Instead of the peculiar form יְרֹבָם many MSS. read יְרֹבָם .

⁸ Ver. 33.—[The Sept. has evidently understood in לְבָנָיו the final ו as a pronominal suffix, and so translate "their king, the stumbling-block of the children of Ammon." Throughout this verse the Sept. puts the verbs in the singular as having Solomon for their nominative.

⁹ Ver. 33.—[The Vat. Sept. omits the clause "and will give Israel unto thee."

¹⁰ Ver. 40.—[$\text{וַיִּבְרַח יְרֹבָם}$ = but Solomon sought. The word "therefore" of the ancient version is not necessary, and connects the attempt of Solomon quite too distinctly with the communication of Ahijah, which may have been known to him (see Exeg. Com.) or may not. The true connection of ver. 40 is with ver. 26, vers. 27-39 being parenthetical.—F. G.]

EXEGETICAL AND CRITICAL.

Ver. 14. **And the Lord stirred up an adversary unto Solomon, &c.** It is clear and beyond dispute that the whole section, from vers. 14-40, which treats of the different adversaries that God raised up against Solomon, is intimately connected with the immediately preceding account of his fall, and of the impending and threatened division of the kingdom. The latter was not to occur till after Solomon's death; but the presages of it were already appearing. The peace of the kingdom hitherto undisturbed was endangered from that time on, both by internal and by external adversaries. The two external ones, Hadad and Rezon, had, indeed, always been foes to Israel and Solomon, but they had never ventured to show their animosity in open deed, inasmuch as the kingdom had become powerful and respected under Solomon. But Solomon, in permitting the idolatrous worship, gave great dissatisfaction to all the faithful servants of Jehovah, and with his own hands he shook the foundations of the kingdom. Other measures also, more or less connected with the former, caused him to lose, more and more, the esteem and confidence of his subjects; and then the long pent-up hatred of his old foes began to show itself more; their courage grew, and though they did not proceed to formal attack or to open rebellion (of which our narrative says nothing) Solomon had occasion to fear them more

than ever before; the tranquillity and peace of his kingdom was endangered, and the time of prosperity past. Every one will admit that this is what the author meant to convey. But recent criticism reckons him a "later worker-up of Deuteronomy," and accuses him of a shifting of the historical facts. According to Ewald (*Gesch. Isr.* III. s. 274-281), uproar and rebellion did not first break out towards the end of Solomon's reign, but immediately after the death of David and of his formidable army-chief, Joab, in the beginning of the reign of the young and inexperienced king, both in the south (Edom) and in the north (Syria), as depicted by Solomon himself in the second Psalm. With the divine courage and the admonition supported by prophetic assurance, which this Psalm expresses, together with wonderful firmness of spirit, Solomon met the storm of rebellion, and deprived his foes of their chief weapon of attack by his alliance with Egypt. Against the northern insurgents he himself marched, and stormed Hamath. Thus were the ragings of the people stilled, and in a brief space he became master of the situation. This view has been reiterated in several books (cf. for instance Eisenlohr, *das Volk Isr.* II. s. 47 and 57; Duncker, *Gesch. des Alt. I.* s. 387), and has been accepted as a matter of course; although there are the strongest reasons for rejecting it. (a) Our historical book says repeatedly how, and that the kingdom of Solomon became

established (chap. ii. 12 and 46), without making the remotest allusion to rebellion having broken out in the lands David had conquered, and being put down by Solomon; yet this would especially have tended to establish his throne and increase the esteem in which he was held. Even in the chapter we are considering, no mention is made of actual rebellion, but only of adversaries; therefore to say there were certainly such, is not writing history, but making history. (b) The rebellion of whole nations which, like Edom, lived far off, could have been put down only by force of arms, and not by "reproof" or "strength of mind;" but the history says nothing of Solomon's marching into Edom. He went indeed to Hamath, but not to conquer it, only to "fortify" it (חָמָת *cf.* 2 Chron. xi. 11, 12; xxvi. 9), as the short notice stands in 2 Chron. viii. 3, in the middle of the details of the different city-buildings. In fact we do not hear of a single warlike enterprise of Solomon's; he was, as his name denotes, the king of peace, the "man of rest," in distinction from David, the man of war (1 Chron. xxii. 9); and his reign was distinguished by works of peace (building, commerce, intellectual culture), above that of all other kings. (c) The 2d Psalm does not contain a history, and our narrative cannot be completed, much less contradicted or corrected by it. It is a mere unproven hypothesis that this psalm was composed by Solomon, and that the rebellion alluded to in it took place during his reign, not in the last years of it, but in the first. What is here said of Hadad and Rezon certainly occurred at an earlier period, but is repeated, "because its influence only began to be felt in the latter part of Solomon's reign, and should have guarded him from over-security from the beginning" (Keil).

Vers. 14-22. **Hadad, the Edomite.** He is called *Ahad* [the English version does not distinguish] in ver. 17. A Hadad is mentioned among the Edomite kings as early as Gen. xxxvi. 35; who evidently belonged to an earlier period. It is quite uncertain whether our Hadad was the grandson of the last king of Edom, whom 1 Chron. i. 50 wrongly calls Hadad instead of Hadar (Gen. xxxvi. 39) (Ewald, Thenius). Details of his former fortunes are no doubt designed to show how firmly he clung to his native land, and therefore how much more he was to be dreaded. For David's war with the Edomites *cf.* 2 Sam. viii. 13 *sq.* "The slain, whom Joab came out to bury, cannot be the Israelites who fell in the battle of the valley of salt, but those killed on the invasion of the country by the Edomites, and who lay yet unburied. After performing this act Joab defeated the Edomites in the valley of salt, and dwelt six months in Edom, till he had extirpated all the males (i. e., all those capable of bearing arms that fell into his hands, and especially those of royal blood)" (Keil). *Midian*, ver. 18, cannot certainly be the town Midian mentioned by Arabian geographers, but a district; it is not very well defined, but it must have been between Edom and the desert, south-west of Palestine, *Paran* (Num. xiii. 3, 27; x. 12); the road from Egypt still leads across the latter, through Aila to Mecca. The people whom the followers of Hadad took from Paran with them, were to lead the way across the desert. The Pharaoh who entertained the fugitives with such friendliness, and not only supported Hadad himself, but gave land to those with him, could scarcely be Solomon's

father-in-law, but his predecessor. His consort is here named הַמְּלִיכָה, the Queen-mother's usual appellation (chap. xv. 13; 2 Chron. xv. 16); but it does not always necessarily mean that; and consequently we are not obliged to accept Hitzig's and Thenius' reading of הַמְּלִיכָה, i. e., the elder.

The weaning of a child (ver. 20) usually took place the second or third year (2 Macc. vii. 27), and was observed as a family feast (Gen. xxi. 8). Genubath was thus adopted among the royal children, and brought up with them (Winer, *R.-W.-B.*, I. s. 657). Hadad's petition (ver. 21) was not so much because he had now no longer any fear for his life, but because he, as a royal prince, hoped to ascend the throne, and free his land from the Israelitish yoke; this was the only reason why he is named an adversary. Pharaoh's question, ver. 22, contains the counsel to remain where he was, where he was well off, rather than undertake a dangerous and uncertain enterprise. This advice of his near relative was well meant, and did not spring from the policy of seeking to acquire or keep Solomon's friendship. Hadad, however, remained firm in his resolve; we are not told of his actual departure, but it is to be understood; so that the Sept. addition, *καὶ ἀνέστρεψεν ἄδελφός τινος γένους αὐτοῦ*, considered as original by Thenius, is unnecessary. It appears from chap. ix. 26 *sq.*; x. 11, that Hadad was not able to carry out his plans at once, but the fire smouldered under the ashes, and threatened to break out as soon as Solomon began to be less respected. Ewald continues Hadad's history further. He says the Egyptian king received him in so friendly a manner, "evidently intending to make use of him in the future against the growing power of Israel." Genubath must have "acted an important part in Asia, later, or he would otherwise not have been named at all." When the feeling of the Egyptian court changed towards Israel's kings, "an evasive answer" was returned to the Idumsean prince; he would "not be detained, however, but fled secretly to his ancestral mountains, was there acknowledged by many of his people as king, and caused Solomon much perplexity, though he was never completely victorious." Every one who can read may see that there is not a single word of all this in the text, and yet Eisenlohr has blindly followed the writer (*l. c.*, s. 58). *Cf.* also on chap. xxii. 48.

Vers. 23-25. **And God stirred him up. . . . Rezon . . . the son of Eliadah, &c.** Ver. 23. 2 Sam. viii. 3 *sq.* mentions that David smote Hadadezer, king of Zobah, in Syria, whereupon Rezon forsook his master, gathered together an army from the remains of the Syrian host, and proceeded later to Damascus, settled there, and usurped the chief power. This may have occurred in David's time, or in the beginning of Solomon's reign. It is nowhere said that he rebelled on Solomon's accession, and was conquered by him, and there is nothing to show "that he was at least twenty or thirty years older than Solomon" (Ewald). It is not impossible that he survived Solomon, for had he died sooner it could not be, as in ver. 25, that "he was an adversary to Israel all the days of Solomon." He did not undertake any enterprise against the powerful king, but as he had always entertained hostile feelings to him, he now became a more dangerous and open

enemy, as the power and fame of Solomon were declining. The words אֶת־הַמִּשְׁכָּח אֲשֶׁר־הָיָה are difficult, but can be translated only as many old translators give them, and among the recent ones, De Wette, Gesenius, Keil, Philippon; and "beside the mischief that Hadad (did)." אֲשֶׁר is as in ver. 1 and Ex. i. 14. We are not told what the mischief that Hadad did really was; the writer only means that Rezon's enmity was added to that of Hadad. This view, which suits the context, relieves the following sentence of all difficulty: "and he (Rezon) abhorred Israel, and reigned over Syria." Whilst Hadad agitated the south, Rezon rebelled from Solomon in the north, and took the supreme power. The Sept. translates as if it read אֶת־אֲדָמָה instead of אֶת־אֲדָמָה and אֲדָמָה instead of

אֲדָמָה: Αὐτῇ ἡκακία ἦν ἐποίησεν Ἀδὰμ. καὶ . . . ἐβασίλευσε ἐν γῇ Ἐδὼμ, i. e., this is the mischief which Hadad did; he abhorred Israel and was king in Edom. Thenius asserts that this was the original text. But in this case the whole sentence could not be here, where the question is about the second adversary, Rezon, but should have followed ver. 22. It is incomparably less probable that it was there passed over by the oversight of a copyist (Thenius), and inserted here, than that the Sept. misunderstood the אֶת־אֲדָמָה, &c., and translated wrongly as it so often does, and was then obliged to change אֲדָמָה into אֲדָמָה because it did not suit Hadad. The Sept. has arbitrarily mixed the two accounts of the adversaries together (it puts vers. 23 and 24 into ver. 14), so that we should be very foolish to follow it in this case. Ewald translates, "as for the mischief which Hadad did, he was hostile to Israel and reigned over Edom;" but then the sentence should be back of ver. 22 and not here. It is not right to change אֲדָמָה into אֲדָמָה, because the two foregoing verses absolutely require that Rezon should be considered as subject to יַחֲזִק. Cf. Keil on the place.

Vers. 26, 27. Jeroboam the son of Nebat. Hadad and Rezon were dangerous "adversaries" to Solomon, but Jeroboam, though a subject and servant of Solomon, lifted up his hand against the king, i. e., he actually rebelled. His personal circumstances are given more at length because of his vastly greater importance. Zereda is not Zurthan, as Keil thinks (chap. vii. 46); the latter is not in Ephraim; but Zereda is Zerira in the mountains of Ephraim (cf. Thenius on chap. xii. 2). The second half of ver. 27 says, like chap. ix. 15: "to build Millo and the walls of Jerusalem;" there is, therefore, no question here of stopping "a gap in the city of David" (Luther), but of the closing up of a ravine (Vulgate, *vorago*) in the city, which was done by walls. By בְּרֵךְ is meant the once very deep ravine of what was subsequently the Tyropæon, which separated Zion from Moriah and Ophel. This ravine became part of the interior of the city through these walls, and was made inaccessible to enemies (Thenius). The words, *he made him ruler over all the charge of the house of Joseph*, are not in contradiction with chap. ix. 22;

for slave-levy is not spoken of here (מִסֵּעֲבָד), but that of the Israelites (מִסֵּעֲמִלְכָּאֵל) chap.

v. 13, who worked alternately. It is not, therefore, necessary to suppose that the "house of Joseph," i. e., the Ephraimites (Josh. xvii. 17) were obliged to work at Millo, as a punishment for their rebellion under Sheba (2 Sam. xx.). But the Ephraimites, who had an old and irrepressible jealousy of Judah, submitted very reluctantly to labor in the king's citadel and the royal city of Judah; their compulsory work increased their dislike to hatred, so that it was easy to fan the flame of insurrection among them.

Ver. 29. And it came to pass at that time, i. e., not at the time Jeroboam made the insurrection, but—taken with ver. 28—the time when he entered upon the office of superintendent over all the Ephraimite levy; therefore, before he lifted his hand against the king, and proceeded to acts, but still he was brooding over insurrection. The notion that vers. 29–39 is a section taken from another source and inserted here (Thenius) is, to say the least, unnecessary; it contains an explanatory and needful account, which is closely connected with ver. 28. Jeroboam's banishment from Jerusalem was probably the occasion for preparations of rebellion. The prophet Ahijah was of the same tribe as Jeroboam, for *Shiloah* was in the tribe of Ephraim, north of Bethel, south of Lebonah (Jud. xxi. 19), and was the seat of the tabernacle from Joshua to Eli (Josh. xviii. 1; 1 Sam. xxi. 3). They no doubt knew each other well. The Sept. adds to the words in the way (for explanation): καὶ ἀπέστρεψεν αὐτὸν ἐκ τῆς δόξης.

Vers. 30–39. Ahijah caught the new garment. שָׁלָכָה (for שְׁלָכָה) is "probably similar to the Arabian burnous; a large square piece of cloth, thrown over the shoulders and almost covering the whole person in the daytime, and used at night for a coverlet" (Keil). Hess wrongly imagines it to have been a "new mantle which Jeroboam had on;" and Ewald thinks it was his "new and splendid official uniform." It was the prophet's own cloak, as ver. 30 plainly says. The prophet himself explains the meaning of this symbolic act. Le Clerc says that the repetition of the word *new* shows that the prophet did what he did, *non temere*. Thenius thinks the new garment denoted the young and powerful kingdom; but both these explanations are strained. A new garment is one that is whole and complete, *integer*, without a rent or hole; the kingdom was hitherto without split or division, but was now to be torn and divided. קָרַע is usually applied to tearing the garments in sign of mourning (Gen. xxxvii. 29; xlii. 13; 2 Sam. xiii. 21; 2 Kings xviii. 37), i. e., of inward rending. Now when the prophet tore the cloak into twelve pieces, and gave Jeroboam only ten pieces instead of eleven, we must of course infer that neither Benjamin nor Judah alone was meant here, or in ver. 13, by "one tribe," but both together (cf. chap. xii. 20 and 21; 2 Chron. xi. 3; xii. 23). Little Benjamin, over against Judah, came scarcely into consideration; and as, besides, the capital of the kingdom (Jerusalem) lay on the borders of both tribes, they might very well be reckoned as one. If, as Keil says, the number ten represents the total sum here, in distinction to the one part (all Israel fell away from the house of David, only a single portion remained to it), the prophet would have torn

off only one small piece. For ver. 32 see above on vers. 12, 13; and for ver. 33 see on vers. 6-8. The plural in ver. 33 is remarkable (all translations, except the Chaldees, have the singular, which we expect here); perhaps it only means our vague word "one;" it is plain, however, that Israelites had already abandoned themselves to the licensed heathen worship. In the words in ver. 36, *that David may have a light always before me*, "light" is not a symbol of prosperity (Kail), and נֹר certainly does not mean breaking forth afresh (Hitzig), but it means simply the continuance of his race, as in chap. xv. 4; 2 Kings viii. 19; 2 Chron. xxi. 7. As a house (dwelling) is dark (uninhabitable) without a light, so also is a house (family, race) without posterity; this is why we speak of the dying out of a race, at the present day, as its extinction. The same expression, ver. 37: *and thou shalt reign according to all, &c.*, is used in 2 Sam. iii. 21, about David; it does not mean *pro habito tuo imperabis Israelitis* (Dathe), but, thou shalt have the dominion thou now strivest for, &c., &c. Ver. 38. Jeroboam's dominion then was connected with the condition upon which all dominion in Israel was based.

Vers. 40-42. **Solomon sought therefore to kill Jeroboam.** The immediate connection of these words with Ahijah's address can scarcely mean otherwise than this: that Solomon heard of it, and sought to get Jeroboam out of the way by some means. Jeroboam could but know of this, and he lifted up his hand against the king, i. e., he proceeded to actual rebellion (vers. 26, 27). But not succeeding, he fled to Egypt. The king then reigning was not, of course, Solomon's father-in-law, nor Sesostrius, as older commentators think, but was probably Seconchis or Sesonchusis, the first king of the twenty-second dynasty (cf. Winer, *R.-W.-B. s. v. Sishak*). The reception he gave Jeroboam shows his feeling towards Solomon. Chap. xiv. 21 *sq.* speaks of his open hostility to the kingdom of Judah.

Ver. 43. **Solomon slept with his fathers**, at about sixty years of age, as he very early succeeded to the throne (chap. iii. 7). Josephus thinks he was eighty or even ninety-four years old, but this is quite wrong, and was caused, probably, by confusion of the ciphers. All copies and translations give *forty*. Our author gives, in a general way, the "*book of the acts of Solomon*," as the original source of his history; but 2 Chron. ix. 29 names, with more exactness, the "*book*" (דְּבָרִי).

of Nathan the prophet, the prophecy of Ahijah the Shilonite, and the visions of Iddo the seer against Jeroboam." But it does not follow that these three writings are only extracts from one historical one (Bertheau), but it certainly does appear that each one wrote down his own experience. When Solomon fell away, and Ahijah appeared, Nathan must have been dead. Cf. the Introduction, § 2. *Rehoboam* was not a son of the first and real consort of Solomon, the Egyptian princess (chap. iii. 1; ix. 24; vii. 8), but the son of the Namah the Ammonitess (chap. xiv. 21, 31). He appears to have been the only living son, as no children, especially sons, of Solomon are named (though he had so many wives), except the two daughters mentioned, chap. iv. 11 and 15; and no brothers disputed the succession of Rehoboam,

which was the case with Solomon. For his age at his accession see on chap. xiv. 21.

HISTORICAL AND ETHICAL

1. *The appearance of the various adversaries of Solomon* seems to have been a special act of divine retributive justice; God is named as the direct agent. He is said not only to have permitted them, but to have "stirred them up," called them to it. The word הִקְיָם means, as here, the stirring up of enemies and rebels, also of deliverers, helpers, prophets (Jud. ii. 18; Deut. xviii. 15, 18; 1 Sam. ii. 35; Ezek. xxxiv. 23; Jer. xxix. 15), where there is no allusion to mere permission. It is not indeed the absolutely Holy One who excites hatred, enmity, and revenge in one man towards another, for he tempts no man to evil (Jam. i. 13); but the Almighty Ruler of the world can use the hatred that He sees in the hearts of sinful men, to fulfil, without their knowledge or wish, the purposes of His retributive justice and the chastisements of His love; and in so far, the stirring up is no passive permission, but the act of God. Thus Nathan announces to David, after his grievous sin, this word of the Lord, "behold I will raise up evil against thee out of thine own house" (2 Sam. xii. 11), and David himself says of Shimei who was cursing him, "so let him curse, because the Lord hath said unto him" (2 Sam. xvi. 10, 11). The Assyrian is, without knowing it, the rod of His anger in the hand of Jehovah (Isai. x. 1, 5), and Solomon's adversaries also served for instruments of divine justice. This expression of stirring up shows clearly that the appearance of the adversaries did not take place, as recent commentators say, in the beginning of Solomon's reign, for up to that time Solomon had given no occasion for any act of retribution or discipline. Though he did not lose his throne through them, during his lifetime; yet it was very humiliating to him, whose power and splendor had been a spectacle to the world, and whose wisdom people of all nations had come to hear (chap. iv. 14; x. 24), to be obliged to fear these men, who were far inferior to him, and whom he had once despised.

2. *While Hadad and Rezon did not affect materially the destiny of Israel*, the third opponent of Solomon was of vastly greater significance. *Jeroboam* does not disappear, like them, without leaving a trace in the history of the kingdom. His entrance on the scene was felt profoundly for centuries; the breach and partition of the kingdom take place with and through him; a partition which was no temporary one, but lasted about three hundred years, and ended with the dissolution of the kingdom. In this respect he is one of the most important of the characters in the history of Israel. Witsius, in reference to his whole career says (*Decaphylon*, p. 307): *vir sagax, iniquitatis et dominandi avidus atque ab ineunte aetate iis eruditus artibus, quibus ingenia ad magnas fortunas cultum incitantur*. Here where he is first mentioned the question properly arises, how it came to pass that he lifted up his hand against the King. The text certainly says nothing explicit about it, but gives some distinct clues. It says, first of all, he was an Ephraimite, thus being a member of the largest, most powerful, and warlike tribe, that had always vied with Judah for pre-eminence; and that,

even when David had subdued them, never renounced their deeply rooted jealousy and love of independence and dominion over the other tribes (2 Sam. ii. 9; xx. 21). After the division of the kingdom, Ephraim stood at the head of the ten tribes, so that the kingdom of the ten was called Ephraim (Hos. iv. 17; v. 9; xii. 1 sq.; Isai. vii. 2). Dislike of the supremacy of Judah was in the very blood of so young and powerful a man as Jeroboam, and it needed not much to excite thoughts of rebellion and independence in him. The fact that Solomon employed the Ephraimites not so much in the matter of levy-works as in building Millo, and in stopping up the ravine which served to fortify the city of David and to secure the supremacy of Judah, was calculated to increase the ancient jealousy and dislike to Judah, and to excite discontent and disgust. Recognizing the distinguished ability of young Jeroboam, Solomon made him overseer of his own people; thus feeding the ambition of this man who was born to rule. He now first became conscious of his powers, and soon acquired the confidence of his already discontented tribe by his prudence and energy, so that he could hope to succeed in placing himself at their head, and lifting his hand against the Judah-King. Perhaps he also perceived that the splendor of Solomon had lost its ground through the influence of his wives, the open introduction of idol-worship side by side with that of Jehovah, and the luxurious court life, and that his rule gave great dissatisfaction to the most worthy of the people. When we consider all this we readily conceive that a man like the Ephraimite, Jeroboam, should, without being especially influenced by any one, think of breaking loose from Solomon's rule. The later critics have therefore no grounds for asserting that "the prophet Ahijah, who appeared at the head of a (discontented) faction," induced Jeroboam to rebel against the king (Winet, *R.-W.-B. I. s. 544*). Thenius is quite right when he says, "Ahijah did not incite Jeroboam, but he knew the thoughts he cherished, and when Ahijah addressed him he was about taking steps to realize these thoughts, as ver. 37 says: the prophet then appeared, for he saw that the deed would infallibly follow the resolve in this case, and recognized in Jeroboam a capable man, knowing also the promise of success under condition of continuance in a God-fearing mind. This relation is quite in the spirit of prophecy, and is totally different from an intentional and forcible introduction." The text says distinctly that Ahijah met Jeroboam when the latter "went out of Jerusalem" (ver. 29) to lift up his hand against the king.

3. *The prophet Ahijah stands in a relation to Solomon and Jeroboam* analogous with that of Samuel to Saul and David (1 Sam. xv. 16). "As Saul's sentence of rejection was accompanied by the calling of David, so the prophetic announcement to Solomon was accompanied by the prophecy to Jeroboam" (v. Gerlach). Ahijah opened to him the same divine decision which he had first made known to Solomon (*cf.* vers. 11-13). In doing so he emphasizes two things particularly, and these are worthy of notice; the first is, that Solomon was to remain king of all Israel to the end of his life, and the division of the kingdom was to take place under his son (ver. 31 sq.); the second, that Jeroboam only received dominion over the ten

tribes, on the presupposition and condition that he would walk in all the commandments of Jehovah, as David did, and not sin like Solomon (ver. 37 sq.). It is added also that David's seed was to be humbled, but not forever (ver. 39). We should not overlook the circumstance that the prophet met Jeroboam on the way as he came out of Jerusalem, and was proceeding to carry out his intentions, and that the prophet took him aside (as the Sept. at least has it) so that they "two were alone in the field" (ver. 29). Ahijah's communication was, therefore, not intended for the public, but was confidential, thus intimating to Jeroboam that he ought not to proceed to rebellion at once, but keep quiet, and wait till it might please the Lord to bring about circumstances to fulfil the purpose He had announced. The prophet, so far from counselling him to rebellion, warned him rather, and recommended patience as long as Solomon lived. But when Jeroboam, nevertheless, lifted up his hand against the king, he committed an inexcusable, sinful deed on his own responsibility, and anticipated divine providence. His conduct was just the opposite of David's, who, though anointed to be king, and persecuted by Saul, endured every wrong, never revenged himself on the king, though the latter was often in his power, even mourned his death, and had the Amalekite who killed him executed as a traitor (2 Sam. i. 11-16). He believed that the Lord knew the right hour to fulfil his promise. It cannot, therefore, be accounted a crime in Solomon to strive to kill a man whom he had raised from nothing, and who then rebelled against him. From all this it appears that it is quite erroneous to account for Jeroboam's appearance by saying that "the ancient prophetic estate wished, by the forcible introduction of a new royal house, to stand directly under the Lord and above the human monarchy," so that the kingdom of the ten tribes was "the birth of this prophet-power," and the latter "a retarded error" (Ewald). And it is equally untrue that the rebellion of the ten tribes was "an enterprise which the prophet had encouraged, to bring back the old national constitution, and restore the consideration in which his class was held in Samuel's time, when he, their founder and representative, deposed a king who disobeyed him, and raised up another in his place" (Menzel, *l. c. s. 152*). When will men cease to compare the old prophets with modern demagogues and ambitious priests!

4. *The symbolic procedure of the rending the garment into twelve pieces* preceded the prophecy delivered by the prophet. It could not, therefore, have been intended to make that prophecy clear, but rather inversely, the prophecy explained the transaction. This was the case not only here, but the prophets generally performed a preliminary symbolic action which represented the substance of the meaning of the solemn prophecy which followed; and they performed this act on the impulse of the divine spirit, just as they proclaimed the word following in their divine commission. *Cf.* Isai. xx. 2 sq.; Jer. xiii. 1 sq.; xix. 1 sq.; xxxv. 2 sq.; xliii. 9 sq.; Ezek. iv. 1 sq.; v. 1 sq.; xii. 3 sq.; xxiv. 2 sq.; xxxvii. 15 sq.; 2 Kings xiii. 15 sq. From these passages we see that the performance of such actions was as much a part of the prophetic calling and office as the proclamation of the word. All revelation of God is in the way of act as well

as of word: God's deeds as well as His words are signs that testify of Him. His acts are also, as it were, speech, *i. e.*, a revealing of Himself. The speaking of God is a sign-language, and therefore a symbol-language. The entire cultus has, hence, symbolic form as the real expression of the divine-human relation. When the prophets, therefore, appeared as such, *i. e.*, as "men of God," as mediators and instruments of divine revelation, they did not communicate it in words only, but in solemn acts, which were signs; and thus they proved themselves the servants of God, speaking in His language. Their prophetic acts, as well as their prophetic words, were announcements and revelations of the divine purpose. When they anticipate their words by an act commanded by God, this act is not to be viewed as a mere image, according to their own pleasure, but it represents the future which they had to reveal as a fact, as it were, a present deed of God, and therefore as something which would assuredly happen. The action, then, was an assurance and pledge of the fulfilment of the prophecy; and it was entirely natural that it should precede the word explaining and interpreting it. Besides, every thought which is embodied in a deed produces a much greater and more lasting impression than if only expressed in words. Of Christ, in whom all that is prophetic culminates, the disciple says (Luke xxiv. 19): "which was a prophet mighty in deed and word," thus proving that not words only, but actions also belong to the essence of the calling of the prophet. The people concluded from his deeds that "a great prophet is risen up among us" (Luke vii. 16). His prophetic deeds were "signs" (John vi. 26; xx. 20), not mere evidences of power, but of divine authority; and they spoke of divine things as loudly and, if possible, more loudly than His words. He himself says, "Though ye believe not me, believe the works" (John x. 38); "the works that I do in my Father's name they bear witness of me" (John x. 25).

5. *The rending of the ten tribes* appears, in the prophet's prediction here as in vers. 11-13, to be a punishment ordained and determined by Jehovah for Solomon's falling away, not, therefore, as an event merely permitted by God but designed; and therefore announced beforehand. The question arises, in what relation did this partition, determined on by Jehovah, stand to His plans regarding Israel considered as one people composed of twelve tribes? The whole nation was His inheritance, for He had called them from among all nations to be a divine kingdom (Ex. xix. 5, 6), *i. e.*, a theocracy. The one God, Jehovah, was, as the true King and Lord of that people, so also the root and principle of their unity—the bond binding together all the tribes into one whole. The human monarchy afterwards established by the desire of the people did not destroy the theocracy but served rather to sustain and preserve it (see above). But it was not now absolutely necessary that all the tribes should have one head; in fact they might each have had a head, had they only acknowledged Jehovah as the one true king of all Israel, and held fast to the covenant, *i. e.*, the law of God. "It was not contrary to the Mosaic constitution for Jehovah to weaken—not destroy—a royal house that had turned to idolatry; to send away some tribes from it, and to place them under the government of another king. It was rather the fittest thing to be

done; for otherwise the principles that lay in the very nature of the constitution—namely, that disaster should follow idolatry, and prosperity the fear of God, would have been violated. One of these two things must (according to these principles) have come upon David's house after a lapse into idolatry, *viz.* either expulsion from the throne (which could not be on account of the promise of perpetual succession), or weakening such as was foretold by Jehovah, . . . a falling away of some tribes" (Hess, *Von dem Reiche Gottes*, I. s. 301). As Jehovah had heretofore governed his people by one king (David and Solomon) he could also do it by two without destroying the theocratic principle. The new kingdom is offered to Jeroboam and continuance is promised to his dynasty on the express condition that he should, "like David," faithfully adhere to the law; with the explanation, nevertheless (ver. 39), that the humiliation of the house of David would be but temporary. Thus it is indicated that the promise of the everlasting kingdom would not be realized in Jeroboam's race, "but in that of David" (Oehler). The prediction of Ahijah does not imply a partition of the theocracy or of Israel, but only of the human monarchy under two kings. The double nature of the kingdom was not the cause of the permanence of the division, nor of the commencement of the destruction of the kingdom; these were the results of the continued falling away from the supreme commandment of the theocratic law on the part of the ten tribes.

6. *There are no accounts of Solomon's end*, nor of his life and acts from the time of his lapse till his death; all is reduced to the notice that he sought to kill Jeroboam, and that he died and was buried. This is the more remarkable as the life and acts of this king are more minutely narrated than those of any succeeding one, and that the last days and end of David in particular are recorded with such evident care both in our books and in the Chronicles. Had Solomon ended his life like David, who with joyous heart blessed the Lord to the last (1 Chron. xxix. 10 *sq.*), and charged his son and successor most emphatically to remain faithful to Jehovah (chap. ii. 1 *sq.*), and been anxious that the prosperity of the kingdom should endure on the basis of the covenant with Jehovah (2 Sam. xxiii. 1 *sq.*), such a circumstance would not have been passed over. We must therefore conclude, from the entire silence of the history, that Solomon did not die as David died, that he remained in the state of mind into which he had fallen in his later age. The question whether Solomon was finally converted and saved was formerly discussed extensively (Buddeus, *Hist. Eccl.*, II. p. 237 *sq.*), but we see no occasion to introduce it here. Both Hess and Niemeyer have endeavored to ascertain from Ecclesiastes what Solomon's state of mind was in his last days; but apart from the mistaken presupposition that this treatise was composed by Solomon, no one could prove his conversion from it; and Niemeyer concludes his character-sketch with these words: "the cheerful peace of his soul was gone. Gloomy was his retrospect of life, and gloomy was his view of the near and of the distant future." It is worthy of remark, that while Solomon (Suleiman) is held in high honor in the East at the present day, his memory is far less revered among the Jews than that of David, which could not have been the case had his reign ended as

gloriously as it began. Bertheau justly remarks that Solomon "did more towards undermining the distinctive peculiarity of his people than any other king." We are not, however, to seek the cause of this simply in his making a people who were adapted to agriculture, commercial, and in his splendid buildings, his harem, and his court, all hitherto unknown in Israel, but the real specific reason was that by the introduction and the toleration of foreign idolatrous forms of worship he undermined the religion of his people, forth from which religion flowed all the characteristics which distinguished them over against all other peoples; *that* was the worm at the root of the kingdom and the national life.

[7. It is extremely difficult to give a portrait of Solomon which can harmonize at once both the demand for historic truth and the general estimation which tradition assigns to him. The story is extraordinary. David the father of the wise king founded and consolidated the kingdom. His life was stormy and checkered. His character was romantic and chivalric and generous. He showed himself capable both of great self-sacrifice and of revolting criminality and treachery. He was tender and he was brave. His soul rested upon the covenant-keeping Jehovah, yet he dared to violate all the duties of the decalogue which concern man's dealings with his brother man. Solomon did not inherit the personal traits of his father. He was not warlike; he was a man of peace. He sought wisdom, and he sought it from Jehovah. He desired to administer his government according to the law and will of God. He had fine talent for observation. He was a naturalist of rare attainments. He knew much of the earth; he knew much of men. He was a man of understanding, expressing his thoughts and observations in proverbs. He was splendid in his tastes. He sought wealth by commerce and by trade with heathen nations. He made Israel a kingdom of this world; at the same time, he built the temple, lavishing upon it untold sums of money, and aiming to make it, according to Eastern conceptions, splendid in all respects. Certainly at its dedication he is one of the most imposing and majestic figures in all history. But by degrees, enervated by luxury, by pleasure, by plenty, he lost the strength of his convictions. He became wise in this world. The law of Jehovah lost its hold upon his conscience. He began to justify idolatry. "He that built a temple to the living God for himself and Israel, in Sion, built a temple to Chemosh in the Mount of Scandal for his mistresses of Moab, in the very face of God's house. No hill about Jerusalem was free from a chapel of devils: each of his dames had their puppets, their altars, their incense; because Solomon feeds them in their superstition, he draws the sin home to himself, and is branded for what he should have forbidden."—Bp. Hall. And by degrees the splendor passed away, and darkness and weariness, and hopelessness, and an ignoble old age came on. He forsook the noble path of his youth, and his glory was lost. See Stanley, *Jewish Church*, second series, Lect. xxviii., and F. D. Maurice, *The Prophets and Kings of the Old Testament*, Sermon on the Wise King. The sun of his life rose in all splendor, and shone brilliantly, to go down at last amid the heavy darkness of impending storm and night. The people lost their sense

of the exclusive sovereignty of Jehovah; their burdens were heavy—and the brief glory of Israel as a kingdom of this world passed away forever. —E. H.]

HOMILETICAL AND PRACTICAL.

Vers. 14–40. Solomon's enemies. 1. They are roused against him by God, so that he may know and confess what heart-suffering it brings to forsake the fear of the Lord his God (Jer. ii. 19). CRAMER: So marvellously does God bring it about, that he who will not fear him, must needs fear his fellow-men. Once the man of rest, and the Prince of Peace (chap. v. 4), now he is pressed sore by enemies from the north, from the south, and from his midst; they are the scourges with which the Lord chastises him. When foes and opponents rise against thee, and cause thee care and anguish, then think: The Lord has summoned them on account of thy sins, and unfaithfulness. The hostility of men is a sermon of repentance from thy God to thee. 2. They were in God's hand, and could do no more than he permits; they rebelled, but they were powerless to take from Solomon the throne and kingdom during his lifetime. The Lord commands our foes: So far shalt thou go, and no further.—J. HEERMANN: If thou speakest the word, they soon become friends: they must needs lay down arms and defences, and stir no finger.—P. GERHARDT: If I am beloved of God, and have the *Head* for my friend, what can troops of foes and opposers do to me? For he can humble the proud (Dan. iv. 35). Formerly all kings did homage to Solomon, and brought him gifts, and journeyed from all countries to see and to hear him; his power was as great as his kingdom. But now his power and might are abased before those who hitherto ranked far below him, whom he had regarded as the least of his slaves and vassals. Humiliation coming through weak and inferior *means* is much more bitter than the same humiliation through strong and powerful means; the latter we can ascribe to men, but in the former we must recognize the will and power of God.

Vers. 14–22. The fate of Hadad is recounted to us not so much on his account as on our own, in order that we may learn to regard the ways of God with man, and order our own ways by Him, who is ever mercy and wisdom (Ps. xxv. 10). If God brought back the heathen Hadad by mysterious ways to his native land, how much more will he lead those who keep his covenant and testimony to the true native land, and to the eternal rest, how dark and inscrutable soever may be the ways by which he leads them. Ver. 21. Let me go into mine own country. The power of love of country. Not *ubi bene, ibi patria*, but *ubi patria, ibi bene*. Yet must we not in the earthly country forget the heavenly "Fatherland." Vers. 23–25. Though vanquished and cast down, tyranny and ambition do not forget; they think perpetually of vengeance, and seek to satisfy it, now by rough means now by subtle ones, whenever an opportunity offers. Therefore, warns the apostle so earnestly (Rom. xii. 19) against those secret and mighty motives in the natural heart of man.

Vers. 26–28. God is wont to chastise the rebellion of princes against his will, by means of the rebellion of their own subjects; as Solomon raised

his hand against Jehovah, so did his servant Jeroboam against him. Destruction from above unites with ruin from below. Whatever Solomon undertook after his fall, was deprived of God's blessing. By the building of Millo he intended still further to strengthen his dominion over all his enemies, and to render impregnable his dwelling-place, but this very building was the cause why his throne began to totter, and why he lost the greater part of his kingdom. Here applies Ps. cxxvii. 1. It was by divine decree that Solomon himself, without his own will or knowledge, should raise from the dust to high places the very man appointed by God to abase him, and to dismember his kingdom. Conspiracies and rebellions are chiefly led by those who have to complain least of injustice or oppression, but have been pampered and favored until ambition incites them to suppress every feeling of gratitude (John xiii. 18).

Vers. 29-39. *cf.* above vers. 9-13. The prediction of the prophet Ahijah announces 1. the division of the kingdom as a consequence of the going astray to the worship of strange gods (vers. 31-33); 2. the preservation of the kingdom of Judah on account of the promise given to David (vers. 34, 36, 39); 3. the choice made of Jeroboam, on condition of inflexible fidelity to Jehovah and to his law (vers. 37, 38). Ver. 31. All the world must confess, upon beholding the abasement of the house of David and the elevation of Jeroboam, that the Most High has power over the kingdoms of men, and bestows them upon whom he will (Dan. iv. 29; 1 Sam. ii. 7, 8; Luke i. 52). Ver. 36. Even in the midst of his just anger the Lord is merciful, and the inconstancy of man can never shake His fidelity. The fulfilment of 2 Sam. vii. 14, 15, is seen in Solomon's history. The house of David remained a light "forever," until that Son of David came who is the light of the world, which lighteth all men who come into the world (Joh. i. 9; Rom. xv. 12).

Vers. 40-43. These three truths are nowhere

more powerfully exemplified than in the life of Solomon: What availeth it a man, &c., (Matt. xvi. 26); Vanity of vanities, &c. (Eccl. i. 2), and The world passeth away, &c. (1 John ii. 17; *cf.* 1 Peter i. 24). Ver. 40. Roos: Sin obscures the soul. He who turns aside from God departs from wisdom; and let those who, instead of bowing and submitting with resignation to the chastisements of God, haughtily strive against them, contemplate the fate of Jeroboam, who, doubtless, stirred up the plot against Solomon, since he afterwards eagerly abetted the desertion of the ten Tribes. Even as Solomon, when he sought to slay Jeroboam, must have felt that in vain he resisted the divine decrees, and was powerless to hinder them, so likewise Jeroboam, compelled to fly to Egypt, must have become conscious that in vain he strove rashly and insolently to anticipate the execution of the divine decrees. We must even make bitter expiation when we haughtily resist and oppose the Lord, or when we strive to hasten his designs, or to appoint time and place for their fulfilment. The life of Solomon closes with the words: Therefore Solomon sought to kill Jeroboam. Instead of seeking forgiveness from Him who forgiveth much, and himself granting forgiveness, he is thinking of murder and vengeance. How great and noble the contrast between this and the Figure of Him who in the face of death upon the cross cried: Father, forgive them, for they know not what they do. Let us strive to become like unto his image, and that our last thought in life may be of love and reconciliation, and not of revenge and hatred. Solomon possessed the fairest and noblest crown that mortal can wear, yet it was perishable, not enduring beyond death and the grave. The Lord promises an immortal crown to those who love and follow Him. Be faithful unto death, then He will give thee the crown of life; blessed is he who endureth unto the end.

SECOND PERIOD. (975 TO 722 B. C.)

THE DIVIDED MONARCHY IN JUDAH AND ISRAEL

(1 KINGS XII.—2 KINGS XVII.)

FIRST EPOCH.

FROM THE DIVISION OF THE KINGDOM UNTIL THE REIGN OF AHAZ.

(1 KINGS XII.—XVI 34.)

FIRST SECTION.

THE DIVISION OF THE KINGDOM.

(1 KINGS XII.)

A.—The renunciation of the house of David by the ten tribes.

CHAP. XII. 1-24 (2 CHRON. X.—XI. 4.)

- 1 AND Rehoboam went to Shechem: for all Israel were come to Shechem to
 2 make him king. And it came to pass, when Jeroboam the son of Nebat,
 who was yet in Egypt, heard of it,¹ (for he was fled from the presence of king
 3 Solomon, and Jeroboam dwelt in Egypt;) that they sent and called him.
 And Jeroboam and all the congregation of Israel came, and spake unto Reho-
 4 boam, saying, Thy father made our yoke grievous: now therefore make thou
 the grievous service of thy father, and his heavy yoke which he put upon us,
 5 lighter, and we will serve thee. And he said unto them, Depart yet for three
 days, then come again to me. And the people departed.
- 6 And king Rehoboam consulted with the old men that stood before Solomon
 his father while he yet lived, and said, How do ye advise that I may answer
 7 this people? And they spake unto him, saying, If thou wilt be a servant unto
 this people this day, and wilt serve them, and answer them, and speak good
 8 words to them, then they will be thy servants for ever. But he forsook the
 counsel of the old men, which they had given him, and consulted with the
 9 young men that were grown up with him, and which stood before him: and
 he said unto them, What counsel give ye that we may answer this people, who
 have spoken to me, saying, Make the yoke which thy father did put upon us

10 lighter? And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou
11 say unto them, My little *finger* shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.¹

12 So Jeroboam⁴ and all the people came to Rehoboam the third day, as the
13 king had appointed, saying, Come to me again the third day. And the king answered the people roughly, and forsook the old men's counsel that they gave
14 him; and spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised
15 you with whips, but I will chastise you with scorpions. Wherefore the king hearkened not unto the people; for the cause was from the Lord [Jehovah], that he
16 might perform his saying, which the Lord [Jehovah] spake by Ahijah the Shilonite unto Jeroboam the son of Nebat. So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither *have we* inheritance in the son of Jesse: to your⁵ tents,
17 O Israel: now see to thine own house, David. So Israel departed unto their
18 tents. But *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. Then king Rehoboam sent Adoram,⁶ who *was*
19 over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. So Israel rebelled against the house of David unto this day.

20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah⁷
21 only. And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, a hundred and fourscore⁸ thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. But the word of God⁹ came
22 unto Shemaiah the man of God, saying, Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to
23 the remnant of the people, saying, Thus saith the Lord [Jehovah], Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the Lord [Jehovah], and returned to depart, according to the word of the Lord [Jehovah].¹⁰

TEXTUAL AND GRAMMATICAL.

¹ Ver. 2.—[It is better to omit the italicized words of *it*, which are not in the Heb. and which must refer to the Assembly at Shechem, whereas what Jeroboam heard of was the death of Solomon, as is expressed in the Vulg. See the Exeg. Com. The Vat. Sept. omits here the whole of ver. 3 and the greater part of ver. 8, having given the substance of them (with some addition) at xi. 43. The Alex. Sept. follows the Heb. Our author, in his translation, has omitted the part of ver. 2 enclosed in brackets, evidently by an inadvertence.

² Ver. 2.—Instead of *וַיִּשְׁכְּ בְּמִצְרַיִם* must be read, with 2 Chron. x. 2, *וַיִּשְׁכְּ בְּמִצְרַיִם*. See the comment. [The text may be preserved without change (for which the Vulg. is the only authority) by considering the statement that Jeroboam dwelt in Egypt as merely the completion of the statement of his flight: he had fled to Egypt and remained there. The change was proposed by Dathé, but is rejected by Maurer and by Kell.]

³ Ver. 11.—*עֲקָרִיִּים*, scorpions, *flagelli genus globuli plumbei cum aculeis incurvis munitum, a scorpiis similitudine*

dictum (Gesen. *Theo.* 11, 1062).

⁴ Ver. 12.—[The Sept. omits here the significant mention of Jeroboam.]

⁵ Ver. 16.—[The Heb., Sept., Chald. and Syr. have the pronoun in the singular, *thy* tents. In the next clause the Sept. translates *רַב־בָּרֶכֶּה רַב־אֱלֹהֵיכֶם, David's*.]

⁶ Ver. 18.—[The Sept., Syr., and Arab. read Adoniram.]

⁷ Ver. 20.—[The Sept. here inserts "and Benjamin."]

⁸ Ver. 21.—[The Vat. (not Alex.) Sept. reduces this number to 120,000.]

⁹ Ver. 22.—[Many MSS. followed by the Sept., Vulg., Chald., and Syr. read here *יְהוָה* instead of *אֱלֹהֵים*.]

¹⁰ Ver. 24.—[The Vat. (not Alex.) Sept. here inserts a passage quite equal in length to the whole chapter, containing many particulars whose utterly unhistorical character may be seen from the opening statement that Rehoboam was six teen years old at his accession and reigned twelve years. Cf. chap. xiv. 21.—F. G.]

EXEGETICAL AND CRITICAL.

Ver. 1. And Rehoboam went to Shechem.

The city of Shechem was about eighteen hours' distance north of Jerusalem, and lay at the foot of Mount Gerizim, in the mountain range of Ephraim (Judg. ix. 7). It is often mentioned in the history of the Patriarchs (Gen. xii. 6; xxxiii. 18; xxxiv. 2; xxxvii. 12), and Joshua had intended it to be a free Levite city. He likewise gathered all the tribes together there, and held that important diet in which all the people pledged themselves to the observance of Jehovah's covenant (Josh. xx. 7; xxiv. 1, 25). In the time of the Judges, Abimelech made Shechem the capital of his kingdom (Judg. ix.); he destroyed it, indeed, but it was soon rebuilt, and continued to be one of the chief cities of the northern part. Chap. xii. 1 gives us the reason why Rehoboam left Jerusalem, where he had been made king, and went to Shechem; for all Israel were come to Shechem.

By **וַיָּבֹאוּ כָּל יִשְׂרָאֵל** we are not to understand all the twelve tribes (Ewald), but only ten, as vers. 12, 18, and 20 clearly show; under David even those tribes had claimed the name of the entire people (2 Sam. ii. 9, 10, 17, 28). **כָּל** is not

the imperfect but the pluperfect, for the ten tribes did not go to Shechem because the king was there but just the reverse: because (**כִּי**) they had gone to Shechem, the king went thither. He therefore did not call them together there, but they, *i. e.*, their elders, judges, and representatives, had assembled in this old Ephraimitic capital, as they had once done in Joshua's time (Josh. xxiv. 1; cf. 2 Sam. v. 1, 3), and this induced the king to journey to Shechem. Their design in meeting was to make him king, *i. e.*, to recognize him as king, as Judah had done, though he had already ascended the throne; to pay him homage, on the condition, however, that he would agree to their wishes and demands. This was why they did not assemble in Jerusalem, as they were in reality bound to do, and as they had done to David when they went to Hebron, the place of David's residence, to do him homage (2 Sam. v. 1 *sq.*), but in Shechem. It was a "significant hint, if Rehoboam had properly understood it" (Ewald). It is very improbable that they summoned him to their assembly, as they did Jeroboam; he seems to have gone unsummoned with his whole retinue (vers. 6, 8). That the 10 tribes had assembled "to assert their ancient right of choice" (Gramberg) is an entire mistake. For there is no mention anywhere of such a right; and the text does not say they went to Shechem to choose a king, but to make him—Rehoboam—king, *i. e.*, to confirm him as such.

Vers. 2-3. And it came to pass, when Jeroboam . . . heard of it, &c. Ver. 2. If we retain the reading **וַיִּשְׁמַע יְרֹבָאָם בְּמַעֲרֹתָיו** we must, like Maurer, take ver. 2 to be properly the antecedent sentence, and begin the conclusion with **וַיָּבֹאוּ**, ver.

3, and translate like De Wette: "When Jeroboam heard of it (he was still in Egypt, whither he had fled from Solomon the king, and Jeroboam dwelt in Egypt, and they sent and called him), then Jeroboam and the whole assembly came, and they spake to Rehoboam." Apart from the crude form of this

sentence, the words following "he was still in Egypt," namely, "and Jeroboam dwelt in Egypt," appear to be quite superfluous; we must in this case supply, after he had returned from Egypt, before "then Jeroboam came;" and, finally, it would follow that the people assembled at Shechem sent messengers thence to Egypt to bring back Jeroboam, which is not to be supposed, because the journey there and back required several weeks, and "all Israel" would have been compelled to wait during this time, without accomplishing anything, in Shechem, for Jeroboam's arrival. But all these difficulties fall away if we read, like 2 Chron. x. 2, **וַיָּבֹאוּ יְרֹבָאָם מִמִּצְרַיִם**, *i. e.*, and Jeroboam returned from Egypt. According to this, the case was simply so: On the news of Solomon's death Jeroboam returned from Egypt to his tribe-land Ephraim, and, we are to imply, to his native place Zereda (chap. xi. 26), or, as the Sept. says, Sarira, which could not have been very far distant from Shechem. They sent thither for him; he came, and took the lead in the negotiations which those assembled at Shechem made with Rehoboam. The Vulgate also translates ver. 2: *At vero Jeroboam, cum adhuc esset in Egypto profugus a facie regis Salomonis, audita morte ejus reversus est de Egypto. Miseruntque et vocaverunt eum; venit ergo Jeroboam et, etc.* The [Vatican] Sept., which places this verse in chap. xi. 43, translates: *κατεβήκει καὶ ἐρχεται εἰς τὴν πόλιν αὐτοῦ εἰς τὴν γῆν Σαριρὰ τὴν ἐν ὄρει Ἐφραῖμ.* It is easy to see what thoughts those who composed this Assembly were revolving when, before Rehoboam's arrival, they called the man who had lifted up his hand against Solomon, and was just returned from Egypt, and made him their leader and speech-maker to Rehoboam. Rehoboam having come to them, instead of they to him at Jerusalem, only made them bolder. From the long sentence which the Sept. places after ver. 24 we can glean nothing certain regarding Jeroboam and his conduct after he returned from Egypt; everything is mixed together and the different personages confused; for instance, Jeroboam is confounded with Hadad the Edomite, and the prophet Ahijah with the prophet Semaiah; Jeroboam's mother is called *ἡ μήτηρ αὐτοῦ*, &c. Keil is right in denying all historical value to this sentence, out of which Thenius strives to complete the story.

Vers. 4-6. Thy father made our yoke grievous, &c.

Ver. 4. The word **יָג** does not mean every kind of heavy load, but the yoke laid on the neck of beasts designed for labor (Numb. xix. 2; Deut. xxi. 3; 1 Sam. vi. 7); it is the yoke of labor, and, as such, the symbol of servile work (Deut. xxviii. 48; Lev. xxvi. 13; Jer. xxvii. 8, 11); it is, for this reason, parallel with **עֲבֹדָה** here. The grievance, therefore, is nothing—it is well to notice this—but the levy-work for Solomon's public buildings, and we see this plainly enough by vers. 11 and 14, where Rehoboam's answer is recorded. That the complaint was well founded, that Solomon had really exacted too heavy servile work from his people, as the Egyptian king once did in Moses' time (Ex. xi. 1, 23), is generally taken for granted, although the complaint comes from the mouths of a number of people who were excited with thoughts of secession, and who were jealous of Judah. At their head stood a man, too, who had already tried to raise an insurrection, and had

not renounced his ambitious plans in exile. Complaint from the mouths of such cannot be taken as testimony, nor can it ever weigh under such circumstances, except joined to other and purely historical evidence. We have none such, however. Solomon was not the first to adopt the measure of a conscription for working at the public buildings as well as for war-service. This was customary throughout the ancient East. Everywhere, from Egypt to Babylon, the immense buildings were raised, not by paid workmen, but by conscriptions. There were, for instance, the 360,000 men who worked twenty years at one pyramid (see above on chap. v. 13). Even David had, among his five chief officers, one who was specially "over the tribute" (2 Sam. xx. 24), which was then a standing regulation. We find the tribute brought into system in Solomon's time, and the people were, as contrasted with conquered foreigners, treated with gentle consideration (chaps. v. 13 sq.; ix. 20 sq.). Nowhere is the voice of complaint heard about it, and our author is far from representing Solomon's conduct as hard and blameworthy, but rather relates it to his praise. As the tribute-work was distributed by turns amongst "all Israel," Ephraim or the ten tribes received no more proportionately than the two remaining tribes, and there is not the most indirect allusion anywhere that Solomon exacted more from the Ephraimites than from the others. For this reason, the complaint of the "yoke" being "grievous," which they alone make, seems to be only a welcome excuse suggested to them by their former superintendent Jeroboam. The real motive came to light later (ver. 16). If we cannot admit the complaint of too hard tribute-work to be well founded, still less have we any right to add other things to the complaint of which it makes no mention. The grievous yoke and heavy service are not generally taken to mean, as the plain expressions do, the tribute-work alone, but all burdens laid on the people, i. e., the taxes and produce which they had to pay and deliver; not their powers of labor alone, but their "capacity of paying taxes," are thought to have been too much tested by Solomon (De Wette, Ewald, Eisenlohr). "Discontent grew with the oppression of the people by ever new burdens and tributes, that were quite contrary to the original freedom of the community" (Diestel); the monarchy had become "a despotism, a sultanate" (Duncker), and the speakers for the people had therefore laid before Rehoboam "the terms of capitulation, which were to lighten the universal oppression under which Israel had sighed since Solomon's reign began" (Winer, *R.-W.-B.* II. s. 311). This view, almost universally current, stands in direct contradiction with the historical evidence. As to the taxes and deliveries, they are not once mentioned in the complaint, as we have already said; neither is the poverty or other misery resulting from them once named anywhere. It is difficult to conceive how any one can appeal to such places as chap. x. 25 (De Wette), for there is no mention there of what the people brought, but of the presents which strangers brought the king. Ewald himself admits that there is no evidence that there was an income tax, and it by no means appears, as Winer supposes, from chap. x. 15, that "custom duties" had been introduced. There is still less historical proof of the universal oppression of the people un-

der Solomon. All that our author relates, from chap. ii. to x., is to show the unwonted prosperity and splendor of Solomon's kingdom; its immense wealth, its peaceful condition, and its thriving commerce are described in the strongest terms, and just by those passages which have been quoted to prove the heaviness of the taxation and the supposed oppression, is it specially manifest how happy and peaceful the people were under Solomon's reign (chap. iv. 20; iv. 25; cf. viii. 66), so that the prophets took the kingdom of Solomon as a type of the Messiah's (see above). Even after chap. xi., in which Solomon's fall is recorded, there is nothing to show that Israel "sighed" under universal oppression; and when the people as well as king became degenerate in the latter part of his reign, it was rather in consequence of too great prosperity and luxury than of great burdens and poverty. Finally, Solomon is threatened, in both addresses of the prophet Ahijah (chap. xi. 11 and 31 sq.), with the partition of his kingdom, not because he had oppressed the people with servile labor and heavy taxes, but solely because he had suffered his strange wives to persuade him to introduce idolatrous forms of worship. It would have been a just and well-founded complaint had they alleged that Solomon had broken the supreme command in the fundamental law of Israel by the toleration of idol-worship, and had thus undermined the strength of the kingdom. But the complainants are wholly silent on this, and the sequel shows how little they or their speaker Jeroboam cared for the observance of that fundamental law.

Vers. 6-14. **Rehoboam consulted, &c.** Ver. 6. The עֲבָדִים are not old people, but the elders (*senators*) who constituted the administration-college of Solomon [or council] (chap. iv. 2-6). Rehoboam had retained them as such, but had not, as Thénius thinks, "placed them on the retired list," for in that case he would not have taken them with him to Shechem, and he certainly would not have heard their counsel before that of the young men. The expression, *that stood before Solomon*, shows that they were in immediate attendance on the king. In their advice, vers. 7, הָיוּ stands next to עֲבָדִים, and עֲבָדִים at the beginning, over against עֲבָדִים at the conclusion; and as עֲבָדִים is strengthened by the immediately following וְעֲבָדָם, we have no right to weaken it, and to take it in another sense from עֲבָדִים that stands opposite to it at the conclusion; this is generally done, and עֲבָדִים is translated "complaisant," but עֲבָדִים, on the contrary, is translated "subject." The elders not only advised the king to compromise, but that he should "serve" the people at least "this day," and assured him that the people would then be his "servants" "for ever;" they proposed that he should for the present moment reverse the existing relation: the king was to be "servant" and yield to the will of the people, in the expectation that the people would afterwards be his "servants." We can easily imagine that such a proposal (which would not perhaps have succeeded) was not very agreeable to the rash and imperious young king, in whose veins Ammonite blood flowed (chap. xiv. 21). The word יָלַךְ, ver. 8, is used for

a child at any age from its birth (Ex. ii. 3, 6, 7) to youth; יְלָדִים are not, therefore, real counsellors, like the זְקֵנִים, but young people who were in attendance upon the king ("stood before him"). The words, that were grown up with him, show that Rehoboam was himself still יָלָף (cf. 2 Chron. xiii.

7). The proverbial expression ver. 10, *my little finger, &c.*, means, I am much mightier than Solomon; his power was as the little finger to the body, compared with mine; if my father had power to compel you, I have still more. From this general way of speaking they proceed in ver. 11 to allude to the particular grievance of the forced labor. The yoke and whips belong together, and are the signs of laboring servants (Ecclesiasticus xxx. 26 or xxxiii. 27). The king was to use instead of the whips for servants the thorn-whip used for criminals alone, and which was called *scorpio* by the Romans (*Isidor. Orig. v. 27, 18: Virga, si est aculeata, scorpio vocatur, quia arcuato vulnere in corpus infigitur*). The meaning is, my father used ordinary means to keep you at work, but I will do it with extraordinary and severer means. The answer says as little of taxes as the complaint itself; it only refers to the enforced work, and it does not even admit that Solomon exacted too much, but it is only now proposed to do so. The pleasure with which Rehoboam accepted this advice is very indicative of his disposition.

Vers. 15-17. **The cause was from the Lord.** Ver. 15. Inasmuch as the inconceivably foolish and perverse resolve of Rehoboam carried with it the irremediable division of the people and kingdom, the verse asserts it to be a course of things (מִן הַכּוֹס) from Jehovah; not that Rehoboam was forced unwillingly to speak so, but in the same sense in which it is said of Pharaoh (Ex. xiv. 4; Rom. ix. 17) and of Judas (Matt. xxvi. 25). Witsius (Decaphyl. l. 3) says: *Ipsa Rehabeamii stolidi imprudentia consilio Dei inveniit, ut quod accidit etiam merito accidisse videtur*. We find here an application of the proverb: *Quem Deus vult perdere, prius dementat*. Every case of a hardened heart is a righteous judgment of God.

Vers. 16-17. **What portion have we, &c.** Ver. 16. This was the old Ephraimite watchword of rebellion, of which Sheba availed himself against the house of David (2 Sam. xx. 1). The first member of the sentence means this, What concern have we about David and his house, when the question is who shall be king over us? We have no fellowship with each other (Deut. x. 9). *Neither have we inheritance in the son of Jesse* is not equal to we can hope for and expect nothing from him; but, we do not belong to him, as Judah, by race-derivation. In the "son of Jesse" there is an allusion to David's humbler descent, just as in the New Testament to the "carpenter's son" (Matt. xiii. 55). *To your tents, O Israel!* is a proverbial call which originated in the time of the march through the wilderness, where the camp was arranged according to the tribes. Let every one return to his tribe and his home, without acknowledging Rehoboam. *Now see to thine own house, i.e.,* see how you can reign over your own tribe in the future; you have no right to us any more. In this whole cry "the deeply rooted dislike to David's royal house is strongly expressed, and we can perceive a more potent cause for the partition than

the alleged oppression of Solomon" (Keil). Ver. 17 means that only those individuals belonging to the ten tribes remained under Rehoboam who were settled in Judah or had gone to settle there (2 Chron. xi. 3). The verse does not mean, then: "the tribe of Judah chose Rehoboam, who was one of them, to be king" (Ewald); for Judah had already acknowledged him such before he went to Shechem.

Vers. 18-19. **Adoram, who was over the tribute, &c.** Ver. 18. No doubt the same who is called *Adoniram* in the list of Solomon's chief officers (chap. iv. 6), as also the Sept., Syr., and Arab. call him in this passage. Thenius thinks he was the son of Adoram, the chief of the tribute officers, who is mentioned in the lists of David's officials (2 Sam. xx. 24). If he was identical with this person he must certainly have been about eighty years of age, since David could not have given the office in question to quite a young man, and Solomon reigned forty years. It is evident that Rehoboam sent him to treat with the rebels, and to appease them, as Josephus expressly says. As the question was about lightening the tribute work, the chief officer over the tribute seems to have been selected by Rehoboam as the fittest person to mediate; probably Adoram was one of the "elders" who gave the advice to yield. But the people were highly incensed at the sight of this officer, and instead of listening to him, in their rage they stoned him. Bertheau has no grounds for his supposition that he came with an armed force (however small) to force the rebels to submission. For: unto this day, see on chap. viii. 8; ix. 21.

Vers. 20-21. **And it came to pass when all Israel heard, &c.** Ver. 20 closes the narrative, vers. 1-19, and is also the connecting link with the following vers. 21-24. The independence of the ten tribes had been achieved by their representatives in Shechem, who now returned to their different tribe-territories (end of ver. 16), and announced to "all Israel" what had happened, especially also the part that Jeroboam, just arrived from Egypt, had acted there. The latter, no doubt, also returned to his native place after the event. But when a king was to be chosen for the rebels he was called back and made king. This exasperated Rehoboam to make war on Israel. We cannot be surprised at the number he brought into the field, as the tribe of Judah alone had 500,000 men of war in the census that David took (2 Sam. xxiv. 9).

Vers. 22-24. **But the word of the Lord came, &c.** Ver. 22. The prophet Shemaiah did not belong to the tribe of Ephraim, like Ahijah (chap. xi. 29), but doubtless to Judah, and from the present passage as well as from 2 Chron. xii. 5, it seems that he must have lived in Jerusalem. As here, so also he had great influence through his preaching, when king Shishak came from Egypt to war against Rehoboam; he also wrote a history of Rehoboam (2 Chron. xii. 5-8, 16). *The thing is from me, ver. 24.* This prophet of Judah, as well as the Ephraimite prophet, declares the separation of the ten tribes to be a divine dispensation, which, humiliating and painful as it was to the house of David and Judah, might not be opposed by force of arms; for the separated tribes were still "brethren." Thus he recognizes a higher bond of union in spite of all separation, and wishes that

union held intact. The king and army follow his advice; they probably saw that a war with the numerically greater and just now bitterly excited ten tribes would bring them into a worse condition still.

HISTORICAL AND ETHICAL

1. *The rebellion of the ten tribes against David's house, and the consequent partition of the kingdom*, was the most important and pregnant event in the history of Israel since it became an independent State. The divisions that took place in the time of the judges were only temporary, but this lasted for hundreds of years, and only terminated with the fall of both the separated kingdoms. An event that formed such an epoch, and had such a marked influence on sacred history, cannot possibly be traced to one fact alone, or to the defiant and thoughtless answer of Rehoboam; it must have been produced by deeper and more general causes, lying in the character of the people and in the mutual relation of the tribes. The tribe of Judah and the double one of Joseph (Ephraim and Manasseh, Josh. xvii. 17), whose progenitors were especially favored in the blessing (Gen. xlix. 8-12, 22-25), were from the beginning the most numerous, and therefore the most powerful, of all the twelve tribes. Judah numbered seventy-six thousand and five hundred before the entrance into Canaan; the double tribe of Joseph numbered eighty-five thousand and two hundred men (Numb. xxvi. 22, 28, 34, 37); this tribe claimed the largest territory at the division of the land (Josh. xvii. 14 sq.; 1 Chron. v. 1) on account of its number, and because it had inherited Reuben's birth-right. But the "sceptre" was promised to Judah, and the leaders in the march through the desert as well as in the conquest of Canaan headed that tribe (1 Chron. v. 2; Numb. ii. 3; x. 14; Judg. i. 2; xx. 18); both tribes were warlike (Jud. i. 4, 10; viii. 1 sq.; xii. 1 sq.; Ps. lxxviii. 9). In consequence of these relations, each tribe regarded itself as equal in powers with the other tribes, but also as evenly matched with each other. But added to this there was a difference in the character and pursuits of the tribes; whilst Judah was the leader and head of the theocracy and the covenant, therefore of higher religious life (Gen. xlix. 10; Ps. lx. 9; lxxviii. 67 sq.; cxiv. 1, 2), Ephraim represented the nature-side of the people's life; and the consciousness of natural, material strength and earthly abundance appears with it in the foreground (Gen. xlix. 22 sq.; Deut. xxxiii. 13; Ps. lxxviii. 9 sq.). There was, therefore, in the latter more receptivity for nature-religion, and a tendency to independence of any other tribe, and especially of one not entirely its equal. There was, then, the germ of a dualism very early in the nation, and this germ grew more and more in the distracted times of the Judges, asserting itself sometimes with more, sometimes with less energy. After Saul's death the two chief tribes formally separated under different kings (2 Sam. ii. 4-11); this, however, only lasted seven years and a half, after which the revolted tribes went over to the king of Judah, i. e., David (2 Sam. v. 1 sq.). But the more the power and authority of Judah increased under David and Solomon, so much the more did the old jealousy and love of independence grow in Ephraim; the tribute-labors, and

especially the structures which served to strengthen the dominant authority of Judah which Solomon had achieved by Ephraimites, were calculated especially to increase those feelings. Jeroboam's attempt to raise an insurrection miscarried, but the desire for independence was not extinguished thereby. It broke out again the more violently after Solomon's death, as there was hope of getting rid of Rehoboam more easily, who did not in the least resemble his father. The great event of the partition of the kingdom had its roots in a primitive characteristic of the tribe, which characteristic had existed over four hundred years, and now broke out at last with violence, creating a double State. Rehoboam's answer was only the spark which fell into the powder magazine. The recent historical criticism admits the agency of the Ephraimite character in the revolt, but finds the especial and chief cause in the essential nature of the kingdom. Ewald is of this opinion (*Gesch. des V. Ier.* III. s. 393 sq.). The monarchy had, in its very nature, a tendency to extend its power further and further, and to restrict every other power in the nation more and more, or else to absorb it. It reached a very high stage in Solomon's time, but it was ever growing, and it made more and more severe exactions upon the people in labor and taxation. A further strengthening and one-sided growth of the monarchy was held by the best men in Israel to be ruinous and dangerous to the ancient freedom of the people. There might have been, indeed, a way of reconciling the claims of the monarchy and of the nation without a revolution, i. e., "having what is now called a constitution drawn up, which, when well devised, is the safeguard of the best modern Christian nations." But there was no such remedy at hand; the heads of the tribes only assembled when a new king was to be declared. All the best of the people, and particularly the prophets, had agreed that the government could not continue as it was at the close of Solomon's life. As the prophets had founded the kingdom, and advanced it so much by the elevation of David's house over that of Saul, they now expected furtherance by another change of dynasty; impressed by their counsel, it was forthwith achieved in consequence of the voice of the people and the folly of Rehoboam, &c., &c. This whole mode of explanation, already adopted here and there, rests on the utterly unproved supposition that Solomon's government constantly grew more absolute and despotic, till, at last, it seriously threatened the liberty of the people. We have not the slightest historical proof of this. Where is it said that Solomon oppressed his people, in every way, by taxation and tribute-labor? Where is it said that the prophets believed the liberties of the people to be threatened, and that they announced this publicly? How happens it that Solomon, who advanced his realm to a degree of prosperity it never before and never again enjoyed, is made to be a despot and oppressor? Just when the text has been treating exclusively of the tribute to the splendid court, it says: "Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry," &c.; "Judah dwelt safely, every man under his vine and under his fig-tree, from Dan to Beer-Sheba, all the days of Solomon" (chap. iv. 20, 25). That he demanded too much of this tribute-labor, which was customary among all ancient

nations, and had been exacted before his time, there is no other evidence than the complaint of the angry revolutionary assembly of Ephraimites at Shechem, and this cannot be regarded as impartial and historical testimony. So little did Solomon interfere with the liberty of his people, that there was an unprecedented commerce with all the neighboring nations in his reign; he even allowed freedom of worship—allowed too much rather than too little liberty. This and not despotism was what the prophets apprehended danger from. There is not in the whole history of Solomon a single act that can be called despotic or tyrannical, like those of later kings, for instance, Ahab or Jehu; and yet the former is said to have ruled with such intolerable severity that the prophets and the best among the people were compelled to think of a change of government. Of all kingdoms, that of Israel should be the last to be judged from a modern political point of view. The theocratic constitution was not revoked when the human monarchy began: Jehovah continued to be the true king of Israel, and the human king was the "servant of Jehovah;" as such he had to do Jehovah's will, not his own. There was, therefore, no such thing as absolutism, which we are told clung to this monarchy by virtue of its nature. But we cannot comprehend how any should think that the best remedy against the supposed despotism of Solomon would have been a representative government, after the pattern of the constitutions of our nineteenth century.

2. *The revolt of the ten tribes from the house of David* (ver. 19) is often represented as justifiable. J. D. Michaelis (*Mos. Recht* I. § 55) saw nothing more in it than a new capitulation of a people still free; De Wette (*Beiträge* I. s. 129) went further, and asserted that, "according to 1 Kings xii., these tribes were fully justified in what they did; they demanded fair concessions, and there is only Rehoboam's folly to be blamed." Duncker says (*Gesch. des Alt.* s. 402), "the Israelites remembered their right to choose and anoint the king." But we find nothing said anywhere of such a national right: the law for kings (Deut. xvii. 14 sq.) says nothing of it; it recognizes no conditions of election; and the history mentions no king except Jeroboam (ver. 20), either in Judah or Israel, who was elected by the free choice of the people. The monarchy was hereditary in Judah, and continued in David's house till the dissolution of the kingdom; in Israel, also, the son succeeded the father, or usurpers arose who gained the throne by force; but the people never once chose the king. In the present instance, Ephraim with its confederates had no right, certainly, to reject a king who was such by birth, and to choose another by themselves alone, without Judah. Ephraim had solemnly acknowledged the brotherhood of all the twelve tribes, and had willingly submitted to David (2 Sam. v. 1 sq.); and all the tribes had acknowledged Solomon to be, in right of being David's son, the true king of "Judah and Israel" (chap. iv. 20; v. 5). At the great festival of the dedication they had all gathered around Solomon, who announced to them the divine promise that David's house should never want a man to sit upon the throne of David (chap. viii. 1, 24, 25); they united together in a solemn bond, by a common thanksgiving sacrifice to Jehovah at the temple, which was the central point, as it were, of the kingdom, and this bond

joined them all together as well as with David's house; as the king blessed them, so, also, they blessed him (chap. vi. 62-68). Solomon's son was therefore the rightful heir of the throne for all the tribes, and none had a right to revolt from him. Even granted that Solomon had given his subjects cause of complaint, by exacting too much tribute-labor in the latter part of his reign, yet this did not justify any one of the tribes in breaking the bond of national union, and severing themselves from the hereditary dynasty, especially, too, as Rehoboam had not as yet shown in acts what his government would be. The revolt of the ten tribes was not brought about first by his foolish wilful answer, but the latter "only offered them a wished-for opportunity to carry out their already purposed revolt" (Keil). Hence they did not want to treat, but gave free vent to their hatred, and murdered the innocent ambassador of the king. The division can therefore be regarded as nothing else than a revolutionary act, which cannot by any means be excused, much less justified. A right of resistance lies only in cases where the chief ruler arbitrarily violates the fundamental law upon which the material and also the spiritual and moral existence of a people rests. But the rebellion is then the act of the government itself, and not of the subjects. But single grievances, even if real, can never justify revolt from lawful authority (especially when only brought forward by a part of the nation) or form sufficient ground for rebellion and deeds of violence (cf. Rothe, *Theol. Ethik* III. s. 977 sq.). Solomon had certainly attacked and undermined the fundamental law of Israel, by permitting and favoring idolatry, but the ten tribes made no complaint of this, but solely of the alleged excess of tribute-labor, which Judah and Benjamin shared with them, but which they did not bring forward as a grievance.

3. *That Rehoboam returned an answer to the people, with which the storm that had threatened the house of David burst forth*, is emphatically said (ver. 15) to have been from the Lord; and the prophecy of Ahijah (chap. xi. 11 and 31) was thereby fulfilled. At the same time the prophet Shemaiah warns them not to make war on the seceders, saying, "*this thing is from the Lord.*" This does not justify the conduct of the ten tribes any more than that of Rehoboam, but intimates indeed that the partition of the kingdom determined on in the counsels of God happened in such a way as to make it evident that it was the fault of Rehoboam. According to the word of Ahijah the partition appeared to have a double design: to "afflict the seed of David, but not forever" (chap. xi. 39), to be as such a chastisement (2 Sam. vii. 14); and also to afford to the inborn instinct of Ephraim for independence the opportunity of free development, yet on the indispensable condition of unchanging fidelity to the fundamental law that David had held; the express restriction was added, that David's seed was not to be afflicted forever. We already remarked above (Hist. and Ethic. 5, on chap. xi. 14-43) that such a temporary division of the kingdom was not inconsistent with the higher unity of the divine monarchy. But as neither of the kingdoms adhered to that higher unity, Ephraim forsaking the law continually from the beginning, and Judah only sometimes faithful, the division became, through the guilt of both kingdoms, the germ of their destruction (Matt. xii.

25). Because the higher unity was forsaken, the history of the divided kingdom is nothing but a slow process of dissolution of the human monarchy in Israel, and with it of the outward, earthly kingdom, limited by natural race and to a given land. That unity was designed, in the divine counsels, to be an eternal heavenly kingdom, an inward kingdom of God, to embrace all nations, a βασιλεία τῶν οὐρανῶν in which "Ephraim shall not envy Judah, and Judah shall not vex Ephraim" (Isai xi. 13); in which "they shall be no more two nations, neither shall they be divided into two kingdoms any more at all," but shall be "one nation," and "one king shall be king to them all" (Ezek. xxxvii. 15-22). The fact that the partition of the kingdom, this beginning of its end, immediately followed its culmination of earthly dominion under David and Solomon, shows how frail and perishable it was; the more it approached its dissolution, the more ardent became the longing for an enduring and eternal kingdom, the more definite and significant prophecy became. Well may Witsius exclaim, referring to the above-mentioned sentence in ver. 15: *O sapientia et occulti miranda potentia fati! quæ res omnes ita dirigit et flectit, ut tamen ipsi illuc visse videamur, et consiliis fatisque nostris gradum nobis struamus ad fatalem illum lapsum sine adscensum.* The apostle's exclamation about the ways and judgments of God, though universally applicable, is so especially here (Rom. xi. 33).

4. In the conduct of the various important personages concerned in bringing about the partition of the kingdom, all the sins and weaknesses appear which lie at the bottom of all such events; so that we behold, in this history, a reflection of every revolution in its nature and course, and it may serve as a picture of future ones in every age (cf. especially the striking treatise of Vilmar, *Die Theilung des Davidreichs. Pastoral-theol. Blätter*, 1861, s. 177 bis 193), which we cited above on chap. xi. 4. A complete lack of religious feeling and manner is first observable in these two opposite parties; both move upon a purely outward, secular, and political-worldly soil, though in Israel the national and religious consciousness coincide principally. There had been hitherto no assembly of the whole people or of their representatives, for weighty affairs, in which the religious element had failed. When Joshua called the elders together in Shechem, before his end, "they presented themselves before God" (Josh. xxiv. 1 sq.). When Samuel did the same at Mizpeh, he said to them, "present yourselves before the Lord" (1 Sam. x. 19). When all the tribes came to David in Hebron, after Ish-bosheth's death, and acknowledged him as king over all Israel, they call to mind Jehovah's word, and David "made a league with them before the Lord" (2 Sam. v. 1-3). When Solomon assembled all the heads of the tribes and the elders at the dedication, the ceremony not only began with divine worship, but ended by the "king and all Israel with him offering sacrifice before the Lord" (chap. viii. 1, 5, 62). In the present instance, however, nothing was done "before the Lord," but everything was done without Him. No one, neither one of the tribe-heads nor Jeroboam nor Rehoboam nor his counsellors and companions, inquire after Him. No one names Him. That He is their true sovereign before whom they must all bow does not occur to them. They think only which of the two parties should rule the other.

This conduct reveals a state of things which always and everywhere precedes revolutions; which are made ready inevitably when, in a nation and kingdom, high and low alike ask no longer for the holy and living God, and where infidelity and indifference have entered. The breaking of religious ties brings with it, sooner or later, that of the State also; hence we generally find, in the present day, that those who plan the overthrow of the government, as a rule, seek also to undermine the church foundations.—When we look particularly at the conduct of the people of the ten tribes we see that they had all forgotten the great benefits and blessing they had received through the house of David, especially during the forty years of Solomon's prosperous reign; they forgot that each had dwelt securely under his vine and fig-tree as long as Solomon lived, that they had eaten and drunken and been merry; they only thought of the dispute about tribute-labor, hence ingratitude and discontent. They agreed to go to Shechem instead of Jerusalem, and only to do homage under certain conditions; this was already mutiny and rebellion. Hereupon they called a man who had lifted his hand against Solomon, and proved himself a foe of David's house, to be their speaker and leader; with him at their head, they went to the king in the consciousness that they formed the majority of the nation, and laid before him their complaint of excessive labor and want of freedom. When their stormy petition was rejected, there arose wild and scornful cries, and a regular rebellion broke out; they rushed in blind rage at the innocent mediator for the king, and murder him, whereupon the king has to flee in great haste; and they conclude by making their leader and spokesman king. If, on the other hand, we contemplate the conduct of the government, we find everything here, too, that was calculated to call forth rebellion and insurrection instead of avoiding or appeasing it. First, utter ignorance of the feeling among the people, and therefore no sort of precaution for the threatened danger; the king goes thoughtlessly to the discontented people, thus falling into the snare set for him. When surprised in Shechem with the demand made, he is irresolute, asks time for reflection, and keeps the people in suspense, which must only have increased their excitement. He then consults his immediate attendants; the elders advise him to descend from the throne, for the time being, and to humor the people; the young men advise him to the opposite course. Thus there was want of unity in the higher circles, and views in direct antagonism one over against the other. The high-sounding advice of the courtiers pleased the weak and headstrong monarch best, and he delivered an answer which supposes a power which no longer existed, and shows equal folly, arrogance, and contempt of the people. Thereupon the storm broke loose, and Rehoboam then wished to make concessions, and to treat with them. But instead of going himself courageously to face the excited throng, this arrogant and imperious man sent an old and faithful servant to be exposed to their rage. It was "too late;" Adoram was killed, and he himself had to flee in haste. When such perverted ways, faults, and sins are found in the government, the way for revolution is already formed, and when it has once begun, soldiers are as useless as concessions; what is lost by a person's own fault is lost forever.

5. *The appearance of the prophet Shemaiah* after the partition seems like the rising of the sun after a dark, stormy night. Whilst sin and wickedness reign in both parties, and none of them cares about the living God, "the man of God" appears with undaunted courage; armed only with the sword of the Spirit, the word of God, he confronts the blinded, wilful king and an army of 180,000 men. He commands them in the name of the Lord to lay down their arms, and to go home; standing on the rock of his strength (Ps. lxii. 8), he calls to the surging waves, Thus far and no farther! and no one dares to offer opposition. Thus the prophets again come forth in majesty, as the admonishing and avenging conscience of Israel, as the divine corrective of all human actions; and this shows, too, how erroneous the assertion is that the partition of the kingdom was the result of a series of conflicts that went on, especially under Solomon, between the two powers of the monarchy and of the prophets, which existed side by side in Israel. It was not monarchy and the prophets which were in conflict, but Ephraim and the house of David. Both these took purely secular and political ground, and they had no other aim than to lord it over each other. The prophets take a stand-point above both; and the prophet speaks and contends for the divine monarchy in Judah as well as in Israel. As for the rest, Judah appears here in a much more favorable light than Ephraim; it faithfully adheres to David's house, and knows nothing of complaint of tribute-labor, which had borne as heavily on it as on Ephraim; while Ephraim, which well knew the promise given to David's house, disregards that promise completely. Judah, knowing the word of the Lord by the prophet, rises against his brethren at the call of his king; but Ephraim listens to a Jeroboam, and if a prophet in Shechem had warned them against insurrection he would doubtless have fared no better than Adoram.

HOMEILETICAL AND PRACTICAL.

Vers. 1-20. The departure of Israel from the house of David: 1. The grievances. 2. The decision. 3. The rebellion.—The division of the kingdom. 1. A consequence of manifold sins (of Solomon, Jeroboam, Rehoboam). 2. A divine dispensation (for their humiliation and chastisement, and for a direction toward the heavenly eternal kingdom, v. Ethical).—The sources and causes of the rebellion. 1. In general (estrangement from God, indifferentism, and unbelief). 2. In particular, these sins on the part of the people (Prov. xiv. 34), and on the part of the princes (Prov. xx. 28). Where prince and people fear God, there will be no rebellion; but where no covenant with God exists, all human considerations fall in pieces.

Ver. 1-5. The assemblage of the people at Shechem. 1. Who were present (the ten tribes with Jeroboam, returned from Egypt, at their head, ostensibly to do homage, but really to stir up revolt; the assembling together was unlawful, unbidden, and arbitrary. Warning from such courses. Prov. xxiv. 21-22). What the people sought. (Murmurs and complaints against the pretended oppression of Solomon, instead of gratitude for great benefits, and the well-being of the State. These complaints were rather a

pretext than the truth, and were an exaggeration of the grievances; they demanded not the maintenance of the law and the covenant; but merely material elevation, less labor, and more outward freedom and independence. Admonition of 1 Pet. ii. 17-19).—*PARISWEEK* (in the periodical, *Morgenland*, 1839): The assembling together of great idle crowds in a small space is a device of all demagogues; these crowds mutually excite each other, masses of men, like-minded, inspire each other with confidence, peaceful councils vanish, men become accustomed to the shouts of the insurgents, imbibe their principles, venture no contradiction against the outburst of passion, especially when swelled by numbers, and, thus inflamed, are dragged onwards in paths from which later repentance can never bring them back.—Ver. 1. It is never advisable to go where men are assembling themselves together, who testify by their choice of a meeting-place that they have no good end in view. (Shechem recalls the story in Judges ix.)—Vers. 2-3. Experience teaches that those who have once set up an opposition to legitimate authority will ever persist in their resolve, even if their design fail or is pardoned; they only await another opportunity to carry out their plans; therefore they should never be trusted.—Vers. 3-4. Rebellious people easily seek and find in public circumstances means which they amplify and exaggerate in order to give an appearance of justice to their wickedness, and to have some pretext for their criminal designs.—*CRAMER*: It is an universal fact that men exclaim more concerning oppression than concerning godlessness and other sins; are more careful for the body than for the soul; and, so they are free in action, give little heed to the soul's nurture (Ex. xvi. 3).—A people which prescribes to its lawful sovereign the conditions of its obedience to him, and directs him how to govern, assumes to itself royal authority, and overturns the appointed order of God, thus rushing surely on to its own destruction.—Ver. 5. A prince who, upon his accession to the throne, requires time to decide if his rule shall be mild and merciful or harsh and despotic, cannot have assumed his high responsible post in the fear and love of God; therefore he must expect no divine blessing. It is well and good, indeed, in all weighty matters to take time for reflection, but in time of sudden danger, rapid, firm decision is equally necessary. One accustomed to walk in God's ways will at such times take no step which will afterward cause him bitter repentance.

Vers. 6-11. Rehoboam holds a council. 1. With whom? (With his own servants, old and young, but not with the Lord his God, and with his servants. In difficult and grave matters we should not neglect to take counsel with men, but chiefly should we go to Him for counsel of whom it may be said: He has the way of all ways, and never fails in counsel, and "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, &c. (James i. 5). For, saith the Lord, Woe to the rebellious children who take counsel, but not of me, &c. (Is. xxx. 1). If He sit not in the council, in vain do young and old advise. Had Jeroboam sought light from above in those three days, and prayed as once his father did (1 Kings iii. 9), or as Jeremiah (Jer. xxxii. 19), or entreated like Jehoshaphat (2 Kings iii. 11), then he would not have been like a reed shaken by the wind, but his heart would have been

strong.) 2. The advice given him. (Neither counsel was divine, but both merely human (Matt. xvi. 23). The old men, out of their fear and apprehension, advised: renounce for the present thy royal prerogative, and bow before the will of the people; later thou canst act quite differently. This advice ran counter to his pride and despotism, so he refused the counsel of the old men. Through flattery and insolence combined, the young men counselled a course actually inhuman, viz.: to abuse his royal prerogative, to care nothing for his people and their wishes, but simply to treat them with violence. This advice suited him well, because it corresponded with his rough, harsh, selfish and violent character. But this produced the exact reverse of what he wished and hoped. When you receive conflicting counsels from men, apply to both the test of God's word, for: Ps. xix. 8; cxix. 104 sq.) Ver. 6. It is the first privilege and duty of a king to seek to surround himself with men, who, fearing no man, either high or low, and regardless of their own profit or advantage, shall advise him as befits men responsible before a just and holy God. One such man alone outweighs whole hosts of soldiers, for: Prov. xx. 28. Ver. 7. A king who refuses to be a "servant of God" readily finds himself in a situation where he is compelled to be a servant of the people. The splendor of majesty is enhanced by benevolence, goodness, and mercy, but never by timid yielding and submission to the popular will. Ver. 8. Where the counsels of the aged are rejected, be it in a kingdom or in a house, and those only of the youthful followed, there men pursue an unhallowed path. For to a true wisdom of life experience is necessary, and this youth cannot have (Lev. xix. 32; Ecclesiasticus viii. 11). Those who grow up with us have, unconsciously and involuntarily, a vast influence over our modes of thought and views of life, therefore parents must have a watchful eye over the intimacies of their children. Ver. 10, 11. A vaunting speech is by no means a proof of courage; the more boastful a man's speech the less resolute he will be in peril and temptation; a truly strong, firm, and calm man is silent. Time-serving and flattery are most dangerous for a prince; they wear the garb of fidelity and devotion, and in reality are the greatest treachery. Chiefly distrust those who counsel thee to do what gratifies thy vanity, thy selfishness, and thine own desires, and costs thee no sacrifice.—OSIANDER: One should rather distrust all harsh judgments, because they accord chiefly with the disposition of the flesh, and not of the spirit, which inclines to mercy.

Vers. 12-15. The answer of the king to the people. (a) It is hard—not merely a refusal, but imperious, tyrannical, unbecoming in any sovereign, but especially one who ought to be the servant of the compassionate and merciful God, with whom is great truth and loving-kindness (Ex. xxxiv. 6). Authority is the handmaid of God, to thee for good (Rom. xiii. 4), and not a terror. Government is not built upon whips and scourges, but upon justice, love, and confidence; that rule alone is thoroughly right where "mercy and truth are met together, righteousness and peace have kissed each other" (Ps. lxxxv. 11). How entirely different is David's example of sovereignty (Ps. ci.). (b) A rash and inconsiderate counsel, that of the young men, throwing oil on the flames instead of quenching them, and exciting uproar and revolt

instead of disposing to submission and obedience. Passion always blinds. When the heart is perverted the head is likewise dulled, and those who are generally shrewd become unwise and unreasonable; for it is not the head which rules the heart, but, on the contrary, the inclinations and desires of the heart are stronger than the thoughts of the head (Prov. xv. 1: xxx. 33; James i. 19, 20; Eph. v. 16-17). "He that liveth many days, let him keep his tongue from evil," &c. (Ps. xxxiv. 13). Ver. 14. Midway between weak concessions and timid neutrality on the one hand, and selfish persistence in presumptive rights on the other, lies a course always pointed out by the Lord to those who bow before Him, pray to Him for wisdom, and long earnestly to do what pleases Him alone. Not only do great lords give harsh answers, but likewise petty rulers; those who moan and complain most bitterly against the tyranny of the great are frequently the greatest tyrants in a small way; they perceive the mote in their neighbor's eye, but not the beam in their own.—STARKE: The voice of the King of kings comes to us utterly unlike that of Rehoboam; therefore should we listen the more submissively and obediently to it.—WÜRT. SUMM: The Most High is ever at hand to change the darkest prospects of the children of men to a happy termination, and the accomplishment of His all holy will, even as Joseph said to his brethren (Gen. i. 20). God disposes not the thoughts of man to folly and sin, but brings them to judgment by their very perverseness, and thus makes it serve to carry out His own designs.

Vers. 16-19. The rebellion. (a) Its causes, sin, and folly, in high and low places: amongst the people, ingratitude, jealousy, envy, hatred, and thirst for independence; with the king, tyranny, violence, and folly. (b) Its consequences. (Disunion, which was in no wise advantageous, but the beginning of every species of ill-fortune, and of the final dissolution of the kingdom, followed deeds of violence, murder, and death-struggles. A people in rebellion is like a fierce dog unchained. The evil consequences of rebellion are often felt for a century.)—Ver. 16. As is the question, so is the answer. He who makes an unprincipled speech must not wonder if he receive a like reply. The same people who once came to David and said: See, we are thy bone and thy flesh, thou hast led us, thou shalt be our king (2 Sam. v. 1-2), now said: We have no part in David; what is the shepherd's son to us? This is the way of the multitude. To-day they cry: Hosanna, blessed be he who cometh in the name of the Lord! To-morrow it is, "Crucify him, we will not that he reign over us!" To-day, if fortune smile, they are fawning and bland, to-morrow, if misfortune threaten, they cry: "Look to thyself." Their cry is: We will be free, and servants of no man—not seeing that they are the blind tools of one or more leaders, who seek to reign over them. With the house of David, Israel flung aside the great promise (2 Sam. vii. 10-16; xliii. 5), which depended on that house. For us has come that Son of David, whose kingdom shall have no end (Luke i. 32 sq.). Let us hold steadfastly by Him, and not be led astray by the uproar of the world: "We will have no part in him." He will finally destroy all enemies under his feet. Thus went Israel to his tents, but not as formerly, blest by the king and blessing him, rejoicing over the goodness of the Lord

to David, and to his people Israel (chap. viii. 66). He who has not a good conscience cannot return in peace.—Ver. 18. The people desired freedom, but a tree of liberty, watered with innocent blood, can only bear poison fruit. He who asks nothing of God can only lead others to folly,—he who cannot stand in the gap can never protect others. It is a judgment of God when a monarch, instead of being able to repose in the bosom of any one of his subjects, must needs fly before him to save his life. To yield to superior force is no disgrace, but shameful is the flight which is the result of arrogance and overbearing pride.

Vers. 19, 20. The great majority fell away, and the small minority remained faithful; the first was ruined and had no future; from the latter came forth the One before whom every knee bowed down, and whom every tongue acknowledged to be the Lord (Matt. ii. 6; Phil. ii. 11). In the kingdom of God there is no question of majorities and minorities, but it is simply, are we steadfast and faithful unto death? The pretended deliverers of the masses well know how to manage, so that they will become rulers of the people; they allow themselves to be summoned, and apparently persuaded to the very object which was the sole aim of their efforts.—Ver. 21. What Rehoboam had lost through insolence and weakness, through wickedness and folly, he now sought to regain by violence and battle; instead of humbling himself beneath the All-powerful hand of God, he is haughty and depends upon his own arm of flesh. The natural heart of man is a froward and timorous thing (Jer. xvii. 9), without safe resting-place or firm support, now buoyed up, now cast down, the football of every storm of fortune. But blessed is the man whose trust and confidence are in the Lord. It is a precious thing, &c. (Heb. xiii. 9). Faith is the victory, &c. (1 John v. 4.) In the renewed heart is no pride and no fear.—Vers. 22-24. The word of the Lord to the king and to the host; (a) the command: Ye shall not, &c.; (b) the cause of the commandment: For this thing is from me; (c) the obedience to the command: And they hearkened, &c. The lives and property of subjects are not to be used to compensate for the sins and follies of their rulers. Civil wars are the most unnatural, and likewise the fiercest and bitterest; he who stirs up strife be-

tween brethren commits a crime which never goes unpunished.—Shemaiah, a type of the Lord's servants. He is a man of God, and as such he brings good tidings of peace (Is. lii. 7); he has no other arms than the sword of the spirit, which is the word of God (Eph. vi. 17); with His word he comes, strong and fearless, before the king and his whole host (Acts iv. 20; ix. 15). It is said here of hundreds of thousands: "They hearkened to the word of the Lord, and returned, &c." How many thousands to-day hear this word, but, burying it beneath cares, riches, and the pride of life, live on without obedience and without repentance, bringing forth no fruit (Luke viii. 14).—WÜRT. SUMM.: We see here with what great might the God of Truth maintains his word. By the prophet Ahijah he announced to Jeroboam that he should rule over ten tribes of Israel: that is accomplished here. He has promised to leave one tribe to the house of David: that is accomplished here. He promised to Ephraim or to his father Joseph, that kings should proceed from them (Gen. xlix.; Deut. xxxiii.), and that is fulfilled here, since Jeroboam becomes king through Ephraim. Thus nothing remains unfulfilled of all that God has spoken, promised, or threatened. Solomon and Rehoboam strove to prevent the fulfilment of God's word in Jeroboam, for which purpose Solomon planned to kill Jeroboam, and Rehoboam assembled a great army against him, but all in vain. Therefore let all men believe and seek after the word of God, and not strive to resist it (Luke xxi. 33).

[F. D. MAURICE: "He (Jeroboam) did not trust the living God. He thought not that his kingdom stood upon a divine foundation, but that it was to be upheld by certain divine props and sanctions. The two doctrines seem closely akin; many regard them as identical; in truth there is a whole heaven between them. The king who believes that his kingdom has a divine foundation confesses his own subjection and responsibility to an actual living ruler. The king who desires to surround himself with divine sanctions, would fain make himself supreme, knows that he cannot, and therefore seeks help from the fear men have of an invisible power, in which they have ceased to believe. He wants a God as the support of his authority; *what* God, he cares very little."—E. H.]

B.—The establishment of the kingdom of Israel by Jeroboam.

CHAP. XII. 25-33.

25 Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and
26 went out from thence, and built Penuel. And Jeroboam said in his heart, Now
27 shall the kingdom return to the house of David: if this people go up to do sacrifice
in the house of the Lord [Jehovah] at Jerusalem, then shall the heart of this people
turn again unto their lord,¹ *even* unto Rehoboam king of Judah, and they shall
28 kill me, and go again to Rehoboam king of Judah. Whereupon the king took
counsel, and made two calves of gold, and said unto them, It is too much for
you² to go up to Jerusalem: behold thy gods,³ O Israel, which brought thee up
29 out of the land of Egypt. And he set the one in Beth-el, and the other put he
30 in Dan. And this thing became [was⁴] a sin: for the people went to *worship*
31 before the one,⁵ *even* unto Dan.⁶ And he made a house⁷ of high places, and

made priests of the lowest [mass¹] of the people, which were not of the sons of
 32 Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day
 of the month, like unto the feast that *is* in Judah, and he offered² upon the altar.
 So³ did he in Beth-el, sacrificing unto the calves that he had made: and he placed⁴
 33 in Beth-el the priests of the high places which he had made. So he offered⁵
 upon the altar which he had made in Beth-el the fifteenth day of the eighth
 month, *even* in the month which he had devised of his own heart⁶; and ordained
 a feast unto the children of Israel: and he offered⁷ upon the altar, and burnt
 incense.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 27.—[The Sept. has "to the Lord and (or even) to their lord." The Syr. omits this word *Lord* altogether. The Vat. Sept. omits the last clause of the verse.]

² Ver. 28.—[Our author prefers the sense of the Sept., Chald., and Vulg., "let it suffice you," "do not any longer go up." Keil argues that the Heb. cannot be so translated, and prefers the sense of the A. V.]

³ Ver. 28.—[The Heb. *וַיִּקְרָא* may be taken either in the plural, as in the A. V. and the ancient VV. generally, or in the singular, as in our author's translation, according to the common Heb. usage. For reasons for the latter see the Exeg. Com.]

⁴ Ver. 30.—[The translation of *וַיִּקְרָא* becomes may seem to ignore the fact that Jeroboam's deed already *was* a sin in itself.]

⁵ Ver. 30.—[Our author's translation inserts in brackets "or the other." See Exeg. Com.]

⁶ Ver. 30.—[The Vat. Sept. adds, "and forsook the house of the Lord."]

⁷ Ver. 31.—[*בֵּית־יְהוָה* correctly rendered in the A. V. in the singular, since the contrast is with the *בֵּית־יְהוָה* at Jerusalem. The Sept. in translating *οἶκον ἐφ' ὑψηλῶν*, and the Vulg. *stans in excelsis*, have overlooked the point.]

⁸ Ver. 31.—[The Heb. *מִכָּל־עָמָּה* does not mean so much "from the lowest of the people" as, "from all classes,"

"from the mass of the people promiscuously," in contradistinction to the especial Levitical family. Cf. Gen. xiv. 2; Ezek. xxxiii. 2, and see Exeg. Com. The A. V. is sustained by the Vulg. alone among the ancient VV.]

⁹ Ver. 32.—[The A. V. is here sustained by the Vulg. and Arab. The other VV. give the sense preferred by our author in the Exeg. Com. "Went up to, or upon (i. e. upon the approach to) the altar," thus translating the last words of ver. 33, "to burn incense."]

¹⁰ Ver. 32.—[The Sept. must have read *אֶת־הַמִּזְבֵּחַ* instead of *בֵּן* since it translates "the altar which he made in Beth-el."]

¹¹ Ver. 33.—Neh. vi. 8 clearly shows that the *k'ri* *מִלְכָּךְ* is the true reading. All the translations are in accordance with this. The *k'tib* *מִלְכָּךְ* gives no sense, since it does not mean *secorum* sc. *a Judæis* (Maurer, Keil); but *except, deside*. [Keil takes the opposite view of the meaning, and denies the necessity of the change.—F. G.]

EXEGETICAL AND CRITICAL.

Ver. 25.—Then Jeroboam built Shechem. The first thing which Jeroboam undertook after his accession was the building of fortresses to protect his realm. *בִּנְהָ* means fortified here, as Shechem and Penuel were built long before. He chose Shechem immediately as his residence (*בֵּיתוֹ*), no doubt, for the same reason that the ten tribes had assembled there (see on ver. 1). It does not follow from *וַיִּבְנֵה*, that he at once removed to Penuel (Ewald, Thenius), for it only says: he built, and it is not added that he lived there. Penuel, too, did not belong to the tribe of Ephraim, but was in Gad, beyond Jordan, according to some, northward, and others, southward of Jabbok. There was a tower there formerly, which Gideon destroyed (Judg. viii. 17). Jeroboam can scarcely be supposed to have fortified the place on account of the caravan road to Damascus passing by it (Keil), or to subdue the Ammonites and Moabites again (Duncker), but to secure the territory beyond Jordan against any attacks from Judah. There is no doubt that he built these fortifications by tribute-labor, like Solomon (chap. ix. 15 sq.); the "grievous service" (ver. 4) did not, therefore, cease under him, and the complaint against Rehoboam appears all the more like a pretext.

Ver. 26-28. And Jeroboam said in his heart, &c. Ver. 26. Jeroboam did not seek to establish his kingdom outwardly only, but also inwardly; and to attach the people permanently to himself.

The political union with Judah was indeed broken, but the religious one still remained. The people still went up to the yearly feasts at the central place of worship in Jerusalem; this practice seems, from 2 Chron. xi. 16 sq., to have extended even, so that Jeroboam became anxious lest his people should turn to Rehoboam and dethrone him. He therefore sought to break this bond also. We can scarcely admit that *וַיִּקְרָא* ver. 28 ought to be supplemented thus: "With his counsellors or the heads of the people, who had helped to make him king" (Keil), for the text would certainly not have passed over so important a circumstance as that the representatives of the people concurred with him in changing the place of worship. He reflected about it alone, and came to the following resolution—Vulgate: *Et excogitato consilio fecit duas vitulos*; Dereser: "it occurred to him to make two golden calves." *Two golden calves*, i. e., young bulls, as appears from Ps. cvi. 19 sq.; they were molten (chap. xiv. 9), probably of brass, and then overlaid with gold (Isai. xl. 19). The expression

וְרָבִיכֶם is never used in the sense of: it is desiring too much from you; i. e. it is too hard for you, but: it is (now) enough, i. e. you have gone up to Jerusalem long enough, cease doing so. The Sept. translates *κατατοβῶν*, the Vulgate has: *Nolite ultra ascendere in Jerusalem*. Cf. Deut. i. 6; ii. 3; Ezek. xlv. 6; 1 Kings xix. 4; 2 Sam. xxiv. 16. The words, Behold thy god(s) which, &c., are exactly the same as the people used when setting up the golden calf in the wilderness (Ex. xxxii. 4-8) and

refer unmistakably to them. They are not plural (thy gods which, &c.) any more than when used in the former case, for they only refer to one calf, and Nehemiah (ix. 18) uses them in the singular; אלהים, moreover, is construed with the plural of the predicate (cf. 2 Sam. vii. 23 with 1 Chron. xvii. 21). It is certain that Jeroboam did not wish to introduce the worship of two or more gods; but the plural being used in this place may indicate that "the knowledge of the unity of God is lost in every form of nature-worship" (Von Gerlach), and that image-worship is closely related to polytheism (Ewald). The bringing them up out of Egypt was God's act, by which he made Israel a separate nation, creating it, as it were, and choosing it at the same time for his own, from out all peoples. This was the real historical proof that the Almighty God, who has no equal either in heaven or earth, was Israel's God; therefore the God who brought Israel out of Egypt is contrasted, as the only true God, with the vain gods of the heathens (Josh. xxiv. 17; Judg. ii. 1, 12; vi. 13). The people Israel only knew him to be God who brought them out of Egypt; and should they worship the golden calf as their God, they must, as Aaron and Jeroboam did, before everything else, attribute to it the deliverance out of Egypt. We cannot endorse the ordinary explanation, that Jeroboam meant to say: *Non est nova religio, hoc cultu jam olim patres nostri in deserto viderunt auctore ipso Aharone* (Seb. Schmidt); for if the history of the golden calf were known to the people, and Jeroboam reminded them of it, he must also have known that Jehovah's wrath waxed hot on account of that sin, that Moses ground the calf to powder, and that all the worshippers were destroyed (Ex. xxxii. 10; xx. 28). Nothing could be more ill-advised than an appeal to this event, and it would have been the direct opposite of any recommendation of the new worship. It appears rather that the narrative, giving as it does Jeroboam's praise of the golden calves in the words the people had used at the sight of the golden calves in the wilderness, wishes to convey the idea that those images were a renewal of the sin committed in the wilderness, and that, therefore, Jeroboam's undertaking would, sooner or later, have a similar end. Ver. 30 also implies this, and 2 Kings xvii. 7 sq. expressly declares it.

Vers. 29-30. **And he set the one in Bethel, &c.** ver. 29. Bethel was on the southern, and Dan on the northern boundary of the kingdom. The situation of these places explains why Jeroboam chose them. He wished to make things easy for the people; the northern tribes could readily reach one place of worship, and the southern tribes the other, and they would so much the sooner become habituated to the new regulation. At the same time also it was in opposition to the Judah-centralizing of worship. This was another reason for having two calves instead of one. It is generally thought that he chose both places, because they had been regarded before as sacred places for worship. This may have influenced him in choosing Bethel, but scarcely in respect of Dan, for the narrative in Judg. xviii. by no means proves that the latter place was looked on with respect by the people as a place of worship. Had Jeroboam sought only sacred places, there were several (e. g. Shiloh) that were much more esteemed as such than Dan. *This thing became a sin,*

ver. 30. Jeroboam was guilty of great sin in making images of oxen, contrary to the fundamental law, and in setting them up in two places remote from each other, and thus destroying the unity of worship which has been the bond of union for the whole people. The text means what is afterwards always spoken of as "the sin of Jeroboam, who made Israel to sin" (chap. xiv. 16; xv. 26, 30, 34; xvi. 2, 19, 26, 31; xxi. 22; xxii. 53; 2 Kings iii. 3; x. 29, 31; xiii. 2, 6, 11; xiv. 24; xv. 9, 18, 24, 28; xvii. 21, 22; xxiii. 15). *The people went to worship before the one, even unto Dan.*

לפני האחד clearly refers to the האחד twice repeated in ver. 29, and cannot therefore be translated as Ewald gives it: "the people, as it were one man;" neither does it mean that the people only went to one image, that at Dan, chap. xiii. 1. "Unto Dan," moreover, cannot be joined to הקם and translated, "the people unto Dan; i. e., the people in the whole kingdom as far as Dan" (Keil). The sentence is evidently abbreviated, and לפני האחד is only put once instead of twice, because the repetition after the double אחד in ver. 29 is understood; "האחד is *alter* here in the sense of *alteruter*" (Cassell). The people went to both, even to the distant Dan. Vulgate: *ibat enim populus ad adorandum vitulum usque in Dan.*

Vers. 31-32. **And he made an house of high places, &c.** ver. 31. For the so-called high places, see above on chap. iii. 2. As the "high places" in 2 Kings xxiii. 15 is simply הַמְּקוֹמֹת, and the high places are contrasted with Jehovah's house in chap. iii. 1, 2, the word here certainly does not mean a temple, properly speaking, but probably a kind of cell for the image. Ewald makes it out "a splendid temple," and says: "this temple evidently lasted many years and probably rivalled that at Jerusalem; later too, this temple was regarded as the great sanctuary of the kingdom." We find not a single word of all this in the Scripture, however. Jeroboam made *priests* of the קָדָשִׁים of the people; this does not mean, from the lowest of the people (Luther), but, from all classes of them (Gen. xix. 4; Ezek. xxxiii. 2; Jer. li. 31); he made any one that wished a priest. Thus he broke the law which gave the right to the tribe of Levi alone (Num. xvi.). He did this either because he wanted to abolish the institution of the Levitical priesthood, or because the Levites and priests, not willing to participate in the service of the golden calves, left the kingdom (2 Chron. xi. 13). **And Jeroboam ordained a feast,** ver. 32. חֲנֻכָּה alone, or חֲנֻכָּה signifies the feast of tabernacles, because it was the greatest and most frequented of the yearly feasts (the feast of harvest, cf. on chap. viii. 2). This feast fell on the seventh month, as the law commanded (Lev. xxiii. 34; xxxiv. 41). Jeroboam changed the time to prevent the ten tribes meeting the other two, or having any intercourse with them. He fixed it in the eighth month, because the northern and more distant tribes would thus have time to complete their harvest, and could more easily take the journey to Bethel, where he himself also kept the feast (we need not say that the harvest was later in the northern than the southern parts; see Thenius on the place). The feasts were al-

ways announced beforehand (Lev. xxiii. 4); if this were done after the feast at Jerusalem was over, it could not possibly be celebrated there. Jeroboam did not observe the same day of the month, the 15th, "on account of the weak, who were offended at his innovations" (Keil), for in that case he would have kept it a month sooner, but he did so because the months and weeks were counted by the new and full moons, and the 15th was the day of the full moon. Thus there was simply a reason derived from the calendar why that day was retained.

Ver. 33. And he offered upon the altar, &c.

עָלָה עֹלֶה three times in vers. 32 and 33 cannot be translated (as Thenius gives them) once (ver. 32) by: "he sacrificed upon the altar," and two other times (ver. 33) by: "he went to the altar;" they must mean the same each time.

עָלָה means here, as usual, to go up, to mount; the Sept. correctly gives *ἀνέβη* three times, the Vulgate has *ascendens* ver. 32, and *ascendit* twice, ver. 33. The altar had a raised part in the middle, to which an ascent [*incline?*—E. H.] led up (*Sym. des Mos. Kult. I. s. 480*). It is clear that *עָלָה* cannot be translated every time, as Luther, De Wette, and Keil give it, he sacrificed, for in ver. 32 it is distinctly distinguished from *זָבַח*, and in ver. 33 *לְהִקְטִיר* is added at the end; this does not

mean: and he offered incense (De Wette), or while he offered incense (Philippson), but only to offer incense; there is no sense in: he sacrificed to offer incense. The first *עָלָה*, ver. 32, means, that Jeroboam took part in the feast; the second signifies especially his presence at the first feast in Bethel, and the third is only to be connected with the second, on account of the long intermediary clause in ver. 33, joining *לְהִקְטִיר* with it, and so leading on to *לְהִקְטִיר* chap. xiii. 1. In fact ver. 33 forms the transition to the next section chap. xiii., which is evidently derived from another source, and relates what happened at the celebration of the festival at Bethel. Jeroboam ascended the altar to burn sacrifices, and just as he was about to do so, a man of God came, &c. (chap. xiii. 1). What ver. 33 repeats from ver. 32, as well as the words, "which he had devised of his own heart," shows the writer's intention, i. e., to display the arbitrary nature of Jeroboam's proceedings, which called forth the occurrence of chap. xiii. 1 *sq.*

HISTORICAL AND ETHICAL.

1. *The religious institutions* which, next to the fortifications, served to establish Jeroboam's kingdom are of the greatest importance, for they formed the real and lasting wall of separation between the two kingdoms Israel and Judah, that existed side by side for hundreds of years. Through these institutions the division mentioned in the above section became an incurable schism for all future generations, thus determining the whole of the after-history of the people. To understand it thoroughly in all its bearings, we must, at the outset, take into consideration Jeroboam's point of view, and the motives which impelled him. The history makes him utter these himself clearly enough in

vers. 26 and 27; they were of a purely political nature. He took those measures from no religious convictions, not to do away with abuses, in short, not for the sake of God and conscience, but to secure to himself and his dynasty the dominion over the newly founded kingdom, and to withdraw it forever from the house of David. He well knew that a political separation without a religious one too would not be lasting with a people whose distinct existence from other nations only depended on their common religious basis. To introduce a completely new religion, which should displace the faith of their fathers, would have been very dangerous to his dominion; so he thought of modifying it in such particulars as he was sure would be agreeable to the people, who were disposed to build a strong, impregnable wall of separation between Israel and Judah. All the kings of Israel inherited the principle on which Jeroboam acted, however much the dynasty changed, until the dissolution of the kingdom. We have here, then, the type of that political absolutism which makes the national religion subservient to the interests of a dynasty, which holds that the secular power is justified in prescribing the faith and form of worship for the subjects. This absolutism is found not only in monarchies but in republics—among crowned heads as among democrats—it can be traced through the entire history of the world, and has appeared in Christendom as *Cæsaro-papism*. In Israel the prophets opposed it, and as it was firmly adhered to from the beginning in that kingdom, we find, accordingly, the prophets were engaged in a perpetual struggle with it.

2. *The germ of all the changes Jeroboam wrought was the erection of two golden calves.* They were not actual idols, i. e., images that were supposed to have real connection with the divinity they represented, as among the heathens (*cf.* my treatise, *Der Salomonische Tempel*, s. 270 *sq.*), but symbols of Jehovah, the God of Israel; the whole history of Israel shows that Jeroboam did not intend to introduce idolatry or polytheism. The God who had brought Israel out of Egypt, thus showing Himself to be the true God (*cf.* Cassel, *König Jeroboam*, s. 6), was to remain, but he did not wish Him to appear to have His throne and dwelling-place in Jerusalem alone, but also in the new kingdom, and to be visibly present there. He wishes to attach the people to his kingdom by a visible representation of Jehovah. But this visible representation was in direct opposition to the fundamental Mosaic law, which just as expressly forbids the making an image of Jehovah, as the worshipping of other gods beside Him (Ex. xx. 3, 4). If God be one, and everything in heaven and earth, and in the water under the earth, only his creature, it follows necessarily that He can have no similitude; nothing out of Him can represent Him. Every image is a practical denial of his incomparable and therefore invisible being, an untruth which, as such, can never make Him known, but, on the contrary, destroys the knowledge of Him and leads to idolatry. For the nearer man comes to the life of nature the less power he has to abstract himself from the natural and visible, and to comprehend the spiritual and invisible by itself, i. e., to distinguish the sign from the thing signified. If God be worshipped in an image, it is scarcely possible to avoid worshipping the image itself as God, hence there is but a short step from a representa-

tion of God to idolatry, which again, in spite of everything, leads to polytheism (Rom. i. 23). This is why the Mosaic fundamental law places the prohibition of every likeness of God in immediate juxtaposition against that of idolatry. To violate this command was to lay the axe at the root of the tree of spiritual life planted in the chosen people. This was "the sin of Jeroboam, wherewith he made Israel to sin." When he sought to give his kingdom durability by erecting images, contrary to the condition so emphatically laid before him by Ahijah, namely, keeping Jehovah's laws (chap. xi. 38), he brought this very germ of destruction and dissolution into it; this our writer expressly notices in his account of the fall of the kingdom of Israel (2 Kings xvii. 7 sq.). The question whether the Old-Testament law against every representation of God extends unconditionally to the New-Testament economy, has, as is well known, been answered variously. While the reformed church stretches the Old-Testament law still further, and in contradiction with the Mosaic worship, which consisted wholly in symbols, rejects every symbol and representation in the churches, the Lutheran and Roman Catholic churches not only allow representations of Him who walked on earth in the form of a servant, but of God himself, only claiming that they be not worshipped or prayed to. Though we do not approve of an exaggerated spiritualism, yet the representations of God as an invisible being are of very questionable worth, and should at least not be placed in buildings for public worship. Cf. Isai. xl. 18; 1 Tim. vi. 16.

3. It is almost universally acknowledged that Jeroboam's long residence in Egypt (chap. xi. 40; xii. 2) led him to choose images of *bulls* to represent Jehovah, and that there was reference to the Egyptian cultus of Apis and Mnevis. But we have the clearest evidence of the contrary. The images were to represent (according to ver. 28), that God who "brought Israel out of Egypt," i. e., out of the "house of bondage," from service to an idolatrous people, by great judgments on the latter, even the destruction of their entire army, and had separated them as from all nations, so especially from Egypt (Ex. vi. 6; vii. 6; 1 Kings viii. 51-53). To choose a specifically Egyptian divinity in order to represent *this* God would have been the greatest contradiction; for it would have meant so much as: the God who overthrew the Egyptians and brought you out of Egypt was an Egyptian deity; but the clause, "who brought thee out of Egypt," contains the most emphatic opposition to any Egyptian idol. Had the bull-images of Jeroboam been borrowed from Egypt, we should find other traces of Egyptian worship in that of the ten tribes, but none are to be found. All the gods that were worshipped by them, or afterwards by Judah, were without exception those of anterior Asia. Besides this, Apis and Mnevis were different gods, while Jeroboam wished to make symbols of one and the same deity; and, moreover, they were not images, but living idols, belonging to the Egyptian animal worship, which had always been despised in Israel, and looked on as an abomination (Ex. viii. 26). The material and the workmanship of the golden calves remind us of anterior Asia, not of Egypt; for the Egyptians had only stone images; they had no images that were cast, golden, or overlaid with gold. There is no necessity for seeking the original of Jeroboam's golden

calves in any particular ancient nation. The bull was, according to the view common to all ancient peoples, especially to those who were agricultural, a symbol of the creative power, and consequently of the highest divinity, from which all life and being emanated. There was no type of divinity so universal in the ancient world as the bull (cf. Creuzer, *Symbolik* I. s. 318, 505, 747; iv. s. 128, 240; Baur, *Symbolik* I. s. 177 sq.; Movers, *Relig. der Phöniz.* s. 373 sq.). If Jeroboam wanted to give an intelligible and acceptable symbol of Jehovah to the people, he could have scarcely chosen anything but the bull, especially as the God who had brought Israel out of Egypt, and thus chosen them as His own (Isai. xliii. 15-17), was adored by them as the Creator of heaven and earth. (The command that refers to the Sabbath day in the decalogue is founded upon the creation in Ex. xx. 11, and upon the exodus in Deut. v. 15). That which is true of Jeroboam's image is also true of Aaron's (Ex. xxxii. 4), which was much nearer the time of the Exodus from Egypt, and therefore was still less likely to be an imitation of the Egyptian idols.

4. All the changes that Jeroboam made in the worship were calculated, on one hand, to serve his political ends, and likewise, on the other, to be agreeable and desirable to the people of the ten tribes. By setting up images of the deity he gratified the deep-seated instincts of this portion of the people, who, more inclined to nature-life (see the Hist. and Ethic. on above section), in their rudeness and sensuousness, even in the wilderness were not satisfied with an invisible God, but wanted one they could see. He drew the people from the imageless temple at Jerusalem by the erection of two images, and at each extremity of the kingdom; and he not only withdrew them from the one central point of worship which was necessary to the theocratic unity of the people, but he made it easier for the people to attend the new places of worship. By giving the priesthood to any one, not confining himself to the priestly tribe, he destroyed this sacred institution of a tribe of priests, who, being dispersed among all the tribes, were the guardians of the divine law, and of spiritual and religious culture. At the same time he flattered the people thereby, because any one could aspire to the dignity of the priesthood and obtain its emoluments. These he may have lessened in the interests of the people. There would scarcely have been a surer method of destroying the organization of a "kingdom of priests" (Ex. xix. 6), which had, as such, its central point in the priestly tribe, than this procedure of the king. He retained the feast of tabernacles because it was the most liked and the most frequented, and he held it necessary for the separated tribes to gather regularly around him as their lord, and unite in a common attitude over against Judah. To make this meeting, however, as easy as possible, he fixed on a later month, and thus broke the order of the feast-cycle, arranged according to the number 7. This, then, was the supposed deliverer of his country who, once he had the reins in his hands, was not content with controlling secular things, but so altered the religion of his people as to serve his own political ends, and introduced "what he had devised of his own heart" as the State religion. What was the alleged disposition of Solomon, from which he pretended to free the

people, compared with this for which Jeroboam overthrew the fundamental law of the entire nation? "This," remarks Vilmar (s. 191), "is the way with demagogues and Cæsaro-papalists, who have in all times said, and are still at it, so many criminal and senseless things, now of their care for the people, then of the rights of the 'community,' just as Jeroboam here;" and he remarks before (s. 189): "the departure (from political motives) from spiritual principles, which surely leads to destruction, is here portrayed for all times."

5. *The modern historical presentation of the elevation and ordinances of Jeroboam* sketches quite another picture from that of the biblical history. Duncker (*Gesch. des Alterthums*, I. s. 404) thinks the rebellion of the ten tribes in Shechem was not separation from Judah, but the reverse: "they perpetuated the kingdom and name of Israel, while one single tribe in the south separated themselves from the whole body. . . . As soon as Jerusalem ceased to be the capital of the State, the Temple ceased to be the place of worship for all the tribes. Jeroboam dedicated anew the old places of sacrifice at Bethel and Dan, and placed priests at both. He built a temple on the height at Bethel, which temple was to be instead of that at Jerusalem for his kingdom. Those beginnings of image-worship of Jehovah, which we may observe in the preceding period of the kingdom, and which continued in David's time, were now universally and officially recognized. Jeroboam set up a golden bull-image to Jehovah in Dan and Bethel. In this restoration of the Jehovah worship we may also perceive a national reaction against the foreign worship that Solomon introduced in the last years of his reign." Menzel takes the same view (*Staats- und Rel.-Geschichte der Königreiche Israel und Juda*, s. 156 sq.): "In the deliberation of Jeroboam in respect of the institutions of public worship, there seemed, doubtless, a right to restore its sacred character to the old national sanctuary (of Bethel) which the new Temple-service at Jerusalem had deprived it of, or at least lessened. This restoration, strictly speaking, took place at Bethel only." That the people worshipped images is said to have no other proof than "the eloquent representation of the foes of image-worship, who in all ages have tried pretty much in the same way to enforce their views (colored by their own feelings) against the representation of what is thought," as, for instance, "the prophet Hosea" (Hos. viii. 6). According to this, there can indeed be no "sin of Jeroboam, wherewith he made Israel to sin;" he seems rather to have done a service to his people; so far from breaking the law, he was rather a reactionist and restorer. And when all the prophets denounced Jeroboam's form of worship, they only spoke from their peculiar, subjective "manner of feeling," for Israel always had images of the Deity, and even David "carried the image of Jehovah about with him in his marches" (Duncker, s. 408). We need no proof to show that this is turning the history upside down; it is an example of the unwarrantable style of writing history, which, under the semblance of scientific criticism, utterly ignores the text of the only historical source we have.

HOMILETICAL AND PRACTICAL.

Vers. 25-33. How Jeroboam sought to establish his sway, (a) outwardly, by the erection of

fortifications; but these alone do not protect and guard a kingdom. A mountain fastness is our God (Ps. lxxi. 3; cxxvii. 1); (b) inwardly, by ordinances for public worship, which can protect a kingdom only when they are conformable with the word and command of God and are not designed to subserve selfish purposes. ["Jeroboam king of Israel, to the destruction of him and his, did change the ceremonies which God had ordained, into his own, that is, into men's inventions and detestable blasphemies." BULLINGER.—E. H.].—WÜRT. SUMM.: We should trust ourselves not to fastnesses, but to God, and God wills not to be served otherwise than as He has commanded in His revealed word; our worship and service, therefore, must proceed from faith, and we shall be blessed of Him.—Ver. 26. As soon as Jeroboam obtained the wish of his heart, namely, the rulership, he asked no longer about the condition under which it was promised to him and with which it was bound up (chap. xi. 38). How often we forget, when God has granted to us the desire of our hearts, to walk in His ways. He who obtains rulership by the path of rebellion, must always be in fear and anxiety lest he lose it again in the same way, for the populace which to-day cries Hosanna will, on the morrow, shout crucify, crucify! An evil conscience makes the most stout-hearted and the strongest timid and anxious, so that he sees dangers where there are none, and then to insure his own safety devises wrong and evil instruments. One false step always requires another.—Vers. 28-33. The sin of Jeroboam wherewith he caused Israel to sin. (a) He erected images of God against the supreme commandment of God (Exod. xx. 4). (b) He set aside the prescribed order of the servants of God, and made his own priests. (c) He altered the feast which was a reminder of the great deeds of God, and made it a mere nature-and-harvest feast. That is the greatest tyranny when the ruler of a land makes himself the master also of the faith and conscience of his subjects.—CRAMER: In the estimation of the people of the world this policy of Jeroboam is held to be proper, because they consider that religion is to be established, held, and altered, as may be useful and good for the land and the people and the common interest, and that the regimen is not for the sake of the religion, but the religion for the regimen. Consequently Jeroboam acted well and wisely in the matter. But God says, on the other hand, All that I command you, that shall ye observe, ye shall not add thereto (Deut. xii. 32). For Godliness is not to be regulated by the common weal, but the common weal is to be regulated by Godliness. Every government which employs religious instrumentalities, and interferes with the faith of the people, not for the sake of God and the salvation of souls, but for the attainment of political ends, shares the guilt of the sin of Jeroboam, and involves itself in heavy responsibilities.—Ver. 28. CALW. B.: To the perverted man, what he shall do for his God is forthwith too much. In matters of faith and of the homage due to God we should not consider what is convenient and agreeable to the great mass, but should inquire only for what God prescribes in His word. He who conciliates the sensuousness and the untutored ways of the masses, and flatters their unbelief or their superstition, belongs to the false prophets who make broad the way of life. Doc-

trines and institutions which depart from the revealed word of God are often praised as progress and seasonable reforms, while in truth they are steps backward, and corrupting innovations. In Christendom we pray no longer to wood and stone, and to golden calves, and think ourselves thereby raised far above a darkened heathenism, but, nevertheless, we often place the creature above the Creator, and abandon ourselves to it with all our love and consideration and service. Behold, the things and persons thou lovest with thy whole heart and strength, these are thy gods. What use of typical representations in the worship of God is permitted, and what is forbidden?—Ver. 30. **STARKE:** As a great tree in a forest, when it falls drags down many others with it, so also are many others carried along by the bad example of those who rule, when they fall away from their religion, or sin otherwise grossly against God.—Ver. 31. We have in the new covenant no Levitical priesthood indeed, but a pastoral and preaching office which the Lord has insti-

tuted, so that, thereby, the body of Christ may be edified (Eph. iv. 11). He who despises this office, and thinks that any one without distinction and without a lawful calling may exercise it, is a partaker in the sin of Jeroboam. "No one," says the Augsburg Confession, "shall teach or preach publicly in the church, or administer the sacraments, without due calling."—Ver. 32. The festivals which an entire people celebrate in remembrance of the great deeds of God for them, are the support of their faith and of their life of fellowship. It is to destroy this life when, from prejudice and for the sake of outward wordly considerations, arbitrarily they are altered or abandoned.—Ver. 33. As it is good and praiseworthy when kings and princes engage in the service of God along with their subjects, and set them a good example, so also is it blameworthy when they do it only to win the people over to themselves, and to secure their authority over them.

SECOND SECTION.

JEROBOAM'S GOVERNMENT IN ISRAEL.

CHAP. XIII. 1—XIV. 20.

A.—*The admonition of Jeroboam by a Prophet, and the disobedience and end of the latter.*

CHAP. XIII. 1-34.

- 1 AND behold, there came a man of God out of Judah by the word of the Lord
- 2 [Jehovah] unto Bethel: and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the Lord [Jehovah], and said, O altar, altar, thus saith the Lord [Jehovah]; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.'
- 3 And he gave a sign^a the same day, saying, This *is* the sign which the Lord [Jehovah] hath spoken; Behold, the altar shall be rent, and the ashes^b that *are* upon it
- 4 shall be poured out. And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put
- 5 forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign
- 6 which the man of God had given by the word of the Lord [Jehovah]. And the king answered and said unto the man of God, Intreat now the face of the Lord [Jehovah] thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord [Jehovah], and the king's hand was
- 7 restored him again, and became as *it was* before. And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.
- 8 And the man of God said unto the king, If thou wilt give me half thine house, I
- 9 will not go in with thee, neither will I eat bread nor drink water in this place: for so was it charged me by the word of the Lord [Jehovah], saying, Eat no bread,

10 nor drink water, nor turn again by the same way that thou camest. So he went another way, and returned not by the way that he came to Beth-el.

11 Now there dwelt an old prophet in Beth-el; and his sons^a came and told him all the works that the man of God had done that day in Bethel: the words

12 which he had spoken unto the king, them they told also to their father. And their father said unto them, What way went he? For his sons had seen^a what

13 way the man of God went, which came from Judah. And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 and went after the man of God, and found him sitting under an oak [the terebinth^c]: and he said unto him, *Art* thou the man of God that camest from

15 Judah? And he said, *I am*. Then he said unto him, Come home with me, and

16 eat bread. And he said, I may not return with thee, nor go in with thee:

17 neither will I eat bread nor drink water with thee in this place: for it was said to me by the word of the Lord [Jehovah], Thou shalt eat no bread nor drink water

18 there, nor turn again to go by the way that thou camest. [And^d] he said unto him, *I am* a prophet also as thou *art*; and an angel spake unto me by the word of the

19 Lord [Jehovah], saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him. So he went back with him, and

20 did eat bread in his house, and drank water. And it came to pass, as they sat at the

21 table, that the word of the Lord [Jehovah] came unto the prophet that brought him back: and he cried unto the man of God that came from Judah, saying, Thus saith the Lord [Jehovah], Forasmuch as thou hast disobeyed the mouth of the Lord

22 [Jehovah], and hast not kept the commandment which the Lord [Jehovah] thy God commanded thee, but camest back, and hast eaten bread and drunk water in the place, of the which *the Lord* did say to thee, Eat no bread, and drink no water;

23 thy carcass shall not come unto the sepulchre of thy fathers. And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass,

24 *to wit*, for the prophet whom he had brought back.^e And when he was gone, a lion met him by the way, and slew him: and his carcass was cast in the way, and the

25 ass stood by it, the lion also stood by the carcass. And, behold, men passed by, and saw the carcass cast in the way, and the lion standing by the carcass: and they

26 came and told *it* in the city where the old prophet dwelt. And when the prophet that brought him back from the way heard *thereof*, he said, *It is* the man of God, who was disobedient unto the word of the Lord [Jehovah]:^f therefore the Lord [Jehovah] hath delivered him unto the lion, which hath torn him, and slain him,

27 according to the word of the Lord [Jehovah], which he spake unto him. And

28 he spake to his sons, saying, Saddle me the ass. And they saddled *him*. And he went and found his carcass cast in the way, and the ass and the lion stand-

29 ing by the carcass: the lion had not eaten the carcass, nor torn the ass. And the prophet took up the carcass of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

30 And he laid his carcass in his own grave; and they mourned over him, *saying*,

31 Alas, my brother! And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the

32 man of God *is* buried; lay my bones beside his bones:^g for the saying which he cried by the word of the Lord [Jehovah] against the altar in Beth-el, and against all the houses of the high places which *are* in the cities of Samaria,

33 shall surely come to pass. After this thing Jeroboam returned not from his evil way, but made again of the lowest [mass] of the people priests of the high places: whosoever would, he consecrated^h him, and he became *one*ⁱ of the

34 priests of the high places. And this thing^j became [was a] sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.

TEXTUAL AND GRAMMATICAL.

^a Ver. 2.—[The Alex. Sept. omits the last clause of this ver.]^b Ver. 3.—[On the meaning of הָיָה = *ripas* see the Exeg. Com. It is to be remembered, however, that any portent must have had the significance of a "sign" and hence this meaning appears in the Vulg., Chald., and Syr., as well as in the A. V. The Vat. Sept. curiously puts the verb in the future *ἔσται*.]

² Ver. 8.—[הִנָּהּ from the root הָנָה to be or become fat, primarily meaning *fatness* (Q. Jud. ix. 9; Ps. lxxiii. 6, &c.), and hence translated here and in ver. 5 by the Sept. *πρόγας*, is used for the ashes of animals offered in sacrifice, in contradistinction to אֵשֶׁת, common ashes. Q. Lev. i. 16; iv. 12, &c.]

⁴ Ver. 11.—[The Heb. has here בָּנָה in the sing., followed by the sing. verb. With this agree the Chald. and Arab., and our author, like Luther, so translates. On the other hand the Sept., Vulg., and Syr., like the A. V., have the plural.]

⁵ Ver. 12.—וַיִּרְאוּ according to the understanding of all the VV. (except the Arab.) is to be pointed וַיִּרְאוּ [i. e. in the Hiphil = showed], and so we have translated: "they looked on" or "after the way" gives no proper sense. [The A. V. has followed the massoretic punctuation וַיִּרְאוּ in the Kal, but by taking it in a pluperfect sense has avoided the difficulty.]

⁶ Ver. 14.—הָאֵלֶּה is usually rendered in the A. V. *oak*; in Isa. vi. 13 it is translated *tell tree*, because אֵלֶּךָ, also rendered *oak*, is in immediate connection with it; for the same reason, in Hos. iv. 13 it is rendered *elm*. The Sept. have *δένδρ*, the Vulg. *terebinthus*, which is the interpretation of most moderns. The article is by all means to be retained, as pointing out some well-known tree.

⁷ Ver. 15.—[There seems no good reason for omitting the conjunction of the Heb., which is retained by the Sept. and Vulg.]

⁸ Ver. 23.—[Our author translates "the ass of the prophet who had brought him back." The VV. differ from one another, the Vulg. and Chald. understanding "the ass of the prophet whom he had brought back;" the Syr. and Arab. simply "the ass for the prophet of God;" while the Sept. omits the words altogether.]

⁹ Ver. 26.—[The Vat. Sept. omits from this point to the end of ver. 27.]

¹⁰ Ver. 31.—[The Sept. adds *ἐκ τῶν ὁσίων τῶν ἐν τῇ πόλει* doubtless with reference to 2 Kings xxiii. 18, when the bones of the Samaritan prophet were left undisturbed with the bones of the prophet from Judah.]

¹¹ Ver. 33.—[Lit. "filled his hand," a figurative expression for consecration, but rendered literally in the Sept. and Vulg.]

¹² Ver. 33.—[The Heb. noun is in the plural בְּמִנֵּי, and is rendered in the plural by the Chald. and Arab.; the Sept., Vulg., and Syr. use the sing. as in the A. V.—F. G.]

¹³ Ver. 34.—Instead of בְּדָבָר we must read here הַדָּבָר with all the VV. and several [eight] of the MSS., as it is also in chap. xii. 30. The translation: "The reason for sinning was in this thing (through the same)" (Keil) is forced.

PRELIMINARY.

This section, over against the preceding and following chapters, bears an unmistakably peculiar character, and is doubtless inserted here from some other source. Nevertheless it is closely connected with chap. xii. and chap. xiv., as is sufficiently obvious from its beginning and conclusion. The words, ver. 1: עֵמֶד עַל-הַמִּזְבֵּחַ לְהִקְטִיר clearly refer to the concluding words of the former chapter (ver. 33): וַיַּעַל עַל-הַמִּזְבֵּחַ לְהִקְטִיר refer back and connect the present section completely with the foregoing. When Jeroboam ascended the altar at the feast he had instituted, and stood on it to offer incense, behold! there came a man of God out of Judah, &c. The man of God did not appear at an ordinary sacrifice, but on a solemn public occasion, most probably at the first of the new festivals. This gave peculiar significance to his appearing; "Jeroboam's dreadful apostasy was not to escape severe chastisement from God" (v. Gerlach). With the appearing of the man of God (vers. 1-10) the full account of his conduct and fate is conjoined (vers. 11-32). That this account, though it says nothing of Jeroboam, is not a mere episode, but bears upon the principal subject, namely, "the sin of Jeroboam," which had such a marked influence on all Israel's future history, is obvious from the conclusion of the narrative (vers. 33-34): "After this thing Jeroboam returned not from his evil way, but made again," &c. These words form the connecting link with the 14th chap. The connection is, briefly, this: Jeroboam not only entered on an evil way (chap. xii. 28-33), but let nothing turn him from it, neither the warning and the miracles of the man of God (chap. xiii. 1-10) nor his remarkably significant fate (vers. 11-32). He remained hardened in his apostasy. The divine sentence on him and his house, recorded in chap. xiv., was therefore announced to him by the prophet

Ahijah, who had promised him the kingdom on condition of fidelity to Jehovah (chap. xi. 31-39). In respect of the contents of our section here, in its phraseology, its source was not contemporaneous with the events, as is the case with the other sources of our books, which are written by contemporaneous prophets (cf. Introduc. § 2). Ver. 32 shows this; the old prophet of Bethel speaks of the "cities of Samaria," after the burial of the man of God. But the city of Samaria did not even exist then; it was built by Omri, who was king fifty years after Jeroboam (chap. xvi. 24); and there certainly could not have been at that time any province named after it. The explanation that the expression is "proleptic" (Keil) is untenable, because it was not written by our author, who lived in exile, but it is given by him as an expression of the Bethel prophet. Later critics, Ewald and Thenius, for instance, have inferred that the whole account is of a much later date, from ver. 2, where the man of God does not speak of a future son of David only, but mentions the proper name of a king who lived more than 300 years later; the narrative must therefore date from after Josiah's time (2 Kings xxiii. 15-20) and have been written down as it was repeated among the people. The calling of proper names, certainly, does not characterize prophecy, which differs from foretelling in this, that it does not notice more or less accidental outward circumstances, but announces only such things as are connected with the divine economy and development of God's kingdom; it describes the persons whose future appearances it announces by their qualities, but not by their names. In the only exceptional case (Isai. xlii. 28; xlv. 1) the name בְּרוּךְ may be appellative = sun, as a name of honor for the Persian kings (Hengstenb., *Christol.* I. 2, s. 192 sq.). Keil says that "the name אֲשִׁירָה (in our passage) only follows its appellative meaning; he whom Jehovah sustains, from אֲשִׁירָה

to sustain, and means, a son shall be born to the house of David, whom Jehovah shall support and establish, so that he shall execute judgment on the high priests at Bethel. This prophecy was afterwards so fulfilled by divine Providence, that the king who executed the sentence bore the name of Josiah as his proper name." But this name is never used anywhere else as an appellative, and only belonged to one person. If we must take the expression "all the cities of Samaria" (ver. 32) "as proleptic," we cannot see the reason why this may not also be the case with the words "Josiah by name" (ver. 2). We need not suppose they were the gloss of a later interpolator; our author took them as he found them in the document from which he borrowed; this document, however, was, as we have said, not a contemporary one, but the later record of what had been preserved in the verbal traditions of the people, and had been revived by Josiah's act (2 Kings xxiii). If any section of our books bears the stamp of tradition, the present one does; and that by no means because a miracle is recorded in it. The names of the two prophets with whom the whole narrative is taken up are wanting, which is an evidence of tradition, as are also the difficulties in ver. 6 sq. and vers. 18-22, about which opinions differ widely, and which can scarcely be satisfactorily explained. Although those facts which are most important here are historical and unchanged, yet the traditional coloring of single and less important circumstances can be plainly perceived; every attempt to determine what is purely historical and what is traditional is vain. We must not forget the general grand aim of the whole section, which is to make known the wonderful ways and judgments of God.

EXEGETICAL AND CRITICAL.

Vers. 1-3. **And behold there came a man of God, &c.** We cannot ascertain who this was. "Josephus calls him Jadon, thinking no doubt of the יָדֹן or יָדֹנָי who is called יָדֹן after the דָּוִד in 2 Chron. ix. 29; we cannot accept this, however (as Jarchi does), because he lived under king Abijah, according to 2 Chron. xiii. 22, while the prophet spoken of here died now. For the same reason we cannot think, with Ephrem and Tertullian, that it was Shemaiah, see 2 Chron. xii. 1, 22" (Thenius). It expressly says that he came out of Judah, therefore he did not spring from the apostate part of the nation. יְהוָה בְּרַבְרָא does not mean: on the word or command of Jehovah, but, as appears from vers. 2, 9, 17 (cf. chap. xx. 35 and 1 Sam. iii. 21): in (through) the word. "The word of the Lord is spoken of as a power that came upon the prophet and forced him to utter the revelation made to him" (Keil). *O altar, altar!* the altar is metonymically for what was done on it and concentrated in it; in short, of the worship performed there. The fact that the prophet addressed the altar was incomparably more significant than if he had turned himself to the person of the king; the sentence of destruction which he pronounces on the altar as the type of the new worship, and of Jeroboam's sin, includes the ruin of the latter. For Josiah see preliminary remarks. The burning of men's bones on the altar is the greatest possible desecration of

it, as according to the law (Numb. xix. 16) every, even involuntary, contact with a dead body made a person unclean; nothing else could have represented the altar as so utterly useless and abominable. In the genuine prophetic manner, the man of God adds to his words a deed (see on chap. xi. 30) as a pledge of his prophecy. כֹּהֵן is not so much a sign (אֵימָנָה), as an act producing astonishment, *prodigium* (Hengstenberg, *Christol.* II. s. 45 sq.). חֵמֶן (really fat, hence the Sept. gives κίρκος here) is the fat of the parts sacrificed on the altar, and ran out mixing with the ashes, therefore is not ashes absolutely. These ashes of sacrifice were, on that account, usually taken to a clean place (Lev. i. 16; iv. 12). The spilling of them out, in this case, denoted that they, and consequently the sacrifice from which they came, and the whole worship, were unclean; it was no natural result of the bursting of the altar. 2 Kings xxiii. relates the fulfilment of the prophetic act and word.

Vers. 4-7. **And it came to pass when king Jeroboam heard the saying, &c., ver. 4.** Jeroboam did not raise his hand to offer the incense (Thenius); but as he stood on the altar, he stretched out his hand towards the man of God as he spoke, and cried out, *Lay hold on him! It dried up.* "Jeroboam's hand, so suddenly affected that he could not draw it back, was either paralyzed or, what seems more explanatory of the expression dried up, struck with tetanus; this last is what Ackermann accepts (in Weise's *Materialien* III. s. 131 sq.)" (Winer, *R.-W.-B.* II. s. 192). Jeroboam's order thereby lost all effect; no one ventured to seize the prophet; it was also a warning to the king himself, and had a momentary effect on him. He was terrified, and begged the prophet to "entreat now [to make inattentive] the face of the Lord thy God for me" (הָרַחֵם) f. e., to beseech Him

so earnestly that He cannot refuse. "The Lord thy God," he says, not that He was not his God, but: thy God in whose name and behalf thou hast come here. When he was succored he invited the prophet to go home with him, and offered him a present, but not from genuine repentance or gratitude, but only because he wished to win him over, and to do away with or lessen the impression his conduct (the prophet's) made on the people present; for he himself remained the same apostate after as before.

Vers. 8-10. **[But] And the man of God said, &c., ver. 8.** The object of this prohibition of eating and drinking in Bethel was not to effect the "prompt execution of the commission" (Thenius). Eating and drinking with a person, sitting down to table with any one, is the sign of communion or fellowship, and used as such here, as often elsewhere in Scripture (1 Cor. v. 11; cf. Gen. xliii. 32; Luke xv. 2; Gal. ii. 12; 1 Cor. x. 18, 21). The man of God, chosen to announce God's judgment by word and deed on the apostate and his followers, was to avoid fellowship with him, for this would be utterly inconsistent with his commission; the command was given him, *ad detestationem idololatriæ; ut ipso facto ostenderet, Bethelitas idololatrias adeo esse detestabiles et a Deo quasi excommunicatos, ut nullum fidelium cum eis cibi vel potus communionem habere vellet* (Corn. a Lapide). When he afterwards ate and drank there, he transgressed a much higher and

more important command than one relative to fasting only. This, too, was why he was to take another way home; not "to remain unnoticed and to avoid being detained" (Ewald), but to avoid being brought back, and persuaded to do anything inconsistent with his commission or not contained in it; this alone he was to do, and then vanish as quickly as he came. This sheds the necessary light on the following narrative, vers. 11-32.

Vers. 11-22. **An old prophet in Bethel, ver. 11.** He lived in the town (vers. 25, 29), but the high place was probably outside the town. Instead of "his son," the Sept., the Vulg., and the Syr. give the plural, as in ver. 12. One spake in the name of the others, or they agreed with what the one said. These were actual sons of the prophet, not pupils, for the latter would scarcely have witnessed the golden calf worship. The *Terebinth* (ver. 14) "is a tree that resembles an oak, . . . has evergreen leaves, and grape-like fruit. It attains a great age, and therefore often serves as a monument or for topographical purposes; Gen. xxxv. 4; Jud. vi. 11, 19; 1 Sam. xvii. 2, 19; 2 Sam. xviii. 9" (Gesenius). The article points to a certain terebinth known in Bethel. The resting under this tree was not at all the beginning of his sin, as the older commentators think, for delay in Bethel alone was prohibited; still the delay gave time for others to come up to him. The **בְּרֵךְ** ver. 18 is the

same as in ver. 17 and ver. 2; the angel said to me, "by the word," i. e., the power of Jehovah's word; he does not venture to say Jehovah spake to him, but says an angel did. See the His. Ethic. below, for the announcement of punishment (vers. 20-22) by the same old prophet who had lied to the man of God. The final words of ver. 22: thy carcass, &c., do not mean, *morte violenta, antequam in patriam redeas, peribis* (J. H. Michaelis, Keil, and others), for **בְּכָלָה** means all dead bodies (Isai. xxvi. 19), not only those killed with violence; the Sept. simply gives *σῶμα*. The emphasis falls on the "sepulchre of thy fathers." It was thought a misfortune to be buried among strangers, far from home and relations; so it was a very natural wish to be buried in the grave of his fathers (every respectable family had a family sepulchre, cf. Winer, *R.-W.-B. I. s. 444*), (2 Sam. xix. 38; Gen. xlvii. 29 sq.; 1. 5). But this blessing so coveted by every Israelite was refused to the "refractory."

Ver. 23-34. **And it came to pass, after he had eaten, &c., ver. 23.** The subject of the last part of the sentence cannot be other than that of the first part; so it was not the prophet of Bethel who saddled the ass, neither is it "one saddled" (Luther, Bunsen), but the man of God did it or had it done. **לִכְבֵּי** is not in opposition with **לֵךְ**, so that we could translate: "he saddled the ass for him, for the prophet he had fetched back" (Keil, Luther, De Wette); for throughout the whole section, **בְּרֵי** is only used for the prophet of Bethel; the Judaish one is called "the man of God;" and the clause **וַאֲשֶׁר הָשִׁיבוּ**, that occurs three times, cannot be translated differently here from vers. 20 and 26, where it is impossible to take **וַאֲשֶׁר** as the accusative. **בְּרֵי** is the general form of the genitive

when it denotes possession and belonging, and must be connected with **הַחֲזֹקִים** immediately preceding it. The old prophet either offered his ass to the man of God, who hastened home after eating and drinking, or he gave it to him at his request. **שָׁכַר**, used in vers. 26 and 28 to express

killing by the lion, does not mean: to tear (Ewald, De Wette), but, to break, crush, and "is very expressive, for the lion kills with one blow" (Thenius). The grave in which the man of God was laid (ver. 30) was the family sepulchre of the old prophet; see on ver. 22. **הָיָה אֵתָּה** seems to have been the

usual form of lamentation, cf. Jer. xxii. 18. The man of God from Judah was mourned and buried as a relative of the family. The Sept. adds at the end of ver. 31, *ἡνα σῶμα τοῦ ὁσά μου μετὰ τῶν ὁσῶν αὐτοῦ*, which Thenius thinks was original, because the **כִּי** in the following verse becomes thus

perfectly justified. But this sentence, evidently borrowed from 2 Kings xxiii. 18, is unnecessary here; the connection is: My bones shall rest next his, for he was a true prophet; what he prophesied against the altar at Bethel will come to pass. For the expression "cities of Samaria" see Prel. Remarks. The connection of vers. 33 and 34 with the preceding verses has been given above. If in ver. 33, in the various directions for worship devised by Jeroboam, mention only of the priests he appointed is made, the reason of this is that they were the main supports of the whole of the unlawful worship, which could not have lasted without them. To "fill the hand" is the formula for investiture with priesthood, because the pieces of the sacrifices which belonged to Jehovah were solemnly laid in the hands of the candidate for consecration; Ex. xxix. 24; Lev. viii. 27 sq. (*Symb. des Mos. Kult. II. s. 426*).

HISTORICAL AND ETHICAL

1. *The appearance of the man of God from Judah, at the feast in Bethel*, shows in few strokes the characteristic nature of the prophet system, which stands alone in the history of the world. Unknown hitherto and living in retirement, neither named nor called, when the right moment came he stood there as suddenly as lightning from heaven, not coming in any man's service but as a messenger of the Lord, borne up and sustained by the might of the "word" of God alone. Without any human help he stood before the proud, energetic king, knowing his hatred to David's house and to Judah, knowing how Adoniram had fared (chap. xii. 18), but he fears nothing, and boldly announces the divine sentence, not at a private interview, but in presence of all the king's followers, of the whole priesthood, and crowd of spectators. He adds a divine act to the divine word, which act is a significant "sign" and pledge of the fulfilment of the prophecy. Having spoken and acted in the name of the Lord, he was under Jehovah's protection, no one dared to seize him; the hand of the king, when stretched forth against him, dried up and became powerless. When the king, thus punished, begs the prophet for help, the latter calls upon the Lord, who hears him, thus showing Himself to be a gracious as well as a just God (Rom. xi. 22), in order to bring him

back from his evil ways. He vanished as suddenly as he came, without eating a bit of bread or drinking water, or receiving a present, even though it were the half of the house. He was to disappear completely, that every one should think of the Lord and His word alone; of what they had heard and seen.

2. *Jeroboam's conduct* is full of contradictions and inconsistency. At first he was haughty and violent to the man of God, wishing to seize his person. But when he failed in this, and he felt a higher power, he became humble and dejected, begged the man he had just threatened to intercede for him, gave him a friendly invitation and offered him a present; he then let him go on his way, but paid no regard whatever to his words and deed. The cause of this conduct was not weakness of character, but rather, on the contrary, the obstinacy with which he pursued what his soul desired, and which was the mainspring of all his actions, i. e., the resolve to keep himself on the throne at any cost and under all circumstances, and not to come under the dominion of the hated house of David and Judah again (chap. xii. 26 sq.). The petition to have his hand restored was only the effect of momentary fright; when this passed, instead of listening to the man of God, he tried to bribe him and win him over, and the whole transaction left no trace behind it. He is a type of those usurpers who have no other aim in life than to gratify their ambition and love of power, and whose apparently good and noble actions are only the fruit of this passion. It seems from ver. 11 that the appearance of the man of God made an impression upon the surrounding people, but the account does not say of what sort this impression was, and it passes on at once to the much more important occurrence related in vers. 10-32.

3. *The old prophet in Bethel* was called a false prophet and a "lying prophet" in old times, because he induced the man of God to return by telling him a lie. Josephus regards him as such (*Antiq.* viii. 9), but he "misunderstands the whole narrative in a truly frightful manner" (Ewald); but Jonathan, several Rabbins, and older R. Catholic commentators, even Hess also, agree in the principal thing, and pronounce the motives of this old prophet, in what he said and did, to have been unworthy. The recent commentators, following Ephrem's example and that of Theodoret, Witsius, and others, have very rightly rejected this view. The sentence he announces to the man of God (ver. 21) shows that he was no partaker of Jeroboam's calf-worship, but was a worshipper of Jehovah; still more does this appear from his belief in the fulfilment of the prophecy of the destruction of that false worship (ver. 32), but most of all when, on hearing of the death of his guest, although he perceived divine punishment in it, he at once proceeded to the dangerous place to find the corpse and bury it in his family sepulchre, lamented over him as his "brother," and desired his sons to "lay his bones beside his bones" (ver. 31). We may see from 2 Kings xxiii. 18, that he never was regarded afterwards as a false prophet, but as a true comrade of the man from Judah. From all this it appears that he could have had no bad intention when he at first hastened after the man of God (vers. 12, 13) and pressed him to return and go into his house. On the contrary, when he had heard from his sons what he had said and done, he was

seized with a strong desire to see and speak to the faithful and courageous messenger of Jehovah, to enter into friendship with him, and edify himself in his company. One thing alone he was guilty of, that he used a lie to reach his end. This, however, by no means shows that he was a false, bad, and hypocritical man, but only shows he was no saint, just as "dissembling" did not make the apostle Peter (Gal. ii. 13) a pseudo-apostle. "This was one of the many lies spoken in good intentions, by otherwise enlightened persons of the Old Testament, but who were weak in faith" (Von Gerlach); old age, too, may have partly accounted for it. It is, however, a difficulty that the same prophet who had lied to the man of God announced his punishment to him afterwards. Perhaps his conscience awoke meantime, when he heard more at table, so that he saw his own guilt as well as that of the man of God, and in this condition became the instrument to announce the punishment, so that what happened to the man of God might not seem an undeserved fate. We ought to notice that he did not announce his death by a lion, but only said that he should not come into the sepulchre of his fathers (see above on ver. 22). Of all the conjectures about the reason and motive of the old prophet's conduct, the least tenable are such as that he followed the Judah-man from mere curiosity or "from human envy" (Thenius), or "because God had charged him to speak to the king" (Dereser), and that he felt his prophetic reputation injured (Hess). Apart from everything else, the commission of the man of God was no enviable one, but difficult and dangerous, and also a fruitless one. According to Hengstenberg (*Beiräde* II. s. 149), with whom Keil and Lisso agree, the old prophet had "sinned by silence about Jeroboam's innovations." "What the Judah-prophet did, showed him what he should have done. Penetrated with shame for his neglect, he endeavored to restore himself in his own opinion and that of others by intercourse with the witness for the Lord." In this case, his purpose in hurrying after him could not have been a good one, but selfish and objectionable, and the lie would have been so much the greater sin. Besides, if silence were a sin, the prophet Ahijah would have been peculiarly guilty of it, as he was an Ephraimite and had placed the prospect of the kingdom before Jeroboam (chap. xi. 31-39). Neither prophet undertook the mission to Bethel, because no commission was given them from above—a man of God was to come from Judah. According to Knobel (*Der Prophetismus der Hebr.* II. s. 66 sq.), the old prophet induced him to return because "no doubt he wished to test the firmness and obedience of the Judah-man to Jehovah; perhaps the Ephraimite wished to form some theocratic plan with him, and thought it needful to ascertain first whether he was reliable—a very natural measure for an old and cautious man who lived among hostile idolatrous priests." This, it is supposed, explains how he announced his punishment to the Judah-man, but could not refuse him his pity and esteem, as one in the same vocation. This opinion is also untenable, for, according to it, the old prophet would have taken the very opposite means to attain his end (the formation of a theocratic plan); if his test of the fidelity and obedience of the Judah-man had succeeded, and he had continued his home journey without delay, the old prophet could

not have communicated his plan to him, still less have carried it out together with him.

4. *The tragical end of the man of God out of Judah* is clearly represented as a divine dispensation, in consequence of disobedience to Jehovah's command, wholly conformable to the stern legal character of the Old-Testament economy (*cf.*, for instance, Numb. xx. 24; xxvii. 14; 1 Sam. xii. 15, &c.). The question has often been asked, why the prophet of Judah came to such an end, and the Bethel prophet who lied to him went unpunished? To this we may reply with another question: Who can say to Him who is righteous in all His ways and holy in all His works (Ps. cxlv. 17), Lord, what doest Thou (Job ix. 12)? We do not know what fate God allotted to the old prophet; he acts only a minor part in the narrative, compared with the prophet of Judah. It is quite wrong to assert, as is so often done, that the sin of the lie was much greater than the disobedience to Jehovah's command. This was distinct from Jeroboam's sin wherewith he made Israel to sin, for it touched the whole of the prophet-system, i. e., the institution of the office of divine guardians and witnesses. By not eating or drinking in that place, where that sin fully showed itself, he was to prove (as well by word as by deed) that there could be no fellowship between those who kept Jehovah's covenant and those who had broken it. If he ate and drank in that place, he nullified the important end of his mission, and deprived the threat he had solemnly pronounced of all its force, by appearing as one who himself did not fear to transgress the express command of Jehovah. The fate that overtook him was a confirmation of the truth of the sentence he had pronounced against Jeroboam's sin, and which sentence had appeared doubtful through his conduct; it showed also to all the people, as Theodoret remarks, that if God so punished the man of God, he would certainly not leave Jeroboam's sin unpunished. In that the man of God did not "come unto the sepulchre of his fathers" (ver. 22), but was buried in Bethel, (i. e., "in this place"), he was, even after death, a witness against the apostasy, and his grave was a lasting monument that reminded the apostates of Jehovah's judgments and exhorted them to conversion. But for the prophet-system itself, his fate was of great significance. With it began the active working (henceforth uninterrupted) of the prophet-system in the kingdom of organized apostasy: here it had a mission, on the unconditional fulfilment of which everything depended, namely, the constant struggle against the pseudo-theocracy. The fate of the man of God contained the strongest warning to all who should afterwards receive a similar charge, not to allow themselves to be enticed by anything, however plausible and alluring it might be (ver. 18), from implicit obedience to the divine commission. This is very probably the reason that the narrative is so explicitly detailed. As to the old prophet, his lamentation (vers. 31, 32) evidently proceeds from a heart that mourns over his own sin; he says, as it were, If I can have no more fellowship with my brother in life, I will at least be united to him in death; our common grave, to which I shall soon go down in sorrow, shall be a lasting testimony against the sin of Jeroboam.

5. *Witnius says of the wonderful circumstances which accompanied the end of the man of God (Misa-*

cell. sacr. I. cap. 15, s. 145): Denique tot admiranda in unum concurrentia effecerunt, ut vaticinium adversus aram Betheliticam in omnium ore atque memoria versaretur, et legatio hujus Prophetae multo redderet conspectior et illustrior. The extraordinary nature of these circumstances distinguishes his end from every ordinary accidental death, and bears the impress of a special dispensation; this is peculiarly apparent in the fact that the corpse remained untouched, instead of falling a prey to the wild beasts (*cf.* chap. xiv. 11), and that it was honorably carried to the grave without any pollution. To pronounce this deeply serious and significant narrative to be a "sensational" story (Vatke), on account of its miraculous disclosures, seems to indicate an almost frivolous character. For, though one or another part may bear the trace of a verbal tradition (see Prelim. Remarks), having been written down at a later date, yet the chief point remains, and that is that this history of the two prophets loudly and sternly proclaims the wonderful ways and judgments of God, and therefore lived for hundreds of years in the mouths of the people. The fact of the man of God out of Judah being killed by a lion is significant, inasmuch as God carried out His judgments elsewhere by lions (2 Kings xvii. 25 *sq.*; Wis. xi. 15-17), and He Himself, when He comes as a judge, is likened to a lion (Isai. xxxi. 4; Jer. iv. 7; Am. iii. 8), and those also who execute His judgments are called lions (Jer. xxv. 30, 38; xlii. 15; l. 44). That the lion did not tear the dead so that he could not be buried, is a sure evidence that all creatures are in His hand (the Almighty's), and that they cannot stir against His will (*Heidelberg Catech.*). *Cf.* Job xxxviii. 11.

HOMILETICAL AND PRACTICAL.

Vers. 1-10. The man of God out of Judah. (a) He comes, led by the word of God, and goes on his dark, difficult way in faith, without taking counsel with flesh and blood. (b) He stands, strong and bold, before the king, fears him not, testifies against his sins, and announces the judgment of God. (c) He makes entreaty for him, who was about to lay hold on him, and heaps coals of fire on his head. (d) He resists the offers of the king, and will not be secured by bribes. The testimony against the service of the false gods. (a) It proceeded from a nameless, unknown, insignificant man who, without worldly consequence, has nothing and knows nothing, except only the power of the divine Word. That is the manner of the Lord in His kingdom. He accomplishes by means of small, insignificant instruments what no king, with all his power, can do. The altars of heathendom are shattered by means of the testimony of fishers and tax-gatherers (1 Cor. i. 27-29), even as were the altars of the false worship of God by means of a poor world-despised recluse. It was received, at first, with scorn, wrath, and violence; but the wrath is powerless and avails nothing; the altar is rent, and the threatening arm is dried up. Humble entreaties then take the place of wrath, for: Is. xxvi. 16. But, though the withered hand be restored, the heart remains withered as before. Physical aid is always readily received by men, whilst they shut their hearts to the testimony against their sins.

Ver. 1. God has never, even when apostasy was

almost universal, suffered His Church to fail for want of messengers, who would cry aloud in the world, "Down with the false idols! The Lord is God! the Lord is God! Give God all honor!"—God not only warns and admonishes men, as Jeroboam by Ahijah (chap. xi. 38) before they set out in the path of evil, but when they are already walking in it, even then He strives with them, in order to reclaim them, for "He has no pleasure," &c. (Ezek. xxxiii. 11; Rom. ii. 4, 5).—Ver. 2. God announces beforehand to sinners His judgments, that they may have time and space, for repentance. Woe to them who misemploy the respite, for the measure of their sins will be full. In the new covenant we have a far weightier prophecy. Unto us is born a Son, named Jesus, out of the House of David; who will come again, and pronounce judgment upon those who know not God, and who obey not the Gospel, &c. (2 Thess. i. 8, 9).—Ver. 3. The miracles which the Lord our God performs are not only proofs of His almighty power, to amaze us, but likewise significant signs which reveal to us His eternal decrees, and lead us to the recognition of that heavenly truth which sanctifies our hearts.—Ver. 4. CRAMER: Although faithful teachers often accomplish nothing, and fail, most signally, with men of high degree, yet must they never on this account abandon their office. For if thou warn him, thou hast delivered thy soul (Ezek. iii. 19), and although the obdurate remain untouched, yet it shall not remain without fruit (Is. lv. 10). How did even this warning work itself out, and bear fruit, after 300 years (2 Kings xxiii. 15). Sinners, eminent by wealth and position, will only listen to prophets who are dumb dogs, and cannot bark (Is. lvi. 10). When a true servant of the Lord cries out "The axe is already laid at the root of the tree," they arise in wrath, and cry out, Seize him! (2 Tim. iv. 1-5). He who attacks a servant of God, on account of his testimony, never remains unpunished. In vain doth the enemy stretch forth his hand against those who are under God's protection (Job vii. 44; Lev. iv. 29 sq.; Ps. xxxvii. 17). Those who will not listen to the word of truth, God often visits with bodily pain in order to humble them, and teach them to pray and supplicate.—Ver. 6. He who desires for himself the intercession of others must himself draw near, humbly and penitently, to God and implore His mercy. In this wise can we know if we are indeed children of God, and guided by His spirit, if we pray and supplicate for those who have done their worst to us, and thus overcome evil with good (1 Peter iii. 9).—Ver. 7. OSIANDER: Although the ungodly often hold in high esteem these holy men especially raised up by God, yet they never follow their instructions and warnings (Mark vi. 19 sq.). What boots it that we gratefully acknowledge the material blessings which meet us, if we leave unfulfilled the very object of these blessings, viz., the turning of our hearts from sin and the world to God. Unbelief and impenitence cannot be outweighed by even the highest friendship and humanity. When the world can effect nothing more by force and threats, it seeks to gain its ends by plausible love-tokens.—Ver. 8, 9. There is no bribe to which the man of God will yield; to him, that which God has commanded him seems, in all times and all places, in evil as in good days, the fixed and defi-

nite plan of action.—STARKE: The best weapon and defence against the snares of our spiritual enemy is the word and law of God. It must always be said: God has forbidden me (Matt. iv. 4, 7, 10). It is far from being unimportant with whom we eat and drink, &c., in fellowship and intimate alliance (1 Cor. v. 11).—Ver. 10. If in a certain position thou hast done what God commanded, and left undone what he forbade, then go on thy way peaceful and content, how dark and unknown soever it may seem to thee.

Vers. 11-32. VON GERLACH: The history of these two prophets offers an important view of the relation of this class to the new order of things; in the prophet out of Judah we see a man of God full of life and strength, but who yet proved unstable in these disturbed times; in the old Israelite we look upon one in whom the fire is almost quenched—it only glimmers faintly—a type of the expiring high and manly strength of Israel: he is still upheld by faith in God's word rather than by self-reliance. They both yet speak and testify in death. The fall and death of the man of Judah set forth two great truths: (a) He who thinketh he standeth, let him take heed, &c. (1 Cor. x. 12). (He had conducted himself grandly and nobly, and victoriously withstood a severe temptation, yet he yielded to a lesser one. The higher a man stands the deeper is his fall, and to whom much is given from him will much be required. Watch ye, stand fast in the faith, &c. 1 Cor. xvi. 13; x. 13. Only those who are true unto death can obtain the crown of life.) (b) How unsearchable are his judgments, and his ways past finding out, Rom. xi. 33. He who is holy in all his ways knows how to establish firmly that which is threatened with destruction and annihilation by human treachery and deceit. The death and the grave of the man of God announce in louder and more threatening accents than did his lips—the altar is rent.

Vers. 11-15. The old prophet when he hears of the man of God hastens upon his way and spares neither care nor pains to see him and bring him to his house; how much time, pains, and money are expended by the children of this world to see and to hear what will gratify their senses, whilst they stir neither hand nor foot to acquire that which pertains to their peace and salvation.—Vers. 16-19. So in indifferent ordinary matters, which God has either ordered or forbidden, we must observe unerring obedience, for he who is faithful in that which is least, &c. (Lu. xvi. 10; xix. 17). Harken not unto him who says: I am a prophet, declaiming that he announces divine truth, whilst he deprives your heart of the dear and steadfast word of God, which shall remain until heaven and earth shall pass away. Hence the warning of the apostle: Beloved, believe not, &c. (1 John iv. 1-3), and, But though we or an angel, &c. (Gal. i. 8). Whatever obtains success and position by means of deceit cannot be followed by a blessing, but rather by a curse. The Scripture is not silent concerning the sins of the man of God; and this, not that we may excuse our sins by his, but that we may guard ourselves from haughtiness and spiritual pride, and pray earnestly: Search me, O God, &c. (Ps. cxxxix. 23, 24).—Vers. 20-22. The same sentence which the old prophet pronounced upon the man of God he pronounced upon himself, while he had led and betrayed him to disobedience. How often does the judgment which we utter for others fall

upon ourselves, when we have sinned equally or in greater measure (Rom. ii. 1): for wherein thou, &c.—Vers. 23–25. The judgments of God often fall suddenly and unexpectedly, thus proving that although long delayed they are sure to come, even as this, after the lapse of three hundred years, was the punishment threatened for the golden calf worship.—Ver. 24. see Histor. and Eth. 5.—Vers. 25–29. The chastisement with which God visits our fellow-men for their sins is both a warning to reflect upon our own sins and deserts, and a call to work active deeds of love with all our might, in life and in death.—Vers. 30, 31. We often for the first time, at the grave of a friend, recognize what we possessed in him, and how we have sinned against him. One look into the open grave of one dear to us in life is adapted, beyond anything, to remind us of our own end. It is a very natural wish to rest in death near those who were closely bound to us in life by ties of blood or strong affection; but yet stronger should be the wish to die in the Lord, and enter into eternal glory. Then, wherever in the providence of God we may find our grave, there shall we rest in peace, for the earth is the Lord's and the fulness thereof (Ps. xxiv. 1).

Vers. 33, 34. When neither the severity nor the patient long-suffering of his God brings to re-

pentance a man who walks in evil ways, he is brought by his own sin under the sentence for the obdurate, viz., temporal and eternal ruin (2 Tim. iii. 13; John viii. 34).—STARKE: Church patrons should not abuse their so-called *jus patronatus*, to place in charge of themselves and congregations teachers "having itching ears" (2 Tim. iv. 3), or one who will preserve silence concerning every kind of godlessness and misrule. Should they do so they become followers of Jeroboam, and must expect Jeroboam's punishment. The spiritual office is put to shame if borne by men who make a traffic of religion, and are intent only upon filling their own hands.

[R. SOUTH: Vers. 33, 34. "The means to strengthen or ruin the civil power is either to establish or destroy the right worship of God." . . . The way to destroy religion is to embase the dispensers of it. "This is to give the royal stamp to a piece of lead." . . . "It is a sad thing when all other employments shall empty themselves into the ministry; when men shall repair to it not for preferment but refuge; like malefactors flying to the altars only to save their lives, or like those of Eli's race (1 Sam. ii. 36), that should come crouching, and seeking to be put into the priest's office that they might eat a piece of bread."—E. H.]

B.—The prophecy of Ahijah against the house and kingdom of Jeroboam, and the death of the latter.

CHAP. XIV. 1–20.

¹ ² 'At that time Abijah the son of Jeroboam fell sick. And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there *is* Ahijah the prophet, which told me that *I should be king*³ over this people. And take with thee ten loaves, and cracknels,⁴ and a cruse of honey, and go to him: he shall tell thee what shall become of the child. And Jeroboam's wife did so, and arose and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age. And the Lord [Jehovah] said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus⁵ shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman. And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings. Go tell Jeroboam, Thus saith the Lord [Jehovah] God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, and rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes; but hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back: therefore, behold, I will bring evil upon⁶ the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left⁷ in Israel, and will take away the remnant⁸ of the house of Jeroboam, as a man taketh away dung, till it be all gone. Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the Lord [Jehovah] hath spoken *it*. Arise thou therefore, get thee to thine

- 13 own house: *and* when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found *some* good thing toward the Lord [Jehovah].
- 14 vah] God of Israel in the house of Jeroboam. Moreover, the Lord [Jehovah] shall raise him up a king over Israel, who shall cut off the house of Jeroboam
- 15 that day: but what? even now. For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have
- 16 made their groves, provoking the Lord [Jehovah] to anger. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to
- 17 sin. And Jeroboam's wife arose, and departed, and came to Tirzah; *and* when
- 18 she came to the threshold of the door, the child died: and they buried him; and all Israel mourned for him, according to the word of the Lord [Jehovah], which he spake by the hand of his servant Ahijah the prophet.
- 19 And the rest of the acts of Jeroboam, how he warred, and how he reigned, be-
- 20 hold, they *are* written in the book of the Chronicles of the kings of Israel. And the days which Jeroboam reigned *were* two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

TEXTUAL AND GRAMMATICAL

¹ Ver. 1.—[The Vat. Sept. omits the first twenty verses of this chapter, i. e., the whole of this section.]

² Ver. 2.—[עַל־לְמַלְכָּךְ lit. "spoke of me for king."]

³ Ver. 3.—[נֶמְצָא occurs only here and in Josh. ix. 5, 12, where it is rendered in the A. V. by the adjective *mouldy*.

The sense of the word seems to be "that which is easily crumbled." The Alex. Sept. translates by *καλαυρία*, adding *residuum avium*, supposing them to be a sort of cakes for the children, and adds to these *τραφίλας*, raisins.

⁴ Ver. 5.—[The peculiar form נֶמְצָא occurs elsewhere only in Jud. xviii. 4 and Sam. xi. 25.]

⁵ Ver. 10.—[The reading עַל־בֵּית, found in many MSS. Instead of אֶל־בֵּית, scarcely modifies the sense.]

⁶ Ver. 10.—[The difficult words נֶמְצָא נֶמְצָא are so literally translated in the A. V. as to give a scarcely intelligible

sense. There is no uniformity in the ancient VV. although it seems to have been understood as an expression to designate all classes. Our author translates "those under age and those of age." Kell unakes the sense to be "the married and the single." The phrase occurs also xxi. 21, and 2 Kings ix. 8; xiv. 26, and is taken from Deut. xxxi. 37.

⁷ Ver. 10.—[The proposition אֶת־ is taken in the A. V. as if it were the noun אֶת־רִיבִי. So also the Vulg. There is really nothing in the Heb. answering to the word *remansit*. On the construction of the verb with this prep. see Gesenius lex. s. v. בָּעָר, Piel. 2.—F. G.]

EXEGETICAL AND CRITICAL

Vers. 1-6. At that time, &c. As Jeroboam was not led to a change of heart by what is recorded in chap. xiii., a visitation overtook him in the form of the illness of his promising son Abijah, who was doubtless to have been his successor. Then, when in distress, he thought of the prophet who once promised him the kingdom, and a "sure house" (chap. xi. 38); he thought of Abijah, whose prophecy respecting the kingdom had been fulfilled, and he hoped to receive from him a sure answer to a question which concerned the continuance of his dynasty. But, conscious that he had not fulfilled the prophet's condition—unswerving loyalty to Jehovah—he did not venture to go himself, but tried to deceive him, and, as it were, to steal an answer from him. He sends the mother, the most natural intercessor for the son; she is disguised, so that no one can know her and tell the prophet who she is. The presents that it was customary to take (1 Sam. ix. 8) were purposely very small, for she wished, no doubt, to appear to the prophet as a very poor woman; but נֶמְצָא does not mean "mouldy loaves" (Hess, Deréser, and others), for נֶמְצָא means punctured, spotted, but not therefore mouldy; the Sept. gives *καλαυρία*, the Vulgate

crustula. The expression קָמוּ עֵינָיו (ver. 4), i. e., his eyes stood (were set), "means the gray cataracts, *amaurosis*, that take place in old age, through paralysis of the optic nerves" (Keil) (1 Sam. iv. 15). קָמוּ, ver. 6, is the same as in chap. xii. 13.

Vers. 7-9. Go tell Jeroboam, &c. Ver. 7. The older commentators remark that the prophecy which begins here and ends in ver. 16 takes a rhythmical form. It has ten verses (vers. 7-16), five of which make one section (vers. 7-11 and 12-16); the first section is in 3 + 2, and the second in 2 + 3 verses. Jeroboam had sinned *above all* that were before him (ver. 9); for none, whether king, judge, or leader, had made an unlawful worship a State institution, and forcibly maintained it to gratify lust of power and selfishness; Solomon had only permitted the idolatrous worship, and that first to his already idolatrous wives. מַפְכֹת, the same as in Deut. ix. 12; Jud. xvii. 3, 4, molten images. Worship of images is here placed on a level with worship of idols, because it involuntarily leads to it (see Hist. and Eth. on chap. xii. 23). "The expression, *hast cast me (God) behind thy back*, which occurs nowhere else but in Ezek. xxiii. 35, is the strongest possible phraseology to denote intentional contempt of God—the opposite

from having God before one's eyes; and it is stronger than 'cast Thy law behind their backs,' Neh. ix. 26" (Keil).

Vers. 10-12. **Therefore behold, I will bring evil,** ver. 10. The expression "that pisseth against the wall" in 1 Sam. xxv. 22 (1 Kings xvi. 11; xxi. 21; 2 Kings ix. 8), was, no doubt, originally used of dogs, and was not an honorable way of alluding to the male sex; for it is employed in all these passages only of those who are to be cast away and rooted out. The words עָזַר וְקָרַב, which are mostly connected with it, are

expegetical; literally, the detained, and those set free, which Seb. Schmidt rightly interprets *puer, qui domi adhuc detinetur et qui emancipatus est*; the male descendants not of age are under guardians (2 Kings x. 1, 5; 1 Chron. xxvii. 32). This is the only explanation which suits the word בְּיָהוּדָה, which "refers to an intruder, or already assumed share in public life" (Thenius); all the male descendants of the king, even the minors, were threatened with destruction. Luther's translation, "those shut up and forsaken in Israel," is decidedly erroneous. "Behind the house of Jeroboam" means: as often as a new scion arises I shall take it away, &c. (cf. Isai. xiv. 23). The Vulgate which Luther followed is wrong: *mundabo reliquias domus Jeroboam*. The threat reaches its climax in ver. 11, which foretells the frightful and disgraceful manner of the destruction. To remain unburied was an intolerable thought to the Hebrews; and in all the ancient world it was accounted the severest disgrace, because in such cases the corpse became the prey of the birds or of wild beasts, or of the voracious dogs in the East, that ran wild and were reckoned unclean. According to Dent. xxviii. 26 this punishment was a divine curse. The same threat occurs elsewhere, especially in Jeremiah (chap. xvi. 4; xxi. 24; Ezek. xxxix. 5; xxxix. 17; Jer. vii. 33; viii. 2; ix. 22; xii. 9; xiv. 16). cf. Winer *R.-W.-B.* I. s. 148. The בְּיָהוּדָה at the end is to heighten the effect, as elsewhere, and is = *imo* (Ewald, *Lehrb. der hebr. Sprache* § 330 b); yes, Jehovah will fulfil this as well as the former prophecy of Jeroboam's elevation.

Vers. 13-14. **Some good thing toward the Lord God,** ver. 13. אֵל יְהוָה is not to be connected with אֵלֵינוּ, and then translated as the Vulgate has it, a *domino* (Thenius); but it means towards, or in relation to, Jehovah (cf. 2 Kings vi. 11). The whole context shows that it can scarcely mean anything else than that this son, from whom the king and people hoped so much, was inclined to the pure and lawful worship of Jehovah. The Rabbins have a fable that he disobeyed his father's command to hinder people from travelling to Jerusalem to keep the feasts, and that he even removed obstructions in the road. The abrupt words in ver. 14: *וְהָיָה בְּיָהוּדָה* are obscure, and are very variously explained. Thenius adopts the view of the Chald.: He shall cut off the house of Jeroboam "that which now (lives), and that which shall be (born) to it." But the *athnach* with הָיָה as well as with הָיָה contradicts this, which means not *quod* but

quid. The meaning seems to be: Jehovah will raise up a king, who at a certain period shall cut off the house of Jeroboam; what now occurs (the death of the boy) is the sign and beginning of this complete destruction. The interrogatory form makes the words more impressive. The Hirschberger Bible says: "And what shall I say (on that coming day)? It is even now come;" Keil also; "but what (sc. say I)? even now (*via* has raised him up)."

Vers. 14-16. **For the Lord shall smite Israel,** ver. 15. Smiting refers to the wasting of Israel by hostile nations, before the Assyrian captivity. A "reed" continually waves to and fro in water, as it cannot resist the force of the wind and waves. "The image is very striking, for Israel was brought so low, that every political influence bore it along" (Thenius). The "scatter'ng" took place in the captivity (2 Kings xv. 29; xvii. 23; xviii. 11). אֲשֵׁרִים does not mean groves (Luther), but

the statues of the female deity, elsewhere called Astarte (see above on chap. xi. 5), who stands over against Baal, the Canaanitish (Phœnician) male deity. These statues were wooden (upright tree-stems); the worship was licentious (Judg. iii. 7; vi. 25 sq.; 2 Kings xiii. 7; Ezek. xxiii. 42 sq.). It is not expressly said that images of Astarte were erected under Jeroboam, but ver. 23 remarks that this was done in Judah under Rehoboam, how much more then in Israel. The Astarte worship existed in the time of the Judges (cf. on the place). Jeroboam's image-worship is here regarded as a continual evil and source of all ruin. Keil's assertion that "אֲשֵׁרִים stands for any idols, among which the golden calves are to be numbered," is not susceptible of proof.

Vers. 17-18. **And Jeroboam's wife . . . to Tirzah,** ver. 17. According to Josh. xii. 24, Tirzah was originally a Canaanitish royal city, situated in a beautiful district (Eccl. vi. 4). We cannot ascertain its precise situation; it was probably near Shechem; Robinson thinks it was rather north of Mount Ebal; former travellers state that they found a Tershah on a high mountain, three hours' distance east of Samaria (cf. Winer, *R.-W.-B.* II. s. 613). According to chap. xii. 25, Shechem was the residence of Jeroboam; and he must either have changed it afterwards to Tirzah, or the latter must have been only a summer residence. Penuel, mentioned above, was not a place of residence but a fortress; so that the present passage does not at all contradict that one, as Thenius thinks. The kings Baasha and Asa and Elah resided at Tirzah (chap. xv. 21, 33; xvi. 8).

Vers. 19-20. **The rest of the acts of Jeroboam,** &c., ver. 19. For the book of the contemporaneous history of the kings of Israel see Introduction § 2. What is only alluded to by our author, in the words "how he warred," is fully given by the Chronicler, from the book of the prophet Iddo; 2 Chron. xiii. 2-20. This is an account of a great defeat of Jeroboam by king Abijah, and it says at the end: "and the Lord struck him (וַיַּדְּחֵהוּ), and he died." Bertheau's supposition that this refers to the defeat itself, is scarcely right; neither can it mean a sudden death (Thenius), but, as in 2 Chron. xxi. 18, a severe and painful illness.

HISTORICAL AND ETHICAL.

1. *From the long reign (twenty-two years) of Jeroboam, whose history closes with the present section*, our author only selects those deeds that bear on his apostasy from the fundamental law of Israel, i. e., on "the sin wherewith he made Israel to sin." He passes over all the rest that Jeroboam did as a shrewd and powerful regent or warrior, because it was of far less importance to the history of the kingdom and of the entire theocracy than that sin which especially characterized his government, and the results of which were felt for hundreds of years. David was the king who faithfully kept the fundamental law, and was therefore the type of a theocratic king, but Jeroboam was the king who openly broke the fundamental law, made the bull-worship the religion of the State, and used it as a bulwark of his kingdom over against Judah. He was the real cause of the apostasy of all the after kings of the ten tribes, for they all regarded it as the support of their power, and as a firm wall of separation between both kingdoms. This is the reason why the account of his reign significantly closes with the divine sentence on him and the apostate kingdom. It was a divine dispensation that he himself, after all warnings and threatenings had been in vain, called forth this divine sentence by the deceitful means he took, and even from the very prophet who had announced to him his future elevation; so that he could judge from the fulfilment of that announcement that the sentence would also come to pass. As his sin was the type of the sin of all succeeding kings and of the whole kingdom, so Ahijah's prediction is the type of all succeeding predictions regarding this kingdom; it forms the key-tone that rings through all of them (chap. xvi. 4; xxi. 23; xxii. 28; 2 Kings ix. 36).

2. *Ahijah's prophecy*, in form as well as in contents (cf. above on ver. 7) is a perfectly connected whole. It refers back (ver. 7, 8) to the former prediction, chap. xi. 30, particularly to ver. 37 sq. After, in ver. 8, it is stated in a general way that Jeroboam did not follow David's example, which was the condition imposed upon him. Ver. 9 declares how he sinned; then follows, in vers. 10 and 11, the announcement of the punishment, which was to be a shameful destruction of his house; vers. 12 and 13 apply this to the heir-apparent, to the sick and only son, who was, indeed, also to die, but he was not to perish so disgracefully, because some "good thing" was found in him. Vers. 10 and 11 are repeated in ver. 14, and it is added who is to carry out this sentence; but as Jeroboam had drawn all Israel into his sin, and they had consented thereto, the prophecy finally proceeds in vers. 15, 16 to deal with guilty Israel, pronouncing its disastrous future and final ruin. This alone shows how unfounded the assertion of the recent criticism is, that the form of the prediction, as it now is, is not the original. According to Ewald, vers. 9 and 15 are "clearly an addition of the later (i. e., fifth Deuteronomical) author;" the style of ver. 9 is peculiar to this author, and ver. 15 interrupts the connection. But ver. 9 is an essential part of the whole, and its omission would leave a serious gap; the following sentence of punishment is founded on what ver. 9 states. Just as little does ver. 15 break the connection; it rather forms the object and acme

of the prediction, pronouncing the natural and necessary end of Jeroboam's sin. To take away this conclusion is to break off the point of the whole. Thenius only objects to the second half of ver. 15, on account of the expression; "beyond the river;" this he thinks is from an "elaborator." But the Euphrates is generally given as the extreme limit of the land that was promised to the fathers (Gen. xv. 18; Ex. xxiii. 31; Deut. i. 7; xi. 24; Josh. i. 3, 4; Ps. lxxx. 12). The prophet, when he wished to say that Israel should lose the land given to their fathers, could scarcely use any other form of expression than that they should be sent away beyond the river; a case which Solomon foresaw as possible (see above). If criticism did not take it for granted that any genuine prediction is impossible, it would not think of doubting the authenticity of this. That the prophet predicted the cutting off of Jeroboam's house, and the destruction of the kingdom of Israel, is as little to be doubted as the prediction connected with it, that of Abijah's death, whom the blind prophet had not even seen.

3. *Ahijah's prophecy repeatedly describes the consequence and working of "Jeroboam's sin"* (vers. 9 and 15) in the words, *provoked the Lord to anger*. This expression occurs in other parts of the Old Testament also (chap. xiv. 22; xvi. 2, 7, 13; xxi. 22; 2 Kings xvii. 11, 17; xxiii. 26; Deut. iv. 26; xxxi. 29; xxxii. 16, 21; 2 Chron. xxiii. 25; Ezek. viii. 17; xvi. 26; Ps. lxxviii. 58); it by no means presupposes rude, anthropopathical ideas of the nature of God, but is founded on perfectly just views of the deity. The two expressions for Jehovah's anger, *עָרַב* and *אָרַב*, which are cited in the above passages, sometimes interchanged and sometimes used synonymously, are employed only in reference to a particular sin, i. e., apostasy from Jehovah through idolatry or image-worship, and never of sin in general; and they have, therefore, direct reference to the fundamental law, the covenant, in which this sin is forbidden, with the addition, "for the Lord thy God is a *קָדוֹשׁ לֵאלֹהִים*," i. e., a jealous God. Jehovah had from love chosen Israel out of all peoples to be His people, and had made a covenant with them (Ex. xix. 4, 5; Deut. iv. 36-40; vii. 6-13; x. 14, 15; Ps. xlvii. 5; Jer. xxxi. 3), that they should be a holy people, even as He is holy (Lev. xix. 2). The holy love of Jehovah to his people is so great and strong that each departure of Israel from the covenant excites His "jealousy;" Jehovah; "the holy God," is, as such, also "a jealous God" (Josh. xxiv. 19), and He would appear as faithless and unholy if He were indifferent to idolatry and image-worship, which are breaches of the covenant, and therefore called adultery and whoredom (Jer. iii. 9, and many other places). Offence against the holy love of God awakens His jealousy, which manifests itself in retributive justice, i. e., it provokes Him to anger. "Just anger can only be conceived of as closely united with mercy. The Old Testament proclaims this high and blessed truth with a voice above that of man. This is its greatest excellence, and conspicuously with it is to be seen its peculiar sublimity, which consists in its preaching at one and the same time the all-consuming wrath of God and the ardor of His mercy, surpassing infinitely that of a mother. Both are closely and inseparably interwoven on every page, the thunder of God's

wrath and the quickening spring-breath of His mercy. Classical antiquity had no genuine, awe-inspiring knowledge of divine anger, neither had it any living consciousness of the divine mercy" (Rothe, *Theologische Ethik* II s. 203).

4. The divine judgments announced in Ahijah's prediction, namely, cutting off Jeroboam's house, and dispersion of Israel out of the good land given to their fathers, correspond with the nature of the old covenant, which has its form in the bodily and in the temporal. As natural descent and derivation was the condition of belonging to the chosen covenant people, so the curse and blessing, good and evil bound up with the covenant relation, were of a material, temporal nature. As natural descent determined a right to partake of the covenant with Jehovah, so also natural posterity was blessing and peace, while the dying out or cutting off of a race was a curse and misfortune. This is the reason why David, who was faithful to the covenant, was promised that he should always have a light, i. e., a house forever (chap. xi. 36; xv. 4; 2 Sam. xxi. 17), while the speedy and shameful extinction of his house was announced to the unfaithful Jeroboam. So also the "good land," flowing with milk and honey, was promised to the whole of the chosen people; but when they broke the covenant and partook of Jeroboam's sin they were deprived of the good land, were scattered in strange lands, and ceased to be a nation, which was to them the greatest punishment.

HOMILETICAL AND PRACTICAL.

Vers. 1-20. The last divine warning to Jeroboam, (a) through the illness of his son, (b) through the prediction of the prophet. Jeroboam in need and in distress. (a) He is only concerned about the taking away of the need and the lifting off of the punishment, not in the renunciation of his sin and the conversion of the heart, which should have been the result of his need, as it is the case now with so many. (b) He seeks consolation and help, not at the hands of his false priests and spiritual hirelings, whom he himself did not trust, but from the prophet, about whom he did not long trouble himself after he had nothing to ask. Thus it is always. In need and necessity unbelievers and the children of this world seek for consolation and comfort from a spiritual preacher, and despise the finery of the hirelings who care only for the wool and not for the sheep. (c) He does not himself apply to the prophet, because he has an evil conscience, and he sends his wife in a disguise, for before the world he does not wish to be viewed as one who cares much for prophets. This is the folly of the wise of this world, that they suppose they can deceive God as they deceive men. But the Lord sees what is concealed in the darkness, and gives to every one what he has deserved.

Ver. 1. When the threatening, warning word of God bears no fruit, God at last sends the cross, especially the cross in the household, to humble us, to bring us to a knowledge of our sins, and to lead us to the cross of Christ.—STARKE: God generally lays hold upon men in those respects where it is most grievous to them (2 Sam. xii. 14; John iv. 47).—Ver. 2. CALW. B.: Jeroboam did not wish to be seen having anything to do with the prophet, by any one. Worldly people are ashamed to make it known that they believe in anything, even if it be

a superstitious faith. If God send thee necessity and distress, take no by-ways, but go to Him and pour out thine heart before Him; He hears all who call upon Him, all who earnestly cry unto Him. Disguise thyself, that no one mark who and what thou art! This is the bad advice which the world gives for the conduct of life, and which passes current with it as the true wisdom thereof. How social life is vitiated by this sin, by the endeavor to seem before people rather than to be—often it is like a masquerade! It is even more deceived by actions, by mien and manner, than by words. The art of disguise corrupts man in the profoundest ground of his being, and transforms him into an incarnate lie.—Vers. 3, 4. CALW. B.: The little bit of faith which worldly people often exhibit is but part of their selfishness. . . . The foreknowledge of the future in the affairs of daily life man would gladly possess, because he will not yield himself, in faith, to the will of God. Hence flow often superstition, fortune-telling, dream-interpretation, astrology, both among the heathens as well as among Christians.—CRAMER: The gift of God neither should nor can be sold or bought for money. As a rule, unbelief is bound with superstition. Jeroboam did not believe when God spoke to him by word and deed (chap. xiii.), and yet he believed that by means of a few loaves and cakes he could persuade God to reveal the future to him. [The history of religion in modern times confirms and illustrates this.]

Vers. 4-6. The wife of Jeroboam before the prophet. (a) She means to deceive the aged blind prophet by a disguise, but the Lord gives him sight (Ps. clvi. 8). He gives strength to the weary and power to the feeble. The Lord ever gives sight to His true servants, so that the world cannot deceive and blind them. (b) She hopes, by her present, to secure the desired answer, but, at the hour, the Lord gives him the word he shall speak; it is the Spirit of God who speaks through him (Matt. x. 19 sq.). A true servant of God proclaims the word of truth to every one, without respect of persons, no matter how hard it be for him. This often is his hard yet sacred duty.—Vers. 7-16. Ahijah's sermon of repentance and retribution. (a) Against Jeroboam, who corrupted Israel. (b) Against Israel, allowing themselves to be corrupted.—Ver. 7 sq. How often it happens that the very ones whom God raises from the dust, and to whom He gives the largest favors, turn their back upon and forget Him. So Jeroboam, so Israel. Deut. xxxii. 6.—Vers. 10, 15. Not a blessing but a curse rests upon a house which turns its back upon the Lord and His commandments. And so also a people who forget the faith of their fathers lose all territory, are given up to all convulsions from within and from without, and go to destruction. Sin is the destruction of the people. (Heb. x. 28-30).—Vers. 12, 13. The death of a beloved child, for whom God has prepared good, is often the only and the supreme means of turning away the heart of the parents from sin and the world, and of winning them to the life in God to which they are strangers. For many a child it is a divine blessing when it is early taken out of this vain world and called away from surroundings in which there is danger of the corruption both of soul and body.—Ver. 15. Israel, it is thine own sin that thou hast destroyed thyself.—Ver. 16. If the Lord say,—he who offends one of the least of

these, &c., &c. (Matt. xviii. 6), what will He say to those who give offence to an entire people, at the head of which they stand, through unbelief and immorality, and beguile them into an apostasy from the living God?—Ver. 18. What the Saviour said to those who bewailed Him on His way to death, Weep not for me, but, &c. (Luke xxiii. 28), might have been said to the whole people Israel, and is true to-day of so many who are weeping over a grave. We should carry the dead in whom good before God is found with honor to their rest in the grave.

Vers. 19, 20. The Scripture says (Prov. x. 7),

The memory of the just is blessed, but the name of the godless will perish (rot). The first is true of David, the last of Jeroboam, whose name is not like an ointment poured out (i. e., diffusing sweet perfume, Eccle. i. 3), but is a savor of death unto death; for with his name, for all the future, this word is connected: who sinned and made Israel to sin. Of what use is it to have worn a worldly crown two and twenty years, to have striven and fought for it, when the crown of life does not succeed it, which they alone obtain who are faithful unto death (Rev. ii. 10)?

THIRD SECTION.

THE KINGDOM IN JUDAH UNDER REHOBAM, ABIJAM, AND ASA.

(CHAP. XIV. 21.—XV. 24.)

A.—The Rule of Rehoboam.

CHAP. XIV. 21-31.

- 21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam *was* forty and one¹ years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord [Jehovah] did choose out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess. And Judah did evil in the sight of the Lord [Jehovah], and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. For they² also built them high places, and images [pillars]³, and groves, on every high hill, and under every green tree. And there were also sodomites in the land: *and* they did according to all the abominations of the nations which the Lord [Jehovah] cast out before the children of Israel. 25 And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem: and he took away the treasures of the house of the Lord [Jehovah], and the treasures of the king's house; he even took away all: and he took away all the shields of gold which⁴ Solomon had made. And king Rehoboam made in their stead brazen shields, and committed *them* unto the hands of the chief⁵ of the guard, which kept the door of the king's house. 28 And it was *so*, when the king went into the house of the Lord [Jehovah], that the guard bare them, and brought them back into the guard-chamber. Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah? And there was war between 31 Rehoboam and Jeroboam all *their* days. And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name *was* Naamah an Ammonitess.⁶ And Abijam his son reigned in his stead.

TEXTUAL AND GRAMMATICAL

¹ Ver. 21.—[Our author substitutes the number *twenty-one* in his translation, the reasons for which see in the Exeg. Com. On the other hand, the entire agreement of the VV. and MSS. is a strong argument for the text as it stands. Kell decides against the proposed alteration.

² Ver. 23.—[יִבְנֶנּוּ נִם-תְּהִמָּה] "and they, even they built," i. e., the Jews as well as the Israelites.

³ Ver. 23.—[מַצֻּבֹּת] = monumental pillars for religious purposes. Sept., στήλας. See the Exeg. Com.

⁴ Ver. 26.—[The Vat. Sept. thus enlarges the close of ver. 26: shields of gold which David received of the hand of the children of Adraazar, king of Soba, and brought them into Jerusalem, all the things which he received, the arms of gold which Solomon made, and carried them into Egypt.

⁵ Ver. 27.—[The Heb. followed by all the VV. has the plural. The A. V. must have used "chief" collectively.

⁶ Ver. 31.—[The Vat. Sept., as also the Syr., omits the foregoing clause, which is repeated from ver. 21.—F. G.]

EXEGETICAL AND CRITICAL.

Ver. 21. **Twenty and one years old was Rehoboam.** [Rehoboam was forty and one years old.—Eng. Ver.] The usual reading is "forty and one." Although the Chronicler (2 xii. 13) and all translations give the latter, and only some MSS. give twenty and one, yet this is indisputably the right reading. For (a) in chap. xii. 8, 10 (2 Chron. x. 8, 10), Rehoboam's companions at the time of his accession are called יְלָדִים, which generally

mean infants, or at most youths, but never men of forty. The older commentators resorted to the very strange and far-fetched supposition that the young men mentioned in chap. xii. were not young in years but in understanding. Thenius thinks that their youth was relative as compared with the age of the "old men;" but men in ripe manhood of one and forty years cannot be called יְלָדִים in any case. (b) Regarding the son of Rehoboam, Abijah, 2 Chron. xiii. 7, says, the insurrection of Jeroboam and the separation of the ten tribes took place because his (Abijah's) father was still a boy, נַעַר, and רַךְ-לֵבָב (of a weak, tender heart, cf.

Gen. xxxiii. 13). The son wishes to explain the conduct of his father by his youthful age; but he could not possibly speak thus of a man forty-one years old. Besides, chap. xii. 6 sq. agrees perfectly with the description of Rehoboam's conduct. (c) If Rehoboam were forty-one years old at the death of Solomon, who reigned forty years (chap. xi. 42), Solomon must have married during David's life-time, and have married an Ammonitess, which was contrary to the law; and, as he calls himself only a נַעַר (chap. iii. 7) when he had

become king, he must have had a son in about his 18th year. There is nothing, however, of all this in the history; on the contrary, it says expressly that he married a daughter of Pharaoh after he became king, and she was the real queen (chap. iii. 1; ix. 24); he did not take Canaanitish wives till later (chap. xi. 1 sq.). All these positive historical evidences for the youth of Rehoboam at his accession cannot be disproved and rejected on account of a mere numerical figure, though it were originally in the text. We must, therefore, believe, like Capellus and Le Clerc, that the numeral signs were changed, as so often happens, viz., that of כ with נ; this obviates all difficulties, and there is no passage that in the least contradicts it. The name and descent of the mother are expressly given, because the queen-mother was very much esteemed and very influential, as the נְבִיאָה, just as

the sultana Walida is now in the Turkish empire. The text also subsequently gives the name of the queen-mothers, but only of those belonging to the Judah-kings (chap. xv. 2, 13; xxii. 42, &c.). The reason of the words, in Jerusalem, the city which the Lord did choose, &c., is found in the following vers. 22 and 24, in connection with which they mean: the residence of Jeroboam was indeed the city where Jehovah's dwelling stood, which was the centre of the whole theocracy, but even here the people fell into idolatry. For the expression: put His name there, see above on chap. vi.

Vers. 23-24. **And Judah did evil, &c.** Even in the times of the judges the apostasy was never so great in Judah as it was now under Reho-

boam. For the expression: provokes to jealousy, see above. For מְצֹח see on chap. iii. 2, and for

אֲשֵׁרִים see on ver. 15. The מְצֹחֹת are also mentioned in Ex. xxxiv. 13; Deut. vii. 5; xii. 3; xvi. 21 sq., in connection with the Astarte-images; from which passages it appears that the former were made of stone, and the latter of wood. מְצֹחָה from נָצַח means something that is made

fast or placed firmly, and refers to monuments (Ex. xxviii. 18, 22; xxxi. 13; xxxv. 14, 20; Ex. xxiv. 4; 2 Sam. xviii. 18). As they were only used to commemorate a divine appearance and revelation (Gen. xxviii. 18), men easily came to pay them divine honor, and in the heathen world they passed into regular idols (Lev. xxvi. 1). Whilst the wooden monuments (Astarte) represented the female nature-divinity, the stone pillars represented the male deity, א. א., Baal; hence מְצֹחָה

הַבְּעַל (2 Kings iii. 2; cf. x. 26; xviii. 4; xxiii.

14). The מְצֹחֹת were erected on hills and mountains, the idols of the male and female divinities were placed under thick shady trees, as appears from Hos. iv. 13, cf. Deut. xii. 2; Jer. ii. 20; iii. 6; xvii. 2. That קָרָשׁ (ver. 24), used collectively, does

not mean female (Ewald, Thenius); but only male prostitutes, is quite evident from chap. xv. 12 (חַפְרָשִׁים) and Deut. xxiii. 18; the author mentions as the greatest excess of idolatry, that men or boys allowed themselves to be prostituted in honor of the gods. There is no reason to suppose, as Keil does, that they were such "as had castrated themselves in a fit of religious frenzy." The words "in the land" (cf. with chap. xv. 12) shows that they were not natives (Israelites or Judeans), but strangers, Canaanites or Phoenicians who had settled in the land for unlawful gain.

Vers. 25-26. **Shishak came up, ver. 25.** For this king see on chap. xi. 40. 2 Chron. xii. 2-8 gives a further account of his invasion of Judah. We do not know the cause; the Rabbins think it was only a robber expedition. As Jeroboam had sojourned as a refugee with Shishak (according to an addition of the Sept. to chap. xii. 24, he had even married the daughter of the latter), it has been supposed that he was induced to undertake the war by Jeroboam. "It can scarcely be doubted that the king with a Jewish countenance on one of the monuments at Carnac (see Winer, *R.-W.-B.* II. s. 311, 474) was Rehoboam, if Champollion was correct in reading Sheshonk (*Précis du syst. hieroglyph.* p. 204)," Thenius.

וְאֵת-הַכֶּלִּי, א. א., all that he found; took the shields, &c. (chap. x. 16). These were of peculiarly high value. According to the connection, the author means, "That Judah was given over into the power of the heathen was the punishment that speedily followed their fall into heathen abominations" (Keil).

Vers. 27-28. **King Rehoboam made, &c., ver. 27.** The רָצִים are the royal guards (see above on chap. i. 38), who were also named *colores* with Romulus (Liv. i. 14). They kept watch at the palace gate (see on 2 Kings xi. 6) and accompanied the king in solemn procession, as often as he went to the temple; it was only then that they bore these shields, and not on ordinary occasions.

מִן does not mean exactly the "guard-room," but any place where the runners were staying. The costly golden shields which Solomon had made were in the house of the forest of Lebanon (chap. x. 17), but it is doubtful whether the brazen shields of Rehoboam were only kept in the מִן, being considered as "of no value" (Thenius).

Vers. 29-31. **The rest of the acts, &c.** What 2 Chron. xi. relates of the cities fortified by Rehoboam, of the emigration of priests and those faithful to Jehovah to the Judah-territory, and of the family relations of Rehoboam, is certainly derived from ancient historical sources, probably from those mentioned in 2 Chron. xii. 15 (Thenius). As also the account of the Chronicles gives no details of a regular war of Rehoboam with Jeroboam, מִלְחָמָה here ver. 30, and מִלְחָמָה 2 Chron.

xii. 15 only refer "to the hostile position of both kingdoms as manifested in single acts" (Winer), therefore not to a warlike disposition simply.—Thenius thinks that the repetition of the concluding words of ver. 21 (the name of his mother, &c.) "was caused by a fault in the copyist that cannot be accounted for." This, however, is very improbable, for why should just these words have been taken by a copyist from ver. 21, have been repeated here, and then always have remained? The repetition appears rather to have been intentional, in order to show once more at the end of the account of Rehoboam that the mother of this king was descended from that rough heathenish people, the Ammonites, who were always hostile to Israel, and that under Solomon the worship of Moloch, the "abomination of the Ammonites," was brought by her to Jerusalem (chap. xi. 7) and suffered to remain for her by his son Rehoboam. This appears also to be meant by 2 Chron. xii. 14, in connection with ver. 13.

HISTORICAL AND ETHICAL.

1. *We learn only a few facts from these books regarding king Rehoboam and his reign, and from those few no certain conclusion can be drawn regarding his relation to the fundamental law of Israel; the general phrase also which expresses the relation to Jehovah, and which always immediately follows the account of the personal circumstances of all the later kings (cf. chap. xv. 3, 11, 25, 34, &c.) is omitted here. But Chron. concludes its rather more explicit account with the words: "he did evil, because he prepared not his heart to seek the Lord (יְהוָה)," 2 Chron. xii. 14;*

and the remark is made before (ver. 1), that "he forsook the law of the Lord." We are not to conclude from this, however, that he himself served idols; on the contrary, it is emphatically said that, in solemn procession, accompanied by his whole body-guard, he continually visited the temple, and thus showed himself publicly to all the people as a worshipper of Jehovah. As such he showed himself also when Shishak made war against him (2 Chron. xii. 6, 12). But he forsook the law in so far that he did not obey its injunctions; he suffered idolatrous worship in Jerusalem and did nothing towards exterminating it. This was "the evil" he was accused of; he continued Jehovah's servant, but he wanted firmness and decision. Sometimes fiery and arrogant, sometimes yielding and weak, he was unstable, as he

had shown himself in Shechem at the commencement of his reign (chap. xii. 5-9, 18, 21); he seems also to have been under the influence of his idolatrous mother (see on ver. 31) and wife (chap. xv. 13), and of his many wives (2 Chron. xi. 21). Menzel (*Staats- und Rel.-Gesch.*, s. 236) is wholly wrong in referring, in his superficial way, the expression

לִירוּשָׁלַם אֶת־יְהוָה (2 Chron. xii. 14) which he translates "to ask the Lord," to "the relation of the king to the priesthood, and in that he is blamed for not inquiring of the Lord, we can perceive that Rehoboam had not been led, by the misfortune which had befallen him, to accord greater consideration to the priesthood than they had enjoyed under his predecessors." That expression denotes rather, as Dietrich very justly remarks (*Zu Gesenius W.-B. s. v.*), "the striving of the spirit after God, the inward seeking, especially in prayer, and calling upon Him; cf. Isai. lv. 6; lviii. 2; Jer. xxix. 13; 2 Chron. xv. 2, 14, 6; Hos. x. 12; Ps. xiv. 2." That the priesthood under Rehoboam strove for greater consideration than they had under David (for instance) is a pure invention; but we see from chap. xii. 22-24 and 2 Chron. xii. 5, 6, 12, that Rehoboam did not resist or act in opposition to the prophetic word.

2. *The idolatrous worship that commenced in Judah under Rehoboam was not begun by the latter but by the people; for ver. 22 does not say, he did evil in the sight of the Lord, as is said of other kings, but: Judah did, &c. This seems remarkable, because Judah had the central sanctuary in their midst, and the priests and levites; indeed all the true worshippers of Jehovah had left the apostate ten tribes and had gone to Judah, by which the kingdom of Jeroboam was weakened, but that of Rehoboam strengthened (2 Chron. xi. 13-17). That Judah, nevertheless, fell so deeply was owing to an after-influence of the condition of things under Solomon's reign, and particularly the latter part of the same. Commerce and intercourse with foreign nations, acquaintance with their customs and mode of life, great riches and uninterrupted peace, had exercised an enervating and demoralizing influence. Ease, superfluity, and luxury gradually undermined serious thought, and brought forth lukewarmness, indifference, and even aversion to the strict covenant-law: what was written in Deut. xxxii. 15 (Hos. xiii. 6) came to pass. Added to this, Solomon at last removed every obstacle to the strange heathen-worship of his wives, so that although Jerusalem was the centre of the Jehovah-worship, it was at the same time the spot where the most various national gods were adored, and where their unchaste worship found a ready soil (see on chap. xi. 1-8). Immediately after Solomon's death this "religious liberty" could only have been abolished by force and iron severity; but the times were not adapted for this task, and still less was his successor, Rehoboam, the son of the Ammonitess, the נֶעֱרָה וְהָיָה לְכָבֶד (2 Chron. xiii. 7); so that idolatry and immorality rather increased than decreased, and the fall of Judah seems to have been even deeper than that of Israel. However, the condition of Judah was not so bad as the condition of Israel in this respect; as in the latter, the breach of the fundamental law had become the State religion and institution of the kingdom, the separate existence of which de-*

pendent on the new worship; whilst in Judah the apostasy was only permitted, and the lawful worship of Jehovah had always a firm footing at the central sanctuary. Many good elements also still existed in Judah (2 Chron. xx. 12). Judah always repented as often as they fell into idolatry, and they continued to be the guardian of the law, whilst Israel, on the contrary, never completely returned to the right way.

HOMEILETICAL AND PRACTICAL.

Vers. 21-30. The deep fall of Judah: (a) Whence it came (Deut. xxxii. 15; Hosea xiii. 6; Prov. xxx. 9—see Hist. and Ethic. 2); whither it led (Rom. i. 25-28). Amongst individual men as in entire communities, cities, and nations, revolt against the living God results from haughtiness, over-prosperity, and carnal security, bringing as inevitable consequences, poverty, ruin, and misfortune in war. High as stood Judah under David and Solomon, so deep in proportion did it sink under Rehoboam.—Vers. 21, 22. Wherever God has a house, the devil always builds a chapel close at hand. How often does it happen that cities and countries, whence it has been ordained by God that the light of His knowledge should shine forth, have become the seat alike of superstition and of scepticism, and thus infinitely sink below the level of those lands which have never heard His blessed word. When an individual man, or a whole community and people, who have received and acknowledged the truth, again depart from it, then is their last state worse than their first (Isa. xi. 26).—Vers. 23, 24. Wherever profligacy and fornication are in the ascendant, there is true hea-

thendom, how many soever may be the churches. King Rehoboam, too, sinned grievously in this wise—he, although not himself an idol-worshipper, yet failed as a servant of God, in that he did not oppose idol-worship with all his might, and even regarded it as having equal rights with the service of the true God—even, alas, as we find Christian sovereigns who permit unbelief and revolt from the truth to rank upon a level with faith and confession of God in Christ.—Vers. 25 *sq.* Where the carcass is, there will the eagles be gathered together (Matt. xxiv. 28). The chastisements of God are never delayed where immorality and godlessness prevail, but they do not always lead, as with Judah, to the humble confession: The Lord is righteous! (2 Chron. xii. 6).—CALW. B.: Sovereigns are often only the instruments of God in their undertakings, although they do not or will not recognize the fact.—Ver. 26. The true treasures of the temple are the worship of God in spirit and in truth, prayer, faith, love, and obedience; these no thieves nor robbers can steal, and without them all the gold and silver in temples and churches is vain and empty show. Golden or copper shields are alike in value if only we can say: The Lord is our shield, and the Holy One of Israel our King.—Vers. 27, 28. It is better to pray to our heavenly Father in our closet, rather than to worship with pomp in church to be seen by men. Yet now there are many who ceremoniously frequent the churches, but neglect to maintain the fear of God, discipline, and good morals in their own houses and neighborhoods.—Vers. 30, 31. It is not to a man's honor when, at his grave, these words are said: There was life-long enmity between him and his neighbor.

B.—The reigns of Abijam and Asa.

CHAP. XV. 1-24 (2 CHRON. XIII XIV.)

- 1 Now in the eighteenth year of king Jeroboam the son of Nebat reigned
- 2 Abijam over Judah. Three years reigned he in Jerusalem. And his mother's
- 3 name was Maachah, the daughter of Abishalom. And he walked in all the sins
- 4 of his father, which he had done before him: and his heart was not perfect with
- 5 the Lord [Jehovah] his God, as the heart of David his father. Nevertheless, for
- 6 David's sake did the Lord [Jehovah] his God give him a lamp in Jerusalem, to set
- 7 up his son after him, and to establish Jerusalem: because David did that *which*
- 8 *was* right in the eyes of the Lord [Jehovah], and turned not aside from any *thing*
- 9 that he commanded him all the days of his life, save only in the matter of Uriah
- 10 the Hittite. And there was war between Rehoboam and Jeroboam all the days
- 11 of his life. Now the rest of the acts of Abijam, and all that he did, are they not
- 12 written in the book of the Chronicles of the kings of Judah? And there was
- 13 war between Abijam and Jeroboam. And Abijam slept with his fathers; and
- 14 they buried him in the city of David: and Asa his son reigned in his stead.
- 9 And in the twentieth year of Jeroboam king of Israel reigned Asa over
- 10 Judah. And forty and one years reigned he in Jerusalem. And his mother's
- 11 name was Maachah, the daughter of Abishalom. And Asa did that *which was*
- 12 right in the eyes of the Lord, as *did* David his father. And he took away the
- 13 sodomites out of the land, and removed all the idols that his fathers had made.
- 14 And also Maachah his mother, even her he removed from *being* queen, because
- 15 she had made an idol in a grove; and Asa destroyed her idol, and burnt it
- 16 by the brook [in the valley of] Kidron. But the high places were not removed.

15 nevertheless Asa's heart was perfect with the Lord [Jehovah] all his days. And he brought in the things which his father had dedicated, and the things which himself had dedicated,* into the house of the Lord [Jehovah], silver, and gold, and vessels. 16 And there was war between Asa and Baasha king of Israel all their days. And 17 Baasha king of Israel went up against Judah, and built Ramah, that he might not 18 suffer any to go out or come in to Asa king of Judah. Then Asa took all the silver and the gold *that were left*¹ in the treasures of the house of the Lord [Jehovah], and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Ben-hadad, the son of Tabrimon, the son 19 of Hezion, king of Syria, that dwelt at Damascus, saying, *There is a league between me and thee, and between my father and thy father*: behold, I have sent unto thee a present of silver and gold; come and break thy league with 20 Baasha king of Israel, that he may depart from me. So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, 21 with all the land of Naphtali. And it came to pass, when Baasha heard *thereof*, 22 that he left off building of Ramah, and dwelt in Tirzah. Then king Asa made a proclamation throughout all Judah; none *was* exempted¹¹: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; 23 and king Asa built with them Geba of Benjamin, and Mizpah.¹² The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the Chronicles of the kings of Judah? 24 Nevertheless in the time of his old age he was diseased in his feet. And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1.—[Many MSS. and Ed. read throughout this narrative אֲבִיָּה instead of אֲבִיָּה as in 2 Chron. xi. 22; xiii. 1, &c. (C. 2 Chron. xiii. 20 אֲבִיָּה) and so the Sept. Αβιόφ, and the Syr.

² Ver. 2.—[The Alex. Sept. makes his reign sixteen years.

³ Ver. 4.—[In the author's translation the name Rehoboam is inserted in brackets as explanatory of the pronoun him. The natural reference to Abijam may, however, as well be preserved.

⁴ Ver. 5.—[The Vat. Sept. omits the mention of this exception, and also omits the following verse.

⁵ Ver. 6.—[For Rehoboam eight MSS., followed by the Syr. and Arab., substitute Abijah. The Alex. Sept. puts the last pronoun of ver. 6 in the plural—a variation in the opposite direction.

⁶ Ver. 8.—[The Vat. Sept. adds, "in the twenty-fourth year of Jeroboam," and in ver. 9 changes the number to correspond—a manifest error.

⁷ Ver. 10.—[The Vat. Sept. escapes the difficulty connected with the queen-mother's name, here and in ver. 13, by substituting Asa for Maachah. The Arab. omits the name here, but gives Maachah in ver. 13.

⁸ Ver. 13.—[מִסְפָּח לְאִשְׁרָה]. The meaning of these words has been much discussed and is variously given in the VV.—The most probable sense seems to be "an idol of Asherah." See Exeg. Com.

⁹ Ver. 15.—[For קִרְשֵׁי must be read with 2 Chron. xv. 18 וְקִרְשֵׁי. [The K'ri is קִרְשֵׁי, which Kiel says "is a bad emendation for the above correct קִרְשֵׁי, which is to be read קִרְשֵׁי, or more correctly perhaps קִרְשֵׁי.]

¹⁰ Ver. 18.—[The Sept. in translating by ὁ εὐσεβὴς give the sense as expressed in the Exeg. Com. All the other VV., like the A.V. translate literally.

¹¹ Ver. 22.—[The adverbial use of נָקִי אֶת = *nomine tinnunt* & a. *excepto* is peculiar to this passage. Keil refers for its source to such passages as Dent. xiv. 8; Num. xxxii. 22. The Sept., not understanding the phrase, has rendered it as a proper name, εἰς Ἐνακίμ (A'lex. Ἀνακίμ).

¹² Ver. 22.—[The Sept. has undertaken to translate the names Geba and Mizpah as common nouns, γὰρ βουρὴν Βεβαιὴν καὶ τὴν σκωρίαν.—F. G.]

EXEGETICAL AND CRITICAL.

Vers. 1-5. **Abijam king of Judah.** Instead of אֲבִיָּה Chronicles has always אֲבִיָּה (2 Chron. xiii. 1 sq.), 'Αβιά in the Sept. The latter seems to be the right and original name, composed of אֲבִי and יָה, which mean אֲבִיָּה (1 Sam. ix. 1), not, therefore, father of the sea, *vir maritimus* (Gesenius), but whose father (benefactor) is God. According to 2 Chron. xi. 20 sq. Abijam was the eldest son of Rehoboam's second wife Maacha, who was his favorite, for which reason he set Abijam above his brothers, and appointed him for his successor. As

there is no mention made of an Absalom except of him known as the son of David, בֶּת must mean the granddaughter here, as אֲבִיָּה means grandfather in ver. 3. Maacha must then have been the daughter of Tamar (2 Sam. xiv. 27), as Absalom had no sons (2 Sam. xviii. 18). The same name is no doubt meant in 2 Chron. xiii. 2, where Abijam's mother מִיכְיָהוּ is called a daughter of Uriel of Gibeah; see on ver. 13. *In all the sins, &c.*, is not to be taken in a universal sense, but of all the sins which Rehoboam committed regarding the service of Jehovah; in these he followed the ex-

ample of his father (לְמִנְיָו). He was in his own person Jehovah's servant, but he did not oppose the idol-worship; he permitted it, and therefore in no respect resembled his great-grandfather David, who therefore for all kings continued to be the pattern and model of right conduct towards Jehovah. Thenius thinks that vers. 4 and 5 are the addition of an "elaborator"; they are certainly not useless, but stand in a very proper connection. Abijam was the third king on David's throne who allowed idol-worship to exist side by side with that of Jehovah. Such kings had, in fact, deserved to lose their land and throne, because they had not acted as servants of the true king of Israel; but for David's sake, to whom God had promised that a descendant of his should always reign in Jerusalem (for יִרְיָ see on chap. xi. 36),

Jehovah suffered even such kings of the house of David, who, like this one, were not wholly and undividedly devoted to Him. The sin of David against Uriah was great indeed (2 Sam. xi. and xii.), but apart from the fact that he repented of it bitterly, it was not one which broke the fundamental law of the theocracy, the covenant and its chief commandment, and it did not therefore undermine the foundation of the Israelite nationality. Vers. 4 and 5 serve, then, to explain ver. 3, and in a certain measure to justify what is said there.

Vers. 6-8. And there was war between Rehoboam and Jeroboam, &c. Ver. 6 says the same that was previously said in chap. xiv. 30, only with this difference, that there the concluding

words קָל־הַיָּמִים are changed to קָל־יָמֵי חִזְקִי here, from which it follows, at least, that this verse is not, as Thenius thinks, a mere repetition arising from the carelessness of a copyist. Instead of "Rehoboam," the Syrian, Arabic, and several manuscripts have "Abijam;" but this would make the conclusion of ver. 7 a mere repetition of our verse, which is even less tenable than the repetition from chap. xiv. 30. As the words stand they can scarcely be understood in connection with ver. 7 otherwise than as Schulz, Maurer, and Keil take them; they give their meaning to be this: that the hostile feeling which existed between Rehoboam and Jeroboam during the entire lifetime of the former, also lasted during the lifetime of his son Abijam. This interpretation is certainly rather forced, and it is very possible that the text is no longer the original one; happily, however, the substance of the narrative is in no wise affected by it, but it remains the same, howsoever those words may be read or explained.

Vers. 9-11. In the twentieth year of Jeroboam, &c. Ver. 9 *sq.* If Abijam became king in the eighteenth and Asa in the twentieth year of Jeroboam (vers. 1 and 9), Abijam could not have reigned three full years (ver. 2). The incomplete years are here, as elsewhere (see on ver. 25), reckoned as if complete, in statements of the length of the reigns. Maachah, the daughter of Abishalom, is named in ver. 2 as the mother of Abijam, and as the mother of Asa in ver. 10, but she could not, of course, have been the mother of both father and son at the same time. It has therefore been supposed "that Maachah, Abijam's mother, was in the position of queen-mother or הַבְּרִיָּה, i. e., sul-

tana Walida, under Asa, until Asa deposed her on account of her idolatrous worship (ver. 13), and that she had been such because, perhaps, Asa's mother had died early" (Keil and Ewald after the Rabbins). מִן (ver. 10) would then stand for

grandmother, which is very questionable for the reason that, often as the name of the mother of a king is given, his grandmother is never meant thereby; besides, the mother alone, and never the grandmother of a king, had the dignity and position of the Gebirah, the name given to Asa's mother, ver. 13 and 2 Chron. xv. 16. Other commentators, who are not insensible to these considerations, think that Maachah, the mother of Abijam, was indeed, as is said in chap. xv. 2, and 2 Chron. xi. 20 and 21, a daughter of Abishalom, but that Maachah, the mother of Asa, was the daughter of Uriel of Gibeah. They think that the Chronicler (2 xiii. 2) committed an oversight when he mentioned the latter (whom he names Michaiah) as the mother of Abijam instead of Asa, whilst, inversely, our author names the daughter of Abishalom (ver. 10) instead of the daughter of Uriel, as the mother of Asa (Thenius, Bertheau). This much is certain, that the mother of Asa, as well as the mother of Abijam, was called Maachah.

Vers. 12-15. All the idols. Ver. 12. The designation לְבָלָיִם for idols, includes, confessedly, the idea of something contemptible, as appears from the many passages in Ezekiel where it occurs. The Rabbins, whom several commentators follow, have derived the word from בָּלָל or בָּלָה, i. e., mud drained off, and translated it *Dei stercorei*, mudgods, which Thenius thinks the most correct interpretation. But in the Pentateuch, where the word first occurs, בָּלָל, mud, is not used, but נָלִים, stone-heaps, masses of stone (Gen. xxxi. 46, 48, 51, 52), hence Hävernick (*Comm. über Ez-chiel*, s. 75) understands it to mean stone monuments, with the additional notion of what was dead and lifeless (*cf.* Ezra v. 8; vi. 4); which translation seems better than: lumps (Keil). *Cf.* also Deut. xxix. 16; Lev.

xxvi. 30. For בְּרִיָּה see on chap. xi. 19. מַכְלָה means *horrendum*, and no doubt refers to a phallus-image, which was something terrible and detestable to the Hebrews. The Vulgate gives in *sacris Priapi* for it. The statue of the male and generative power in nature was placed next that of the female power (Astarte). That the former was of wood, like the latter, appears from the "burning in the valley of Kidron;" the ashes were thrown into the brook, which carried them quite away. The בָּמוֹת, ver. 14, mean here such as were dedi-

cated to Jehovah, as in chap. iii. 2 therefore, and not as in chap. xi. 7, and 2 Chron. xiv. 2. These, to which the people were accustomed from ancient times, Asa did not destroy, perhaps because doing so might have given offence to many even of the true servants of Jehovah. This was the only unlawful thing he permitted; in everything else he adhered perfectly, as long as he lived, to the worship of Jehovah as enjoined in the law. He even began to fill again the treasure chambers of the Temple, which had been plundered by Shishak; to fill them partly with what his father Abijam had taken (*cf.* 2 Chron. xiii. 19), partly with the

plunder he himself had seized (2 Chron. xiv. 12; xv. 18).

Ver. 16. **And there was war between Asa . . . all their days.** Ver. 16. The account of Chronicles does not agree with this, if the former be only understood in the sense as given above, chap. xiv. 30. For, according to 2 Chron. xiv. 1 (xiii. 23) the land had rest ten years under Asa; according to 2 Chron. xv. 19, "there was no more war unto the five and thirtieth year of the reign of Asa," and in xvi. 1 it says that Baasha did not make war on Judah till the six and thirtieth year. But these numbers cannot possibly be correct, for according to our chapter ver. 33, Baasha became king of Israel in the third year of Asa, and only reigned four-and-twenty years, therefore he could not have made war against Asa in the six-and-thirtieth year of the latter. The number ten is also too great, and was used probably because the numeral sign י was shortened to י . Judah had rest before Baasha's accession to the throne of Israel, and also two years afterwards, but then, when he was properly prepared for war, Baasha undertook the invasion; this occurred, therefore, in the fifth or sixth year of Asa's reign. The numeral sign ל =30 of the Chronicles may very well have been taken out of the למלכות . Cf. Thenius and Bertheau on the same passages. The supposition of older commentators and of Keil, that the five-and-thirty, that is, the six-and-thirty years dated from the time of the separation of the two kingdoms, is not admissible, because the text in 2 Chron. xvi. 1 says quite positively: "in the six-and-thirtieth year of the reign of Asa."

Ver. 17. **Ramah** (ver. 17) was not in the mountains of Ephraim (1 Sam. x. 2) but in the tribe of Benjamin (Josh. xviii. 25; Jud. xix. 3), somewhat more than two hours' distance from Jerusalem: it is the modern Er-Ram. The fortification of Ramah presupposes that Baasha had recovered the towns that belonged to the kingdom of Israel (2 Chron. xiii. 19) which had been taken by Abijam. The conjectural reading היות instead of היה (Thenius) is unnecessary; it is literally: "to the end that one should not give (or send) any one coming in or going out, to Asa" (Bertheau) i. e., *ut non posset quispiam egredi vel ingredi de parte Asa* (Vulg.). As the principal road from Jerusalem to the north passed through Ramah, Baasha wished to cut off all traffic, and in fact to blockade Jerusalem completely. The הנותרים , ver. 18, does not mean here,

in the strict sense of the word, the *remainder*, for Shishak had taken *all* (chap. xiv. 26); Asa, after his victories and those of his father, filled the treasure chambers again with the plunder he took (ver. 5), and this, when compared with the former treasure, was the remainder. The Sept., therefore, gives ἐπίπλεον , i. e., what he then found.

Vers. 18-22. **Benhadad** (ver. 18) means "son of the sun," for the sun received divine honors from the Syrians, under the name of Adad (*Macrob. Saturn. i. 23*). Three kings of Damascus-Syria bore this name; the one named here was the first of them, and he who is mentioned in chap. xx. 1 sq. 34 was his son. The name could scarcely have been a general royal title (Keil), for the name *Tabrimmon* is certainly the name of a person, but it is, in composition, like "good is Rimmon" (2

Kings v. 18). Thenius identifies Hezion with the Rezon mentioned in chap. xi. 23, who was called so originally (?). The phrase "king of Syria" is certainly in opposition with Benhadad. *There is a league*, &c. (ver. 19), i. e., as between our fathers there was a league, let it continue between us also. Syria must have increased rapidly in power since the days of Solomon; for both kingdoms, Israel and Judah, sought its friendship, although it was the natural foe of both. There is no doubt that Benhadad was induced to break his league with Baasha by the larger sum that Asa offered him. The Syrian army, which came from the north, overran the whole land of Naphtali to the lake of Genesareth; the towns which it laid waste lay in a line from north to south. *Ijon* was the most northern, and is nowhere else named, except in the parallel passage 2 Chron. xvi. 4; according to Robinson (*Researches*, &c. II. p. 438), it is situated in the well-watered district of Merj Ayun. Dan could not have been far south of it. Abel-beth-maachah (2 Chron. xvi. 4; Abel-maim) is the same town as that mentioned in 2 Sam. xx. 14 and 18, and was situated at the mouth of the Merj Ayun; it is the modern Abil el Kamh (see Thenius on the place). *Cinneroth*, "evidently a district, not a town; it was the basin which stretches from the lake of Merom to the head of the lake of Genesareth" (the same). Although then Benhadad only disturbed the northern parts of the kingdom, Baasha saw himself induced to obey the demand to leave Judah (probably made to him) in order to prevent further losses. He left off building the fortifications of Ramah which he had begun, and returned to his residence Tirzah (chap. xiv. 17) without disturbing Asa any more. The latter now had the building materials at Ramah removed, and he fortified Geba of Benjamin and Mizpeh with them; the former was one-half mile [two and a quarter Eng. miles] from Ramah, and the latter about three miles [thirteen and a half Eng.]. These two fortresses overlooked each side of the road that led northwards from Jerusalem.

Vers. 23-24. **His might and . . . the cities.** גבורה , not so much *potestas* as deeds of might, i. e., brave deeds, as appears from chap. xvi. 27; xxii. 46. Besides Geba and Mizpah, Asa erected other fortresses in Judah (2 Chron. xv. 5, 6), which were probably designed to protect the southern part of his kingdom. He was on the whole prosperous, "*only in his old age*" he suffered much, and did not show a right trust in God (2 Chron. xvi. 12). It is uncertain if his disease were gout (Thenius). Chron. says that he had caused his tomb to be hewn out in the city of David; probably the place of sepulture hitherto used was not large enough.

HISTORICAL AND ETHICAL.

1. *Chronicles gives not only more extended accounts of king Abijam*, but some also which recent criticism declares to be utterly irreconcilable with the representation here. "According to the earlier narrative," says Winer (*R.-W.-B. I. s. 6*), "Abijam walked in the footsteps of his idolatrous father (1 Kings xv. 3); according to the latter one, he appears to be a very zealous guardian of the worship of Jehovah and of the levitical system (2 Chron. xiii. 8 sq.). We must bear in mind that

the Chronicler elsewhere endeavors to acquit the Judah-state from idol-worship, as much as possible." De Wette, Thienius, and others hold similar views. But against this we remark, that the presupposition that Rehoboam was addicted to idolatry, and that Abijam followed in his ways, is erroneous, and Winer contradicts himself, for (in the work already cited, II. s. 312, note) he himself declares, that "the older (i. e., our) narrative says nothing of the personal participation of Rehoboam with the untheocratic worship, rather, see ver. 28." Now we have already proved above that Chron. does not accuse him of it. Ewald therefore justly says (*Gesch. Isr.* III. s. 460 sq.): "Rehoboam indeed permitted or encouraged the exercise of foreign forms of worship, from his own predilections," and in this respect "Abijam walked completely in Rehoboam's footsteps; he shared his father's religious views and principles." It is no contradiction when in Chron. he is represented as a worshipper of Jehovah, for this he really was. The words he uttered before the beginning of hostilities to the opposite host of "all Israel" were not merely edifying and "exceedingly pious expressions" (Thienius), they quite correspond with the political and theocratic stand-point which Abijam took as king of Judah. He reproaches the ten tribes with their revolt from the house of David, and at the same time with all that Jeroboam had done, out of his own mind, against the divine fundamental law, given to the whole people. The evident purpose of the entire discourse was to win over Israel again to the house of David, to attach those who, being faithful to Jehovah, had already left the other tribes and settled in Judah, and also to attract and encourage such as still remained in Israel. Abijam had probably observed that his best support in a war with Israel was not to be found in the idolaters of his kingdom, but in the faithful servants of Jehovah. His very brief reign did not allow him any larger experience in this respect.

2. *The long reign of king Asa*, which lasted forty-one years, is treated with great brevity by our author; but the Chronicler devotes three whole chapters to it (2 Chron. xiv., xv., xvi.). The former, however, lays especial emphasis on what is most important to the history of the theocracy, and what the Chronicler also esteems the principal thing, namely, that Asa energetically and sternly put down the idol-worship, which had been suffered to remain side by side with that of Jehovah since Solomon's time, together with all the abominations the former included, and that he even deprived his idolatrous mother of her dignity as the Gebirah. How it happened that he entered with such decision on an entirely different course, immediately after his accession, is not told in either of the narratives; we can only form suppositions on the subject. After the separation of the ten tribes from Judah, the latter must have plainly perceived the injurious results of the religious liberty, which had been granted from political motives (see above, *Hist. and Eth. on chap. xi.*). This already small kingdom lacked unity, and therefore a firm bond. The more that danger threatened it from Israel under Jeroboam, through the continual wars that went on, the more people must have become convinced of the necessity of making an end of the schism which had arisen from the various forms

of idolatry, of restoring the lost unity, and of thus giving full sway to the theocratic fundamental law through which Judah had become great and strong, and so making the kingdom firm, both in its internal and external relations. Besides this, the number of those who, from true affection to the divine law, emigrated from all the other tribes to Judah, increased (2 Chron. xv. 9), and all these abhorred the idol-worship which still existed in juxtaposition with that of Jehovah. Besides, some powerful and influential prophets were not wanting, who exhorted the king and the people to be faithful to Jehovah, and not to forsake the God of Israel, who had always helped His people (2 Chron. xv. 1 sq.; xvi. 7 sq.). These circumstances may have convinced Asa that nothing could secure stability and permanence for his kingdom but the return to the fundamental law and firm adherence to the same; and the great victory which the Lord had given him over Zerah the Ethiopian must have tended not a little to strengthen him in that conviction (2 Chron. xiv. 7 sq.). From Asa's subsequent conduct, it seems very uncertain whether his strict proceedings against the idol-worship were really the result of genuine conversion to Jehovah and of true piety, as might appear from his prayer (2 Chron. xiv. 10); political motives, if not principally, no doubt partially, influenced him. The Chron., which has been accused of giving a too partial and favorable view of Asa's character, lays especial stress on some facts which do not seem to show a true conversion and godly mind, such as David had. For instance, Asa took away the Temple-treasures that were consecrated to Jehovah, and had been lately gathered anew (this our author also mentions), and sent them to the king of Syria (who was growing continually more dangerous to both kingdoms) in order to induce him to break his league with Baasha. Also that when the prophet Hanani reproved him for doing so he threw the latter into prison, which no king of Judah had yet ventured to do to a prophet; and he even punished others who took the prophet's part; finally, that he showed no resignation to the will of the Lord or trust in Him during his last sickness (2 Chron. xvi. 10, 12). How completely different was David's conduct after the report of the prophet Nathan, and a short time before his end (2 Sam. xii. 13; xxiii. 1 sq.)! When, notwithstanding all this, both narratives say that Asa's heart was *יָשָׁר לַיהוָה*, it follows that this often repeated expression only means: he never wavered between God's service and that of idols or images, but was unreservedly devoted to the lawful worship of Jehovah, which was an exclusive one; and by being so he rendered his people a great service.

HOMILETICAL AND PRACTICAL.

Vers. 1-8. The fruit falls not far from the tree. What the old sing, the young chirp (Was die Alten sungen, das zwitschern die Jungen). The parental house is, for the child, the preparatory school of life; what he there sees and hears is never forgotten through life. No example is so weighty and important as that of the parents: how great, then, is their responsibility. Abijam followed not after the example of David, great and

glorious as it was, but after that of his father Rehoboam, which he saw immediately before him.

—Ver. 4. The blessing of pious, God-fearing forefathers often falls to the advantage of even degenerate children, through the mercy of God.

—Ver. 5. No human example, however glorious it may be, is perfect, for even the greatest and best are wanting in the sight of God, and miserable sinners. Therefore we are referred to the example of Him who alone is sinless, and out of whose mouth proceeds no guile. He alone can say: He who follows me, walketh not in darkness, but has the light of life (1 Pet. ii. 21; John viii. 12). The children of this world often quote and excuse their sins by citing the example of good and holy men who have fallen, but never take pattern after their repentance and humiliation, and refuse to know anything of the wrung and smitten heart of a David (Ps. li. 19), or of the tears of a Peter (Matt. xxvi. 75).—Vers. 6-8. The enmity, strife, and war between the sister-kingdoms was the result of their broken covenant with the Lord God. Whosoever, be it amid a nation, a community, or a family, the fear of the living God, and the bond of union with Him is destroyed, there will ever be strife and discord; peace is only to be found where the God of peace reigns in the heart (Col. iii. 15). To go out of the world at enmity is not a blessed death.

Vers. 9-24. The reign of Asa the king, (a) in its religious aspect (vers. 9-15); (b) in its political aspect (vers. 16-24).—Ver. 11. It is to be regarded as a merciful providence of God, when a son who has grown up with evil surroundings, and the bad example of a father and mother, yet holds steadily to His word and commandments, and resists firmly all ungodly influences.—Vers. 12-13. Against sins of licentiousness no authority can be powerful enough, for where this evil has crept in, there comes a moral corruption which works destructively upon all relations of life. Authority being ordained of God, as the Apostle says, its duty and task is to oppose with severity all godless conduct, without fear or favor of man, and to vindicate the eternal divine laws. Therefore it is that we have the church prayer for those in authority.—Ver. 13. CALW. B.: Thus it is: A man must first cleanse his own house if he would be an example to others. Therefore says the Apostle, "if a man know not how to rule his own house he cannot take care of the church of God" (1 Tim. iii. 5). Where the honor

of God or the salvation of the soul comes in question, there even a mother must not prevail. I am come, says our Lord (Matt. x. 35 sq.), to set at variance, &c.—Ver. 14. To remove deep-rooted and long-standing evils suddenly and completely is impossible, even for a well-intentioned and powerful ruler; for in that case he would bring about resistance to the good rather than further it.—Ver. 15. Hence noble and pious princes should bethink themselves of using their gold and silver not only for worldly objects, but to enrich churches and schools, necessary to the accomplishment of godly designs.

Vers. 16 sq. The enemies who rise up against us, and bring us into straits, must often serve, in the hand of God, to try and prove whether our faith is rooted in the deepest soil of the heart, and our zeal in religious things no fleshly one, but a high and holy one.—Vers. 17-18. What is bestowed in faith must be regarded as sacred, and under no pretext must it be diverted to worldly purposes. Nothing but a rude power, knowing neither fear nor awe of God, could commit such a robbery, and no blessing can ever rest upon it. He who gives with one hand and takes back with the other, has his just recompense therein.—Ver. 19. This is the course resting upon the strife of brethren—each forms a league with the common enemy rather than resolve upon peace with each other. The least reliable friend and companion in need is he who can be bought with gold, and is always at the disposal of the highest bidder. He who persuades another to break faith must be prepared to find that he will not maintain the word given to him. In every strait, seek first the support and aid of thy God, without whom no man can help thee. Asa was indeed *right* believing, but he was not *right believing*.—Vers. 20 sq. Whoso diggeth a pit shall fall therein, and he that rolleth a stone, it will return upon him (Prov. xxvi. 27). Baasha wished to become possessed of an additional city, and thus lost a series of his own cities; with the same stones with which he purposed to strengthen Ramah, Asa built two strong cities.—Ver. 24. Sickness in old age, previous to death, is a divine chastisement and trial, to wean men from the world and ripen them for eternity. How many men would die unconverted if God did not visit them before death with sickness! Well is it for all who through such visitations turn unto the Lord, as did Asa in 2 Chron. xvi. 12.

FOURTH SECTION.

THE KINGDOM OF ISRAEL UNDER NADAB AND HIS SUCCESSORS UNTIL AHAB.

CHAP. XV. 25—XVI. 28.

A.—*The reign of Nadab and Baasha.*

CHAP. XV. 25—XVI. 7.

25 And Nadab the son of Jeroboam began to reign over Israel in the second year
 26 of Asa king of Judah, and reigned over Israel two years. And he did evil in the
 sight of the Lord [Jehovah], and walked in the way of his father, and in his sin
 27 [sins¹] wherewith he made Israel to sin. And Baasha the son of Ahijah, of the
 house of Issachar, conspired² against him; and Baasha smote him at Gibbethon,
 which *belonged* to the Philistines; for Nadab and all Israel laid siege to Gibbethon.
 28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in
 29 his stead. And it came to pass, when he reigned, *that* he smote all the house of
 Jeroboam; he left not to Jeroboam any that breathed,³ until he had destroyed him,
 according unto the saying of the Lord [Jehovah], which he spake by his servant
 30 Ahijah the Shilonite: because of the sins of Jeroboam which he sinned, and which
 he made Israel sin, by his provocation wherewith he provoked the Lord [Jehovah]
 31 God of Israel to anger. Now the rest of the acts of Nadab, and all that he
 did, *are* they not written in the book of the Chronicles of the kings of Israel?
 32 And there was war between Asa and Baasha king of Israel all their days.
 33 In the third year of Asa king of Judah began Baasha the son of Ahijah to
 34 reign over all Israel in Tirzah, twenty and four years. And he did evil in the
 sight of the Lord [Jehovah], and walked in the way of Jeroboam, and in his sin
 [sins] wherewith he made Israel to sin.

XVI. 1 THEN the word of the Lord came to Jehu the son of Hanani against
 2 Baasha, saying, Forasmuch as I exalted thee out of the dust, and made thee
 prince over my people Israel; and thou hast walked in the way of Jeroboam, and
 hast made my people Israel to sin, to provoke me to anger with their sins;
 3 behold, I will take away the posterity of Baasha, and the posterity of his house;
 4 and will make thy house like the house of Jeroboam the son of Nebat. Him that
 dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the
 5 fields shall the fowls of the air eat. Now the rest of the acts of Baasha, and
 what he did, and his might, *are* they not written in the book of the Chronicles
 6 of the kings of Israel? So Baasha slept with his fathers, and was buried in
 7 Tirzah: and Elah his son reigned in his stead.⁴ And also by the hand of the
 prophet Jehu the son of Hanani came the word of the Lord [Jehovah] against
 Baasha, and against his house, even for all the evil that he did in the sight of
 the Lord [Jehovah], in provoking him to anger with the work of his hands, in
 being like the house of Jeroboam; and because he killed him.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 26.—[It is better here and in ver. 24, &c., to retain the plural form of the Heb. *Sin* was doubtless intended to be understood collectively in the A. V.]

² Ver. 27.—[The Heb. *קָשַׁר* from the root *קָשַׁר*, to bind or tie together, is correctly translated *conspired*, and implies that others were concerned with Baasha in the plot.]

³ Ver. 29.—[*לֹא הִשָּׁמַרְתִּי בְּלִי וְנָשָׂאִי בְּלִי*, "he left not any that had breath," & c., he destroyed all, both male and female, of the house of Jeroboam, in contrast with the expression in chap. xiv. 10, &c. Cf. Josh. xi. 11, 14.]

⁴ Ver. 32.—[The Vat. Sept. omits ver. 32, which has occasioned so much perplexity from its being an exact repetition of ver. 16. For the reasons of its insertion see Exeg. Com.]

⁵ Ver. 6.—[The Alex. Sept. adds "in the twentieth year of king Asa"—an impossible date. Cf. xv. 28.—F. G.]

EXEGETICAL AND CRITICAL.

Vers. 25-26. In the second year of Asa. We see clearly from this verse, compared with the time given in vers. 28 and 33, as in all the statement regarding the length of reigns, that years not fully complete are considered as whole ones. "For if Nadab ascended the throne in the second year of Asa's reign (ver. 28), and Asa ascended the throne in the twentieth year of Jeroboam's (ver. 9), Jeroboam could not have reigned quite twenty-two years, but only twenty-one and some months; and if Baasha succeeded to Nadab in the third year of Asa's reign (vers. 28 and 33) Nadab could not have reigned two years (ver. 25), in fact not much more than one and a half year or perhaps a little shorter time" (Keil).

Vers. 27-31 Baasha . . . of the house of Issachar, i. e., of the tribe of Issachar; he cannot therefore have been the son of the prophet Ahijah, as Menzel supposes, for he was an Ephraimite of Shiloh. The city of Gibbethon belongs to the tribe of Dan (Josh. xix. 44), and was one of the four cities of the levites which belonged (i. e., the cities) to this tribe (Josh. xxi. 23); it must have been on the borders of Philistia. It is very doubtful if it had always been occupied by the Philistines, and was now for the first time besieged by the Israelites (Winer); it rather appears that the Philistines, after the partition of the kingdom, again took possession of it as an important border fortress; whereupon the Israelites under Nadab and Elah (chap. xvi. 15) tried to recover it. As Nadab met his death on this occasion, it seems that Baasha's conspiracy was of a military description, and that the latter was an army chief like Zimri (chap. xvi. 9). Thenius supposes that Gibbethon was the same as the modern Muzeir'ah, or Elmejdel (Tower) (cf. Robinson, *Pal. III.* p. 282). How the conspiracy arose is not stated; perhaps Nadab was still very young, and not a match for Baasha, who was very enterprising. It seems that he was not satisfied with exterminating the male relatives of Jeroboam, but murdered the whole of his race. The בְּרִיכָה ver.

29, does not, of course, mean: as the Lord had promised him, but: so that the word of prophecy was fulfilled. For vers. 29, 30 see above on chap. xiv. 10 sq.

Vers. 32-34. And there was war . . . all their days. Ver. 32 is a literal repetition of ver. 16, and does not seem suitable to the context here, for even if we were to read Nadab instead of Baasha (Ewald), this does not agree with "all their days," for Nadab did not reign much longer than a year, and had war with the Philistines during that time. Nadab, too, should be named first; between Nadab and Asa; and finally Asa, whose year of accession coincided with the short period of Nadab's reign, had, according to 2 Chron. xiii. 23, no war at that time. Thenius thinks that the repetition of ver. 16 arose through a mistake of the copyist, but there is certainly no necessity for this easy but at the same time violent solution of the difficulty. Keil's view is better. He finds (1845) the reason of the repetition in the excerptive character of these books, and in the manner of theocratic historical writing, namely, in the want of strict order in the arrangement of the

historical matter. Ver. 16 is taken from the book of the acts of the kings of Judah; ver. 32 from that of the kings of Israel. In the first instance the remark is given beforehand, because there was something special to be said about the war between Asa and Baasha; here, though it would certainly be more suitable after vers. 33 and 34, it is not put in on account of Asa, but on account of Baasha, and is the regular mode of expression for the conditions of the State under the different reigns. For Tirzah see chap. xiv. 17.

Chap. xvi. 1-6. The word of the Lord came. The chapter is not here divided according to the accession of the king, but according to the prophetic sentence which proclaimed ruin to the whole reigning dynasty, and therefore was the beginning of all the subsequent period. The prophet Jehu is mentioned in 2 Chron. xix. 2 sq. as well as in vers. 1, 7, 12; in the above passage he blames the conduct of the Judah-king Jehoshaphat, the successor of Asa; and in 2 Chron. xx. 34 he is named as the author of the "acts of Jehoshaphat in the book of the kings of Israel." There is no doubt that his father Hanani was the same as he who was thrown into prison because of his censure of king Asa (2 Chron. xvi. 7, 10). According to this, he must have belonged to the kingdom of Judah, and either pronounced his sentence there (vers. 2 and 7), or have gone over, for the purpose, into the northern kingdom. It is also uncertain whether he pronounced the threatening to Baasha personally and directly. For *out of the dust* (ver. 2) chap. xiv. 7 gives "from among the people," from which "we might conclude that Baasha had raised himself from a very low position to be a commander of the army and finally king" (Thenius). What Baasha did, of himself and by crime, the prophet ascribes in so far to Jehovah, that he could not possibly have executed his plans had they been contrary to the purposes of Jehovah. The entire sentence is evidently modelled after that of the prophet Ahijah against Jeroboam (chap. xiv. 7-11) (see Hist. and Eth. there, 1). Ver. 6 says that Baasha died a natural death, but Zimri (ver. 12) exterminated all "his posterity" (cf. אָחִירָי, ver. 3). For בְּרִיכָה, see on chap. xv. 23.

Ver. 7. Came the word, &c. The וָכֵן is not equal to and also, or yes (De Wette), neither does it mean that Jehu himself bore the message, but rather "any former thought or excuse that might be brought forward was strongly rejected" (Ewald, *Lehrbuch* § 354). The whole of ver. 7 is not, as the Rabbins say, a new and further prophecy, but a supplementary remark to the prediction ver. 2, which might be misinterpreted as meaning that Baasha had a divine commission to murder Nadab and his race. No! the word, ver. 2, spoken by Jehu was called forth by the fact that Baasha had of his own accord destroyed the whole house of Jeroboam, and yet himself had adhered to Jeroboam's sin. This very word "clearly shows that the extermination of the house of Jeroboam was not done by divine commission, but from selfish motives." For הַכְּעִים, see above on chap. xiv. 15. "The work of his hands" denotes, according to Deut. iv. 28, *Dei facti*, whether images of Jehovah (calves) or idols.

HISTORICAL AND ETHICAL.

1. *We have much less concerning the two Israelitish kings Nadab and Baasha* and the acts of their reigns than of the two Judah-kings Abijah and Asa. The narrative merely says of Nadab that he walked in the ways of his father Jeroboam; i. e., that he retained unlawful institutions, and after a reign of scarcely two years was murdered in a conspiracy, by Baasha. But of the reign of Baasha, which lasted twenty-four years, our only narrative says that he destroyed all the whole house of Jeroboam after he (Baasha) became king, as was threatened to Jeroboam by the prophet Ahijah (chap. xiv. 7 sq.); that he also persisted in the sin of Jeroboam, and had the same fate as the latter announced to him by the prophet Jehu. We can see plainly from this what the principle which guided our author in his historical writing was. He does not care to give a complete account of all the facts and events of the reign of each king,—for these he refers to the authorities that lay before him,—but the thing rather which concerned him most of all, was the position each king took with regard to the Israelitish fundamental law, i. e., the covenant, which was the soul of the entire Old-Testament theocracy; and how the promises and threatenings of this law itself, or of the prophets charged with its announcements, and who spoke as the servants and ambassadors of Jehovah, became fulfilled (see *Introd.* § 5). The heavy judgment which overtook the house of him who first openly broke the fundamental law of the entire people, and made the image-worship (so strictly forbidden in that law) the religion of the State and people; that heavy judgment, we say, was a practical historical prediction for every royal house which persisted in “the sin of Jeroboam.” No less than nine dynasties of the kingdom of Israel, with whom this was the case, perished in like manner with the house of Jeroboam, until at last the kingdom itself was destroyed, whilst the dynasty of David continued uninterruptedly in Judah.

2. *The little that is told of Baasha is sufficient to show that he was an ambitious, rough, and violent, indeed even a blood-thirsty man.* He did not conspire against his lord and king, and usurp the throne, in order to bring the fundamental law of Israel into force again, and to make an end to the sin of Jeroboam, for he himself adhered firmly to it all his life, in spite of all the warnings and threatenings of the prophets. He only cared for dominion thereof, and for this he esteemed the sin of Jeroboam as necessary as the latter himself had done; in short, he seems to have been a rough soldier who cared little or nothing about religion. We see from his enterprise at Ramah (chap. xv. 17), which he wished to fortify “to reduce Judah utterly, through complete obstruction of trade” (Ewald), that he hated Judah and wished to destroy it, and therefore to reign over it also. He was the first king-murderer in Israel, and led the way, as it were, to this crime, which was afterwards so often imitated. He was the first, too, who exterminated an entire royal house with violence, and not only killed the males, but “every one that had breath,” an unheard of cruelty, even in throne-usurpations in the ancient East. Menzel (s. 171), who wrongly takes him to have been the son of the prophet Ahijah (see above on ver. 27),

intimates that he was therefore under prophetic influence, and then says that he “disappointed the hopes which the prophets of Jehovah had placed in him.” This, however, is pure fancy. The conspiracy of Baasha was completely a military insurrection, as ver. 27 indubitably proves, while there is not a word to show that he was influenced by the prophets. He was, no doubt, one of the leaders in Nadab's army, but there is no evidence in the history that he was “a man distinguished for his valor” and a “skilful warrior,” as Ewald calls him (*III. s. 446 sq.*); the general term, too, used in chap. xvi. 5 is no proof. There is still less ground for the further supposition, that besides the growing discontent of the prophets, the fact that the house of Jeroboam had not been able to conquer the kingdom of Judah, and other enemies, was evidently the chief root of the insurrection against it; that Baasha thought he could perform more, and in this hope he seized the throne. The text does not say the least word of all this. For the sentence announced to Baasha by the prophet Jehu, see above, *Hist. and Eth.* on chap. xiv. 1–20 (4).

HOMILETICAL AND PRACTICAL.

Vers. 25–31. The ruin of the house of Jeroboam proclaims these two great truths: sin is the destruction of a people (*Prov. xiv. 34*), and: He who heareth not my word, of him will I require it (*Deut. xviii. 19*). God does not punish the innocent children for the sins of their fathers, but those who, despising the divine patience and long-suffering shown to their fathers, perpetuate, without any shame, the sins of the fathers (*Exod. xx. 5, 6*). A given example of evil is rarely without imitation; as Jeroboam rebelled against the house of David, so did Baasha against the house of Jeroboam. Desire for rule and envy beget first dissatisfaction with the condition in life ordained by God, lead then to breach of faith, and end at last with murder and homicide.—*Ver. 29.* Conspirators and rebels profess to overthrow tyranny and to throw off its yoke; but when they attain power and sovereignty they are themselves the most violent and cruel tyrants.—*Ver. 34.* CALW. B.: Baasha trod in the footsteps of Jeroboam just as if Jeroboam had been good and upright. And yet Baasha himself was an instrument in the hands of God to punish Jeroboam on account of his sins. What folly! When Jeroboam's son, Nadab, did as his father, we can explain it by paternal influence;—but that Baasha should have pursued the same course is a proof of monstrous blindness. The world does not allow itself to be interrupted in its purposes; vain conduct after the way of those who lived before, is always inherited (*1 Pet. i. 18*).—*Chap. xvi. 1.* The word of the Lord in the mouth of a true servant of God is, for the pious, sweeter than honey and the honey-comb (*Psa. xix. 11*), for the wicked and impious it is a consuming fire, and like the hammer which breaketh the rock in pieces (*Jer. xxiii. 29*).—*Vers. 2–4.* OSLANDER: The sins of the common people which they have learned from their princes, as well also as those which these do not restrain when they can, are charged to them. Those who are lifted up out of the dust are often the proudest and most arrogant because they think they must thank only themselves for their exalted position, and they

forget what is written in 1 Sam. ii. 7 *sq.* For Baasha, also, the hour struck when it was said, Behold, oh! most proud, &c. (Jer. i. 31). The throne which has been obtained by lying, deceit, and falsehood and bloodshed has no stability. The judgment of God, though delayed for a time,

will not always tarry (Ps. v: 6, 7). Robbers and murderers are not always in caves and the hidden recesses of forests, sometimes they are seated upon thrones; but the Lord will "sweep them away," and their end will be with horror: before His tribunal no people, no crown is a protection.

B.—The reigns of Elah, Zimri, Omri, and Ahab.

CHAP. XVI. 8-34.

8 In the twenty and sixth year of Asa king of Judah¹ began Elah the son of
9 Baasha to reign over Israel in Tirzah, two years. And his servant Zimri, captain of half *his* chariots, conspired against him, as he was in Tirzah, drinking
10 himself drunk in the house of Arza, steward of *his* house in Tirzah. And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa
11 king of Judah, and reigned in his stead. And it came to pass, when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks,² nor of his
12 friends.³ Thus did Zimri destroy all the house of Baasha, according to the word
13 of the Lord [Jehovah], which he spake against Baasha by Jehu the prophet, for all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the Lord [Jehovah] God of Israel
14 to anger with their vanities. Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?

15 In the twenty and seventh year of Asa king of Judah⁴ did Zimri reign seven days in Tirzah. And the people *were* encamped against Gibbethon, which *belonged* to the Philistines. And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri,
16 the captain of the host, king over Israel that day in the camp. And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. And it came to pass, when Zimri saw that the city was taken, that he went into the palace [citadel] of the king's house, and burnt the king's house over him with
17 fire, and died,⁵ for his sins which he sinned in doing evil in the sight of the Lord [Jehovah], in walking in the way of Jeroboam, and in his sin which he
18 did, to make Israel to sin. Now the rest of the acts of Zimri, and his treason [conspiracy] that he wrought, *are* they not written in the book of the Chronicles
19 of the kings of Israel? Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half
20 followed Omri. But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died,⁶ and Omri reigned.

23 In the thirty and first year of Asa king of Judah began Omri to reign over
24 Israel, twelve years: six years reigned he in Tirzah. And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill,
25 Samaria. But Omri wrought evil in the eyes of the Lord [Jehovah], and did worse than all that *were* before him. For he walked in all the way of Jeroboam the son of Nebat, and in his sin [sins] wherewith he made Israel to sin, to provoke
26 the Lord [Jehovah] God of Israel to anger with their vanities. Now the rest of the acts of Omri which he did, and his might⁷ that he shewed, *are* they not
27 written in the book of the Chronicles of the kings of Israel? So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his
28 stead.⁸

29 And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel

30 in Samaria twenty and two years. And Ahab the son of Omri did evil in the
 31 sight of the Lord [Jehovah] above all that *were* before him. And it came to pass,
 as if it had been a light thing for him to walk in the sins of Jeroboam the son of
 Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidoni-
 32 ans, and went and served Baal, and worshipped him. And he reared up an altar
 33 for Baal in the house of Baal, which he had built in Samaria. And Ahab made
 a grove; and Ahab did more to provoke the Lord [Jehovah] God of Israel to
 anger than all the kings of Israel that were before him. In his days did Hiel
 34 the Beth-elite build Jericho: he laid the foundation thereof in Abiram his
 first-born, and set up the gates thereof in his youngest son Segub, according
 to the word of the Lord [Jehovah], which he spake by Joshua the son of Nun.

TEXTUAL AND GRAMMATICAL.

- ¹ Ver. 8.—[The Vat. Sept. omits the preceding comparative data.
² Ver. 11.—[The Vat. Sept. omits the latter half of ver. 11 and the first of ver. 12.
³ Ver. 11.—[חֲמִישִׁי = his kinsman who might avenge his death. The full force of the word חֲמִישִׁי as the avenger of blood can hardly be conveyed by any single English word.
⁴ Ver. 15.—[The Vat. Sept. here again omits the comparative data.
⁵ Ver. 18.—[The division of verses breaks the connection, and obscures the dependence of ver. 19 upon the word "died."
⁶ Ver. 22.—[The Sept. adds, "and Joram his brother at that time."
⁷ Ver. 27.—[Many MSS. and editions, followed by the Sept. and the Syr., insert מְאִוֶּה before מִן הַמֶּלֶךְ = "his might and all that he did," thus assimilating the expression to that used in regard to some other kings, cf. ver. 14; xv. 7, 22, 31, &c., although the expression of this text is also used elsewhere.
⁸ Ver. 28.—[The Vat. Sept. here inserts (with some chronological variations) the account of the reign of Jehoshaphat from chap. xiii. 41–50, again repeating that account (without those variations) in its proper place. The insertion was evidently made to avoid the chronological difficulty between verses 28 and 29, for the explanation of which see the Exeg. Com. Accordingly in ver. 29 instead of the 38th year of Aza the Vat. Sept. has "in the second year of Jehoshaphat." The Alex. Sept. follows the Hebrew.—F. G.]

EXEGETICAL AND CRITICAL.

Vers. 8–14. **Began Elah to reign, &c.** For Tirzah see on chap. xiv. 17. As Elah commenced his reign in the twenty-sixth year of Aza, and according to ver. 10 was killed in the twenty-ninth, the *two years* he was king could not have been full ones. רַבֵּץ is now generally translated riding; but a comparison with chap. ix. 19; x. 26 would seem to indicate that it should be chariot. There is no doubt that some of the chariot-cities which Solomon built (see on the place) were in the kingdom of Israel; perhaps "the half" of all the chariots were at the capital, and Zimri was placed over them. According to Josephus (*Antiq.* viii. 12, 4), Zimri took advantage of the absence of the army and its chief to undertake the siege of Gibbethon (see above on chap. xv. 27). The house steward Arza, who had arranged a drinking bout, was no doubt the principal person in the conspiracy which Zimri set on foot. Cf. chap. xiv. 10 with ver. 11. Zimri acted, as Grotius remarks, according to the tyrannical principles *ψήφος, ὅς πατέρα κρείσσον υἱὸς κατέλαβε*. But he went farther than Baasha, inasmuch as he not only killed the relatives of the king, but also his friends, in order to secure himself from any possible blood-revenge; all this took place in a few days, for his whole reign was only seven days. For vers. 12 and 13 cf. ver. 3, and above on chap. xiv. 15, 16. הַבָּלִים i. e., *vanitates*, anything which is called God, yet is not God, and which is consequently vain and empty (cf. Deut. xxxii. 21). The word here does not refer to idols, properly speaking, but to images of Jehovah, which, however, are, like the former, empty and vain.

Vers. 15–20. **Did Zimri reign seven days, &c.** The distance of Tirzah from Gibbethon requires us to suppose that the seven days apply to the time during which Zimri was in undisturbed possession of the throne, i. e., until the day when the army in Gibbethon made their chief, Omri, king, who then first went to Tirzah and besieged it. Zimri's death followed when he saw that he could not hold the town against the besiegers. The "people" and "all Israel" mean here all those who were armed, i. e., the men of war. מִלְחָמָה, from the root מָלַח to be high, is the part that was highest, that is "the fortress of the royal palace, the securest and inmost place, the citadel, as it were; for the royal palace contained a great number of buildings" (Gesenius, cf. 2 Kings xv. 25). Zimri set fire to this last place of refuge, and through it to the entire palace, in order not to fall into the hands of his enemies, and to prevent the palace and all it contained from passing into their possession. Similar instances are to be found in *Justin. hist.* i. 3; *Liv.* xxi. 14; *Flor.* ii. 18. Ewald's rendering of מִלְחָמָה is quite arbitrary; he gives the "women's chamber," the harem; and supposes that Zimri went there, for the "effeminate man had only suffered the queen and other women of the palace to live, as they readily lent themselves to the murder of their lord; and the queen mother seems to have offered him her favor." However, there is not a syllable of all this either in the text or anywhere else. Besides, the deed recorded in ver. 18 rather displays courage and contempt of death than effeminacy. The Syriac has: and they, the besiegers, fired his royal house over his head; and Kimchi translates: and he, that is Omri, set fire, &c.; both are de-

evidently wrong. In consideration of Zimri's short reign of seven days, we must conclude from ver. 19 that he had formerly shown much partiality for the calf-worship of Jeroboam, and that, at the time of his accession, he had no intention of removing it.

Vers. 21-22. **Then the people of Israel divided.** Ver. 21 sq. It is generally thought that two parties had arisen within the army, each of which wished to make their leader king, and that they fought for some time until the weaker party succumbed, and their leader Tibni fell in battle. According to Ewald, Tibni was assisted in the war by his brother Joram, and both fell in the one battle. But it is very doubtful if the "people of Israel," ver. 21, means the same as "the people that were encamped," ver. 18, i. e., only the army. The latter had not divided, for according to ver. 16 Omri was made king by "all" the army; it is only said of him that he was the captain of the host, but neither this nor anything similar is said of Tibni. We have therefore more reason to suppose that after the death of Zimri a faction arose, which did not acknowledge the soldier-king Omri, who had been chosen by the army alone, and which faction set up Tibni in opposition. The Sept only makes mention of a brother of Tibni (*καὶ ἀπὸ τῶν ἀδελφῶν αὐτοῦ ἐν τῷ καυρῷ ἐκείνῳ*), and Josephus also (*Ant. viii. 12, 15*), only says, Tibni was killed by Omri's faction, but not that the two brothers fell in the same battle.

Vers. 23-28. **Began Omri to reign over Israel, twelve years.** Ver. 23. According to ver. 15 the elevation and death of Zimri occurred in the twenty-seventh year of the reign of Asa, king of Judah (929); according to ver. 29, Ahab, the successor of Omri, came to the throne in the thirty-eighth year of Asa (918); therefore the twelve years of Omri's reign could not have been twelve full years. And furthermore, if Omri became king in the thirty-first year of Asa, according to ver. 23 (925), and yet died in the 38th year of Asa, according to ver. 29 (918), that is, in from seven to eight years, it is plain that the twelve years of his reign are reckoned from the year in which he was made king by the host (929), but did not at the same time attain the sole sovereignty, as part of the people wished Tibni to be king. He became sole sovereign only in the year 925, so that the struggle with Tibni's faction must have lasted four years. The six years during which Omri resided at Tirzah were the first half of the twelve years of his reign; during the latter six years he lived in Samaria, a city which he had newly built (ver. 24). In order to explain some chronological difficulties that occur later, with regard to the kings Jehoram and Jehoshaphat, Ewald (*III. s. 432*) refuses to reckon the four years before Tibni's death in the twelve years of Omri's reign, and as Asa reigned four years as a contemporary of Ahab, the successor of Omri (chap. xxii. 41), Asa could not have reigned forty-one years (chap. xv. 10) but forty-seven, for the years mentioned in chap. xvi. 15 amount to that; $27 + 4 + 12 + 4$. "But according to this supposition, the numbers here and in ver. 29, also in chap. xv. 10, which are perfectly correct, should be altered" (Thenius), and there is no reason whatever for doing so. The name *שִׁמְרִי* (ver. 24), is probably the same as *שִׁמְרִי* and *שִׁמְרִי* (1 Chron. vii. 32-34), we cannot, therefore, pronounce the derivation

of the name of the city to be "wrong," because the owner must otherwise have been called *שִׁמְרִי* (Petermann). The mountain of *Shemer* is not far to the east of Tirzah, and it lies north-east of Shechem. The palace at Tirzah, which was destroyed under Zimri, does not seem to have been rebuilt, and Omri appears, as soon as he became king, to have taken the resolution of building a new capital and royal city, for which that mountain was peculiarly adapted. It was a "beautiful round mountain, covered with splendid trees, and lying in a valley or basin enclosed with mountains;" it commanded "a glorious prospect of the fruitful valley and the heights and villages surrounding it" (Knobel on Isa., xxviii. 1-4; Robinson, *Palest. III. 1*, p. 503 sq.). Samaria, therefore, continued to be the capital of the kingdom until its destruction. The *two talents of silver*, for which Omri bought the hill, are reckoned at 5,200 Thr. by Keil, and at 4,000 Thr. by Thenius [\$3,900 and \$3,000 respectively]. We may infer from Mic. vi. 16, where Judah is reproached with keeping "the statutes of Omri and all the works of the house of Ahab," that Omri went further in regard to the worship than the former kings of Israel (ver. 25). We have no more exact information, but it is certain, at any rate, that he prepared the way for the state of things under his successor Ahab. That Omri was a valiant warrior appears from the word *בְּרָרָהוּ* (ver. 27), which is used respecting Asa and Baasha, Elah and Zimri, but not of Nadab.

Vers. 29-33. **Ahab... to reign over Israel.** Vers. 29 to 34 describe the government of Ahab generally; from chaps. xvii. to xxii. follow notices of separate events that occurred in this time, and then in chap. xxii. 39, 40, comes the usual concluding formula, the rest of the acts, &c. Our section, therefore, forms a general introduction, and at the same time the superscription to the following particulars; it is also designed to place the reader beforehand upon the stand-point from which all that is coming must be viewed and judged. Omri had departed farther than any of his predecessors from the fundamental law, but Ahab went still farther than his father (ver. 30 is therefore no mere repetition of ver. 25). He was not contented with the sin of Jeroboam, but he formally introduced the service of Baal into his kingdom, in consequence of his marriage with Jezebel, and he even built a temple to Baal in the royal city and capital Samaria. *Ethbaal* is no doubt the *Εἰθθαβᾶλος* (who was mentioned by Menander in Josephus *c. Apion. I. 18*), king of Tyre and Sidon, who succeeded to the throne about fifty years after Hiram's death, and could, therefore, have very well been the father-in-law of Ahab; he was priest of Asarte and the murderer of his brother, king Phœbas. What is related of Jezebel afterwards coincides perfectly with what we should expect from the daughter of such a father. *הַבְּעַל* is the known

chief male divinity of the Phœnicians, "the sun-god, which was regarded as the primary preserver and principle of physical life, and of the generative, reproductive power in nature, which flowed from his being" (Movers, *Rel. d. Phön. s. 184*). According to 2 Kings iii. 2; x. 27 the image of Baal which Ahab had made, was *מַצֵּבָה*, i. e., a monument, a monumental pillar (see on chap. xiv.

23). In the temple of the Tyrian Hercules (=Baal), at Tyre, there stood two pillars, one of gold, the other of emerald (Herodot. II. 44, see above). Besides the male divinity there was also the אֲשֶׁרֶת הַיָּם , the female deity a (wooden) image of Astarte (see above 7). From the great number of the priests who were employed in the worship of Baal which Ahab introduced (chap. xviii. 19), it appears that it was very extensive and magnificent. More particulars regarding the temple of Baal are given in 2 Kings x. 25-27. That Ahab built besides "another splendid building of the same kind, which served as a sacred grove for Astarte, and which was probably close to his favorite palace at Jezreel" (Ewald III. x. 457), is a pure invention, of which there is not a single word in the text.

Ver. 34. **In his days did Hiel the Bethelite build Jericho.** Ver. 34. The city of Jericho, which was very strong at the time of the conquest of the promised land, was destroyed after being taken, and Joshua pronounced these words over it: "Cursed be the man before the Lord that raiseth up and buildeth Jericho; he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it" (Josh. vi. 1, 2, 4, 26). "This does not mean that no one should live there again, but he who endeavors to make it again what it was, i. e., a fortress, shall be severely punished. Jericho was afterwards apportioned to the tribe of Benjamin, but in Ahab's time it certainly belonged to the kingdom of Israel (Josh. xviii. 21; 2 Kings ii. 5, 18). At the command of Ahab, Hiel of Bethel (the chief seat of the

calf-worship) now built, i. e. fortified (בָּנָה as in chaps. xi. 27; xii. 25), Jericho again; probably because it lay on the borders of Ephraim, or was designed to protect the passage of the Jordan, which was near. Whether this was done in defiance of Joshua's prediction, as older commentators think, or in ignorance of it, is uncertain; at any rate Joshua's word was fulfilled. "We cannot doubt the truth of what is related in this verse, for the names are mentioned, and the signification of these names has no reference to the event" (Thenius). There is no other ground for the supposition that Joshua's utterance was a *vaticinium ex eventu* than the rationalistic presupposition that all prophecies are impossible. The supposition of the Rabbins that all the sons of Hiel, from the eldest to the youngest, were destroyed during the building, is unsupported by the text. However, the question remains how the whole of the information contained in ver. 34 comes to be inserted just here. As it follows immediately after the account of the introduction of the Canaanitish idolatrous worship by Ahab (vers. 30-33), our author may very well have thought of it in connection with the latter. The fortress of Jericho was, in Joshua's time, the gate and key to the whole land of Canaan; he who possessed it had the entire country open before him (Josh. ii. 1, 24; vi. 1 sq.). The taking of this town was, therefore, of the greatest importance; it was achieved by a miraculous act of Jehovah, which was compared, on that account, to the passage through the Red Sea, i. e., the complete deliverance from Egypt (Josh. ii. 9 sq.). With it, the land of Canaan fell into the hands of the Israelites; with the walls

of Jericho the stronghold of Canaanitism fell, its destruction was begun, and the pledge of the same lay, in a measure, in the destruction of that city. But just for this very reason it should never again become what it was before its capture. Ahab, however, who placed the country again in its ante-Israelitish condition through the introduction of the Canaanite idol-worship, caused the fortress, which had been destroyed by the almighty power of Jehovah, to be restored. As he denied the God of Israel, and placed the Baal of the Canaanites in His stead, so he also denied the great saving act of Jehovah as manifested in the fall and destruction of Jericho. He showed his apostasy from Jehovah by causing the walls of Jericho to be rebuilt. It appears, however, that the God of Israel would not suffer contempt of Him to go unpunished. The curse of Joshua was fulfilled as a warning that the divine threatenings would not remain unfulfilled. The account in ver. 34, thus understood, is so well connected with that of ver. 32 that it forms the direct transition to the activity of the prophet Elijah (of whom the following chapter treats) against the apostasy of Ahab.

HISTORICAL AND ETHICAL.

1. *The unspeakable results of the partition of the kingdom, and the consequent breach of the fundamental law of Israel,* appears more plainly in the history of the reigns of Elah, Zimri, Omri, and Ahab, than in those of the three previous kings. All four of these kings continued in the sins of Jeroboam, because they as well as he considered it to be necessary to the separate existence of their kingdom and to the support of their power. In fact each one surpassed the other until the image-worship reached its natural goal in the worship of idols (see above), which the last of them, Ahab, not only permitted, but introduced as the State-religion. With Ahab, therefore, the history of the kingdom of Israel comes to a conclusion relatively, and a new epoch begins, characterized by the appearing of the great prophet Elijah and his struggle with idolatry (chap. xvii.). The consequences of the partition, which were felt in the sphere of religion, were felt, in like manner, in that of politics, on account of the peculiar and inseparable connection of the Israelite people with their religion. The monarchy in Israel had arisen by means of rebellion and forcible separation from the house of David, and thus it lacked the ground of divine law. What Jeroboam conceived he was justified in doing, every other one thought he had a right to do also, as soon as he had followers and power enough; that was the case with Baasha and still more with Zimri and Omri. Thus the kingdom became the football of human ambition and caprice, so that one insurrection followed another; and in the comparatively short time of from fifty to sixty years, seven kings reigned, of whom four attained the throne by violence and even murder. But no blessing could rest on such a kingdom. The people of the ten tribes, who were already more inclined to nature-life, and therefore more adapted for the reception of Jeroboam's calf-worship, must, by the persistence of their kings in this worship, and by their complete separation from Judah, the guardian and protector of the law, and with it of the spirited life by the nation, have sunk lower and lower. A people can

indeed endure a bad ruler without themselves degenerating; but a whole line of sovereigns, of whom each obtained the throne by conspiracy, rebellion, and murder, is only possible where the people themselves are rough and barbarous. What social and religious degeneracy is presupposed, where the nation accepted all the abominations of its rulers, and where an Ahab (finally) met no opposition in instituting the shameful and indecent worship of Baal and Astarte as the State-religion! How far different the state of things, in Judah! For though the religious liberty permitted by Solomon bore evil fruit, yet the fundamental law was always adhered to by the kings, and the idol-worship was completely destroyed by Asa, who reigned two years contemporaneously with Ahab. The kingdom was firm; there was not a trace of conspiracy or rebellion, and the house of David retained the throne. Although the kingdom of Judah was much smaller and weaker than that of Israel, and was continually in danger from the latter; yet, holding fast to its royal house, it victoriously repelled all attempts to subjugate it. Such was the blessing which rested in fidelity to Jehovah and His law.

2. *Of the two kings, Elah and Zimri*, we learn nothing besides that they held to the sin of Jeroboam, except how they died. This was, however, sufficient to characterize them. We see that Elah did not even inherit energy and courage from his father Baasha, but was a coward and a low-souled glutton; because when the whole army was engaged in combat with the Philistines before Gibbethon, he not only remained at home, but drank and caroused. Zimri was still worse; ambition led him to unfaithfulness and treason; he not only murdered his king and master, but the king's whole house. How little esteemed and respected he was, appears from the fact that the whole army, as soon as they heard of his having ascended the throne, immediately made another king, and marched against Zimri. Then, when shut in and surrounded, he set fire to the citadel over his head and gave himself to the flames—his act was one of despair rather than of heroism.

3. *The accounts of Omri's reign* are limited entirely to this: that he built the city of Samaria after the taking of Tirzah, and that he walked in all the ways of Jeroboam, and was worse than all who preceded him. It is not said in what respect he was worse, but it certainly implies that he maintained the anti-theocratic institutions of Jeroboam with great zeal and decision. It appears that he stood well as captain of the army, for it was in the camp that he was elected to the throne. Yet however valiant he may have been as a warrior, in the chief thing, i. e., in his relation to Jehovah and the theocratic fundamental law, he stood worse than any of his predecessors, and was furthest from being what was especially required of a theocratic king, that is, a servant of Jehovah. According to Ewald (III. s. 452 sq.), whom Eisenlohr (II. s. 150) again follows, Omri was "a ruler as enterprising as he was prudent," and "very wisely took advantage of the times to secure greater prosperity for his kingdom and security to his own house. This camp-king ruled his people with great power and decision, not even sparing the prophets when they opposed his designs. But without, he sought . . . the needful peace in order to strengthen himself in his internal relations. He

concluded peace with the kingdom of Judah. . . . Omri's chief efforts were directed towards the furtherance of trade, commerce," &c. Every one that has eyes can see that the text does not say a word of all this; it gives us another example of how history is made. Omri is not great and distinguished even as a commander, for it took him four years to conquer the already weaker faction of Tibni, and according to chap. xx. 34; xxii. 3, he was, as Eisenlohr himself is obliged to confess, "forced to conclude a peace with (the Syrian king) Benhadad on very humiliating conditions." It is not credible that a soldier-king should have thought only of quiet and peace; and it does not follow from the marriage of his son Ahab with the Sidonian Jezebel that his chief desires were for the furtherance of trade and commerce, for Ahab did not marry till after he became king, that is, after the death of Omri (ver. 31). It is just as arbitrary to conclude that because he was worse than they all, the prophets must have thrown obstacles in the way of his designs, and that he "punished their interference with the utmost severity." Ahab is the first of these kings of whom we have a complete picture, which is given in the following chapters.

HOMILETICAL AND PRACTICAL.

Vers. 8-34. General reflections upon the history of the reigns of the four kings in the following succession, Elah, Zimri, Omri, and Ahab. (a) At variance as they were with each other, hating, destroying, and killing each other, yet they all remained faithful to the calf-worship, regarding it as the means by which they could maintain their own kingdom and their dominion over Judah. The religion of the people in the service of the policy of the sovereign. How often does it happen that selfish profit, power, or seeming form the real motive of a confession of faith. (b) One exceeds the other in revolt against the living God.—CALW. B.: In sin and departure from God there are always gradual advances, just as in godliness and well-doing—one step follows another, and the slavery of sin is ever increasing (2 Tim. iii. 13). (c) One successful insurrection seldom stands alone in history, but is ever followed by a fresh one, and becomes a passion, which, like a deadly plague, saps the moral and religious life of a nation to its foundations. Hence the apostle's meaning: let no man, &c. (1 Tim. ii. 1-3).

Vers. 8-10. King Elah. (a) He riots and carouses whilst his people are pouring out their blood in war. It is a sign of great barbarousness and rudeness amid exterior refinement, when the great and rich lead a frivolous and luxurious life, whilst the masses eat their bread in the sweat of their brow, and are famishing. A riotous court life is the usual precursor of the storm which shakes or destroys the throne. (b) Death overtakes him in drunkenness. To go suddenly and unprepared from time into eternity is a heavy fate; but it is still more fearful to leave the world in darkness. Therefore, we should daily pray: Lord, teach us so to, &c. (Ps. xc. 12).—WÜRT. SUMM.: The nearer chastisement comes to the ungodly the more secure are they. When they say, "There is peace, there is no danger," then destruction shall overtake them suddenly, and they shall not escape from it (1 Thess. v. 3; cf. Ps. xxxix. 6). Therefore: be

sober, &c. (1 Pet. v. 8). It is fearful, when one can say nothing more of a man than, "He has despised God and his word, served his belly, and ended his life with a revel. Better to famish and be miserable with Lazarus, and then to be borne by angels into Abraham's bosom, than with the rich man to live in splendor and revelry, and afterwards to suffer the pains of hell.—Ver. 9. Drunken revels are an abomination unto the Lord, and only occur where the fear of the Lord is absent. The drunkards rank with those (1 Cor. vi. 9, 10) who will not inherit the kingdom of God, and the Lord Christ warns: Take heed to yourselves, &c. (Lu. xxi. 34).

Vers. 11–20. Zimri, King. (a) His way to the throne: Treachery, cunning, murder. He shunned no means to gain his end. That is the way of the ungodly; but without their knowledge or will they are compelled to be scourges and whips in the hand of the Lord (Is. x. 5). (b) His end: a speedy and fearful one. Only seven days did the dominion which he so coveted, and attained through such villany, last. Lightly come, lightly go. The ungodly are like the chaff, &c. (Ps. i. 4, 6). He gave himself up to death, in flames of fire. The ungodly are utterly consumed, &c. (Ps. lxxiii. 19). As he had lived, so he died.—Ver. 18. The doom of despair is the end of a life given over to sin, which has lost sight of the living God, and can never again find Him. Frequently, what the world regards as heroism and contempt of death is simply cowardice and crime in the sight of God. The Lord has no pleasure, &c. (Ezek. xviii. 23). It requires more courage and bravery to bear the merited punishment of one's sins than to escape from it by suicide.

Vers. 21–28. The King Omri. (a) How he became king. When the king is chosen by the people instead of receiving the crown from the hand of God by right of inheritance, which is by the grace of God, factions are sure to arise, which

wage bloody conflicts, and waste the best strength of the people, until, at length, the stronger party conquers the weaker by violence.* The curse of party spirit. (b) How he reigned. He built Samaria, making it the strong centre of the kingdom, but he walked in all the sins of Jeroboam, and "did worse" than all who went before him. A man may be skilful and useful to himself and others, in all material and worldly things, whilst in spiritual and divine things he works only mischief and destruction. What, without religion, is so-called civilization?

Vers. 29–34. The King Ahab. (a) His union with Jezebel—a marriage contracted not in obedience to God's holy will, but merely upon worldly grounds and political considerations, and was therefore the source of great mischief to himself and to his people. (b) The uplifting of idolatry over the religion of the country. The calf-worship was merged in the Baal worship. The greatest tyranny is the tyranny over conscience, which pretends to rule also over belief. The worst rule is that which, instead of demanding recognition of the truth, substitutes lies and errors, and exercises its power in aid of unbelief and of superstition. (c) The rebuilding of Jericho. By means of "faith" the walls of Jericho fell (Heb. xi. 30). Idolatry will build them up again, but the curse rests upon them. He who builds up what the Lord has destroyed, falls under his judgment. 2 Chron. xiii. 12: Fight ye not, &c. Julian, who rebuilt the heathen temple, and the Jews, who rebuilt the temple of Jerusalem, were confounded and brought to shame.

* [Of course our readers will estimate at their value these stiff monarchical sentiments. The present Editor, here as elsewhere, prefers to translate in this work rather than omit them, because it is due to the author to give his work fairly in a translation.* But here he enters a mild caveat, and avails himself of the opportunity to say that his task is not that of a reviewer, and consequently he has allowed many things to pass without comment, from which he differs widely and thoroughly.—E. H.]

SECOND EPOCH.

FROM AHAB TO JEHU.

(1 KINGS XVII.—2 KINGS VIII.)

FIRST SECTION.

THE PROPHET ELIJAH DURING AHAB'S REIGN.

1 KINGS XVII., XVIII., XIX.

A.—*Elijah before Ahab, at the brook Cherith, and in Zarephath.*

CHAP. XVII. 1-24.

- 1 AND Elijah¹ the Tishbite, *who was* of the inhabitants² of Gilead, said unto Ahab, *As* the Lord [Jehovah] God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.³
- 2 And the word of the Lord [Jehovah] came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that *is* before⁴ Jordan. And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens⁵ to feed thee there. So he went and did according unto the word of the Lord [Jehovah]: for he went and dwelt by the brook Cherith, that *is* before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening⁶; and he drank of the brook.
- 7 And it came to pass after a while, that the brook dried up, because there had been no rain⁸ in the land. And the word of the Lord [Jehovah] came unto him saying, Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said,
- 11 Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, *As* the Lord [Jehovah] thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and,
- 13 behold, I *am* gathering two sticks, that I may go in and dress it for me and my son,⁹ that we may eat it, and die. And Elijah said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son. For thus saith the Lord [Jehovah] God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the Lord [Jehovah] sendeth¹⁰ rain upon the earth. And she went and did according to the saying of Elijah: and she, and he,¹¹ and her
- 16 house, did eat *many* days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord [Jehovah], which he spake by Elijah.
- 17 And it came to pass after these things, *that* the son of the woman, the mistress

of the house, fell sick; and his sickness was so sore, that there was no breath left
 18 in him. And she said unto Elijah, What have I to do with thee, O thou man of
 God? art thou come unto me to call my sin to remembrance, and to slay my
 19 son? And he said unto her, Give me thy son. And he took him out of her
 bosom, and carried him up into a loft¹, where he abode, and laid him upon his
 20 own bed. And he cried unto the Lord [Jehovah], and said, O Lord [Jehovah] my
 God, hast thou also brought evil upon the widow with whom I sojourn, by slay-
 21 ing her son? And he stretched himself² upon the child three times, and cried
 unto the Lord [Jehovah], and said, O Lord [Jehovah] my God, I pray thee, let
 22 this child's soul come into him again. And the Lord [Jehovah] heard the voice
 of Elijah; and the soul of the child came into him again, and he revived.
 23 And Elijah took the child,³ and brought him down out of the chamber into the
 house, and delivered him unto his mother: and Elijah said, See, thy son liveth.
 24 And the woman said to Elijah, Now by this I know that thou art a man of
 God, and that the word of the Lord [Jehovah] in thy mouth is truth.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1.—[The Sept. adds his office, "Elijah the prophet, the Tishbite."

² Ver. 1.—[The Sept. has mistaken the Heb. participle מְתַשְׁבֵּי, and by a slight change of the pointing has read מְתַשְׁבֵּי *de Θεσβι*, "who was of Thebes." The Alex. Sept. also omits the word Θεσβις. It has been much questioned whether Elijah was of the Thebes in Galilee mentioned Tobit i. 2 (see Exeg. Com.). Against this supposition is the fact that the Jews of our Lord's time believed that "out of Galilee ariseth no prophet" (Jno. vii. 52).

³ Ver. 1.—[אֶם-לֹא-יָרְדִי is strongly emphatic: *nisi ego et non alius vir, etiamet propheta est vel prophetam mentatur*, *dicens*, Seb. Schm.

⁴ Ver. 8.—[The phrase מִלִּפְנֵי, the ambiguity of which is exactly rendered in the English "before," allows either the opinion that the brook was on the east of the Jordan (Euseb., Jerome, v. Baumer, &c., with whom our author), or that it was on the west (Reland, Robinson, &c.)

⁵ Ver. 4.—[עֹרְבִים is translated *ravens* in all the VV. except the Arab.; yet so important a commentator as S. Jerome says: *Orbim scolas villas in finibus Arabum, Elias dederunt alimenta*. But see Exeg. Com.

⁶ Ver. 6.—[The Vat. Sept. says the ravens brought bread in the morning and flesh in the evening.

⁷ Ver. 7.—[The Heb. word here used for rain, גֶּשֶׁם, is the same as in ver. 14 and in xviii. 41, but different from מָטָר coupled with dew, in ver. 1. It denotes *heavy rain*.

⁸ Ver. 12.—[The Sept. curiously has here and in ver. 18 *révocat* in the plural.

⁹ Ver. 14.—[The form in the text הָרָק is pointed by the Masorets and marked in the k'ri as to be understood הָרָק. It may, however, be considered as the *inf.* הָרָק with reduplicated syllable הָרָק and read הָרָקָה. See Ewald Krit. Gramm.

§ 288 c.—F. G.]

¹⁰ Ver. 15.—[The k'ri הָיָא-וְהָיָא in place of the k'tib הָיָא-וְהָיָא is unnecessary. Maurer: *Accentus major voci וְהָיָא adponendus, post וְהָיָא vero cogitatione repetendum est eadem a. eadem*. According to Kell, the feminine form וְהָיָא is to be taken as an indefinite neuter: and it, he and she, ate. [The reading of the k'ri, however, is sustained by many MSS.

¹¹ Ver. 19.—[עֲלִיָּה—*ὑπερφω*, the upper chamber which is often built upon the roof of Oriental houses, and to which there was access without passing through the house.

¹² Ver. 21.—[מִתְמַדֵּד lit. "he measured himself," & a. stretched himself.

¹³ Ver. 22.—[The Vat. Sept. omits the greater part of ver. 22 and the first clause of ver. 23.—F. G.]

PRELIMINARY.

The history of the prophet Elijah, which begins with the chapter now before us, is continued in chapters xviii., xix., xxi., 2 Kings i., and is brought to a conclusion in 2 Kings ii., belongs, as is known, not only to the weightiest portions of our own, but of the Old Testament historical books generally. Hence it has been the object frequently, both of special theological inquiry and also of devotional consideration. In this respect we name here: Eichhorn: *Ueber die Prophetensagen aus dem Reiche Israel (in der allgem. Bibliothek der bibl. Literatur IV. 2 s. 193 sq.)*. Niemeyer: *Charakteristik der Bibel V. s. 257 sq.* Knobel: *Der Prophetismus der Hebräer II. s. 73 sq.* Rödiger: *In der Hall. Encyclopädie Bd. 33 s. 320.* Köster: *Die Pro-*

pheten des Alten und Neuen Testaments, s. 70 sq. Winer: *R.-W.-B. I. s. 317 sq.* Ewald: *Geschichte Israels III. s. 485 sq. und 533 sq.* Kurtz, in Herzog's *R.-E. III. s. 764 sq.* Sartorius: *Elias und Elisa, 3. Heft der Vorträge über die Propheten*, Basel, 1862. Menken: *Christliche Homilien über die Geschichte des Propheten Elias*, 2 Bd. der *gesammelten Schriften*, Bremen, 1858. (These 1798 homilies are, as the preface rightly remarks, "a complete ascetic commentary." They are to this day unsurpassed, and belong to what is best that has ever been said and written upon Elijah.) Fr. W. Krummacher: *Elias der Thibiter*, 4. Ausg., Elberf., 1851. K. M. Wirth: *Das Leben des Propheten Elias, Predigten*, Bern, 1863. F. Bender: *Alttestamentliche Lebensbilder in Predigten*, 3. Bändchen: *Die Propheten Elias und Elisa*, Stuttgart, 1858. [See also Dean

Stanley: *Jewish Church*, Lecture xxx. F. D. Maurice: *Prophets and Kings of the Old Testament*, Sermon viii. Bp. Hall: *Contemplations*, &c., Book xvii. 6, 7, 8. F. W. Robertson: *Sermons*, Second Series, vi.—E. H.]

Besides the sections in our books just referred to, we have no further accounts of the history of Elijah. As his activity was limited to the kingdom of Israel, the Chronicles, which are occupied specially with the kingdom of Judah, furnish no parallel accounts. They make no mention of Elijah, except that he wrote a letter to king Joram (2 Chron. xxi. 12 sq.), of which, however, we find nothing in our books. Elsewhere in the Old Testament, Elijah is mentioned but once (Mal. iv. 5). How high he stood in the estimation of the later Jews may be learned from the praise of him in the Wisdom of Solomon (xlviii. 1-12). In the New Testament no prophet is mentioned and extolled so frequently as Elijah: whence certainly it follows that in the time of Christ and of the Apostles generally, a high significance was attached to him in the sphere of the history of redemption. Rabbinical tradition supplements indeed the history of the prophets, but its statements are so marvellous, and in part so absurd (Cf. Schöttgen, *Hor. heb.* II., p. 533; Eisenmenger, *Entdecktes Judenthum* II. s. 401 sq.), that not the slightest historical value can be conceded to them. They certainly show, however, the extraordinary estimation in which then and always Elijah stood amongst the Jews. Origen, Jerome, and Eusebius mention apocryphal accounts of Elijah, and even the Mohammedans have their fables about him (See Winer s. 320 and Ewald s. 548).

In respect now of the narrations in our books, as to form and contents, they are so unmistakably distinguishable from the chapters which precede, and which are inserted amongst them (xv., xvi., xx., and xxii.), as to place it beyond doubt that they belong to another documentary source, the work assuredly of some prophet, and probably incorporated into the great historical collection in the hands of our author (see Introd. § 2). Late, distinctions between the different accounts have been made; and it has been maintained that they are the product of different periods. According to Ewald, chap. xxi. is the most ancient, and 2 Kings chap. i. 2-17 the latest section (so Thenius also in respect of the latter); but that the main portion, (chaps. xvii., xviii., xix., 2 Kings ii. 1-18) was written by one person, who lived at the close of the eighth or the beginning of the seventh century, i. e., some two hundred years after Elijah. This view rests, however, upon a completely unjustifiable perversion of the history, by virtue of which the punishment of Naboth (chap. xxi.) decided the whole turn of affairs in Israel. When the author of the main portion of the narrative lived cannot be determined. That "he cannot have lived before the end of the eighth or the first half of the seventh century," is an assumption which rests only upon the undemonstrated opinion of the unhistorical character of the story of Elijah in general, but which does not necessarily follow from this. Who in that period, far from being an insignificant one, could have been the author?

Recent criticism, on account of the "accumulation of the miraculous" in the expositions of the life and work of Elijah contained in our

books, pronounces it more or less unhistorical. At first the attempt was made to explain this miraculous element away by giving to the events concerned a merely natural coloring (cf. *Exeget. Handbuch des Alt. Testaments*, 8 and 9; St. Bauer, *Hebr. Mythologie* II. s. 156 sq. and *Gesch. der hebr. Nation* II. s. 406 sq.; *Ausführliche Erklärung der Wunder* II. s. 148), but, as Winer mildly expresses it, "not with a very felicitous result," examples of which shall be cited below. Subsequently this was entirely abandoned. The view now current takes this form: we have before us here, "not history strictly speaking, but a tradition-sketch;" the entire delineation wears often "a wholly fabulous character" (Thenius), and is hence full of "the marvellous" (Winer), and yet "the fabulous is so closely connected with the historical that it is scarcely possible to separate the one from the other in all particulars" (Rödiger, Knobel). The latest way of looking at the matter goes still farther, claiming that the documentary source employed by our author "is a poetico-prophetic work of a later age, in which the image of such an extraordinary phenomenon as Elijah had gradually become stronger and more colossal," that in this work, still further, "older narratives and treatises were manifestly made use of," only "the author, conceiving of everything with poetic loftiness, lifted up the reader even to a height often dizzy, has formed anew the whole history of Elijah and of his time." It is "a wonderful, creative representation of the sublimest prophetic truths," and "is freed besides of every fetter of prosaic historical material" (Ewald, l. c., s. 534 sq., whose words Eisenlohr, as usual, repeats). Bunsen has expressed this view in the sharpest way (*Bibelwerk für die Gemeinde* V. 2, s. 540. sq.): "The whole narration of the life of Elijah is a firmly welded popular epic in its execution, from the beginning to end . . . for the wonderful power of this spirit and for his astonishing manifestations our poem serves better than a dry narration of the actual occurrences. It is the fruit of an inspiration which he, like some superhuman being as it were, awakened in his disciples. Nothing but boundless ignorance, or, where historical criticism has not died out, only an hierarchical-dilettanti reaction, foolhardy hypocrisy or weak-headed fanaticism, would wish to demand the faith of the Christian community in the historic truth of these miracles as if they had actually taken place." Reserving details for the particular statements, we remark as follows, in a general way, upon these various modes of view of the new criticism.

(a) In respect of "the accumulation of the miraculous," from which the new criticism generally, in disputing the historical character of the account about Elijah, proceeds, Kurtz says—"It must be confessed that these miracles, partly at least, are surprising through their outwardness, and that, were we justified in supposing that mythical embellishments entered into the biblical history at all, here (and in Eliasa's story) more than anywhere else would they be found." If indeed it be presupposed that a miracle is an impossibility, and is to be relegated, consequently, to the sphere of legend or of fiction, the history of Elijah must appear certainly as legendary and unhistorical. But if this be not presupposed, the frequent manifestation of the miraculous in this history cannot surprise us. The entire history (*Heilsgeschichte*) of the Old and New

Testament, as the actual revelation of the living, holy God, who is infinitely above all natural, finite being, is a great continuous miracle, and is likewise the soil in which all miracles, in particular, are rooted. But as it has, like every other history, its main epochs, which form the gathering-points of its development, so it is agreeable to its nature, that just at these very points the miraculous should appear stronger, more distinctly and more frequently, and the appearance of any person who stands at the apex of a new epoch should be accompanied by miracles. The concentration of revelation leads, in the nature of the case, to a concentration of the miraculous, and moreover, in a way which corresponds with the steps in the development of the people, and the position of the person who leads them. Such was the case with Moses, the founder of the Covenant, and with Christ its finisher, and it would be surprising if in the case of Elijah, the restorer of the Covenant (see below, Historical and Ethical), miracle should not be present. Ewald confesses this when (*s. 510*) he says: "The sphere of religion is always that of wonder, while that of strong faith in the being and agency of heavenly powers is in action as well as experience; where also there is the strongest intensity of true religion, there will such wonders in part actually take place through the activity of the believing spirit, and in part will be experienced, at least, by believing hearts . . . In so far were the days of Elijah and of Elisha, then, when the true religion was compelled to maintain itself most stringently against its internal foes, as rich in wonders as of old the days of Moses and of Joshua had been." Sartorius also justly remarks: "The activity of these prophets of an older time did not consist in testimonies simply by word of mouth, in long speeches and extended discourses, like those of the later prophets, but in deeds laid upon them by God, wrought by them in the strength of God, which they taught people rightly to understand only, in brief statement, as a sign from the Lord. . . . Especially was the falling away at that time at such a pass that the conversion of souls could not be accomplished by words simply, but by demonstrations of the power of the living God, and these we see now in the miracles of Elijah." What Christ says in John v. 36 of His works, is true, *mutatis mutandis*, of Elijah. They were signs and witnesses, and there can be no discussion here of a surprising "outwardness" in any particular. They have all a spiritual kernel, and often speak deeper and louder than words. The proof of this devolves upon the exegesis. If the legendary be so cemented with the historical, as the new criticism confesses, that it is "impossible" to separate them, the accounts generally can have no historic worth, and it would be more consistent, critically, to explain them as fiction. For the rest, supposing that tradition has added this or that, it by no means follows, as has been assumed, that all the miraculous belongs to the legendary only, and is unhistorical. The miraculous which the Jewish tradition has grafted upon the biblical accounts is of the sort which can be readily distinguished from that which in the Bible itself is explained away as legendary. But never would a tradition, running out into what is irregular and extraordinary, have been formed, had Elijah's appearing been without any miracle.

(b) The notion that the accounts of Elijah are portions of a larger poetical work, in fact a national epic, does away readily with many difficulties, but at the same time is involved in irreconcilable contradictions. No one can deny that the author of our books wished to write an historical work. Had he regarded the history of Elijah, as contained in his documentary sources, not as history but as "fiction," he would not have incorporated it into his work, and have placed it side by side with the other documents to which he appealed. Least of all would he have done this in a main portion, in the history of the prophet who makes an epoch in the history of the monarchy, yea, of the theocracy of the Old Covenant. Of course, if he held that to be history which he incorporated into his own work he would have claimed in its behalf acceptance upon the part of his readers. If, finally, it were "fiction," that objection of "unlimited ignorance," absence of "historic sense," "foolhardy hypocrisy," or "weak-headed fanaticism" would before all strike him, and he would, at the same time, disclaim for his whole history all trustworthiness and credibility. If the documentary source belonged to the end of the eighth or the beginning of the seventh century, then for the space of two hundred years, down to the days of our author, no one remarked that it did not contain history, but was only a fiction. The history of Israel was likewise the history of the divine revelation, and consequently a matter not for the poets but for the prophets (see *Intro. § 2*), and nothing can be more certain than that the prophet who composed the documentary source, did not mean to write a popular epic, but history. But apart from every other consideration, the narratives about Elijah, notwithstanding their peculiar coloring, are not related to the remaining portions of our books as poetry to prose. The extreme simplicity and directness of the narratives (*cf. Thenius, Comment. s. 218*), the pregnancy of expression, the frequent designation of places, the many individual characteristic-psychological traits impart to the whole an historical impress so unmistakable, that the events narrated cannot possibly be regarded as a poetic costume and "representation of the sublimest prophetic truths" and general religious ideas. Ewald's view, that the author of the documentary source had gathered together everything with poetic elevation, and has lifted his readers up to a height which is often giddy, contradicts flatly his own previous assertion: "How grand everything said of him (Elijah) may be, still all accounts can be but a feeble image of the original grandeur, and the all-conquering might of this great prophetic hero of the ten tribes." If the appearing of Elijah were originally so grand—and "there can be no doubt actually of the marvellousness of his prophetic activity"—if he achieved the "incredible miracle of a complete alteration in the condition of the ten tribes at that time," we see no reason why the author of the documentary source could or would have been moved "to form anew the whole history of Elijah and of his time," "to make an entire new thing," and to "get rid of every fetter in the way of a lower historical material." When Bunsen says, "we have legends, not myths," but adds, "the historical character of the life and of the personality is not at all imperilled thereby," this is simply a contradiction. For legends are no

history, and in the way of history all that remains is that once an Elijah lived and did great things; all besides is insecure and uncertain, is in fact legend presented in a poetic garment.

EXEGETICAL AND CRITICAL.

Ver. 1. **And Elijah the Tishbite.** When under Ahab the falling away from Jehovah in Israel reached a degree never hitherto known (chap. xvi. 30-34), then the prophet Elijah appeared and announced to the king, &c. Thenius is of the opinion that the proper opening of the history of Elijah here is missing, and that the manner of his appearance presupposes an activity in the past. Von Gerlach also says, "the history has a great gap here, at its beginning," for Elijah appears as one in connection with whom extraordinary occurrences were known for a long time. But this view is not necessary. It is in the highest degree probable that Elijah lived, up to that moment, in retirement, that his prophetic activity first began with his encounter with Ahab, and that then his history, strictly speaking, began, like that of Mark and Matthew, and of John the Baptist his copy. This sudden coming forth corresponds well with the peculiarity of his appearing, hence also Jesus Sirach (Ecclesiasticus xlviii. 1-12) begins his eulogy upon Elijah with the words: "Then stood up Elias the prophet as fire, and his word burned like a lamp. He brought a sore famine upon them," &c. The name **אֵלִיָּהוּ** or **אֵלִיָּה** (2 Kings i. 3 sq.),

i. e., not, according to the old interpreters: My strength is Jehovah, but: My God is Jehovah, refers to the life's calling of the prophet, which was to bear witness against Jehovah as the one true God over against Baal. It is not at all likely that he gave this significant name to himself (Thenius). In chap. xxi. 17 he is called the *Tishbite* without any addition. In Tob. i. 2 only, is **Γαλαβή**, a place, mentioned, "which is at the right hand of that city which is called properly Naphthali, in Galilee above Aser." As there is no mention anywhere of a place of that name, this must be the Tishbe. The addition **מִתְשֵׁבִי** **נִלְכָּךְ**

says that Elijah of Tishbe was born in Galilee, but was living in Gilead, in the land lying over against Ephraim, on the other side of Jordan. Instead of **מִתְשֵׁבִי** Ewald, Thenius, and Kurtz wish, after the Sept. (**ὁ Θεσβίτης ὁ ἐκ Θεσσεβῶν τῆς Γαλαβῆς**), to read **מִתְשֵׁבִי**, so that the sense would

be, the Tishbite, namely, of the Tishbe which is in Gilead, but which is not the Tishbe in Galilee, mentioned in Tob. i. 2. But there is no proof that there was a Tishbe in Gilead. Even **מִתְשֵׁבִי**

does not force us to this reading: for it does not designate a stranger, i. e., a non-Israelite, but one who had wandered off into another tribe, and was dwelling there, like the still stronger **נָר** in Judges

xvii. 7 of the Levite who was of Bethlehem in Judah, and had settled himself in Ephraim. That

the generally *plene* written **מִתְשֵׁבִי** stands here without **וְ** makes nothing against the Masoretic punctuation (Keil on the place). Whether Elijah came from the unknown Tishbe in Galilee, or from the equally unknown Tishbe in Gilead, is a matter

of no moment, but it is certain that he came over into Samaria from the country east of the Jordan.

Said unto Ahab, &c. It is often maintained that the words of Elijah are the conclusion of a longer conference with Ahab, and the Talmud (Sanhed. xxii. 1) states the occasion and the contents of the same, but most arbitrarily. The prophet surely entered into no dispute with Ahab. According to his constantly observed plan, he appeared before the backslider with a short but incisive word, which he understood well enough without any extended reasoning. *As the Lord God of Israel liveth* is the usual form of an oath, which here at the same time places Jehovah, the only living God, in contrast with Baal, the dead idol. The addition also, *the God of Israel*, stands out in its full meaning: the true living God is He also who had chosen Israel and made a covenant with them, which was now shamefully broken by idolatry. With the words, *before whom I stand* (chap. i. 2; x. 5, 8), Elijah designates himself to the king as the servant and ambassador of Jehovah, and that as such he stands before him and announces the impending punishment. This punishment, that there *should be no dew nor rain*, was not arbitrary and prejudiced, but was threatened in the law for the sin of falling away, and suited the especial circumstances. The fruitful land of Canaan was promised to the people, after their exodus from Egypt, on the condition that they would keep the covenant of Jehovah, and not serve other gods. But in the event of a falling away it was threatened that the heavens should become brass, and the earth iron, i. e., that it should become unfruitful; and this, for an agricultural people, was the direst evil (Lev. xvi. 19 sq.; Deut. xi. 16 sq.; xxviii. 23 sq.; cf. 1 Kings viii. 35; Amos. iv. 7 sq.). Never hitherto had the covenant been broken, and idolatry been formally introduced, as under Ahab: if ever at all, now must the threatening be carried into execution. Such a punishment was at the same time an evidence against the Baal-worship; for since Baal was worshipped conspicuously as the generating Nature-power, so was the impending drought and barrenness a tangible proof of the impotence and nullity of this idol. It is not to be overlooked that Elijah, while he announces the coming of the punishment threatened by Moses, and in a certain degree executes it, places himself, at the outset, in the direct position of a mediator and founder of the covenant, as another Moses, i. e., as the restorer of the covenant. The prophet announces the continuance of the drought only in a general way, because it would depend upon the conduct of the king and of the people. He therefore adds, *but according to my word*, perhaps "in opposition to others, particularly the prophets of Baal" (Keil), certainly for the humiliation of the haughty king, who had set himself up above Jehovah and his commandment, and now must feel himself dependent upon the word of a man whom he despised, one of his subjects, but who, nevertheless, "was standing before Jehovah."

Vers. 2-3. **And the word of the Lord came unto him, &c.** How Ahab received the announcement of the prophet, whether angrily or indifferently, is not stated. Certainly he did not lay hands upon him, who seems to have disappeared as unexpectedly as he came. From the more general direction *eastward*, which is followed by the more

especial עַל־פְּנֵי of Jordan, Thenius justly concludes that the brook *Cherith* flowed easterly from Jordan (Gen. xvi. 12; xxiii. 19; Josh. xviii. 14), in opposition to the tradition which locates it this side the same river (see Keil). What recent writers deliver in respect of its situation are, after all, uncertain guesses, and nothing can be gathered concerning it from its name כְּרִית, i. e.,

separation. The assertion that the "brook" was called Cherith, i. e., drying up, because it used to dry up (Kruinmacher) much sooner than all others, is a sort of *lucus a non lucendo*. For it seems, on the other hand, to have belonged to the class of perennial fountains, and upon that account to have been pointed out to the prophet in the time of drought. Certainly the prophet was not concealed "in order to get out of the way of importunate prayers for the removal of the punishment" (Keil), for a man of such inflexible will would not find it necessary to get out of the way of such prayers. We surmise rather that his design was to be safe from the persecution of Ahab and Jezebel; for he would be able the more readily to fly into the neighboring kingdom of Judah. It was also requisite, after that great declaration, that he should again retire into the obscurity from which he had emerged, and not appear again "until men were convinced of the truth of his word by the results thereof, and would feel their need of him and of his God, and he could labor mightily and decisively against the idol-worship" (Menken). Since God had appointed him to an extraordinary task, it was necessary, after he had begun it with the announcement of the judicial punishment, to retire into obscurity, in order to prepare for all that his calling brought with it, both great and grievous. The sojourn in the desert was "the time when he grappled and wrestled in prayer for his people, and was himself purified and strengthened for his future deeds" (Von Gerlach). "Most of the saints and great men lived, before their entrance upon their public career, in profound obscurity: so Moses, so Jesus himself, so Paul, who spent three years in Arabia after his conversion. God receives His people first in silence in his school, until He can use them openly (Calwer Bib.). The second Elijah, John the Baptist (Matt. xi. 14; xvii. 12), was in the wilderness when the command of God came to him to appear openly (Luke i. 80; iii. 2).

Vers. 4-6. **I have commanded the ravens,** &c. To command means "as much as to make use of them in the execution of his purposes" (Berleb. Bibel). As the God who hath made heaven and earth and all that therein is, hath "commanded" the serpents (Amos ix. 3), and the clouds (Isa. v. 6; Ps. lxxviii. 23), the sea also (Job xxxviii. 11), so likewise the ravens. By means of these the supply of the prophet with food is promised, not "against their own voracity, because subject to the will of God" (Thenius), but because they have their habitat, and are found in wild and desolate places (Isa. xxxiv. 11; Zeph. ii. 14). As the raven, according to Lev. xi. 15; Deut. xiv. 14, belongs to the unclean class of birds, Kimchi and other rabbins, referring to Ezek. xxvii.

27, explain עֲרֵבִים as merchants. But apart from the consideration that עֲרֵב by itself never means

merchant, Elijah was not to eat the ravens, and the eating only of unclean creatures was forbidden. It is even still worse to read עֲרֵבִים, i. e., Arabians

(1 Chron. xxi. 16), or to suppose that the inhabitants of the unknown city Orbo, or of the rock Oreb (Judges vii. 25), are meant (cf. on the other hand Bochart, *Hieroz.* II. i. 2). Gumpach is altogether out of the way when he translates ver. 6,—and the ravens coming to him were bread and meat; for then Elijah would have been compelled to eat, in order to be nourished, unclean creatures forbidden by the law.

Vers. 7-12. **And it came to pass after a while,** &c. Not after the course of a year, but after some time; for יָמִים can only be understood of the space of a year when the connection necessarily requires it, as in Judg. xi. 40; xvii. 10; Lev. xxv. 29. Luther's translation: after several days, is also incorrect. Zarephath lay between Tyre and Sidon, also in the native land of Jezebel. There is still extant a village named Surafend with remains of an ancient date (Robinson's *Palestine*, vol. II. p. 474-475). The "commanding" here is the same as in ver. 4.—**The widow woman,** &c., ver. 10. From the fact that she was gathering sticks it is evident that the woman was poor and forsaken. To test whether she were the person who was to provide for him, wearied by his journey in the heat of the sun, he begs her first of all for a drink of water (by כֵּלִי a drinking-

cup which he had brought from the brook Cherith is to be understood). As she readily complied with his request he went further, and asked for a mouthful of bread, and observes from her reply, in which she speaks only of her son, and not of her husband, that she was a widow, and also that she knew Jehovah, the God of Israel. Then he was no longer in doubt that she was the person who was to care for him. בִּקְרֶךָ at the conclusion of ver. 11 is not to be connected with לֶחְמֶךָ but with פַּת־לֶחֶם: a bit of bread which thou hast (Sep. *ψαμδν ἄροτον τοῦ ἐν τῇ χερσὶ σου*). From the oath by "Jehovah," and the addition "thy God" it is obvious that the woman recognized in the man thus asking of her an Israelitish prophet, which, indeed, his dress proclaimed (2 Kings i. 8), and likewise that she also knew of Jehovah the God of Israel. The supposition that she knew only the name of this God, and then, "so much the more to secure confidence" (Thenius), swore not by her own, but by the God of Elijah, makes her simply a hypocrite; for no one swears by a God whom he does not honor and recognize as a God. She indeed names Jehovah the God of the prophet, but while she swears by this God she gives it to be understood that the God of the prophet is also her God. In any event she was not a worshipper of the Phœnician Baal and Astarte, otherwise an Elijah would not have been directed to her. How and where she learned to know the God of Israel, we do not ascertain. But it is certain that she knew him. It is not impossible that she was an Israelite by birth, who had been married to a Phœnician. To dwell in a foreign land, with an Israelitish widow, seems entirely suitable to the prophet's situation. The passage in Luke iv. 25 does not suggest that she was a heathen

and worshipper of idols, but that she was not in the native land of the prophet. By *לחם* "the smallest-sized bread in the form of cake is to be understood (Thenius). It is baked in hot ashes; the Sept. has *ἐγκυβιάς* (cf. Ps. xxxv. 16). *כַּי* is a little vessel for holding meal. Oil was used in baking. The woman was collecting the wood to have her last "baking," for she saw before her death from starvation.

Vers. 13-16. **And Elijah said unto her, Fear not, &c.** The prophet attaches to his word of consolation a demand which was, for the woman, a severe test of her faith. Never would he have made the demand, and still less would she have paid any attention to it (ver. 15), had she been a heathen and worshipped idols. That at the word of Jehovah, the God of Israel (ver. 14), she did what the prophet bade her, certainly shows a faith which could scarcely be found in Israel. *תָּרַח* is the infinitive *תָּרַח* with the syllable *ח* repeated as in chap. vi. 19. The addition, *and her house*, ver. 15, while in ver. 12 and 13 her son only is mentioned, means that there was so much meat and oil that even her poor relations came to partake thereof. The Sept. in vers. 12 and 13, without any authority, has *τοὺς τέκνους*, and in ver. 15, *τὰ τέκνα*, and Thenius would like to make the text to conform to this. The same author, without reason, wishes, with the Vulgate (*et ex illa die*), to refer *כִּי* to the following verse: and from that time the barrel wasted not. It means simply a long while, like Gen. xl. 4; Numb. ix. 22.

Vers. 17-18. **And it came to pass after these things, &c.** It went so far with the sick son that "there was no breath left in him." The same expression occurs also in Dan. x. 17 (cf. 1 Kings x. 5), but where it does not, however, at all describe death (i. e., being in a state of death). It would be a mistake to maintain that these words can mean only that he died. We must rather conclude, that as the text does not say *יָמָיו* it did not mean to say it. Vers. 18 and 20 likewise do not compel us to think of a being in a state of death, and Josephus, who certainly was not afraid of the miraculous, gives our words thus—"ὥς καὶ τὴν ψυχὴν ἀπεῖραι καὶ δόξαι νεκρὸν. The illness was certainly mortal, and the boy would have remained in a breathless and lifeless condition, had not Elijah rescued him from death. The action of the prophet is hence miraculous, which he did not perform by his own human power, but which the God who doeth wonders achieved through him. The formula *וַיִּחַי* (cf. 2 Sam. xvi. 10; Judges xi. 12; 2 Kings iii. 13; Matt. viii. 29; John ii. 4) has, according to the connection, a somewhat different sense. Here it expresses, as the respectful form of address, "Man of God," shows, not strong dislike, or "the breaking up of outward fellowship and a demand for his departure" (Thenius), but distress and lamentation: Is this the result of my association with thee? Must such sorrow befall me because thou art with me? The words immediately following are to be connected therewith; *וַיִּחַי*, &c., which do not

convey a positive accusation or objection, but, with the Sept., Vulgate, Thenius, and others, are to be understood interrogatively: Was it necessary

for thee to come to me, &c. As mothers, at the loss of a beloved child, often seek for the reason of it in some definite occasion, so here the troubled woman has the thought that the death of her son is a punishment for her sin, which first becomes known properly before God through the man of God, who, as such, is in a special intercourse with God. We can scarcely find "the presumption" in this thought, that "the appearance of a higher being brings undoubtedly death to the person to whom it happens" (Menken after Hess), but rather the erroneous supposition that by intercourse with the holy man of God, and in contrast with him, her sinful nature first becomes clear and known to the holy God. As in contrast with the holy will of God revealed in the law, man in his sinfulness knows himself, the same is true also in contrast with such men as walk before the holy God, and within whom His holy will lives and works (Luke v. 8). The error lay in this—that the woman supposed that in the degree in which she had come to the knowledge and the feeling of her sin, God also was then taking cognizance of it, and punishing her. "Folly indeed in the thought, but in this folly what truth of feeling and humility" (Krummacher). This error the prophet sets aside, not by means of a long didactic reply, but by a rescuing action which must have convinced her that the distress did not overtake her on account of her special sin, but *ἐπὶ τῆς δόξης τοῦ Θεοῦ*, and that "the works of God might be manifest thereby" (John ix. 3; xi. 4).

Vers. 19-23. **And he took him out of her bosom, &c.** He goes "into his lonely chamber in order to be alone with his God, and to be able to pray all the more freely. Here he pours out his heart, inwardly moved by sympathy at the grief of the mother, and much distressed at the incomprehensibility and unexpectedness of this divine providence, in humble trustfulness before his God" (Menken). Cf. Acts ix. 40: 2 Kings iv. 33. In the question to God (ver. 20) there is no cavil; it is rather the expression of a man wrestling in prayer with God, who does not doubt that God will hear him (James i. 6).—**And he laid him, &c.** How this was done is more fully stated in 2 Kings iv. 34. Like Christ, the prophet of all prophets, when he healed the dumb and the blind, and the blind from his birth (Mark vii. 33; viii. 23; John ix. 6, 7), so Elijah proceeded in this case. He employs rational means for warming and re-vivifying, not with the hope that of themselves they would prove effectual, but in the sure confidence that God, in answer to his weeping supplication, would impart supernatural, divine, i. e., life-giving, force to the natural human instruments, and this happened.—**Three times** Elijah stretched himself upon the child, calling upon God, not so much because everything to be thoroughly and completely done must be done thrice (three are the true unit), as rather because the calling upon the name of Jehovah in the old covenant was a threefold act (Ps. lv. 18; Dan. vi. 10); thrice in the high-priestly benediction was the name of Jehovah laid upon Israel (Numb. vi. 22); thrice did the seraphim before the throne of Jehovah cry out holy (Isa. vi. 3).

Ver. 24. **And the woman said, &c.** The sense of her words is not that she had doubted hitherto whether Elijah were actually a man of God, but that now she knew it; for she names him

such in ver. 18, and as such regards him as the cause of her grievous visitation. Rather she explains, now (רָחֵם עֲלֵיהָ Ruth ii. 7; 2 Kings v. 22), she is convinced anew and most assuredly about it. אֲמַר at the end is not to be taken adverbially:

ly: that thou art truly a prophet and speakest the word of Jehovah, but as a substantive: that which thou, in the name of Jehovah, speakest as His word is truth, upon which one can entirely repose. The experience in ver. 14 is confirmed here to its fullest extent. Menken is incorrect here in understanding by רָחֵם עֲלֵיהָ "the whole

announcement of the truth, all taken together, which Elijah had said and taught during his stay in her house, concerning truth and error, the worship of idols and the worship of God," &c. The expression never means this, but always simply the word of Jehovah which He Himself speaks or has spoken.

HISTORICAL AND ETHICAL

1. *The first coming forth of Elijah* is in the highest degree characteristic, and, as it were, the superscription, in the way of action, to his entire appearing; for it throws light, at the outset, upon the peculiarity both of his personality and of his public activity. Living until then in the greatest obscurity and entirely unknown, he stands suddenly there "like one fallen from the clouds, to be compared with the lightning of God, like a lighted fire-brand hurled by the hand of Jehovah" (Krummacher), and after he had spoken his word, which "burned like a torch" (Ecclesiast. xlviii. 1), he again disappears, and no one knew whither he had gone (chap. xviii. 10; cf. 2 Kings ii. 16-18; 1 Kings ix. 3, 8). Wholly alone, without any power or influence behind him, he encountered the mighty king fearlessly and courageously, not like a suppliant, but threatening and punishing (cf. chap. xviii. 15; xxi. 20; 2 Kings ii. 15 sq.). His speech is brief and pithy, firm and definite. He delivers no elaborated address; the word he speaks is like a deed. "There is something great, majestic, divine, in the coming forth of this prophet" (Menken). No less striking is the substance of his first utterance. He announces to the chief of the kingdom of the ten tribes, carried over into formal idolatry by the sin of Jeroboam, and now completely cut loose from the covenant (chap. xix. 10), the punishment which was threatened in the covenant (=law), that he may forsake his evil ways and turn unto the God of his fathers. But in this he does not bring to light merely one side of his prophetic calling, but the core and heart thereof. The peculiar, specific place which he occupied in the economy of grace was to raise up and restore the covenant which had been communicated and established by Moses, but had become violated. As restorer and reformer he stands in immediate relation to Moses, the founder of this covenant. Hence we shall see, not only in the course of his history is there much that is analogous with the history of Moses, but he appears also together with Moses at the transfiguration of the Lord (Luke ix. 28-35), and both speak "of his decease which he should accomplish at Jerusalem." They both represent the Old-Testament economy in contrast with Him who, by his "decease," carries it to its end and fulfillment. As another, second Moses, Elijah's en-

tire personality and work in his calling bears also supremely an historical character. And as the restoring and rehabilitation of the covenant demanded, necessarily, an overthrowing and removal of the idol-worship, already deeply rooted and powerful, not only must glowing zeal and impartial strictness be combined in this character so devoted to the law, but also a judicial activity itself. Hence his acts often have the appearance of hardness and violence. The period of his appearing was, for the covenant-breaking, idolatrous generation, a day of divine judgment, a time of visitation and chastening. But in so far as the restoration of the covenant did not concern outward, political relations, but the ethico-religious relation to Jehovah, the Holy One, and aimed to "turn the heart of the fathers to the children, and the heart of the children to their fathers" (Mal. iv. 6), Elijah was properly the prophet of repentance. This, indeed, he announced by his dress (2 Kings i. 8), which thereafter was the official dress of the prophets and preachers of repentance (1 Kings xix. 19; 2 Kings ii. 13; Zach. xiii. 4), and in which he appeared, of whom the Lord said, "and if ye will receive it, this is Elias which was for to come" (Matt. iii. 4; xi. 14; xvii. 11). And what was his first word but a call to repentance? Kurtz is somewhat one-sided in his judgment on Elijah's position in the divine economy. He says: "In his official position the absolute one-sidedness of the exhibition of law, and the limit of his vision and of his activity to the present, which is therewith connected, characterizes him . . . for the understanding of this, his one-sided position as prophet, having to deal neither with hopes nor with promises, we should not lose sight of the fact that he wrought and lived in the kingdom of Israel, not in the kingdom of Judah. Only there, not here, is the coming of a prophet like Elijah comprehensible. In the kingdom of Judah a prophet like Elijah would certainly have taken a different course . . . there, all would have worked upon him and would have made something else out of him." If this were so, it is not easy to explain why he, in preference to all other prophets, should have appeared, along with Moses, at the transfiguration of Christ, and why the Lord, in the passages already cited, should attribute to him such high significance for the Messianic age, just as the prophet Malachi had already done (iv. 5, 6). It was not Elijah's calling to refer to the Messiah in words and discourses, he had to do only with the rehabilitation of the broken covenant, and Messianic predictions could follow only upon this. Under existing circumstances, this could be brought about only by great, mighty actions. Elijah, hence, was, as we have already remarked, a prophet of action, "the great hero-prophet of the kingdom of the ten tribes" (Ewald). His whole career was active. His person was a living prophecy of him who appeared before the day of the Lord, the day of judgment, so also of grace (cf. Hengstenberg, *Christologie* III. s. 441 sq.)

2. *The three wonderful occurrences* which follow upon the first coming forth of Elijah are in immediate relation to the time in which they took place, and which was a period of general distress in consequence of the drought, and it was also a time of preparation for the coming activity of the prophet. And the transactions here brought together lose in this way the appearance of being only accident-

tal and arbitrary, which might have happened just as suitably at any other time. Far from being mere "miracles," and from calling up and favoring an unworthy representation of the nature (being) of God, they are signs and witnesses of the living, personal God over against the apotheosis of Nature, and the dead idols which have mouths and speak not, eyes and see not, ears and hear not, hands and handle not (Ps. cxv. 4-7). All that is grand and glorious about this God, which the Scripture teaches, stands here before us in deeds. The God who has made heaven and earth and all that therein is, and given to the world its laws, does not stand beneath but above it, so that "leaves and grass, rain and drought, fruitful and unfruitful years, food and drink, health and sickness, wealth and poverty, and all things, do not come to us hap-hazard, but from His fatherly hand" (Heidel. Katech.). He does not lack the means to deliver out of all distress and even death itself (Ps. lxxviii. 21): He is near unto all who call upon Him. He does for all who call upon Him earnestly what they who fear God desire. He hears their cry and helps them (Ps. cxlv. 18 sq.). He often leads them by dark paths, but "they are mercy and truth unto such as keep His covenant and His testimonies" (Ps. xxv. 10). For Elijah, indeed, the necessary experiences of this period of preparation for his great career, were both a trial and a strengthening of his faith. When in the most fruitful district itself, where there was scarcity, he is remanded first to a desert in which there is an absence of all food, and only a brook which at any moment might dry up, and then in a foreign land to a widow almost at death's door from starvation. But here a calamity befell, out of which no deliverance seemed possible. He acts, nevertheless, in firm faith and asks no question, like the people in the wilderness (Ps. lxxviii. 19 sq.), and the more his faith is proved and exercised, so much the more is it strengthened, so much the more gloriously is the power and fidelity of the living God verified unto him. Thus disciplined and strengthened, he first properly becomes an instrument to destroy the heathen abominations and to bear the name of his God before the Gentiles and before the kings and before the children of Israel (chap. xviii.).

3. *Elijah's subsistence in the desert* is and remains, according to the simple, clear sense of the narrative, miraculous. "It is almost laughable," as Winer rightly says, when many ancient and recent expositors, even Rabbins, make the ravens to be Arabs or merchants; but it is not much better when J. D. Michaelis supposes that Elijah had a hunting-ground for ravens, as well also as young hares, rats, and mice, which they would carry to their nests, or had trained them as hawks for the hunt. Others, like Knobel, perceiving the preposterousness of such explanations, have referred to "the like cases amongst profane writers:" "Semiramis, exposed as a newly-born infant, was nourished by doves; a bitch gave suck to Cyrus, a she-wolf to Romulus and Remus; the same is narrated by *Ælian*, v. 12, 42, of hinds, mares, bears, goats" (*Prophet der Hebr.* II. s. 84; cf. Rödiger, *Allg. Encyklop.* Bd. 33, s. 322). All these myths of child-nursing animals have grown up upon the soil of nature-religion, and are consequently specifically heathen. Their sense is that the power of nature, revealing itself in the suckling animals, is trans-

ferred to the child, or they explain how this or that person, remarkable by a special power, has obtained it by the same being the distinguishing trait of some animal (*ζῷον*). What has this remote resemblance to do with the fact that the God who holds in His hand all creatures, provided the necessary nourishment for his prophet in the wilderness by the occupants of this wilderness, the ravens. Quite apart from their sense and meaning, not even in their outward form do these myths allow of a comparison with our narrative. That which has been adduced in the way of parallel is equally inappropriate. When Jerome (*Opp.* i. p. 239) states that the hermit Paul was fed daily by a raven provided with a half loaf for the period of sixty years, this obviously is but an exaggerated imitation of our story. *Hess* (*Gesch. der Kön. Isr.* I. s. 99) refers to the "credible accounts that exposed children, exiles, fugitives have been sustained for a long time by animals," and remarks thereupon: "Such narrations are rarely questioned, except when they are adduced by the writers of the Bible, as proofs of a special divine providence;" but he adds, that in the case before us much remains that is "inexplicable."

4. *The sojourn of Elijah with the widow of Sarepta*, considered quite apart from the fact that it served as a preparation for his public activity, constitutes a weighty moment in his history, because it shows us one side of the prophet which is thrown into the back-ground in his public career, but which, nevertheless, belongs essentially to a complete portraiture of the great man of God. While over against the fallen, covenant-breaking, idol-serving generation he was inexorable and uncompromising, denouncing and judging, threatening and punishing, to the poor widow he was sympathizing and friendly only, full of fellow-feeling and compassion, comforting, blessing, and helping. He there, for the first time, appears great and wonderful, for it is manifest that that harshness and severity was not characteristic, not inborn, but was founded in the special place which he was destined to occupy in the economy of grace. Never would he have fulfilled his calling to put an end to the crime of a ruinous idolatry, and to be a second Moses, if he had shown the same traits to Ahab and Jezebel which he did to the widow of Sarepta. Elijah had to make good, first of all, obedience and resignation to the will of God at the brook Cherith, compassion and love at Sarepta, then it was that he appeared in the sight of God furnished with iron-severity to judge and to punish. "Now since thou hast learned sympathy, go hence and preach, and speak to the people:" these are the words to him which Chrysostom puts into the mouth of God (*Opp.* vi. p. 109).

5. *The narrative represents the fact, that the meal in the barrel and the oil in the cruse did not fail, to have been quite as much an extraordinary act of God as the previous support by means of the ravens.* The grossest prejudice alone can say: "Here there is not a syllable that this was done by miracle: God gave his blessing so, that by the labor of her hands, assisted perhaps by the prophet, she secured for herself the necessaries of life" (Dinter, *Schull. Bib.* on the place). In that case Elijah's promise, ver. 14, was nothing more than an exhortation to industry, but no prophet was needed for this. Knobel is equally unsatisfactory (as above s. 81), when in the whole narrative he

finds nothing more than "the view that the blessing of God rests where men of God are." The words of the Lord, in Luke iv. 25, do not at all authorize us to think that this was simply an ordinary act of divine providence. Hess (as above s. 104) says: "As for myself, I find the narrative so beautiful and as suitable to God as anything, and place confidence in the old author, when, without fear of any wisdom, whether of that time or of to-day, he continues, She went and did as Elijah bade her, &c." Menken: This whole history glorifies God, whom the Scripture teaches us to know in His unapproachable greatness and in His affable mercy and condescension. A God such as the human heart in the needs of this present life needs always and desires; the all-governing Ruler, the alone-independent, the free master over all nature, who gives dew and rain, and punishing lands and peoples, withholds and takes away bread and water. But the individual man is not forgotten of Him; no, not even the beggar on the highways. He beholds not only the whole, but the single parts: He looks not only into the palace of kings, but into the huts of poverty. The need and misery of a poor widow are not too insignificant for Him; He observes her sighs and tears, and her silent desolate cabin is for Him a place worthy of the revelation of His glory and goodness (Is. lvii. 15; lxvi. 1 sq.).

6. *The revivifying of the child*, on account of the prophet's mode of procedure, has been explained as a physician's act. The narrative has, so Knobel supposes, its foundation "in the circumstance that the prophets exercised also the function of physicians." The boy, in consequence of frequent convulsions, suffered a severe fainting-fit, and was brought back again to life by pressure, animal warmth, and applied restoratives (Meyer in Berthold's *Theol. Journal* iv. 230). According to Eusebius (*Magnetism*, s. 422) this was a case of animal magnetism (Winer, *R.-W.-B. I.* s. 319). But nothing is more certain than that the text adduces no proof of the medical skill of the prophet, nor says anything of a human medical act of healing: it sets forth an act of God done by means of the prophet. Before he stretches himself upon the boy the prophet calls once and again imploringly upon Him who can both kill and make alive (Deut. xxxii. 29; 1 Sam. ii. 6; 2 Kings v. 7): Let the soul of this child come to it again! "and Jehovah hearkened to the voice of Elijah." The revivifying is like an answer to prayer. It is not the prophet, as a "thaumaturgist" or as a physician employing natural means, but Jehovah who hears the prayer of His servant and delivers from death. If in addition to praying he stretches himself upon the child, he did this after the genuine prophetic way; the visible human deed served as substratum for the divine, and this divine deed is affirmed and attested in the prophet's. The deeds of the prophets are signs (אֵימָת) which represent what God does or will do by means of them, and are more or less symbolical actions (see above). The outward action was, in the case, the sign of that which God alone could do; it is not the delivering, quickening might and power, but only the medium denoting it.

HOMEILETICAL AND PRACTICAL.

Ver. 1. The first appearing of the prophet Elijah. (a) The time when; (b) the message with which he appeared. The prophet Elijah, (a) his

name—my God is Jehovah; (b) his origin: Thisse, an insignificant, unknown place, like Bethlehem and Nazareth; (c) his condition and calling: he stands before the Lord, the God of Israel. General distresses, like hunger and famine, sicknesses and epidemics, are not mere natural events, but they are the judgments of God upon the godless and the God-forgetting; they are the trials of the pious, and to all they cry: repent and be converted! —MENKEN: Men in general have never been willing to recognize, and are still unwilling to recognize, the fact that need and misery upon earth stand in the closest relation to their conduct towards God; that through their need they may be called back to Him whom they have forsaken, and feel what it is when God withdraws His hand, when they are left to themselves, when the Almighty withholds His gifts and blessings, and sends His punishments and plagues. The God of Israel is the living God because He has spoken to Israel and has, through His word, revealed Himself to them (Ps. cxlvii. 19, 20). God has spoken to us by His Son, the image of His Being (Heb. i. 2), and has revealed Himself in Him much more gloriously to us; therefore Christendom knows no other living God than the father of our Lord Jesus Christ. Who can venture to say that he stands before God? He who, like Elijah, has firm faith, is unconditionally obedient to the word of God, and fearlessly and courageously pursues the path God has prescribed for him (Isai. xli. 10). —KRUMMACHER: It is the way of our God from of old that he takes people, by whom He will accomplish something great, from the dust rather than from thrones, so that it may be manifest how all things happen according to His purpose, how that flesh and blood have not done this and that, but that to him alone belongs the glory.

Vers. 2-9. BENDER: Elijah at the brook in the wilderness. (a) How his faith was tried, and (b) how it was crowned.—WIRTH: Elijah at the brook Cherith. How the Lord protects and conceals him; how He leads him into the wilderness; and how He cares for him. Elijah in the wilderness. (a) Why the Lord sends him thither; (b) what he suffered him to experience there.—Ver. 3. Go away and hide thyself. (a) Go away. A hard word for a heroic man like Elijah, who has threatened the king and the whole people, and must now flee and expose himself to scorn and contempt. Going away often requires more self-denial than remaining. For the testimony to the truth, the command at one time is, remain and fear not (Acts xviii. 9 sq.), at another, go from that city, &c. (Matt. x. 14, 23 sq.); they "must, like their Lord, often appear in the form of a servant, and can wear upon earth no other crown than a crown of thorns, and if at any time their power is so great that they can give or take away dew and rain upon earth, and can punish kings and peoples, at another time they must bow and bend, suffer and be silent, and in the eye of the world appear weak and powerless, so that they and others may thereby know all the more profoundly, that the superabundant might is of God, and not of themselves" (MENKEN). But to every true Christian also the command often comes, go hence, remain not where men are serving the world and Baal, where the word of the Lord is despised, and the fear of the holy and righteous Lord has disappeared. [See *The Hermits* of the Rev. Charles Kingsley.—E. H.] (b) Hide thyself. In order to be able to achieve his great, severe,

and holy task and to be fitted for it, Elijah had to go into retirement, where he was alone with his God and learned to say, Lord whom have I, &c. (Ps. lxxiii. 25 *sq.*). Every man who has done anything great in the kingdom of God has passed a long time in retirement and solitude. But to every faithful Christian also the command has come, hide thyself, go into the stillness and solitude. The hidden man of the heart, with soft, still spirit (1 Pet. iii. 4), does not thrive in the perpetual tumult and babbling noise of the world. There is no man who has not felt the need of some time and place to collect his thoughts and to be alone with his God; they who avoid such are not fit for the kingdom of God.—**VER. 4. KRUMMACHER:** Every way appointed for us by the Lord has His promise, and we need not fear when once we are assured that God has directed our way.—**VER. 5.** Might it be said of us all, in every situation of life and under all relations, he went thither and did according to the word of the Lord.—**MENKEN:** He went in faith along the hard, dark path into the wilderness, as a genuine son of Abraham the father of all the faithful, who knew that without faith it is impossible to please God, and that man can offer to God no higher and nobler homage than to believe in his promises. Who so chooses the dear God, and always hopes in Him, him will He sustain wonderfully in all need and affliction (Ps. iv. 4; cxlvii. 5). Go whithersoever thou wilt, means shall not fail thee, thy deed is pure blessing, thy course pure light. To Elijah the promise was, I have commanded the ravens to care for thee; but we all have a still more glorious promise: He hath given his angels charge concerning thee, that they shall watch over thee in all thy ways, &c. (Ps. xci. 10-12).—**MENKEN:** Just under these circumstances in which most men forsake the word of God, it shows itself most gloriously to the few who hold to it. When the world despises it, and ridicules the observance of it as weakness of mind, then is it mightiest, and it justifies the keeping of it by means of the richest experiences, which are the assurance, to those who honor it, of its truth and of the power of God. The ravens, which are not accustomed to care for their own young, must, at the command of God, nourish the prophet, as an evidence that even the unreasoning creature cannot move without His will, and that even the most insignificant must contribute to the glory of the Creator, who has promised, I will not leave nor forsake thee (Heb. xiii. 5).—**STARKE:** In the case of His servants and children, God sometimes makes use of the ravens, i. e., of abandoned and godless men.

VERS. 7-16. WIRTH: Elijah with the widow at Sarepta. (a) The dried up brook; (b) The new place of refuge; (c) The meal in the barrel and the oil in the cruse.—**KRUMMACHER:** The departure for Zarephath. Elijah's need, Elijah's departure, his grand deliverance.—**BENDER** (vers. 10-24): Elijah with the widow at Sarepta. Our history confirms the Psalm-word (Ps. lxxviii. 21): (1) we have a God who helps, and (2) a Lord of lords who delivers from death. The widow at Zarephath. (a) Her lot (widowed, poor, without influence before the world, but chosen by God, Luke iv. 26). (b) Her self-denial and her faith (although on the verge of death from starvation, she will share what she can, and believe the word of the prophet as a word from God). (c) Her re-

ward, Matt. x. 41 *sq.* (she is not only delivered from death by hunger, Ps. xxxiii. 19; but she receives continuously what she and her whole household needed, Ps. xxxvii. 19; cxii. 3).—**VERS. 7-9.** Elijah's second trial of faith. (a) Depart (one trial follows another, so that the gold of his faith may become more free from all dross). (b) To Zarephath in Sidon (from thy fatherland into a spiritual waste and desert, in the land of idolatry, where Jezebel's father ruled, and where the danger seemed greater than at the brook Cherith; but, courage, it will not be so serious, &c.). (c) To a widow (who herself needed protection, and not to a rich, powerful man. The Lord will care for thee, rest assured of that, and do not ask how it shall come to pass. Despise no instrumentality which He points out to thee, no condition and no man He makes use of, for it is not difficult to the Lord to send help by means either of little or of much, 1 Sam. xiv. 6. Things are small before God, and to the Highest all things are alike ['There is no great and no small, to the Lord that maketh all.']. . . . He is the true wonder-worker, who can now exalt and now overturn).—**VER. 7.** When without thy fault the brook, from which thou dost quench thy thirst, is dried, and the spring whence thy life was supported has failed, let the word spoken come to thee: Wait upon the Lord, who will help thee (Prov. xx. 22); for they who wait upon the Lord shall renew their strength, &c. (Is. xl. 31). The words of Elijah to the widow. (a) The request (vers. 10, 11); (b) The consolation (ver. 13); (c) The promise (ver. 14). Requests made to a man are often the key which opens to us his most hidden being. They who have but little usually give more than they who have much (Luke xxi. 1 *sq.*). To the weeping widows and orphans the Lord always calls, Fear not! 1 Pet. v. 7; Matt. vi. 25 *sq.*; Ps. xxxvii. 25.—**VER. 12.** In a heathen, idolatrous land Elijah finds in a poor widow what he had sought in vain in Israel: faith in the living God of Israel.—**KRUMMACHER:** He who has experienced it knows how precious it is, when one is far away in a strange country, where the roads toward Zion lie waste, and sees one's self thrown into the circle of the children of this world, and by the streams of Babylon, to meet unexpectedly in the wilderness somebody from Galilee, or a brother or sister in the Lord.—**VER. 13. BERLEB. BIB.:** Fear not! Ah! How often has a child of God bemoaned, Now all is lost! I have nothing more and know nothing more. The operations of the Spirit of God have ceased for me: the meal and oil are gone! And yet, where there is nothing more amid the night and the darkness, the morning brings something, upon which one can live and find nourishment for the soul, although the time be miserable.—**VERS. 14, 15.** When the need is greatest, then is God nearest. On the very day when the poor widow, with her son, will eat the last supplies, her distress comes to an end, and she has thenceforth her daily bread. He helps us before we expect, and permits us to enjoy much good.—**VER. 16.** The same God who spoke by means of Elijah: The meal in the barrel shall not be wasted, and the oil in the cruse shall not fail, has also promised, as the earth lasts, seed-time and harvest, frost and heat, summer and winter, day and night shall not cease (Gen. viii. 22). We are astonished at the little miracle in the cabin at Sarepta, but we pass over with indiffer-

ence, and without attention, the large miracle

Vers. 17-24. WIRTH: The great deed of God in the case of the son of the widow of Sarepta.

(a) The lamentation of the mother over the dead body of the son; (b) the praying prophet and the answering God; (c) the joyous message, Behold, thy son liveth!—KRCMMACHER: The resurrection at Zarephath. (a) The divine stroke; (b) the victorious battle; (c) the rest after the storm. The school of suffering at Zarephath. (a) The suffering with which the widow and the prophet were visited; (b) how each behaved under it; (c) what both experienced.—Ver. 17. Great manifestations of divine grace follow also great trials, so that our faith may be made more precious (1 Pet. i. 7).—MENKEN: God willed that the good work begun in her should not be unfinished, and without suffering this could not be, any more than it is in our case and in that of all men. . . . It is pure goodness and fatherly fidelity when the infinitely good, heavenly Father sends to His children sorrow upon sorrow, lays upon them burden upon burden, and leads them from one distress and trouble into others. In eternity, He will be heartily thanked for nothing more than for this paternal goodness and fidelity.—Ver. 18. The first thing which the cross and suffering must do in a man, is to bring about an humble sense of his sin; it is the beginning of all true knowledge of God, the foundation of all true piety. Much that is erroneous respecting God and divine things may adhere to a man, but if he have a living knowledge of his sin, and a living feeling of his unworthiness before the holy God, he is on the pathway to a deepening and higher knowledge of God.—MENKEN: She does not complain of unrighteousness upon the part of God, she does not accuse God: she acquits God and condemns herself. That was the true bearing in her trouble, and so sorrow wrought good within this soul: it led her within herself, and humbled her in the deeper knowledge of herself. And God giveth grace to the humble. A man does not so readily humble himself too much. . . . The more strictly a man judges and condemns himself, so much the which is repeated year by year for the whole world.—STARKE: The way to wealth is cheerful giving (Luke vi. 38), and God crowns beneficence with a blest store (Prov. xix. 17). God can bless even a little store so that it will suffice for a long while.

more readily is he acquitted, justified, and pardoned before the divine tribunal (Luke xviii. 13 sq.). Intercourse and association with a true man of God become a blessing to us when we are thereby led more deeply into ourselves, and are made genuinely conscious of our sinfulness before God (Luke v. 8; Matt. viii. 8).—Vers. 19-22. The prayer of Elijah. (a) The contents; (b) the answer to it. Those are genuine and true friends who do not show sympathy and commiseration simply when we are in distress and trouble, but who give us a helping hand, and from their heart call upon Him who can help us. Wrestling with God in prayer is a matter which belongs to the lonely chamber (Matt. vi. 6). He who prays only in public, in the church, has never yet prayed truly.—Ver. 20. In our prayer we may express indeed how dark and incomprehensible the providences of God are to us, only when we do so with submission to His will without complaint or murmur, and humbly committing entirely to His will how and when He will save us, in our hour of need.—Ver. 21. In sickness, we must leave no natural means towards recovery untried, however much we may long for a miracle of God, whilst at the same time we implore God to grant power to these means and bless their application.—Ver. 22. MENKEN: Even if the Lord do no miracle, there are still a thousand ways and means by which he sends comfort and strength, or help and salvation, in answer to the believing prayer of His faithful servants. Each granting of prayer is indeed a miracle, and never is *one* humble, believing prayer of a righteous soul uttered in vain—no, not even when it is refused.—Ver. 23. For the father and mother heart, which moan and lament over a lost son, what could be a gladder message than this: "This, thy son, was dead and is alive again." (Luke xv. 24.) The miracles in the kingdom of grace are as worthy of adoration as those in the kingdom of nature.—Ver. 24. We must pass through much grief and humiliation before with joyful assurance we can say to Him, who is greater than Elijah: Now know I that thou art Christ, the Son of the living God. Only by means of individual experience does each man come to the blessed confession, that the word of the Lord is truth. He only is a servant of God in whose mouth the word of the Lord is truth, not mere appearance and sham (phrase).

B.—Elijah at Mount Carmel.

CHAP. XVIII. 1-46.

- 1 AND it came to pass *after*¹ many days, that the word of the Lord [Jehovah] came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I
- 2 will send rain upon the earth. And Elijah went to shew himself unto Ahab.
- 3 And *there was* a sore famine in Samaria. And Ahab called Obadiah, which *was* the governor of *his* house. (Now Obadiah feared the Lord [Jehovah] greatly:
- 4 for it was *so*, when Jezebel cut off the prophets of the Lord [Jehovah], that Obadiah took an hundred prophets, and hid them by fifty² in a cave, and fed them
- 5 with bread and water.) And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to
- 6 save the horses and mules alive, that we lose not all the beasts.³ So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 And as Obadiah was in the way, behold, Elijah met him : and he knew him,
 8 and fell on his face, and said, *Art* thou that my lord Elijah ? And he answered
 9 him, *I am* : go, tell thy lord, Behold, Elijah *is here*. And he said, What have I
 10 sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay
 11 me ? *As* the Lord [Jehovah] thy God liveth, there is no nation or kingdom,
 12 whither my lord hath not sent to seek thee : and when they said, *He is not there* ;
 13 he took an oath of the kingdom and nation, that they found thee not. And
 14 now thou sayest, Go, tell thy lord, Behold, Elijah *is here*. And it shall come to
 15 pass, *as soon as* I am gone from thee, that the Spirit of the Lord [Jehovah]
 16 shall carry thee whither I know not ; and *so* when I come and tell Ahab, and he
 17 cannot find thee, he shall slay me : but I thy servant fear the Lord [Jehovah]
 18 from my youth. Was it not told my lord what I did when Jezebel slew the
 19 prophets of the Lord [Jehovah], how I hid a hundred men of the Lord's
 20 [Jehovah] prophets by fifty in a cave, and fed them with bread and water ?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here* : and he shall slay
 15 me. And Elijah said, *As* the Lord [Jehovah] of hosts liveth, before whom I
 16 stand, I will surely shew myself unto him to-day.
 17 So Obadiah went to meet Ahab, and told him : and Ahab went to meet
 18 Elijah. And it came to pass, when Ahab saw Elijah, that Ahab said unto him,
 19 *Art* thou he that troubleth Israel ? And he answered, I have not troubled
 20 Israel ; but thou, and thy father's house, in that ye have forsaken the command-
 21 ments of the Lord [Jehovah], and thou hast followed Baalim. Now therefore
 22 send, *and* gather to me all Israel unto Mount Carmel, and the prophets of
 23 Baal four hundred and fifty, and the prophets of the groves four hundred, which
 24 eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered
 25 the prophets together unto Mount Carmel.

21 And Elijah came unto all the people, and said, How long halt ye be-
 22 tween two opinions ? * if the Lord [Jehovah] *be* God, follow him : but if Baal,
 23 *then* follow him. And the people answered him not a word. Then said Elijah
 24 unto the people, I, *even* I only, remain a prophet of the Lord [Jehovah] ; but
 25 Baal's prophets *are* four hundred and fifty men.* Let them therefore give us
 26 two bullocks ; and let them choose one bullock for themselves, and cut it in
 27 pieces, and lay *it* on wood, and put no fire *under* : and I will dress the other
 28 bullock, and lay *it* on wood, and put no fire *under* : and call ' ye on the name of
 29 your gods, and I will call on the name of the Lord [Jehovah] : * and the God
 30 that answereth by fire, let him be God. And all the people answered and said,
 31 It is well spoken. And Elijah said unto the prophets of Baal, Choose you one
 32 bullock for yourselves, and dress *it* first ; for ye *are* many ; and call on the name
 33 of your gods, but put no fire *under*. And they took the bullock which was
 34 given them, and they dressed *it*, and called on the name of Baal from morning
 35 even until noon, saying, O Baal, hear us. But *there was* no voice, nor any that
 36 answered. And they leaped upon the altar which was made. And it came to
 37 pass at noon, that Elijah mocked them, and said, Cry aloud : for he *is* a god ;
 38 either he is talking,* or he is pursuing, or he is in a journey, or peradventure he
 39 sleepeth, and must be awaked. And they cried aloud, and cut themselves after
 40 their manner with knives [swords] and lancets, till the blood gushed out upon
 41 them. And it came to pass, when midday was past, and they prophesied until
 42 the *time* of the offering of the *evening* sacrifice, that *there was* neither voice, nor
 43 any to answer, nor any that regarded.¹¹

30 And Elijah said unto all the people, Come near unto me. And all the people
 31 came near unto him. And he repaired the altar of the Lord [Jehovah] *that*
 32 *was* broken down. And Elijah took twelve stones, according to the number
 33 of the tribes of the sons of Jacob,* unto whom the word of the Lord [Jehovah]
 34 came, saying, Israel shall be thy name : and with the stones he built an altar in
 35 the name of the Lord [Jehovah] : and he made a trench about the altar, as
 36 great as would contain two measures of seed. And he put the wood in order,
 37 and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four bar-
 38 rels with water, and pour *it* on the burnt sacrifice, and on the wood. And he

said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time. And the water ran around about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice," that Elijah the prophet came near, and said, Lord [Jehovah] God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and that *I am* thy servant, and that I have done all these things at thy word. Hear me, O Lord [Jehovah], hear me, that this people may know that thou *art* the Lord [Jehovah] God, and that thou hast turned their heart back again. Then the fire of the Lord [Jehovah] fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench. And when all the people saw *it*, they fell on their faces: and they said, The Lord [Jehovah], he *is* the God; the Lord [Jehovah], he *is* the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound of abundance of rain." So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare *thy chariot*,¹ and get thee down, that the rain stop thee not. And it came to pass in the mean while,² that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord [Jehovah] was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1.—[A few MSS. supply the preposition, and read מִיָּמִין.

² Ver. 4.—[Nine MSS. repeat the word מִיָּמִין, according to the usual formula, as in ver. 18.

³ Ver. 5.—The k'ri מִיָּמִין is plainly to be preferred to the k'tib מִיָּמִין. [It is also the reading of many MSS. and editions.

⁴ Ver. 7.—[The Sept. emphasize very strongly the privacy of this interview: "And Obadiah was in the way alone, and Elijah came alone to meet him."

⁵ Ver. 21.—[For the meaning of the words מִיָּמִין see the Exeg. Com. The rendering of the Sept., "how long halt ye on both knees," is certainly expressive.

⁶ Ver. 22.—[The Sept. adds "and the prophets of the grove four hundred" (the Alex. Sept. omits the number) from ver. 19.

⁷ Ver. 24.—[קָרָא בְּשֵׁם אֱלֹהִים "denotes the solemn invocation of the Deity," Kell. *Q.* Gen. iv. 26; xii. 8; 1 Cor. i. 2, &c.

⁸ Ver. 24.—[The Sept. lessen much the force of this contrast, by adding "my God."

⁹ Ver. 27.—[שִׁיחָה bears either the sense of conversation (as in the Vulg.), see 2 Kings ix. 11; or of meditation. The latter seems rightly preferred by our author. On the meaning of this and the following words see the Exeg. Com.

¹⁰ Ver. 29.—[Here the לְעֹלֹת is not to be overlooked: לְעֹלֹת עֹר means not "till the offering," but "till towards the offering," & a. till towards the time of the offering, for ver. 34, Elijah had completed all preparations for his offering at the time of the evening sacrifice, Kell.

¹¹ Ver. 29.—[The Sept. curiously modifies ver. 29. Instead of mid-day they have τὸ δειλινόν; the Vat. Sept. omits "that there was neither voice," &c., to the end of the ver.; and both recensions make the addition given in the Exeg. Com.

¹² Ver. 31.—[Eight MSS., followed by the Sept., substitute the name Israel.

¹³ Ver. 36.—[The Vat. Sept. omits the mention of the time, and the Alex. substitutes the name Jacob for Israel.

¹⁴ Ver. 41.—[The Sept. quite poetically translates, "there is a sound of the feet of rain." The word here used דִּשְׁדִּשׁ is that denoting heavy rain.

¹⁵ Ver. 44.—[The word *chariot*, supplied in the A. V., is implied in the מִנְכָּר in this connection, and is given in several of the VV.

¹⁶ Ver. 45.—[On the meaning of the phrase מִיָּמִין see the Exeg. Com. It is generally rendered in the VV. literally as in the Vulg. *huc atque illuc*.—F. G.]

EXEGETICAL AND CRITICAL.

Ver. 1. And it came to pass, &c., &c. The whole of the eighteenth chapter is distributed in three sections; the middle one of which is the chief (vers. 21-40); the first (vers. 1-20) is introducto-

ry to the second (vers. 21-40), and the last (vers. 41-46) forms the sequel to the transaction narrated in the second. The first verse refers distinctly to chap. xvii. 1. It states when and how the drought announced by Elijah came to an end. The statement in Luke iv. 25, and in James v. 17,

according to which it did not rain for the space of three years and six months, seems to contradict the words in the *third year*. The same statement occurs also in the tractate Jalkut Schimoni; hence several interpreters (Schmidt, Michaelis, Keil) adopt the rabbinical conjecture that Elijah was a year at the brook Cherith, and that he remained two years in Sarepta, and that in the third year Jehovah's command came to him to show himself unto Ahab. But it is very improbable that Elijah remained a whole year (יָמִים מְרַבִּים, chap. xvii. 7,

cannot mean this) at Cherith, and that the reckoning should be made from the sojourn at Sarepta to the date of his reappearing, and not from his announcement of the drought, to which the text refers so explicitly. Benson regards the New Testament statement as a complete settlement of the Jewish tradition. As in each year there are two rainy seasons, so the six months before the prediction (chap. xvii. 1), in which it did not rain, are taken into the account, while, in our passage, the reckoning is from the second rainy season. According to Lange (on James v. 17), the equalization lies in this, that in the account in 1 Kings xviii. the exact period of the famine is stated; but it is very natural that the famine should have begun a year after the prediction of the drought, i. e., after the failure of the early and of the latter rain. In this first year the people still lived on the harvest of the preceding year. The יָמִים מְרַבִּים is not = that (Luther, Vulg.) nor = for, but, as in Gen. xvii. 20; Deut. xv. 6 = and then. When Ewald says that after another year of drought "Ahab himself at last called Elijah back," he is in direct contradiction with the words, Go hence and show thyself to Ahab, as also with vers. 9 sq.

Vers. 2-6. **And there was a sore famine in Samaria.** From here to ver. 6 there is a parenthetical remark, for "an explanation of the circumstances which brought about the meeting between Elijah and Ahab" (Keil). Even in the residence in Samaria the famine was so pressing during the drought that the king himself, with his "palace-master" (see on chap. iv. 6)—"the governor of his house"—traversed the land to find food for his horses and mules. "Entirely without reference to the Old Testament, Menandros (Joseph. *Antiq.* 8, 13, 2) makes mention of a severe drought of a year under the Syrian king Ithobal, a contemporary of Ahab" (Ewald). The name *Obadiah* is a proper name of frequent occurrence in the Old Testament (1 Chron. iii. 21; vii. 3; viii. 38; ix. 16; 2 Chron. xvii. 7; xxxiv. 12; Ezra viii. 9, &c.), and does not here, on account of ver. 4, mean, as Thénien supposes, "chosen." *The prophets* who are mentioned in ver. 4 were, for the most part, "prophet-scholars," i. e., members of the association of the prophets (Prophetenvereine), cf. on 2 Kings ii. If Obadiah alone delivered a hundred, their number must have been considerable. Their persecution and extermination was the work of the fanatical, idolatrous Jezebel, whom Ahab allowed to rule and manage. Hess and Menken suppose that she was incited thereto by her idolatrous priests, who represented to her that the public calamity would not end until the prophets, from the secret influence of whom it proceeded, were put out of the way. This conjecture, however, is not necessary, on account of the character of Jezebel, who, from the start, was bent upon the abolition of the

Jehovah-worship. The *caverns* in which Obadiah concealed the prophets were certainly not near Samaria, but were, perhaps, on Mount Carmel, "which is full of clefts and grottoes" (Winer, *R.-W.-B.* I. s. 212).

Vers. 7-16. **And as Obadiah was in the way,** &c. He recognized the prophet at once by his peculiar clothing (cf. 2 Kings i. 7, 8). The profound reverence which he showed to him allows us to conclude that there was a personal acquaintance, and, in any event, it is an evidence of the high consideration in which even then Elijah was held, at least upon the part of the worshippers of Jehovah, which could scarcely be accounted for only on the ground of his prediction of the drought (chap. xvii.

1). The words הִנֵּנִי לְפָנֶיךָ cannot be translated, Art thou not my lord Elijah? (Luther), or with the Sept., εἰ σὺ ἐστὶς κύριός μου Ἠλίας; for he had already recognized him, and had fallen on his face before him. It is rather a question of wonder: Art thou, who hast been looked for everywhere in vain, here? (ver. 10). The reply of Obadiah in ver. 9 is explained by ver. 12. The statement in ver. 10, that Ahab had set on foot inquiries after the prophet in every kingdom, is "an hyperbole prompted by inward excitement and fear" (Keil), but which, nevertheless, is an evidence of the great bitterness and hatred of Ahab. From the anxiety of Obadiah lest the spirit of Jehovah should suddenly carry the prophet away, it has been concluded that something like it had previously occurred, but which has not been related to us (Von Gerlach, Seb. Schmidt, and others). Keil remarks, on the other hand: Elijah was not snatched away after the prediction of the drought, and there is no more reason for supposing a case of this kind during the interval, when he was concealed from his enemies. Obadiah certainly had not in his mind a simple going away, nor does the expression suggest "a wind-storm" (Dereser), nor a mere inward movement from above (Olshaus., *Acts* viii. 39), but divine power. The concluding statement in ver. 12 does not mean he has not as "a God-fearing man and a protector of the prophets any special favor to expect at the hands of Ahab" (Keil), but rather he believes that, as a true servant of Jehovah, for his own and for the sake of the prophet, he deserves, least of all, death. He does not express a doubt of the truthfulness of Elijah, but he supposes that "he will be exposed to a danger from which God will rescue him by an abreption, while he himself will thereby be placed in the greatest peril in respect of Ahab" (Menken). By the expression in ver. 13, he seeks to justify his refusal to fulfil Elijah's commission, and to say that he will suffer a death he does not merit, but he does not mean to boast of his action, or to claim any reward. The אִתִּי with הִנֵּנִי (see Keil on 1 Sam. i. 3), elevates the solemnity of the oath (cf. on chap. xvii. 1). הֵינֵּן means here: at this time, now (1 Sam. xiv. 33; 2 Kings iv. 8), not to-day (Luther, De Wette).

Vers. 17-20. **And it came to pass when Ahab saw Elijah,** &c. As Ahab went, at Obadiah's instigation, to meet the prophet, and not the prophet to meet him, Ahab's query does not mean "Dost thou dare to appear before me?" (Thénien), but, rather, Do I meet thee at last, thou bringer of

trouble? עָכָר does not, as in Gen. xxxiv. 30; Josh. vi. 18; vii. 25, mean here, to perplex, as Luther translates. Ahab lays all the blame of the famine upon Elijah, not merely because he had predicted the drought, but he had added that it would come to an end only at his word, without thinking that the prophet had done this only in the name and at the command of Jehovah. In the reply of Elijah (ver. 18) the plural form בְּעָלִים is not, with Gesenius, to be understood of images or statues of Baal, but of the various surnames of Baal according to their special signification—Baal-Berith, Baal-Zebul (Winer, *R.-W.-B.* I. s. 120). Elijah's desire (in ver. 19) probably admits of a closer explanation in respect of its ground and purpose; it was not so much on account of Ahab as to influence the whole people to another course—it was to bring all Israel to a decision. That was the right point of time when the longing for deliverance from the famine was universal. Elijah appointed *Carmel* as the place of assemblage, probably because its situation was central, and it was also near the sea, from which quarter rain-clouds came. There was, moreover, an altar to Jehovah there, as on other conspicuous high places, but which, like other such altars, had been thrown down in consequence of the introduction of the Baal-worship (cf. ver. 30 and chap. xix. 10). *The whole of Israel*, i. e., the heads of the tribes and families, and the elders as the representatives of the people (chap. viii. 1–62). *The prophets of Baal* (cf. ver. 26 sq.) are the priests of Baal, who were likewise the god's soothsayers and foretellers. As the male divinity, Baal had more priests than the female. That the Astarte-priests ate at Jezebel's table, i. e., were entirely supported by her (see chap. ii. 7), is expressly remarked, because therein her blind, fanatical passion for the worship of idols is shown over against the prophets of Jehovah, whom she persecuted and murdered (ver. 4). When, according to ver. 20, the enraged and excited king at once acceded to the demand of Elijah, this is quite in harmony with his character as he often exhibited it subsequently. He bowed before the spiritual supremacy of the prophet, which impressed him. Notwithstanding his apparent scorn, he had a secret fear of Elijah since the prediction of the drought had been verified (chap. xvii. 1), and all the sacrifices of the priests of Baal to avert the famine had been in vain.

Ver. 21. **And Elijah came, &c.** Ewald, whom Thenius follows on the ground of the Septuag., translates the question of the prophet to the people: "How long will ye go limping on both hocks, i. e., always staggering about hither and thither insecurely between truth and falsehood, Jahve and Baal?" But כַּעֲפִים is never used in the sense of *lyptai*, i. e., hocks, which translation Schleusner properly pronounces a *mera conjectura*. The root קָעַץ means to divide, to dis sever, and all the derivatives point back to this signification. The כַּעֲפִים, Ps. cxix. 113, are those which are divided within themselves, the double-minded or ambiguous. In Ezek. xxxi. 6: קַעֲפוֹת means branches, because these are the divided tree, and in Isai. ii. 21; lvii. 5, the clefts of the rocks are named קַעֲפֵי הַפְּלִיטִים. The Vulg. hence translates rightly, *Usquequo claudicatis in duas partes?* Keil, "up to

the two parties (Jehovah and Baal)." This agrees perfectly with the word קָעַץ, i. e., to go over from one to another, and עַל is here with חָסַד, as in ver. 26, where it cannot possibly mean "to the." But when Keil remarks further: The people were wishing to harmonize the Jehovah worship and that of Baal, not to stand, by means of the Baal worship, in hostile opposition to Jehovah, he is evidently mistaken. The people rather were divided between the two forms of worship, that of Jehovah and that of Baal; to the latter belonged also the Astarte-cultus, which it was impossible to identify or reconcile with the Jehovah-worship. The persecution and extermination of the Jehovah prophets by Jezebel must have shown the people, most explicitly, that between the two religions the most decisive antagonism existed. Jeroboam's calf-worship might still seem to be Jehovah-worship, but the Baal and Astarte worship, never. The large number of the "sons of the prophets" shows that, in spite of Ahab and Jezebel, the people were divided into two parties.

Vers. 22–25. It by no means follows from the עָכָר "that those also who had been concealed by Obadiah were discovered and destroyed" (Thenius). cf. 2 Kings ii. 3, 5. Elijah means to say: All the other prophets have been murdered, or are reduced to a state of inactivity: I stand here alone over against four hundred and fifty priests of Baal; what, humanly speaking, can one do against so many? Be this as it may, the issue will decide all the more certainly with whom rests the Right יָקָר, as in Gen. xxxii. 35; Jos. xviii. 2. To the four hundred and fifty Baal priests the Sept. adds: καὶ οἱ προφῆται, τοὺς ἄλλους τετρακόντοι, which Thenius holds to be original, but is here evidently filled out from ver. 19. In ver. 25 and in ver. 40, moreover, the priests of Baal only are named. A thrice repeated omission of the Astarte-priests cannot be explained by the rule, a *potiori fit*, etc., least of all in ver. 40; they might indeed have been summoned, but under the protection of Jezebel they might have been able to escape the requisition of Ahab (Keil). As the issue was a decision between the worship of Jehovah and that of Baal, Elijah employed, in connection with it, an *act of sacrifice*, because both amongst the Jews and also the heathen, sacrifice was the explicit expression of all worship. The significance of fire in sacrifice was the reason why he suspended the decision upon the fire which should consume the offering; it waits the sacrifice upwards, and, as it were, presents it to the deity. Should the latter send the fire, this would be a sign not only of power, but also that the sacrifice was accepted and well-pleasing. Besides this, fire, especially that which came from heaven, was the general symbol of deity. Baal also was the God of heaven, of the sun, and of fire (heaven-fire-sun-god). If he could not consume the offering, that would show him to be no God. The *cutting in pieces*, vers. 23 and 33, belongs, according to Lev. i. 6, to the proper dressing of every burnt-offering. After the people had signified their agreement to the proposition of Elijah he proceeded further (ver. 25); and, to avoid all appearance of encroachment or of partisanship, he allowed the priests of Baal a choice between the two "bullocks," as also precedence in the act of sacrifice, giving as a reason: *for ye are many*.

This was scarcely said "somewhat scoffingly" in the sense of "the crowd shall have the precedence! You are the prevailing religious party in Israel" (Menken), but wholly in earnest; he, only one, will take no advantage of the many; they shall not feel themselves slighted. When, too, as he himself knew in advance, the vanity, the nothingness of Baal became manifest, the impression produced by his offering would be all the greater, while inversely the priests of Baal, under every kind of pretext, would have wholly omitted the sacrifice.

Vers. 26-29. And they took the bullock, &c. By *וַתִּקְרָא* the dance customary at heathen sacrifices is indeed suggested to us (see with Keil the passage from Herodian *Hist.* v. 3). The view prevails that limping, "in derision of the unaided sacrificial dance of the Baal priests," stands here for dancing (Gesenius); but neither here nor in ver. 21 does it denote ridicule. It expresses only the reeling to and fro; "the dance, as we may infer from its climax in vers. 28, 29, may have had somewhat of the bacchantic, reeling way about it" (Thenius); the Sept. has *διετρεχον*, the Vulgate *transiliebant*, and here ridicule disappears. This first follows in ver. 27; here we are simply informed of what actually happened. Elijah is not the subject in *וַתִּקְרָא*; it is impersonal. Nearly all the versions seem to have read, with many MSS., *וַתִּקְרָא*. In ver.

27 Elijah urges the Baal priests to cry louder, and gives as his chief reason: in your opinion he is the real, true God; he must be hindered in some way, so that, as yet, he has not heard you. The thrice repeated *וַיִּקְרָא* heightens the effect of the discourse. *וַיִּקְרָא* means neither *loquithur* (Vulg.), nor: he imagines (Luther), nor: *ἀδολεσχία ἀντὶ ἐστίν* (Sept.); but it denotes turning within one's self, reflection, meditation, and then, also, sadness (1 Sam. i. 16; Ps. cxlii. 3). Thenius: his head is full; perhaps, better yet: he is out of humor. *וַיִּקְרָא* the Vulg. wrongly gives: in *diversario est*; it means *secessio* (from *וַיִּקְרָא* to withdraw, 2 Sam. i. 22), euphemistic expression for: he is easing himself. Everything that Elijah here derisively attributes to Baal must not, with Movers (*Rel. der Phöniz.* s. 386), be regarded as that which the Baal priests actually believed of him as the sun-god (his journeys, labors, sleeping), for it had ceased to be a matter of sport. They cried louder (ver. 28), so that Baal, by hearing, might stultify the derision. By *וַתִּקְרָא*, we must not understand a mere "nicking with knives and punches" (Luther); for *וַתִּקְרָא* means sword, and *וַתִּקְרָא* the lance belonging to heavy armor (Ezek. xxxix. 9; Jer. xli. 4). The *וַתִּקְרָא*, ver. 26, changed

into a weapon-dance, which custom many ancient writers mention (cf. Doughty, *Analect. Sacr.* p. 176), and Movers (as cited s. 682), after them, describes more particularly. This custom assuredly has not, as Movers supposes, its reason in the consciousness of "committed sins," but in the superstition that blood, especially the blood of priests, has a special virtue, moving, even compelling the divinity (Plutarch *De superst.*: *Bellona sacerdotes suo cruore sacrificant*, cf. *Symbol. des Moais. Kultus* II. s. 223, 262). In ver. 29, *וַתִּקְרָא* is commonly

translated: and they raved; in the sense: their behavior reached to a sort of mania. But 1 Sam. xviii. 10; Jer. xxix. 26, places to which an appeal is made, cannot prove that *וַתִּקְרָא* means, in itself, *μαίνεσθαι*; the Sept. never translating it so. The Baal priests are constantly called here *וַתִּקְרָא*, and as such, they prepared the sacrifice, danced around the altar, called upon Baal, wounded themselves; all that they then did, and the time they consumed, is summed up when it is said that *וַתִּקְרָא*; this word does not refer to anything besides. Piscator: *fuit vero quum praterisset merides, ut prophetas agerent*, &c. They went on with their various functions until past noon, yet without any result. *וַתִּקְרָא* is here not specially food (vegetable) offering (Luther), but it denotes offering generally (Gen. iv. 3-5), and here the usual daily evening sacrifice, which, nevertheless, as is to be seen from vers. 36 and 40 sq., was not offered first at dusk, but before it (Numb. xxviii. 4). The Sept. adds to ver. 29: "And Elijah the Tishbite said to the prophets of the idola, Stand back! I will now make ready my offering. And they stood back and went away," an addition which does not at all "bear the unmistakable stamp of genuineness" (Thenius), but is plainly a supplementary gloss.

Vers. 30-32. And Elijah said unto all the people, &c. Elijah did not, designedly, build a new altar, but repaired the old one (see above on ver. 19), and meant thereby to show that the issue of the day was the restoration of the ancient Jehovah-worship, for *cultus* is expressed *synecdochice per altare* (Petr. Martyr). He shows, moreover, still more explicitly the object of the restoration and renewal of the broken covenant (chap. xix. 10), in that, as Moses had once done at the conclusion of the covenant (Exod. xxiv. 4), in like manner he repaired the altar "with twelve stones, according to the number of the tribes of the children of Israel." This was a declaration in act, that the twelve tribes together constituted one people, that they had one God in common, and that Jehovah's covenant was not concluded with two or with ten, but with the unit of the twelve tribes. Since the kingdom of the ten tribes named itself "Israel," over against the other tribes, it is expressly remarked that Jacob, the one progenitor of the entire people, had received from Jehovah the name "Israel," i. e., God's soldier, because he commanded his entire house: Put away from you the strange gods (Gen. xxxv. 2, 10 sq.). Only the people who did as he did had a claim to this name. In ver. 32 the *וַתִּקְרָא* is not to be connected with the remote *וַתִּקְרָא*; he built in the name, i. e., by the command, of Jehovah (for everything that he did, he did no less by the command of Jehovah), but with the immediately preceding *וַתִּקְרָא*; he built this that Jehovah might reveal and authenticate himself; as inversely, according to Exod. xx. 24, an altar was to be built where Jehovah had revealed and authenticated himself. The ditch was not designed as a hedge, "so that the people might not press too much upon the altar" (Starke); it was made rather to receive the water (vers. 34, 35), as *וַתִּקְרָא*, 2 Kings xx. 20; Is. vii. 3; xxi. 9; xxxvi. 2; Ezek. xxi. 4, means properly aqueduct. Not only was the altar to be soaked, but it was to be surrounded

with water, so as to remove all suspicion about the burning of the sacrifice. Impostures of this kind occurred certainly in later heathendom. The author of the *Orat. in Eliam* (I. p. 765), attributed to Chrysostom, says: "I speak as an eye-witness. In the altars of the idols, there are beneath the altar channels, and underneath a concealed pit; the deceivers enter these, and blow up a fire from beneath upon the altar, by which many are deceived, and believe that the fire comes from heaven." The words וַיִּתֵּן אֶת־הָאֵשׁ are not altogether clear. Keil and Thénien translate: like the space whereon one can sow two seahs of grain. But אֶת־ never signifies a superficies measure, but that which holds something; and one does not measure a ditch by a superficial space which it covers, but according to its capacity for holding; hence Gesenius here: a ditch which could hold two seahs. The ditch, then, was about as deep as the grain-measure containing two seahs. The seah is the third part of an ephah; according to Thénien, two Dresden pecks; according to Bertheau=661.92, according to Bunsen 338.13 Paris cubic inches. Without doubt the ditch was so near the altar that the water poured upon it flowed into it and remained there. Elijah took upon himself the preparation of the sacrifice, *juré prophético, minoribus legibus exsolutus, ut majores servaret* (Grotius). The levitical priest was no longer in the kingdom of Israel (2 Chron. xi. 13; xiii. 9).

Vers. 33-35. **And said, Fill four barrels (cad) &c., &c.** מִן הַבַּיִת is a pail (Gen. xxiv. 14) without definite measure. The solemnity and the emphasis with which the prophet commands the soaking with water stamp this act as prophetic, i. e., as a significant religious act, done for some other than the merely negative purpose "of cutting away all ground of suspicion of the possibility of some cheat" (Keil). The form of the transaction shows this. For when the prophet orders thrice four cads of water poured upon an altar composed of thrice four stones, the intention—i. e., the significance of this combination of numbers—is unmistakable. The numbers three and four, as well singly as in their combination with each other, in seven and twelve, meet us constantly in the cultus, where the significance is beyond all question. (See above. Cf. my *Symbol. des Mos. Kultus* I. s. 150, 169, 193, 205.) But we can conclude nothing definitely, with full certainty, respecting the meaning of the prophetic act. Perhaps the abundant soaking of the altar bearing the sign-number of the Covenant people with 3×4 cads of water expresses what is promised in Deut. xxviii. 12 to the Covenant people if they observe the covenant: "Jehovah shall open unto thee his good treasure, the heaven, to give rain unto thy land in his season;" after, on account of the breach of the covenant, "thy heaven over thy head was brass, and the earth under thee was iron" (Deut. xxviii. 23). Elijah is not the subject to מִן הַבַּיִת ver. 35 ("he caused the trench to be filled with water," as De Wette and Keil translate); but מִן הַבַּיִת, which also is elsewhere construed with the singular (Numb. xx. 2; xxiv. 7; xxxiii. 14; Gen. ix. 15); Luther: and the trench also was full of water. There was so much water that it ran over the altar and filled likewise the trench. The question, whence so much water could have been obtained, in such a drought, cannot shake the trustworthiness of the

narrative. It is plain, from ver. 40, that the brook Kishon was near, and was not dried up. Its supply of water was very abundant. Cf. Judg. v. 21, and the passage from Brocard (in Winer, *R.-W.-B.* Bd. I. s. 660): *Cison colligit plures aquas, quia a monte Ephraim et a locis Samaritanorum propinquioribus atque a toto campo Esdrelon conflunt plurimas aquas et recipientur in hunc unum torrentem.* (Cf. also Robinson, *Palest.* III. p. 114, 116.) Carmel, moreover, was full of grottoes and caves (Winer, "some say 2,000"); if there were water anywhere, it would be there. Van de Velde (in Keil on the place) has proved that the place where the sacrifice was offered is at the ruin El Mohraka, and that here is a covered spring: "under a dark, vaulted roof, the water in such a spring is always cool, and the atmosphere cannot evaporate it. I can understand perfectly that while all other springs were dried up, here there continued to be an abundance of water, which Elijah poured so bountifully upon the altar."—[Really this is very unsatisfactory, and not to the purpose.—E. H.]

Vers. 36, 37. **And at the time of the offering of the evening sacrifice, &c.**—The time of day was that appointed for the daily sacrifice. In his prayer Elijah calls Jehovah, not his God, as in chap. xvii. 20 sq., but the *God of Abraham, of Isaac, and of Israel* (i. e., Jacob, ver. 31, with unmistakable reference to Exod. iii. 15). This designation of God points to him as the God who had concluded the covenant of promise with the progenitors of the entire people, and brings to mind the proofs of the grace which Israel had shared from the first. Here where the broken covenant was to be renewed and cemented afresh in this designation, both the assurance and the entreaty are expressed that the God who had declared himself to the patriarchs would now, as to these, so also to his whole people, declare himself. *In Israel, i. e., that thou alone art God, and as such wilt be recognized and honored in Israel. And I am thy servant, i. e., that I do not speak and act in my own cause and in human strength, but in thy cause (Septuag. διὰ σέ), and in thy name, as well in respect of what has happened hitherto as*

what shall happen hereafter. The הִפְכֵם in ver. 37 does not depend upon כִּי, and is not to be translated, "so turn thou their heart around" (De Wette), but "that that which shall happen is ordained by thee for their conversion" (Thénien).

Vers. 38-40. **Then the fire of the Lord fell, &c., i. e., a fire effected, produced by Jehovah.** The text certainly does not say, as is commonly thought, a stroke of lightning from heaven; and Keil remarks, as against this opinion, a natural stroke "could not have produced such an effect." We can conclude nothing definite of the how of the wonder. To give full expression to the intensity of the fire it is stated that even the stones and the ground were burned, i. e., according to Le Clerc, *in calcem redegit*. Usually it is supposed that the earth means that which was thrown up in the building of the altar, but it can also be that with which the altar, built of twelve stones, was filled up (Exod. xx. 24). The impression which the event produced upon the people was overpowering, and must have filled them all with contempt and wrath against the priests of Baal, so that Ahab, even had he desired it, could not have

prevented their destruction. That Elijah did not *slaughter* them in his own person is self-evident; he demanded it on the ground of the law (Deut. xiii. 9). Josephus, ἀπέκτειναν τοὺς προφῆτας ἑλὼν τοῦτο παρανόμους. It is more than rash when Menzel maintains that the people seized the Baal priests (we must remember that there were 450 of them), and "delivered them to the prophet to be slain by his own hand." The Kishon empties itself at the foot of Carmel into the sea. Not where the sacrifice was offered were the Baal priests to be put to death, but by the stream which could carry their blood and corpses from the land and lose them in the sea.

Vers. 41-45. **And Elijah said unto Ahab, &c.** From the words, *Get thee up*, it follows that Ahab had gone to Kishon, and was present at the execution of his Baal priests; but he had scarcely joined in the shout of the people (ver. 39). Whether the words "eat and drink" are to be interpreted as derisive (Krummacher, Thenius) is very doubtful. The prophet may well have derided the dead idol Baal; but that he should have mocked the king, whom he wished to win over, is scarcely credible, and does not agree with what is mentioned in ver. 46. According to Ewald, Elijah invited him "to eat of the sacrifice offered to Jehovah, and thereby to strengthen himself;" but the offering, apart from the consideration that it was a burnt-offering, of which nothing was eaten, was entirely consumed (ver. 39). Others think that the king had eaten nothing during the suspense of the issue of the contest, from the morning until the evening; hence Elijah advised him to return quickly, before the coming storm hindered him, to the place of the sacrifice, where preparation had been made for his needs (Keil, Calw. Bib.). But the sense of the words of the prophet was, Be of good heart (Luke xii. 19). Israel has turned back again to his God, soon the famine will come to an end; already I hear (in spirit) the rain rushing. רָאִשׁ (ver. 42) does not mean here top, summit, but it denotes the outermost promontory towards the sea. Both Elijah and Ahab went from Kishon "up;" the former betook himself to the promontory, which was not so high as the place where the altar stood, and Ahab had his tent. Hence Elijah could say to his servant: Go up and say to Ahab, &c. To the promontory, however, Elijah betook himself, because thence one could look far across the sea, and first be assured when rain-clouds were forming in the distance. Here he bowed himself down and concealed his face, to abstract his eyes from everything outward and visible, and to turn himself wholly and completely to what was inward. It was the natural, involuntary expression of sinking into the most earnest, wrestling prayer; and there is no reason why, with Keil, we should refer to the dervishes, amongst whom Shaw and Chardin have found similar prayer-postures. Elijah did not wish, in order to be alone in prayer, and so to strengthen himself, to look at the sea; he commissioned his servant with that. Probably he promised to give him information in a very short time; and when the servant, at the outset, saw nothing, he said to him, *Go again seven times, i. e., make no mistake, though it be a matter of seven times. Seven times is here as in Matt. xviii. 21; cf. Ps. cxix. 164; xii. 7; Prov. xxiv. 16.* Elijah wished also to be informed of the first appearing of a

cloud before any one else observed it, to notify Ahab, and to convince him that the rain, as he had predicted in chap. xvii. 1, would be the consequence of his prophetic word (prayer). Thenius remarks on ver. 44: "A very little cloud on the farthest horizon is, according to sea accounts, often the herald of stormy weather." The doubled

עַד-כֵּן in ver. 45, according to Maurer and others, means: until so and so far, and is a form of speech borrowed from the quick moving of the hand also: before a man turns his hand. But the rain did not come so swiftly. According to Exod. vii. 16, and Is. xvii. 14, עַד-כֵּן means: until now, up to this moment. Gesenius: in the mean while; so also De Wette and Winer.

Ver. 45. **And ran before Ahab, &c.** [But Ahab went towards Jezreel.] He had there a summer palace (chap. xxi. 2). The city was situated in the tribe Issachar (Is. xix. 18), in the elevated plane of the same name, about from five to six miles (seventeen to twenty Eng.) distant from Carmel. He betook himself thither, because Jezebel was then at this summer residence, and he wished to let her know the news (chap. xix. 1). The form of expression, *the hand of Jehovah, &c.*, ver. 46, occurs also in 2 Kings iii. 15; Ezek. i. 3; iii. 14, 22; viii. 1; xxxiii. 22; xxxvii. 1; and as in all these places it denotes an inward impulse excited by God, so there is no reason why here it should be understood of a wonderful accession of natural bodily strength, which enabled him, as the older interpreters thought, to run in advance of the royal chariot, as it required the swiftest course (J. Lange, Calmet, and others). Over and above the ordinary use of the form of expression, what makes against it is, that it does not stand before הָרָץ, but before הָשָׁמַיִם; but for the girding of the loins no extraordinary strength was requisite. The prophet concluded, from a higher divine impulse, to accompany Ahab, and made himself ready. The object and motive was neither to bring the king unharmed to his residence (S. Schmidt), nor "to furnish him a proof of his humility" (Keil), or "to serve him in this fashion as a courier" (Berleb. Bib.); rather he went before him "as his warning conscience" (Sartorius), as "a living tablet, reminding him of all the great things which the God of Israel had done by his prophets" (Krummacher). There "was reason for supposing that he (Ahab) would cast off the yoke of his scandalous wife, and give himself thenceforth wholly to Jehovah. The prophet wished to stand by his side, counselling and helping him in his resolution, and to miss no opportunity when the king, left to himself, might become a victim to the corrupting influence of Jezebel" (Von Gerlach). The servant whom Elijah had with him on Carmel (ver. 43), and whom, on the flight from Jezreel into the wilderness, he left at Beersheba (chap. xix. 3), must have been with him on the road from Carmel to Jezreel; so much the less can we suppose that a miracle carried the prophet thither.

HISTORICAL AND ETHICAL.

1. *The day on Carmel* was the central-point and climax in the public career of the prophet Elijah. If his peculiar calling and his place in the history

of redemption were, essentially, to restore the broken covenant with Jehovah, and to lead Israel back again from idolatry to the recognition of Jehovah (see Hist. and Ethic. on chap. xvii.), it was necessary that there should be a decisive action in the matter; and for this no moment was more appropriate than after Ahab as well as the whole people had become bowed down and humiliated in consequence of the famine of several years, which the Baal-priests were not able to remedy. This decision took place on Carmel; and in the most solemn way, before king and people. It was a day of judgment, and of the most splendid triumph over the Baal-worship, which received a blow from which it never again recovered. On this account, too, this day has great meaning for the entire Old Testament history, and marks an epoch in the divine economy of redemption. A just comprehension of all the particulars narrated can be gained only from this stand-point, which must be kept steadily in sight.

2. *The decision whether Baal or Jehovah be the true God* was not brought about in the way of indoctrination, or by a warning and threatening discourse; it is connected rather with an actual declaration of Jehovah's, prayed for from him. This mode of decision was not chosen accidentally or arbitrarily, but was founded in the nature of the Old Testament economy, and corresponded with the special relations there prevailing. The Old Testament religion recognizes Him only as the true, living God, who declares and reveals himself as such. The gods of the heathen, who serve the creature instead of the Creator (Rom. i. 25), are deified nature-forces and world-powers. Over against these, the God who can create as He wills, who has made heaven and earth and all that therein is, reveals and declares Himself thereby, in that He proclaims His absolute power over all created things, and His infinite exaltation above nature and the world. Such declarations (authentications) are, in Scripture language, "wonders." Jehovah as the only true and living God is hence so often designated as the God "who alone doeth wonders" (Ps. lxxii. 18; lxxvii. 16; lxxxvi. 10; xcvi. 1; cxxxvi. 4); He is not bound up in the laws and forces of nature, but is absolutely independent of it, both as its Creator and also its sovereign. By the "wonder" it is that He stands above all the gods of the heathen, which, over against Him, are but deified nature-powers, absolutely without (personal) power, and can do no "wonders." The conception of the self-declaring and of the revelation of God is connected, in the God-consciousness of the Israelites, with the conception of the wonder, and every extraordinary declaration is accompanied, more or less, by wonders; as the choice to be a peculiar people, the exodus from Egypt, the giving of the law on Sinai, which were prized as tangible witnesses of the true, living God, and were placed beside the creation. As now the decision was to be made upon Carmel, whether Jehovah or Baal (i.e. deified human nature-force) were the true living God, so here there was a self-declaration of Jehovah as of the God who is lifted up above the world and all that is in it, i.e., who doeth wonders. It was a nature-wonder which brought the people (especially Israel, inclined to nature-life, see above) to the confession: Jehovah, He is the God! and as here the matter involved was a devotion and

prayer, this wonder was connected with sacrifice, the palpable expression and centre of all prayer. It is well worth our while to notice the difference between the Israelitish God-consciousness and that of the modern deistic or rationalistic. The latter knows nothing of "the wonder" and pronounces it absolutely impossible. To it, the just true God is He who doeth no wonders, i.e., who is bound up with the laws of nature and of the world, and, consequently, cannot declare and reveal himself in his absolute being above the world, and in His creative omnipotence. According to the Israelitish conception of God, such a God is not the living, but a dead, powerless god, because he is not lifted absolutely above the world. That God works wonders, and through them announces and reveals Himself, does not rest upon a false, low notion of the divine being, but, on the contrary, presupposes the loftiest conception of God.

3. *The prophet Elijah* appears, in the present portion of his history, both at the acme of his activity as the restorer of the broken covenant, and also in his whole personal grandeur as the peculiar and true hero amongst the prophets of the Old Testament. All that he said and did gives evidence of a courage and strength of faith which is scarcely paralleled in the entire history of the divine economy. To the call: Go show thyself to Ahab, he is obedient, without questioning and objections about the consequences, being assured that not a hair can fall from his head without the will of God. While Obadiah himself, who still retained the favor of the king, trembled before his wrath, and was afraid of his life, Elijah goes fearlessly to meet his angry, powerful foe, who had already sought for him everywhere in vain, and who had permitted the murder of so many prophets; and when Ahab meets him in a stern and threatening way, he is not terrified, he does not bow down, but declares boldly to his face: Thou art the cause of all the misery of Israel. Alone, and without any human protection, he went to Carmel to meet all Israel and the 450 Baal-priests, his bitterest enemies. He does not flatter the people, but puts to their conscience the cutting question, How long halt ye upon both sides? and with the army of priests he undertakes to do battle alone. He ridicules their idols and their whole conduct. The only weapon he employs in the contest is prayer; before the vast assemblage he calls upon his Lord and God, as humbly, so equally confidently. He is assured of an answer. After the decision from on high is obtained, and all the people returned to the God of their fathers, he hands over, resolutely, the propagators of the idolatry to judgment, and his heavy task is done. Then first he beseeches Jehovah, in the solitude, that He will be gracious again to the repentant people, and will relieve them from their distress. When the longed-for rain comes on, he advises the departure of the king, and in joyful hope of further fruits of this fought-for victory, refreshed and quickened, he runs before him to the residence in Jezreel, where Jezebel the murderess of the prophets was sojourning. Independent now as Elijah appears in everything, there are analogies with the history of him to whom, as the founder of the covenant, its restorer naturally points. Like Elijah, Moses also dwelt for a long time amongst strangers, and in retirement receives the call: Go hence, I will send thee

to Pharaoh, &c. (Exod. iii. 11); he concludes the covenant before and with the people collected at Mount Sinai; he builds an altar with twelve stones and offers there a sacrifice; the whole people, with one voice, answer him: All the words which Jehovah hath spoken will we do, &c. (Exod. xxiv. 3 sq.); as by the erection of the golden calf the covenant was broken, he caused the Levites, who had polluted themselves by the worship of the calf, to be punished; but then he earnestly beseeches Jehovah to turn away the punishment from the people, and again to be gracious unto them (Exod. xxxii.).

4. That *Elijah ridiculed the calling upon Baal* might seem unworthy of a prophet and man of God, from whom rather sympathy with error might be expected. But this ridicule did not proceed at all from a frivolous sentiment; it was rather the expression of the gravest religious resoluteness and of the profoundest earnestness. Over against the one God, to whom only true being appertains (יהוה), all other gods are *not*, to all of whom, in common, the conception of nothingness belongs, and who are to be designated with various expressions as *not* being, cf. *לֹא־יְהוָה*, Lev.

xix. 4; xxvi. 4; *לֹא־יְהוָה*, Is. xli. 24, 29; *לֹא־יְהוָה*, Deut. xxxii. 21; Jer. ii. 5; viii. 19, &c. The most resolute contempt and rejection of idolatry is thus expressed, which consists in this, viz., that man makes what is nothing, the not-existing, his highest and best—his God. If now it be the calling and task of the prophets and men of God to do battle with idolatry, and to represent it in its thorough perverseness and blameworthiness, it is quite proper to hold it up to contempt; this is done by ridicule, which, when reasons and proofs are unavailing, is the most effective instrument. The prophets have a divine right of ridicule of idolatry, which they often employ (cf. Isa. xl. 17 sq.; xli. 7; xlii. 8-22; xlii. 5-11; Jer. x. 7 sq.) in the sense in which it is said by the holy God Himself that he mocks and ridicules the ungodly (Ps. ii. 4; xxxvii. 13; lix. 9). As, in the time of Ahab, idolatry was so strong and powerful that it threatened to overwhelm the worship of the true God, so in the moment when a choice was to be made between Baal and Jehovah, the opportunity was at hand to make by ridicule the worship of idols contemptible. Krummacker remarks very appositely upon this: "What a free, undaunted courage does it presuppose, what inward repose and elevation, what an assured confidence of the genuineness and truth of his cause, and what a firm certainty that he will win,—that at his momentous appearance upon Mount Carmel Elijah can employ ridicule!"

5. *The slaughter of the priests of Baal* is in many ways adduced as a serious objection against the prophet, and is characterized as "fanatical hardness and cruelty" (Winer, *R.-W.-B. I. s. 318*). But it appears otherwise if instead of taking the stand-point of the New Testament or of modern humanitarianism, we occupy that of the Old Testament and of the prophet. The first and supreme command of the Israelitish covenant declares: I am Jehovah, thy God; thou shalt have none other gods before me: upon it rest the choice and the separation from all peoples, the independent existence of the nation; with it stands and falls its world-historical destiny. The actual rejection of

this command carried with it *per se* exclusion from the peculiar and covenant people, and was hence punished with death (Exod. xxii. 19; Deut. xiii. 5-18; xvii. 2-5). But idolatry had never been so rampant in Israel as under Ahab. It was not merely tolerated, but had become the State-religion, and threatened to overwhelm the adoration of the one true God, and so at the same time to destroy the covenant, and to take from Israel its character as the chosen, peculiar people. Elijah was called to restore the broken covenant, and to put an end to idolatry. Through the extraordinary, wonderful assistance of God, he had in fierce battle achieved this result—that the people turned again to Jehovah their God. To make this permanent, it was necessary that an effectual bar should be placed against any further activity of the foreign supporters and representatives of the idolatry. Now, if ever, the attestation of Jehovah ought not to be fruitless; satisfaction should be made to the law, and execution take place. The restoration of the covenant, without the slaughter of the Baal-priests, was but half accomplished. As every *ἀποκατάστασις* is in its nature more or less a *κρίσις* (Mal. iv. 5 sq.), so also was the day upon Carmel a day of judgment. Elijah there stood, not as a private person, nor as a leader of a popular party, but as the second Moses, as an executor of the theocratic law. The objection about hardness and fanaticism falls not upon him, but upon the law, the consequences of which he executed; and he who blames him must object to the whole Mosaic institution as hard and fanatical. When even he who was gentle and lowly of heart says: "But those mine enemies which would not that I should reign over them, bring them hither, and slay them before me" (Luke xix. 27), certainly still less can it be concluded from the slaughter of the Baal-priests that Elijah was a cruel, blood-thirsty man, especially when proofs to the contrary are at hand (chap. xvii. 9-24). According to these, we must rather think "how hard, how terribly hard this procedure must have been to a man like Elijah; how powerfully it must have gone . . . against his whole natural feeling" (Menken). When Knobel (as above s. 77) maintains that Elijah returned to Israel "chiefly to revenge the murder of the prophets by the slaughter of the Baal-and-Astarte-priests," this is a gross slander upon the prophet, whom not thoughts of murder and of revenge, but the calling of his God, whose behests he fulfilled in spite of the attending danger, carried to Carmel. It is quite beside the mark to explain Elijah's conduct by the "retaliation-right" (Michaelis, Dereser, and others); for that Jezebel had murdered the prophets at the instigation of the Baal-priests is an unproved assumption. For the rest, Keil very properly observes: "From this act of Elijah's to desire to deduce the right of the bloody persecution of heretics would be not only an entire misunderstanding of the difference between heathen idolaters and Christian heretics, but also a morally wrong confounding of the New Testament, evangelical stand-point with the Old Testament, legal (stand-point), which Christ, in Luke ix. 55, blamed in his own disciples." Very truly does the Berleburg. Bib. say, on this place, "The economy of the new covenant does not allow one to imitate Elijah."

6. *King Ahab*, in the present section, appears indeed as saying and doing but little, yet even here

the traits of his character, which become more prominent in the subsequent course of the history, can be plainly recognized. The period of the famine, which Elijah had announced to him as a retributive judgment, did not bring him to reflection, still less to repentance. He is very anxious about his cattle, but not about his people. He does not himself murder the prophets, but nevertheless he permits his wife. He looks about for Elijah, in the foolish fancy that he, and not God, is the cause of the famine, and with the preposterous intention of forcing him to make it rain. His highest official, Obadiah, to whom he intrusted his horses and mules, cannot trust him, and is compelled to fear that he may be unrighteously put to death by him. He carries himself with all severity and anger towards the prophet, who freely encounters him, as one who has the power of life and death; nevertheless he does not venture to seize him: he rather bows before him, as the latter encounters him reprovingly with his brave message, and he does at once what Elijah bids him. He was present upon Carmel with the great assemblage; but that which there made an affecting impression upon the whole people left him, as it seems, unmoved. He witnessed the slaughter of his Baal priests, and in no way hindered it. We hear nothing of him than that "he went up from the brook Kishon to eat and drink." In respect of the news that rain was coming, what to him was most important, he started thereupon to get back to his summer residence, and to tell everything that had happened to his wife. When we sum up all these things, it is evident that he was a man utterly without character, at one time high-flying and impetuous, at another feeble and without power of resistance, occupied only with what is on the surface, without moral pose, without receptivity for religious and higher things.

7. *Obadiah's meeting with Elijah*, which forms the introduction to the day upon Carmel, affords us a glimpse into the condition of things which preceded this day. The thing which especially strikes us is not so much the great general misery in consequence of the long drought, as the fact rather, that in this time when the prophets were driven from the court, and their extermination was a settled matter, at the court itself there should have been a man of the highest official station who feared Jehovah so much that he ventured upon the risk of hiding not less than a hundred prophets, and of supplying them with food during the general distress. The Calw. Bibel says justly: "We are at a loss at which to wonder the most—the God-fearing man at the court, or at the king who tolerated him there;" and Menken observes very truly: "So we see in this history that even in the most corrupt times there are some who are free from the general corruption, who remain in their faith in God, in their fear of God, oftentimes even where one would least of all suspect and look for such." It is characteristic of the biblical history that it brings out such cases into prominence, as in this instance, with unmistakable design. But it must no less strike one, that in that period of the deepest religious apostasy and of bloody persecution, the number of the prophets was so great that Obadiah alone secured the safety and cared for a hundred of them. A long time gone, under Jeroboam, the ordained supporters of the Jehovah-worship, the priests and levites, had

departed from all Israel into Judah (2 Chron. xi. 13); and now that, under Ahab, a formal idolatry had spread, the number of the prophets so increased that Jezebel was not able to destroy them all; they were a silent, hidden power, which defied all the outward power of the idol-serving fanaticism. Who does not recognize therein the wonderful ways of the fidelity of God in the guiding of His people?

8. *The recent criticism explains the statement now in hand*, chiefly on account of the miracle narrated in it, as fabulous or poetical. "As a matter of fact," says Thenius (on ver. 46), "it can be seen that, in answer to Elijah's prayer, rain followed after a long drought, and that the people, convinced afresh on this occasion of the power of Jehovah, prepared a great blood-bath from amongst the idolatrous priests." According to Bunsen (*Bibelwerk* V. 2. s. 539), it appertained to Elijah "to go through the land as the prophet of the Eternal, and as the awakening leader of the people. . . . In the presence of the Baal-party he inspires and rouses the people, who, before the living spirit which is in man, recognize the nothingness and the moral baseness of the masquerade and legerdemain, and of the incomprehensible solemnities of the Baal-worship, and at the word of Elijah the 450 Baal-priests were slaughtered at the brook Kishon." Ewald (as above s. 539) finds in the delineation of the contest "of the great champion of Jehovah and of the Baal-prophets, as it were the antithesis of the beginning of the one and of the other religion, represented not without earnest railery. They who in their mind and work do not sacrifice to the true God, build the altar, and prepare the sacrifice, and call loudly upon their god and worry themselves, the more vain their trouble, so much the more vehement and senseless it becomes, as if somehow by dint of importunity the thing desired might come from heaven: but nevertheless with all their trouble and with all their excitement they cannot bring down from Heaven the fire which they seek, and which alone would repay them for their trouble. Elijah otherwise." The whole is also a prophetic-poetic garment of a general religious truth. Eisenlohr, as usual, agrees with this (as above, s. 177). He explains the consuming of the sacrifice by fire from heaven as "a beautiful image for the burning eternal power which is imparted from above to every truth, over against the death which everything fabricated, false, lying, bears within itself;" that "no voice, nor answer, nor heed was there," is "the inimitable delineation of the emptiness and vanity of heathenism, which is overlaid with every species of superstition, and is vanquished by self-torture." In respect of these various views we refer generally to our preliminary remarks upon chap. xvii.; in details, however, the following comes into the account. The whole account, excepting ver. 38, contains nothing which can with any reason be objected to as unhistorical. This portion of the history of Elijah especially bears completely the impress of the usual simple Hebrew way of historical composition, and it would not occur to any one to regard it as legendary did it not contain ver. 38. The miracle here narrated is not such as could be wanting without detriment to the whole, and to the further historical development about the famine, as may be maintained in respect of this or of the other miracle; it is not

subordinate, is not a side-matter, but the chief criticism acknowledges that at the day on Carmel "there was a noticeable sudden decision," and that "a mighty upturning of things took place" (Eisenlohr); that "here a victory was won which, at that day, could not have been greater and more beneficial" (Ewald). But this victory was the immediate effect of that miracle, and as generally the day upon Carmel forms the central point and climax of Elijah's activity, so again this day culminates in "the fire of Jehovah," which consumed the sacrifice. All that is said before and after refers to this fact; he who lowers it takes the heart out of the body of the whole narration, and then nothing is left but either to interpret it as a fraud, or to look upon the whole as fiction. The view that Elijah "alone and by nothing but the power of his spirit and word achieved the prodigious wonder of a complete alteration of the then posture of the ten tribes" (Ewald) is most emphatically contradicted by the day upon Carmel. He was the prophet of action and not of speech. Even here, at the climax of his career, we hear only a few isolated expressions from him, but no prophetic discourse with which he sought to indoc-trinate or to convince the people. To his impressive question: How long halt ye, &c., the people kept silence; they accepted his proposition to obtain an attestation of Jehovah, but only after it took place did they fall down and cry, over-powered: Jehovah, He is God! Where in the whole history of Elijah is there even a trace that he "inspired and roused" (Bunsen) the people by public discourse; and how does it happen that this people of the ten tribes, who were inclined to nature-worship, and since the days of Jeroboam were addicted to the worship of images and even of idols, and were dull about spiritual impressions, should have at once "recognized the nothingness and perverseness of the Baal-worship in presence of the living spirit which is in men (*sic*)"? An extraordinary act alone could have produced within *this* people such a sudden, complete revolution that they actually put to death the priests of Baal, who were of the highest consideration and under the royal protection. To regard this latter as an effect of the rain which had come (Thenius) is an arbitrary perversion of the historical order. Not the rain, but the return of Israel to their God was the mark of the day upon Carmel: the punishment of the drought ought and could cease only when this end was reached. The rain followed not *before* the "blood-bath," but *after* it; before it rained, something extraordinary must have happened to rouse wrath in such a degree against the Baal-priests. But supposing that the rain produced the abrupt overturn, this itself, "had it followed Elijah's prayer," would have been essentially a miracle; we must then grant that Elijah appears, "when he announces now a drought and then rain, and both happen conformably with his prediction, as a nature-expert" (Knobel I. s. 56): but in this event his prayer for rain would have been an intentional deception of the people and jugglery. The interpretation, finally, according to which the transaction upon Carmel is a poetic image of the consuming power of divine truth (Eisenlohr) is a desperate reversion to the old allegorical method of interpretation, with which one can make what one pleases out of history.

HOMILETICAL AND PRACTICAL.

Vers. 1-16. KRUMMACHER: Elijah and Obadiah. What brought Elijah from Zarephath; what happened at this time at the court at Samaria; how Elijah and Obadiah met.—BENDER: The return of Elijah to his native country: (1) the effect of divine chastisement upon Israel; (2) the expedition of Ahab; (3) the meeting of the prophet with Obadiah.

Ver. 1. KRUMMACHER: Let no one imagine that God will lead us into any darkness whatsoever, without also arranging how we may be supported through it. He never calls upon us to walk through darkness, unless He Himself is our staff and stay, and thick and heavy as may be the night with which we are veiled, He leaves us here and there always a gleam of light, which tells us there will be a dawn to the darkness. Hence the promise: I will send rain.—Ver. 2. STARKE: God's commandments must be obeyed, and neither death nor danger avoided. Where there is living faith, there is also obedience and courage (Ps. xci. 1-4). The great famine in Samaria, both bodily and spiritual. Daily bread was scarce, for the land was dried up and unfruitful, but the bread of life, the word of God, was likewise scarce, for the nation itself was dried up, and those who would have sown the seed of the Word were persecuted, and compelled to silence and concealment. Woe to that country and people upon whom famine, bodily and spiritual, both fall, and who yet are driven by neither to repentance and conversion.—Ver. 3. The God-fearing Obadiah. (1) The time in which he lived. (A time of apostasy, of godlessness, and a licentious idol worship. In times when unbelief has grown universal, and is the prevailing fashion, and represents enlightenment and civilization, *not* to swim with the stream, but greatly to fear the Lord, is as noble and great as it is rare; we may then say with truth: "Although all shall be offended, yet will not I," &c.) (2) The place. (At the court of an Ahab and a Jezebel; not in a remote, lonely place, but in the midst of the world, where he saw and heard nothing good, surrounded by godless men, and exposed to every temptation to godlessness, frivolity, rioting, and licentiousness. To be pious with the pious, to maintain one's faith in the midst of the faithful, is not difficult; but in the midst of the world, to preserve one's self unspotted from it, to keep a pure heart, and have God before our eyes and in our hearts, wherever the Lord places us, *this* is indeed greatly to fear the Lord.) (3) The position which he took. (He filled one of the highest offices, was one of the most distinguished men of the kingdom, to whom nothing was wanting which pertains to an indolent, careless life. The noble and powerful often fancy that the fear of the Lord is fitted only for common people, for the poor, the lowly, and the oppressed. But God is no respecter of persons; the first in this world are often last in the kingdom of heaven. He is indeed exalted who, whilst he stands upon the highest pinnacle of earthly fame, can still say with St. Paul: I am not ashamed of the gospel of Christ, for, &c.) Ahab calls Obadiah, because he reposes singular confidence in him.—MENKEN: The world may hate and persecute, nay, even scorn a God-fearing man for his fear of God, but must feel and acknowledge at heart, if not with the mouth, that this very man is truer, more reliable, and better

in every way than the whole throng of idle, wanton, though perhaps witty and polished people, whose law is their own pleasure, and whose God is their belly or their pride. More than one godless king can be found, who desires God-fearing men for his ministers and counsellors; and many a prince, although himself no Christian, holds in his service a Christian, and esteems him more highly than the others who are not Christian; and many more than one unbelieving and godless king, who respects piety and the fear of God in the person of one of his generals.—**KRUMMACHER**: It is not an unusual occurrence that in times when there is no use for triflers, suddenly the hated sect are brought to power, and the fierce opponents of the Gospel are rejoiced to have in their midst a few Galileans whom they can take into their secret counsels. The Lord often has His true disciples and worshippers where they are least expected, in courts and high offices, and they, their innermost hearts untouched, serve him with soft and quiet spirits, without any display of piety or without excitement.—**STARKE**: When good and conscientious men occupy exalted worldly or ghostly positions, so long as conscience does not require them to lay down their offices they must retain them, for although they may not be able to do much good, they still may have many opportunities to prevent evil.

Ver. 4. **STARKE**: Good and righteous servants of God can have no bitterer or fiercer enemies than ungodly, licentious women (Matt. xiv. 8; Mark vi. 24). **KRUMMACHER**: In our Ahab and Jezebel days there is no lack of those who are persecuted on account of their creed, and exposed to misery. Many a preacher must leave his pulpit, many a professor his chair, nay, many an handicraft's man his bench and workshop, because he is a Christian. But it was Obadiah's to make an offensive and defensive alliance! The proof of a godly fear: (a) Especially by works (Jas. ii. 14-17); religious words and feelings without deeds are leaves without fruit; by their fruits ye shall know them (Matt. vii. 16-21). (b) Especially by works of self-denying love, which are done in secret (Gal. v. 6); by such works the Lord recognizes His own (John xiii. 34; 1 John iv. 8).—**MENKEN**: Obadiah could not do this without great risk, and the exposure of his own person to great danger . . . neither, in that extreme famine, could he maintain those hundred prophets without great expenditure of his own substance . . . Obadiah not only preserved the lives of a hundred innocent men,—he saved a hundred worshippers of Jehovah, and, yet more, a hundred men who, immediately the persecution was over, and the Baal-worship in Israel destroyed, became useful to the ignorant and bewildered people as their instructors in doctrine. Thus although Obadiah, as the lieutenant of the royal watch, could not do much for the kingdom of God by direct testimony and instruction, yet indirectly he did a great deal, by preserving these witnesses for the truth, at the peril of his own life and at the expense of his own fortune. Thus many people, by the maintenance of the witnesses for evangelical truth, by the spread and promotion of the Christian Scriptures, etc., do much for the kingdom of God and the truth, which otherwise they could not do, and lay up a reward in heaven, if they do not shun disgrace, nor prefer earthly and perish-

able gains to the celestial and imperishable.—Vers. 5-6. **STARKE**: Godless masters often care more for their horses and hounds than for their subjects.—**KRUMMACHER**: Pitiful man! Anxious care for the life of his horses, and the maintenance of his stables; this is all that the three and a half years of chastisement of the Almighty had called forth in his soul . . . How often does one think of a person—"Now he will be quite a different person" . . . and then, behold! where one hopes to find at length thoughts of God and eternity, there are only thoughts of horses and mules; and in place of holy emotions, instead of aspirations, prayers, and reflections upon the great and eternal interests of life—you find a thick swarm of pitiful cares and considerations which hover about the soul, and hover with it into an awful eternity. Ahab and Obadiah both journey on together through the land, but each goes his own way alone; a picture of their life-journey: Ahab walks in the broad, Obadiah in the narrow path; the latter alone leads to the green pastures and still waters which refresh the soul (Ps. xxiii. 2-3).

Vers. 7-15. Obadiah's meeting Elijah, a divine leading for the strengthening of the one and the proving of the other. That Elijah, journeying on his weary way, should meet the very man who was the only true friend of the prophet at the court, was no more accidental than that Obadiah, going forth in search of provender for the cattle, should find the man who was to test severely his faith and his fear of God.—Ver. 7. **STARKE**: Obadiah, himself a distinguished man, addressed the prophet as "My Lord," not out of mere courtliness and courtier-like flattery, but in evidence of his reverence for the man of God, and to show that he did not regard scornfully a servant of God, as was the custom with all the courtiers of that day.—He who greatly fears the Lord will likewise honor and reverence those whose vocation it is to make known the Lord's name, and preach his word (Luke x. 16; John xiii. 20).—Vers. 8, 9. The courage of Elijah, and the fear of man shown by Obadiah. Even those who fear the Lord, and walk by faith, are sometimes in the hour of peril overcome by an agony of fear, which bows them down as reeds before a whirlwind. Peter, who first threatened with the sword, became suddenly terror-stricken before a damsel. It is good for us to recognize our human weakness, for this knowledge preserves us from over-security, and leads us to pray: Lord, strengthen our faith.—**CALW. BIBLE**: Exclaim not against Obadiah, for in a hundred ways thou thyself showest no more faith. Eager and busy as the world is to pursue and get rid of the true servants of God, who oppose their sins and unbelief, they move neither hand nor foot to seek and find them when in want.—Ver. 12. If we permit ourselves to be overcome by the fear and dread of man, our senses become so bewildered, and our imagination so excited, that we lose, in our self-made fancies, a clear view of our own position.—Ver. 13. **MENKEN**: This is not the speech of an idle self-glorification, anxious to display the good which has been done, to the first person approaching—it is the speech of truth and honest uprightness, the speech of a noble spirit greatly excited, which would not thus speak of itself except in a moment of great excitement. An appeal to any special pious or good actions done by a man, when made not in pharisaical

self-justification nor self-commendation, but conscientiously, and in self-defence, with all humility, is unobjectionable. As St. Paul says (1 Cor. xv. 10; 2 Cor. xi. 21 sq.), From my youth up.—**MENKEN**: So much the more easily then when a man, could he greatly fear the Lord, and preserve his fear of God under great temptations. What is done and practised in youth will remain the rule of old age; so it is with the fear of God, which is the beginning of wisdom. Therefore Prov. vi. 20-23; cf. 2 Tim. iii. 15.—Vers. 15-16. A strong resolute word of faith exercises power over the heart: it strengthens the weak, supports the tottering, encourages the fearful, and tranquillizes the anxious-minded.—**STARKE**: A teacher must not shrink from his office through fear or cowardice, let tyrants look grim as they may (1 Pet. iii. 14).

Vers. 17-20. **KRUMMACHER**: Salvation out of the very lion's jaws. (a) The wonderful protection experienced by Elijah; (b) the unjust accusation made against him; (c) the bold reply which he made; (d) the quiet power which he exercised.—**BENDER**: Elijah's second encounter with Ahab; (a) the king's reproach to the prophet; (b) the prophet's reply to the king.—**WIRTH**: The meeting with Ahab. (a) The grievance and the counter-grievance; (b) the commanding prophet and the submissive king.—Ver. 17. Ahab sees Elijah, but he, the fierce, powerful king, sword in hand, and a great retinue, dares not to lay hand upon the solitary, unarmed man standing before him, for: The heart of the king in the hand of the Lord is as a water-brook, he directs it whither he will (Prov. xxi. 1).—**KRUMMACHER**: The Lord our God knows how to shut the lions' mouths, and the same God who surrounded Elijah with a fiery wall, who saved Moses from the clutches of Pharaoh, and Daniel out of the lions' den, still lives, and will unto this day be a wall of defence to his children and disciples.—If those, &c.—**MENKEN**: Men are disposed to seek the cause of their misery everywhere in the wide world rather than in themselves, where only it exists; but it is the peculiar error of the world to lay the charge of all the misfortune and turmoil of the world upon the most innocent and best of men. . . . Thou art he that troubleth Israel, says Ahab to Elijah. We find this man a stirrer up of the people, was the lying accusation of the enemies of Jesus; and under the name, "enemies of the human race," were the first Christians hunted, persecuted, and slain.—**STARKE**: When the godless work mischief, the good and pious must often bear the blame (Amos vii. 10; Acts xvi. 20).—**J. LANGE**: Here one sees the evil fashion of the children of this world, and of great men seduced by false prophets in their judgments of the righteous servants of God. For, though the latter move on quietly, orderly, and circumspectly, yet ever making appeal to the conscience by their testimony to the truth, whilst the former are ever disquieted, though they will yield no place to the truth, but rage against it and prejudice the higher powers against it,—still the latter are the disturbers of Israel, even as the lamb troubled the water for the wolf.—**CALW. BIE.**: In our days true believers are thus unjustly accused as Rationalists, Philosophers, and Freethinkers. They are called Jesuits, corrupters of the people, obscurantists, and blockheads, &c.—Ver. 18. **J. LANGE**: This is the true way for a righteous servant of God—let him, according to the necessities

of the case and the given circumstances, testify boldly to the pure truth, without fear of man, but preserving all due reverence for authority. Such a testimony, given with due boldness, produces a much greater impression than if the truth is spoken with half covert and mumbled utterance.—**KRUMMACHER**: This Elijah-speech is seldom now heard in the world. The earth is filled with flatterers and sinners, who not only gather round the palaces of the great, but crowd into smaller societies, and even creep into the pulpits of God's church. . . . Much greater things should we behold if this noble and wholesome—"Thou, thou art the man of death!" were not entirely dead and silent. Elijah is thus a pattern for all repentance-preachers, in that he admonishes every one, bewailing misfortune and ruin, of his especial ruin (Jer. iii. 89), and does not generalize over common sinfulness; even so did Nathan with David, John with Herod, and Paul with Felix.—**MENKEN**: Elijah is silent concerning all the other sins of Ahab and his family—concerning their luxury, their pride, their injustice, and the whoredom and witchcraft of Jezebel—(2 Kings ix. 22). He pointed out to the king the chief cause, the real source from which had sprung all the other evils to himself and his family, and wherein lay the misdoing which had brought such a plague upon Israel. The misdoing was this—that they had forsaken the word of God, the commandments, the testimony, and the claims of the Lord, and had followed after Baal. . . . No truth is more general or surer amongst men than this—that contempt of God and his word brings with it inevitable ruin and decay—and the history of the human race sets forth and teaches no truth more clearly or more fearfully.—Vers. 19, 20. **KRUMMACHER**: How the scene changes: The slave has become king, the king a slave; the subject commands, the monarch obeys. Here is the concealed sceptre in the hands of the children of the spiritual kingdom, and the skill and marvellous power which they exercise upon earth.—Here it says: A single little word can confound him. We can do nothing against the truth, &c. (2 Cor. xiii. 8). If it strike the conscience of a man, he cannot resist its pricks.—Whilst the prophets are compelled to hide in holes, and live on bread and water, the priests of Baal sit at the king's table and live in pomp and pleasure. So likewise has it come to pass in Christendom. But much better is it to suffer affliction with the people of God than to enjoy the pleasures of sin for a season (Heb. xi. 25).

Vers. 21-45. Elijah upon Mount Carmel. (a) How he rebuked the divided belief of his nation, and exhorted them to a decision; (b) how he brought to shame the idol-worship, and exalted the name of the Lord; (c) how he executed a heavy judgment upon the lying prophets, and besought from God merciful showers upon the earth.—Vers. 21-39. The decision upon Carmel. (a) The division among the people (vers. 21-24); (b) the strife of the four hundred and fifty priests of Baal (vers. 25-29); (c) the victory of the one man (vers. 30-39).—Vers. 21-24. **KRUMMACHER**: Elijah and the people upon Carmel. (a) How rebuked; (b) how he scorned; (c) how he believed. **WIRTH**: The assembling of the people upon Carmel. (a) One against four hundred and fifty; (b) the questioning of the people; (c) the reasonable proposal.—Ver. 21. The halting between two opinions. (a) What this means (Matt

vi. 24); (b) what are its results (Jas. iv. 4; Rev. iii. 16); cf. the hymn book of LEHR: "Was hinket ihr, betrübene Seelen," &c.—MENKEN: How hateful in the sight of the Lord is this "halting," this neutral state amongst Christians, where one does not yield himself up to God and his cause with his whole soul, does not renounce unholy sin, the world, the spirit, and service of his age. How completely God demands an undivided heart we plainly see where he says to the lukewarm, "Because thou art indifferent, leanest to both sides, and dost not espouse one side, since I will not overlook everything, therefore I will spue thee out of my mouth."—KRUMMACHER: Indifference is the order of the day, now in this, now in that form. Whole-heartedness and determination in the divine life a rare pearl. Woe to thee, thou wavering generation, who thinkest to share thy love and service between God and the world, and dost lean now to this, now to that side. The Lord says: He who is not with me is against me (Luke xi. 23). In our day, the man who holds entirely with Him is esteemed partial; it is thought to be might and wisdom for a man to hover between two parties, and leave it undecided whether He be mere man, like ourselves, or the only begotten Son of God. So that, finally, halting between two opinions is more esteemed than true Christianity. "But uncertainty and lukewarmness are the most pitiable of all weaknesses. Lord, teach us to tread in safer paths! Grant us now a new, firm spirit" (WIRTH). For it is a precious thing to have the heart fixed (Heb. xiii. 9). There is no reconciliation between belief and unbelief; to strive to unite both is a vain effort (2 Cor. vi. 14, 15). The people answers him not.—CALW. BIR: Thus on many a Sunday does many a congregation remain dumb before their preachers. The people were silent and confounded, since they could not answer, especially to Joshua (Jos. xxiv. 15); but to-day, if one cries out to the multitude: How long, &c., they say, What will the priest? We are good Christians.—Ver. 22. MENKEN: In cases where faith and reverence for God are concerned, no human authority or majority of voices avails; one opposed to a thousand may be right, and each individual has the right to acknowledge and maintain his belief in the truth against thousands. He is lost whose convictions depend upon the authority of man or of numbers. He who intrenches himself firmly in his faith in God and his holy word, must also resolve to stand alone and be forsaken by the world, for faith is not a thing for everybody.—Vers. 23, 24. He alone is the true and living God who shows himself in divine acts. A religion which means nothing of the saving, beneficent works of God cannot proceed from the living God. Christianity is therefore the true religion, because it publishes the great work of God in Christ (Ps. cxi. 6). Not words and doctrine only, but divine works are the foundation of our salvation.

Vers. 25–40. KRUMMACHER: The fire upon Carmel. We see the god of the blind, mad world, and the God of Abraham, of Isaac, and of Jacob.

Vers. 25–30. WIRTH: The assembling of the people upon Carmel. (a) The vain crying aloud to Baal; (b) the rebuilding of the fallen altar of the Lord.—Vers. 25–39. The twofold sacrifice upon Carmel. (a) The sacrifice of the priests of Baal; (b) the sacrifice of the prophet.—Vers. 25–29. The service of Baal.

(a) The resistance; (b) the manner and way of the worship. The generation of to-day thinks itself elevated far above the Baal worship, which in its nature was deification of nature and the world, and yet, how often does it happen that it serves the creature rather than the Creator (Rom. i. 25). Men no longer make gods out of wood and stone, but construct them out of their own thoughts, and worship their own ideas. The world wishes to hear nothing of the God who is holy, and ready to sanctify the sinful heart of man; who is just, and metes to each man the measure which he deserves; who does not suffer himself to be scorned, but rebukes and chastises of such a God as He has revealed himself in His word the world makes nothing, and will only hear of a God who never rebukes or punishes, who is no avenging judge, who works no miracles, can hear no prayers. Elijah, could he return to earth, would scorn such a divinity no less than he did the idol Baal.—Ver. 25. For you, the many. Thus, even as Elijah allowed them the numbers which gave them due rank in man's eyes, so it becomes most evident to us that numbers have no influence in God's sight (Luke xii. 32).—Ver. 27. Righteous and unrighteous scorn (*vide Histor. 4*).—Ver. 28. RICHTER: At the present day, Indians and other heathens fancy they can win the favor of their deities by fire-tortures and self-tortures. Satan demands far greater and heavier sacrifices than God. It is an heathenish error to believe that we can appeal to God, or become reconciled to or merit aught from Him by any outward corporeal act, and yet this error prevails in manifold forms in Christendom. Some think to make themselves pleasing to God and to obtain His mercy by the repetition of many prayers; others, through fasts and painful pilgrimages; yet others by self-inflicted tortures and penances. The sacrifice pleasing unto God is (Ps. li. 19) within, and the gift of the heart. All outer works are dead and useless. Those who belong to Christ have crucified the flesh, with the lusts and affections thereof (Gal. v. 24; Is. v. 3–5).—Vers. 26, 29. Well for us if we recognize that God who sleeps not nor is silent when we call upon Him *de profundis*, who hears the voice of our weeping, and listens when we open our hearts unto Him. Greatly can we rejoice in Him, that if we pray according to His will He will hear us (1 John. v. 14; cf. Ps. cxxi. 4, cxxx. 1).

Vers. 30–40. Elijah at the height of his mission. (a) He rebuilds the broken altar. (b) He calls on the Lord, who hears him. (c) He executes judgment upon the idolatrous priests.—Ver. 30. WIRTH: The altar of the Lord is ruined in many places, in many houses, in many hearts, ye servants of the Lord, ye directors of congregations, ye teachers of youth, ye fathers and mothers.—Ver. 31 sq. Even as the altar which Elijah built out of the twelve stones reminded the nation of its old covenant, that its twelve tribes together should frame a building unto God, so every church edifice should remind us that we,—built upon the foundation of the prophets and apostles, Jesus Christ being the corner-stone,—fitly framed together, should grow into an holy temple, an habitation of God, through the spirit (Eph. ii. 20 sq.).—Ver. 34. Every shadow of delusion or deception must be removed from anything done for the honor of God and the glorification of His name.—Vers. 36–39. The prayer of Elijah. (a) Its purport. (He

prays for the glorification of God and the conversion of the hearts of the people.) (b) Its granting. (The Lord declares Himself, and all the people acknowledge Him.)—Ver. 36. The God of the old covenant is the God of Abraham, of Isaac, and of Jacob, because to them was the promise given. The God of the new covenant, upon whom we as Christians should call, is the Father of our Lord Jesus Christ, because in Him are all the fulfilled promises, the yea and amen (2 Cor. i. 20).—Ver. 37. All knowledge and recognition of God is inseparable from the conversion of the heart to Him. That is the aim of every testimony and revelation of God, and for that every true servant of God should daily pray in behalf of those intrusted to his care.—Elijah, unlike the priests of Baal, who called upon their god the whole day, used few words, yet was he heard, because in those few words he expressed infinite meaning, and his prayer came from the depths of a believing, unquestioning soul.—Vers. 38, 39. The fire of the Lord upon Mount Carmel. (a) Its significance. (b) Its efficacy. What is the miracle of that fire which devoured the burnt-offering and compelled the whole people to cry out: "The Lord He is God," in comparison with the miracle that God has sent His son into the world to kindle the greatest fire which has ever burnt in the world; compared with the miracle that the Word has become flesh and dwelt among us, and we have seen His glory, even the glory of the only-begotten Son, full of grace and truth? In Bethlehem and upon Golgotha the glory of the Lord is infinitely higher in its manifestation than upon Carmel, wherefore should all tongues confess that Jesus Christ the Lord is the glory of God the Father.—Ver. 39. The joyful recognition: The Lord He is God! (a) What is herewith recognized, and what promised (cf. the hymn: "*Sei Lob und Ehr*," &c., vers. 8 and 9).—Ver. 40. See Hist. and Critical. 5. The sentence upon the idol-priests was a terrible but necessary one, which should serve us, not as an example, but as a warning; for although, under the new covenant, superstition and unbelief, idol-worship and apostasy are not chastised with fire and sword (Luke ix. 54-56), yet there is not wanting a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries (Heb. x. 27-31). Those who tread under foot the blood of the Lamb will shrink from the wrath of the Lamb (Rev. vi. 16).

Vers. 41-46. KRUMMACHER: The prayer upon Carmel. (a) The preparation for it; (b) the prayer itself; (c) the granting of it.—WIRTH: The end of the divine chastisement upon Israel. (a) How the prophet announces this end; (b) how he supplicates; (c) how the Lord sends merciful rain.—The prayer of the righteous availeth much when it is earnest (James v. 16). Elijah a just man, his prayer an earnest one, and therefore effectual (Ps. cxlv. 18, 19). The king and the prophet on the evening of the day upon Carmel. (a) Ahab goes up to eat and to drink, Elijah goes up to pray in solitude; (b) Ahab rode on to Jezreel, Elijah suffers him not to go alone, but runs thither before him.—Vers. 41, 42. KRUMMACHER: Wretched man! He was no more touched by the great, heart-searching events of the day, than if he had witnessed an interesting but very long play, after which refreshment is most welcome and food tastes well. Yet where are not such Ahab-souls to be

found? Ah! woe to you who permit the strongest evidences, the most powerful appeals to conscience, and the most touching works of God to glide before you like a magic-lantern before your eyes: you enjoy it a little, perhaps, but you bring home from the churches and meetings nothing except some complaints over the long divine service, or some matter for lively conversation or self-satisfied criticism, and a good appetite for the meal which now follows, and a gay looking-forward to the pleasures and enjoyment which the evening of the Sabbath-day will bring you.—Who has greater cause than Ahab to seek solitude, fall down upon his knees and say, God be merciful to me and blot out my sins after Thy great mercy (Ps. li. 3), make us glad according to the days wherein Thou hast, &c. (Ps. xc. 15)? But of all this not a word. The rain alone was of importance to him, not the Lord and His mercy. How many like-minded ones in our day!—Ver. 42. MENKEN: From the earnestness, the ardor, the abasement of Elijah, we may take pattern from his attitudes in this prayer. . . . The outward posture, indeed, is of the least consequence; bowing of the knee and outward mien, as well as even the words of the mouth, avail little, be they great or small, stately or humble; but the man who prays without reverence to God, and is ashamed to let it be seen in his life, is no better than the heathen who knows not God. . . . In comparison with this the prayers of most men are cold, dead,—without reverence and devotion, without earnestness and longing. Many a one thinks that when his eyes are heavy with sleep, when he has neither strength nor mind for any one earthly pursuit or affair, when everything besides is done, then he is in a fitting mood for prayer; that when he lies drowsily on his bed, in the morning or evening, that he is fit to commune with the Divine Majesty! That is entitled "prayer"! Is it a wonder that men should pray thus for an half century without having any experience in real prayer, and, in the end, knowing nothing of what prayer is and should be?—Ver. 43. MENKEN: Oftentimes we look in vain and yet see nothing of the comfort of the Lord, nothing of His help and salvation; He leaves us awhile prostrated in dust and misery, does not at once, hearkening and comforting, raise us up, but appears as if the voice of our crying reached Him not. But if we do not lose our confidence in Him, if we redouble our prayers and entreaties, He will not "let us be ashamed" (Is. xlix. 23). He will comfort, help, and hearken to us at His own, the best time.—STARKE: A man must not weary of prayer, even though it appears to him useless. (Jer. xviii. 1; Col. iv. 2; Eph. vi. 1).—KRUMMACHER: The dear God is not always at hand when we come before Him with our prayers, but generally allows us to stand awhile at the door, so that it frequently seems as if "there was nothing there." Then do we begin to reflect, and become conscious that we properly have a right to ask nothing, but that, if anything be granted, it is in sheer mercy.—Vers. 44, 45. STARKE: All the merciful works of God seem small and unimportant in the beginning, but thence they are seen to be nobler and greater in the end.—KRUMMACHER. Let the man rejoice who sees even so much as a little cloud of divine mercy and grace arising upon the horizon of his life! The time approaches when this cloud will cover his whole heaven.—CALW. BIB.: When the hour

strikes, help comes in with mighty power, and, to put thy mistrust to shame, it must come unexpectedly. — The mighty rain after the prolonged drought seems to call out to Ahab and to all the people: Behold the mercy and the severity of God: severity to those who have perished, and mercy to you so long as you deserve mercy, otherwise thou also wilt be hewn down (Rom. xi. 22). — Ver. 46. Elijah a true shepherd. He goes after the lost sheep, and leaves them not when he sees

the wolf coming; but the Lord, who is neither weary nor faint, giveth power and strength to the faint and to them that have no might, so that no way is too far, no toil too heavy. — CRAMER: The righteous are often rejoiced by means of the Holy Spirit, and hope for the conversion of many, but are afterwards obliged to confess, with great heaviness of heart, that the prince of this world is powerful with many men, holds them in captivity, and finally plunges them into ruin.

C.—Elijah in the Wilderness and upon Horeb; his Successor.

CHAP. XIX. 1-21.

- 1 AND Ahab told Jezebel all that Elijah had done, and withal ¹ how he had
- 2 slain all the prophets with the sword. Then Jezebel sent a messenger unto
- 3 Elijah, saying, So let the gods ² do to me, and more also, if ³ I make not thy life
- 4 as the life of one of them by to-morrow about this time. And when he saw ⁴
- 5 that, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to
- 6 Judah, and left his servant there. But he himself went a day's journey into the
- 7 wilderness, and came and sat down under a juniper-tree [broom plant]: and he
- 8 requested for himself that he might die; and said, It is enough; now, O Lord
- 9 [Jehovah], take away my life; for I *am* not better than my fathers. And as
- 10 he lay and slept under a juniper-tree [broom plant], behold, then an angel ⁵
- 11 touched him, and said unto him, Arise *and* eat. And he looked, and behold, ⁶
- 12 there was a cake baken on the coals, and a cruse of water at his head. And he
- 13 did eat and drink, and laid him down again. And the angel of the Lord
- 14 [Jehovah] came again the second time, and touched him, and said, Arise *and*
- 15 eat; because the journey *is* too ⁷ great for thee. And he arose, and did eat and
- 16 drink, and went in the strength of that meat forty days and forty nights unto
- 17 Horeb the mount of God. And he came thither unto a [the ⁸] cave, and
- 18 lodged ⁹ there; and behold, the word of the Lord [Jehovah] *came* to him, and
- 19 he said unto him, What doest thou here, Elijah? And he said, I have been
- 20 very jealous for the Lord [Jehovah] God of hosts: for the children of Israel
- 21 have forsaken thy covenant, thrown down thine altars, and slain thy prophets
- 22 with the sword; and I, *even* I only, am left; and they seek my life, to take it
- 23 away. And he said, Go forth, ¹⁰ and stand upon the mount before the Lord
- 24 [Jehovah]. And behold, the Lord [Jehovah] passed by, and a great and strong
- 25 wind ¹¹ rent the mountains, and brake in pieces the rocks before the Lord [Jehovah];
- 26 but the Lord [Jehovah] was not in the wind: and after the wind an earth-
- 27 quake; but the Lord [Jehovah] was not in the earthquake: and after the earth-
- 28 quake a fire; but the Lord [Jehovah] was not in the fire: and after the fire a
- 29 still small voice. And it was so, when Elijah heard *it*, that he wrapped his face
- 30 in his mantle, and went out, and stood in the entering in of the cave. And
- 31 behold, *there came* a voice unto him, and said, What doest thou here, Elijah?
- 32 And he said, I have been very jealous for the Lord [Jehovah] God of hosts:
- 33 because the children of Israel have forsaken thy covenant, thrown down thine
- 34 altars, and slain thy prophets with the sword; and I, *even* I only, am left; and
- 35 they seek my life, to take it away. And the Lord [Jehovah] said unto him, Go,
- 36 return on thy way to the wilderness of Damascus ¹²: and when thou comest,
- 37 anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou
- 38 anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah
- 39 shalt thou anoint to be prophet in thy room. And it shall come to pass, *that* him
- 40 that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from
- 41 the sword of Jehu shall Elisha slay. Yet I have ¹³ left *me* seven thousand in
- 42 Israel, all the knees which have not bowed unto Baal, and every mouth which
- 43 hath not kissed him.

19 So he departed thence, and found Elisha the son of Shaphat, who *was* ploughing with twelve yoke of oxen before him, and he with the twelfth: and Elijah
20 passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have
21 I done to thee? ¹⁶ And he returned back from him, and took a yoke ¹⁷ of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1.—[*וַיֵּלֶךְ עֲלֵיהֶם*]. The *לֵךְ*, which creates the difficulty of this clause, and which is represented in the *Sept.* of the A. V., is omitted in several MSS., and passed over unnoticed by the *Sept.*, *Vulg.*, and some other VV. Its use is to be explained by the combination of great fulness with ellipsis: "He told all that Elijah had done, and (he told) all how he had slain," &c.

² Ver. 2.—[Since the verb is in the plural, all the VV. here understand *וַיִּשְׁתַּחֲוֶינָהּ*, as the A. V., of Jezebel's false gods. The *Sept.* makes the oath of Jezebel still more emphatic by prefixing to this clause the words *Εἰ οὐ εἰ 'ΗΑἰοὺ καὶ τῶν ἱερῶν*.]

³ Ver. 2.—[Many MSS. supply *וְ*, necessarily understood and expressed in the VV., as in the English.

⁴ Ver. 2.—[On the use of *וְ* in connection with oaths see Nordheimer *Heb. Gr.* § 1091, 3, and cf. *Gen.* xiii. 18; 1 Sam. xiv. 44, &c.

⁵ Ver. 3.—[The form *וַיִּשְׁתַּחֲוֶינָהּ* admits either of the pointing given by the Masorets: *וַיִּשְׁתַּחֲוֶינָהּ*, fut. from the root *וַיִּשְׁתַּחֲוֶינָהּ* *Asceus*: or *וַיִּשְׁתַּחֲוֶינָהּ*, fut. from *וַיִּשְׁתַּחֲוֶינָהּ* *As feared*. The latter is followed by the *Sept.*, *Vulg.*, and *Syr.*, and is expressed in six MSS. by the fuller form *וַיִּשְׁתַּחֲוֶינָהּ*. As to which sense should be preferred here, see *Exeg. Com.*

⁶ Ver. 5.—[The *Sept.* omits the word *angel* here, supplying its place by the indefinite *τις*, as the *Vat. Sept.* has omitted the messenger in ver. 2 (the *Alex.*, however, there has *αγγελος*); but in ver. 9 it is given.

⁷ Ver. 6.—[The A. V. has overlooked the word *וַיִּשְׁתַּחֲוֶינָהּ* *at his head*, which is given in all the VV.

⁸ Ver. 7.—[Our author, in his translation, avoids the comparative sense, and sustains this view in the *Exeg. Com.* Others prefer to retain the usual comparative force of *וְ* in *וְיִשְׁתַּחֲוֶינָהּ* in connection with the adjective *וְ*. In 1 Sam. xx. 21, to which the author refers, there is no adjective.

⁹ Ver. 9.—[The article points doubtless to some especially known cave.

¹⁰ Ver. 9.—[Notwithstanding the remarks in the *Exeg. Com.* our author in his translation renders *וְ* (as in the A. V.) by *übernachtete*; of the VV. the *Chald.* avoids the word altogether, the *Syr.* and *Arab.* give the sense of the A. V., the *Sept.* *καταβύει* admits of either sense, and the *Vulg.* accords with the *Exeg. Com.* The primary meaning of the *Heb.*

וְ is unquestionably to *pass the night*, but it hence comes in its secondary sense to mean simply *remain*.

¹¹ Ver. 11.—[The *Sept.* inserts here the word *apocr.* on the morrow, thus showing that the translator meant the *καταβύει* of ver. 9 of passing the night. It also changes the punctuation, putting the clause, "And, behold, the Lord passed by" into the future as a part of the previous sentence, with a period following, and then a new sentence beginning, "and, behold, a great and stormy wind," &c., see *Exeg. Com.*

¹² Ver. 11.—[The *Chald.* rendering of this verse is remarkable and instructive, as bringing out the ancient Jewish view:—"and before him was a host of angels of the wind rending the mountains and breaking the rocks before the Lord, but the glory of the Lord (Shekinah) was not in the host of the angels of the wind; and after the host of the angels of the wind was the host of the angels of the earthquake, but the glory of the Lord (Shekinah) was not in the host of the angels of the earthquake; and after the host of the angels of the earthquake, a fire, but the glory of the Lord (Shekinah) was not in the host of the angels of fire; and after the host of the angels of fire, a voice of [angels] singing in silence." The *Sept.* describes the voice as *φωνὴ αἰφῶς λατῶν*, and the *Alex. Sept.* adds "and the Lord was there."

¹³ Ver. 15.—[Our author translates "the wilderness towards (gen) Damascus." It may be questioned, however, whether the *Heb.* is not better represented by the A. V.

¹⁴ Ver. 18.—[The *Heb.* verb is in the future *וַיִּשְׁתַּחֲוֶינָהּ*, and this tense is preserved in all the VV. except the *Arab.* (The *Sept.* puts it into the second person *καταβύει*). The A. V. may have been unnecessarily influenced by a regard to the *καταβύει* of Rom. xi. 4, where the tense is a matter of no consequence to the argument.

¹⁵ Ver. 20.—[On the question whether this clause should be rendered interrogatively, see the *Exeg. Com.* The VV. are divided.

¹⁶ Ver. 21.—[The *Vat. Sept.* puts this in the plural *τὰ ζεύγη*, as if Elisha had slain the whole twelve yoke; the *Alex. Sept.* preserves the singular.—F. G.]

ETYMOLOGICAL AND CRITICAL.

Vers. 1-2. Then Jezebel sent, &c. She could hardly have done this without the knowledge of her husband, who was too weak-minded to prevent it, and so drew upon himself new guilt. Older commentators held that Jezebel was so lost to all discretion that, instead of keeping her purpose secret, or carrying it out at once, she made it known to the prophet, without considering that he might in the mean time escape. But the sense of the message is evidently this: "If thou art still here to-morrow at this time and hast not betaken

thyself out of the kingdom, the same thing shall be done to thee as thou hast done to my priests." To have him killed without further ceremony did not seem to her advisable, for the impression which he had made on the people was still too fresh in their minds; but she was determined to have him out of the way as soon as possible, in order at least to prevent all further influence on the people and the king, and so, under cover of a threat of death, she gave him time for flight. For the expression, So let the gods do to me, cf. on chap. ii. 23.

Ver. 3. And when he saw that, he arose,

&c. The Sept. translates וַיִּרָא by καὶ ἐφοβήθη ; the Vulgate, *timuit ergo*; they read therefore וַיִּרָא , which Thenius explains as undoubtedly correct, because וַיִּרָא is used of mental vision only when a simple conclusion from outward circumstances is referred to. But this is exactly the case here, as the Targum also renders it by וַיִּרָא . From the (outward) circumstance of the message, Elijah saw clearly how matters stood; he perceived that he could no longer remain here, as he had wished and hoped, and that he could not carry his work of reformation through to the end. Since he did not as on a former occasion (chap. xviii. 1) receive a divine command to hazard his life, i. e., to remain in spite of the threat, he arose and left the kingdom, as he had done once before. וַיִּרָא is therefore used here just as in 2 Kings v. 7; if וַיִּרָא , were the true expression, the person of whom he was afraid would have to stand in connection with it, as in 1 Sam. xviii. 12; xxi. 13. Moreover, how should the man who had just been standing all alone over against the whole people, the king, and 450 priests of Baal (chap. xviii. 22), who especially appears as an unequalled prophetic hero in the history of Israel, have become all at once afraid of a bad woman?— אֶל-נַפְשׁוֹ is used here just as in 2 Kings

vii. 7, and can only mean: in consideration of his soul, i. e., for the preservation of his (threatened) life; this meaning, moreover, is demanded by the connection with v. 2, and we can hardly find expressed here the thought: "in order to care for his soul in the way indicated in v. 4, i. e., to commend his soul or his life in the loneliness of the desert to God the Lord, as he should determine concerning him" (Keil). Decidedly incorrect is the translation of the Vulgate (*quocumque eum ferebat voluntas*), which Luther follows: "Whithersoever he would," which has led to the erroneous conception, that Elijah fled in his own will and strength, without awaiting an intimation from the Lord. Equally incorrect is the explanation of Gerlach: without end or aim, and certainly that of Krummacher: He was only travelling off haphazard.—*Beer-sheba* lay on the border of the wilderness. Since it belonged to the tribe of Simeon (Joshua xix. 2), the clause: which לְיִהוֹנָדָה , must mean that he betook himself out of the kingdom of Israel into the kingdom of Judah, to which at that time the tribe of Simeon also belonged.—*His servant* he left behind in Beer-sheba, not perchance through fear of being betrayed by him, nor because "he expected to have no further need of him" (Thenius), nor because the wilderness afforded no sustenance, but: "he wished now to be entirely alone, as men often do in times of sorrow or discouragement; therefore he sought the wilderness." (Calw. B.)

Vers. 4. But he himself went a day's journey into the wilderness, namely, the Arabian, through which the people had once been compelled to wander. רִתֵּם is not juniper-tree (Luther), but "a kind of broom plant, that is the most longed-for and most welcome bush of the desert, abundant in beds of streams, and valleys where spots for camping are selected, and men sit down and sleep, in order to be protected against wind and sun" (Robinson, Palestine L p. 203). The words:

It is enough, &c., do not mean: "I must, as a human being, fall a victim to death some time, and I wish to die now" (Thenius), nor: "I have already endured tribulations enough here below" (Keil), but: "I have now lived long enough. This is imperatively demanded by the sentence: for I am not better than my fathers, which forms the ground of his request: Jehovah, take away my soul (life). Long life, old age, is looked on, under the old covenant, as a special gift of God (Ps. lxi. 7; cii. 25; Prov. iii. 2; iv. 10; ix. 11; x. 27); Elijah, therefore, means to say: for I do not deserve nor desire to be distinguished and favored above my fathers by a specially long life. It is an entirely mistaken view which supposes that Elijah made this request "from a weak-minded weariness of life" (Thenius), or "with a murmuring heart" (Krummacher). In that case he would have deserved a reproof or a correction; but instead of this the Lord sends a heavenly messenger, who strengthens and refreshes him, and speaks to him only animating, encouraging words. Elijah's whole life and labor had no other aim than to bring Israel back to their God; to this end were directed all the toils and privations to which he subjected himself. When he believed himself to have finally reached this end on Carmel, suddenly there came an incomprehensible turn of events; he saw himself deceived in his holiest and most blessed hopes, king and people abandoned him, the labor and struggle of a lifetime appeared to him fruitless and vain; the deepest, most bitter sorrow pervaded his soul. In this frame of mind he began the journey into the wilderness, and as he now sits down there wearied and exhausted by the journey, bowed down by sorrow and grief, what was more natural and human than for this man, who besides was already well-stricken in years, to pray his Lord and God to take from him the heavy burden and let him come to the longed-for rest; "it was a holy sorrow and sadness, such as no common man is capable of, which filled him at that time and brought to his lips the prayer: It is enough," &c. (Menken.)

Vers. 5-9. An angel touched him. Although מַלְאָךְ in verse 2 is used of the messenger of Jehovah, yet here it denotes no human messenger, but a messenger of Jehovah (v. 7). The Sept. has in all three places ἄγγελος .— וַיֵּץ is a thin cake baked on a stone plate by means of hot ashes laid over it (chap. xviii. 13. Winer, *R.-W.-B.* 1, p. 95).—After the first awakening Elijah had eaten only a very little, on account of his great weariness, and had fallen asleep again.—The closing words of verse 7 Keil explains, after Vatablus: *tier est majus, quam pro viribus tuis*; but since מִמֶּךָ (cf. 1 Sam. xx. 21) is not =לֵךְ , we may better follow the Sept.: $\text{ὁτι πολλὰ ἀπὸ σοῦ ἡ ὁδός}$, or the Vulgate: *grandis enim tibi restat via*. This moreover presupposes that Elijah had already determined to go to Horeb: for that he is not to be considered "as in a manner summoned thither" (Thenius) is shown by the question of verse 9: What doest thou here?—Horeb (=Sinai) is here designated as "the mount of God," because God declared and revealed himself upon it in a special manner as the God of Israel; it was here that he appeared to Moses in the fiery bush and called him to bring forth Israel out of

Egypt (Ex. iii. 1-15); it was here also that he made the covenant with the chosen people, "talked" with them, and gave them through Moses the law, the testimony of the covenant, the foundation on which all further divine revelations rest. Horeb is the place of the loftiest and weightiest revelation for Israel (Deut. i. 6; iv. 10-15; v. 2; 1 Kings viii. 9; Mal. iv. 4). Elijah wished to go thither in the hope that in that spot Jehovah would grant a disclosure to him also, as he had once to his servant Moses, and make known to him what further he had to do.—The cave into which Elijah went was, according to most commentators, that in which Moses once tarried while the Lord passed by (Ex. xxxiii. 22); this view is favored also by the definite article. According to Ewald it must have been the cave "in which at that time wanderers to Sinai commonly rested."

Ver. 8. Forty days and forty nights. Since Horeb is not more than 40 geographical miles from Beer-sheba (according to Deut. i. 2, there are only eleven days journey from Kadesh Barnea, situated somewhat to the south, to Horeb), older commentators have assumed that Elijah, because old and weak, spent 19 or 20 days on this journey, remained 1 day on Horeb, and accomplished the journey back again in 19 or 20 days. But the text says very plainly that he went 40 days and 40 nights "unto Horeb." According to Thenius, "the legend" leaves the actual relations of space out of sight here, for by this reckoning Elijah would have accomplished in each 24 hours' time only 2 hours' distance. But even the legend could not arbitrarily make a distance, which every one knew and had before his eyes, three or four times too great; in any case the actual distance was not unknown to the author of our books. The text is not intended to make prominent the idea that Elijah kept on 40 days and 40 nights uninterruptedly, in order to reach Horeb, but that he was wonderfully preserved during this time which he spent in the wilderness before his arrival at Horeb. We must not overlook in this connection the reference to the 40 days and nights during which Moses was on Sinai without eating bread or drinking water (Ex. xxxiv. 28; cf. xxiv. 18; Deut. ix. 9, 18, 25; x. 10), and the indirect reference to the 40 years which Israel spent in the wilderness, where the Lord fed the people, when they had no bread, with manna, to make it known that man does not live by bread alone.

Ver. 9. And behold, the word of the Lord, &c. These words do not, as is commonly supposed, begin a new paragraph, but are rather to be connected with the immediately preceding portion of the same verse, "while he was spending the night in that spot, behold, the word of Jehovah came unto him." It cannot be maintained from ver. 13 that *וַיֵּרָא* here means not: to spend the night, but: to remain, as the Vulgate has it: *cumque illic venisset, mansit in spelunca*. The question *וַיֵּרָא* is, after the example of Josephus (*τί ταπεινὴν, καταλειπούσας τὴν πόλιν, ἐκείσε*): often taken as implying a censure, *quasi Deus diceret, nihil esse Eliæ negotii in solitudine, sed potius in locis habitatis, ut illic homines ad veri Dei cultum adduceret* (Le Clerc); also Thenius considers it intended "to remind Elijah how he, a prophet whom God would everywhere protect, and who in the

service of God must endure everything, had not waited for a divine intimation, but from fear of man had fled to save his life, and then, in weak-minded weariness of life, had been able to wish himself dead." This conception is radically false, and leads to an erroneous understanding of the entire passage. For, if a censure were to be inflicted on Elijah, it would not have been delayed until now, but would have been given when he had fled a day's journey into the wilderness (ver. 4), and longed to die; but instead of this he was even tenderly encouraged by an angel and wonderfully strengthened, in order to be able to continue the journey still farther. Why does not the angel say to him there, what does not follow till ver. 15? Elijah had indeed no divine command to flee into the wilderness, but still less had he any command to remain in Jezreel and bid defiance to Jezebel, as formerly (chap. xviii.) he had the command to show himself to the irritated king. When now during his journey, weary in body and soul, bowed down with grief and sorrow, he prayed that his end might come, but this prayer was not listened to, he longed so much the more "for a revelation and disclosure of what might be God's will now, whither he should turn, what begin, whether and how God would employ him yet further in the service of Israel" (Menken). This drove him to the "mount of God," i. e., to the place where, once before, his prototype Moses, the founder of the covenant, beheld the Lord and received comfort and strength; to the place where the Lord had spoken to his people and made with them the now broken covenant. If now he is asked: What doest thou here? What desire has driven thee hither? this was "a question of tender kindness, to relieve the full, burdened heart of the prophet, that he, to whom the great privilege of being able to complain of his sorrow had so long been denied, might be moved to reveal his desire, to pour out his whole heart before the Lord. So the Lord, after his resurrection, asked Mary, as she stood at the grave and wept: Woman, why weepest thou? whom seekest thou, that thou mayest change thy sorrow into joy" (Menken). So also this is connected with the question Rev. vii. 13.

Ver. 10. I have been very jealous, &c. As the question is not to be considered a censure or rebuke as against Elijah, so also his answer is not to be considered a justification or a reproach as against Jehovah; entirely mistaken is the assertion that there is expressed in this answer "only the greatest despondency concerning his fate" (Thenius), and "a carnal zeal that would at once call down the vengeance of the Almighty on all idolaters" (Keil), or that it bears witness to an "internal strife and murmuring" (Krummacher); it is rather, as the Apostle expressly declares, an indictment of Israel (Rom. xi. 2: *ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραὴλ*). "The prophet lays the facts, whose weight had fallen upon him with such fearful power, before the Lord, that He might see how they appear, and he leaves the riddle which is therein presented to Him, for Him to explain" (Gerlach). He brings forward for weighty accusations; (1) they have fallen away from the covenant relation; (2) they have thrown down the altars still remaining here and there, dedicated to thee; (3) instead of listening to thy servants who admonished and warned them, they have slain them; (4) as for myself, the last one who has openly ap-

peared and been zealous for thee, they are seeking my life. The words: I have been very jealous, form the introduction to this fourfold accusation: I have used every means, but all in vain; what then is now to be done, what will and should be brought about? The complaint of the prophet was at the same time again a question to the Lord, to which he then receives a twofold answer (with signs, vers. 11, 12, and with words, vers. 14-18). He speaks of his zeal, moreover, not in order to boast or bother himself about his fate: "God's honor and Israel's welfare were of far greater value to him than his own honor or welfare; he mentions his own person and his own need only in so far as they stood in necessary and most intimate connection with the cause of God and the truth, and so his complaint was a holy one, as all his sorrow and sadness were holy" (Menken). He mentions his zeal in order thereby to confirm and strengthen his accusation against Israel.

Ver. 11. **And he said, Go forth, &c.** It is common to translate with Luther: "Go forth, and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind . . . before the Lord." According to this Elijah must have gone out of the cave before the wind, &c. But according to ver. 13 he did not go forth till he heard the gentle breeze; it is therefore absolutely necessary to consider the words

יְהוָה עָבַר as connected with the address to Elijah, and to begin the narrative portion with יְהוָה. That is, the participle עָבַר is not preterit, but, as usual when it stands for the *verbum finitum*, present: Jehovah passes by, i. e., he is on the point of doing it; cf. Is. v. 6; vii. 14; x. 23 (Gesenius, Gram. (Conant) p. 240). The Sept. translates: Ἐξελθὼν αὐρίου καὶ στήσῃ ἐνώπιον κυρίου ἐν τῷ ὄρει ἰδοὺ παρελεύσεται κύριος. Καὶ ἰδοὺ πνεῦμα μέγα κ. τ. λ. This division of the sentences is entirely correct, only αὐρίου, which is not found in a single manuscript, is an unauthorized addition borrowed from Ex. xxxiv. 2. The narrative in that place, moreover, serves in several ways to explain the one before us: especially the

expression יְהוָה עָבַר gives clear and definite evidence. Moses desires to see the glory (כְּבוֹד, see above p. 76) of Jehovah, whereupon he receives the answer: "I will make all my goodness (טוֹבָה) pass before thee, and I will proclaim the name of Jehovah" (i. e., what he is), and farther: "while my glory passeth by . . . I will cover thee with my hand, until I have passed by;" then follows "And Jehovah passed by before him and proclaimed, Jehovah, Jehovah is a God merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, but that will by no means clear," &c. (Ex. xxxiii. 18, 19, 22; xxxiv. 6). The expression עָבַר is nowhere else used of Jehovah, and doubtless marks this highest revelation as one that is possible only for a moment, in distinction from a permanent, abiding revelation, for which (שְׂכִינָה) is used. When now Elijah complains here of Israel that they have broken the covenant, as they did once in the wilderness through the golden calf, and desires a disclosure

concerning the dealings of Jehovah, which are dark and incomprehensible to him, the answer thereupon imparted to him: Behold! יְהוָה עָבַר, is designed to express the idea: Jehovah will reveal himself to thee as he did once to Moses, and show thee what he is in his essence, and with this thou shalt receive the desired disclosure.

Ver. 11. **And a great and strong wind, &c.** Tempest, earthquake, and fire, as awe-inspiring natural phenomena, are in the Old Testament especially signs and attestations not only of the absolute power of God, but particularly of His anger, i. e., of His penal justice against His enemies, the ungodly. Thus they appear in connection with one another Is. xxix. 5 sq. and Ps. xviii. 8-18, and they have the same significance here also. But since they occur here separately, one after the other in regular succession, they plainly indicate a succession of punishments differing in degree and kind. The tempest points to the rending, scattering, and turning to dust (Is. xvii. 13; xl. 24; lvii. 13), the earthquake to the shaking of the foundations and the falling down (Is. xxiv. 18 sq.; Ps. xviii. 8, 16; Jer. x. 10), the fire to the complete consuming (Is. lxvi. 15 sq.; Ps. xviii. 9; xvii. 3). In none of these three now was Jehovah, only out of the gentle whispering does He speak, i. e., the punishments come indeed from Him, pass before Him and bear witness of Him; but He Himself, that which he is, his essence (name) is not to be discerned in them; to this corresponds, rather in contrast with those destructive phenomena of nature, the gentle, soothing, refreshing, revivifying breeze after the storm. The word יְהוָה עָבַר to be

silent, in Ps. cxlvi. 2, means properly stilling, and is used in both the other places where it appears, of the rest and refreshing which have followed pain, distress, and terror (Ps. cxvii. 29; Job iv. 16). When now Jehovah "passes by" here in this, the same thing is expressed symbolically which Moses there heard in words, as Jehovah passed by; Jehovah is a God merciful and gracious, &c. The significance of the whole phenomenon is accordingly this: Jehovah, the God of Israel, will indeed display His punishing, destroying might to His despisers and enemies, but His own true and innermost essence is grace, rescuing, preserving, and quickening love, and though the people have broken the covenant of grace, yet He maintains this covenant, and remains faithful and gracious as He promised. For the bowed down and accusing prophet this was the well-attested divine answer, which contained comfort and consolation as well as incitement to carry on His begun work, and not to despair of Israel, nor allow Himself to be wearied out or led into error by the apparent fruitlessness of His efforts thus far. According to Ewald (*loc. cit.* p. 542) the words before us can "in the first place be rightly conceived of only as describing how Jahve will here appear to Elijah, and how He will talk to him. His passing by announces itself first in the most distant way by the fiercest storm; but that is not He Himself; then more subtle and near by thunder and earthquake; but this also is not He Himself; then in the most subtle way by fire (as in the tempest, according to Ps. xviii. 18 (16), Hab. iii. 4); but this is not He Himself; only in the soft whispering that then follows, in the most

subtle spiritual voice does He reveal Himself, and to this attention is to be given (as Job iv. 16; xxvi. 4 in like manner)!" Also Thenius says: "It is the most incorporeal object possible for the illustration of the presence of the divine being, such as Job has selected, iv. 16." This conception is in itself very unnatural; for why should thunder and earthquakes be regarded as "more subtle" (i. e., more immaterial) than a stormy wind, and the all-consuming fire "more subtle" than an earthquake? The gradation is rather just the reverse, from the weaker destroying element to the most powerful, and not from the grossly material to the most immaterial possible. But in general, the entire context is adverse to this conception; for by no means is the revelation to be made here to Elijah, that God's essence is spiritual and that He is incorporeal (Elijah needed no revelation for that), but that Jehovah in His own innermost being is not a destroying, annihilating God, who only punishes, but rather a quickening, saving and preserving, a gracious and faithful God.

Ver. 13. **When Elijah heard it, &c.** During the storm of wind, the earthquake, and the fire, then Elijah was still in the cave, and he came out of it only at the soft whispering, in obedience to the command, ver. 11.—**He wrapped his face in his mantle,** although Jehovah did not pass by in visible shape, "from awe before the unapproachable one" (Then.), as Moses did once when the Lord appeared to him in the fiery bush, "for he was afraid to look upon God" (Ex. iii. 6; cf. xxxiii. 20, 22). Even the Seraphim stand with covered faces before the throne of the Holy One (Is. vi. 2). The question already addressed to Elijah *before* the significant phenomenon and now repeated *after*

it; **האניניך עתה**, has this sense: Hast thou now any further reason for lingering here? Elijah's repetition of his complaint expressed in ver. 10 can have only *this* reason, that he does not yet feel satisfied with what has happened to him (vers. 11-13), because it is not clear to him what this is intended to signify. He therefore receives now a reply in definite words (vers. 15-18); and it appears from other cases also that revelations are made to the prophets first in sensible signs (symbols) and then in definite words (cf. Jer. xix. 1-13; xxiv. 1-10; Ezek. v. 1-12; xii. 1-12; xv. 1-8; xxxvii. 1-14). But in this case the verbal revelation is constantly not merely an explanation or interpretation of the symbolical revelation, but it carries the latter out still further by showing how that which the phenomenon attested rather in a general way concerning the being of Jehovah, is to be historically verified in the special case under consideration.

Vers. 15-18. **And Jehovah said unto him, &c.** This address has always been a source of great trouble to commentators, because in respect to that which is here laid upon Elijah and predicted of him the succeeding history makes known nothing or something entirely different. Elijah anointed neither Hazael nor Jehu; the former was not anointed at all, not even by Elisha (2 Kings viii. 11 sq.), the latter was anointed long after the departure of Elijah by a disciple of the prophets, and therefore certainly not by Elisha, and Elisha himself was indeed summoned to be the successor of Elijah, yet not by being anointed, but by being covered with the prophet's mantle (ver. 19). Still less does the history know anything of the fact that Elisha,

whose life and work are nevertheless related so minutely, ever slew any one, to say nothing of an equal number with Hazael and Jehu. The older, ordinary solution of the difficulties is best presented by Gerlach, who says: "Still it is to be supposed that Elijah executed literally what the Lord commanded him, since he was expressly told to go to Damascus for the purpose of anointing Hazael. For reasons which are not known to us, this anointing may have been kept secret, as was the first anointing of David by Samuel (1 Sam. xvi.), and, just as in the case of this king, the anointing of Jehu may have been repeated at a later date by Elisha, when the moment for Joram's downfall had come. That prophets were anointed appears, apart from this passage, only figuratively in the prophecy Is. lxi. 1; the more this office now became the mightiest in the falling kingdom of Israel, the more natural was it to bring it, by means of the symbolical consecration, into conformity with the royal and priestly officers." This forced artificial explanation is seen at once to be a makeshift and to rest on untenable assumptions. The more recent criticism has made easy work of it: this affirms: Out of the whole of Elijah's history, as contained in the original manuscript, the author of the books before us has everywhere taken only so much as served his purpose; here now, after ver. 18, he has left out the account of the execution of the commission which had been received in regard to Hazael and Jehu, because the other original manuscripts, from which he composed the history of Hazael and Jehu, cannot be reconciled with it (Thenius, followed by Menzel). But how can we attribute to our author the carelessness or unskilfulness of having wholly failed to observe the inconsistency between vers. 15-18, and his own reports concerning Hazael and Jehu (2 Kings viii. and ix.)? If he had considered them irreconcilable, he would not have stopped with the pretended omission of the account concerning the execution of the commission, but would naturally also have omitted either the verses before us, 15-18, or the reports concerning Hazael and Jehu which cannot be harmonized with these. In order to remove the difficulty we must take a wholly different course. In the beginning it is well to observe that the address of Jehovah, vers. 15-18, is a reply to Elijah's repeated severe accusation of Israel, and therefore already bears the character of a divine judicial sentence, which at once contains a prophecy, and is in the fullest sense a divine oracle. As now is generally the case with such oracular sayings, so also here the tone is evidently lofty and solemn, and the form is sententious, axiomatic; what Ewald (*The Prophets of the O. T.* I. p. 49) observes in reference to the strophic rhythm of the prophetic oracles, that the triple rhythm comes in with great force, especially when the language possesses a certain stately elevation, fits the present case completely. The tripartite character of the whole passage is sharply defined; vers. 15, 16 are the first strophe, ver. 17 the second, ver. 18 the third; and each of these three strophes has in turn three members. But in such an oracle a strictly literal understanding of the individual expressions is the less necessary, when, as is here the case, it stands opposed to plain statements that follow. This is eminently true of the expression "anoint," which is not to be taken literally, because then the immediately succeeding

verse 19, according to which Elisha is not really anointed, would contradict it. To "anoint" a person or thing means simply to bring them into the service of God. Thus not only kings and priests, but also implements of worship (Ex. xxix. 36; xxx. 26 sq.), yes, even stones (Gen. xxviii. 18) were anointed, because they were to serve for the fulfilment of the divine will. Here too the word is used in this sense; it signifies not the actual outward anointing, but what the anointing means, just as in Judges ix. 8. All three, Hazael, Jehu, and Elisha, are to serve for the execution of God's will and counsel, and each, indeed, in a different way. By Hazael, the foreign Syrian king, Israel was continually hard pressed from without (2 Kings viii. 12, 29; x. 32; xiii. 3, 7); he was the rod of correction in the hand of Jehovah, the instrument of his anger, i. e., of his punishment (cf. Is. x. 5). By Jehu the kingdom of Israel was shaken within; he put an end to the house of Ahab, from which the idolatry proceeded and was kept up (2 Kings ix. 24, 33; x. 1-28), and was the divine rod of correction for the idolatrous within Israel. By Elisha, as successor of Elijah, who strove with fiery zeal against all idolatry, the reformatory work of the latter was to be continued, and he also served as God's instrument in correcting and punishing Israel, if not by means of the sword, yet through his whole prophetic activity. Since now Elijah, immediately after receiving his commission to anoint, still did not anoint Elisha, easily as he might have done this, but summoned him to be his successor, by covering him with the prophet's mantle, we have here the clearest evidence that he did not understand the anointing literally in the case of Hazael and Jehu, any more than in that of Elisha. He took the whole oracle in general as a divine revelation of what was soon to happen in Israel. In connection with the words: *Go and anoint*, it is to be remembered that in other cases also of oracular sayings the prophets are commanded to do something (symbolically), which (in reality) is to be brought to pass by the Lord (cf. Jer. xix. 1 sq.; xxvii. 2; xxviii. 10 sq.; Ezek. v. 1-12; xii. 3 sq.). The disciple of the prophets, who anointed Jehu under the direction of Elisha, was obliged to begin this action with the words: "Thus saith Jehovah: I have anointed thee king over Israel" (2 Kings ix. 3); the real anointing was performed, therefore, by Jehovah himself.

Ver. 15-17. *Go, return on thy way, &c.* The words *לך בדרךך* are not to be translated, *per desertum in Damascus* (Vulgate, Luther), nor hardly "into the wilderness of Damascus" (Keil after Le Clerc), but "to the wilderness (through which he had come after ver. 4) to Damascus" (Thenius). This command cannot be taken literally with any more safety than the following: *Anoint*; it merely indicates whence the divine punishment is to break in upon Israel. For details concerning Hazael and Jehu, *vide* on 2 Kings viii. ix. and x. Of the expression "slay," used of Elisha ver. 17, the same thing is true as of "anoint;" for that Elisha did not actually slay, our author knew as well as we do now, and indeed our knowledge comes only from his own reports concerning him. He cannot possibly, therefore, have understood the word literally, but only in the prophetic sense in which it is used of the Messiah in the oracle Is. xi. 4; "he shall smite the earth (the

land) with the rod (i. e., the rod of correction) of his mouth and with the breath (נְשִׁמָּה) of his lips shall he slay (רָחַק), as in the passage before us) the godless." Cf. Is. xlix. 2; where the mouth of the prophet is called "a sharp sword," into which the Lord has made it; just so Rev. i. 16; ii. 16; xix. 15. The fundamental and main thought of the oracle is in general this, that the judgment of Jehovah will come, but the judging and dividing will be brought about by the sword, now with the actual sword, now with the sword of the רָחַק of God (Job. iv. 9); so far could Elisha very well be joined with Hazael and Jehu in the otherwise very much contracted oracle.

Ver. 18. *Yet I have left, &c.* In the three strophes of this passage also the symbolical mode of expression is continued. For the number *seven thousand* is no more to be taken arithmetically than the number an hundred and forty and four thousand (twelve times 12,000) in the Apocalypse (Rev. vii. 4; xiv. 1-5). Seven is the symbolical numeral sign of holiness, the covenant and ceremonial number (cf. Symbol des Mos. Kult. I. s. 193); and it marks those who are left as a holy company, faithful to the covenant, as the "holy seed" of the covenant people (Is. vi. 13; cf. Is. iv. 2; Rom. xi. 7). In like manner the expressions, *all the knees*, etc., and *every mouth*, etc., are a figurative rhetorical description of those faithful to Jehovah. The *kissing* is not to be understood of kisses thrown with the hand (Gesenius), but of kissing the feet of the image which stands on a pedestal (Hos. xiii. 2; Cicero in Verr. 4, 43: *Quod in precibus et gratulationibus non solum id sc. simulacrum venerari, verum etiam osculari solent*). Menken has a striking observation on ver. 18: "Now the prophet understood why the still, small voice was preceded by the desolating storm, the devouring earthquake, and the consuming fire; and beyond all, the anxiety, terror, bloodshed, destruction which were contained therein for Israel. His heart received abundant consolation from the further revelation of the Lord; for this gave him now, in addition to the still, small voice of the Spirit of Life, a disclosure touching the mercy of the Lord to Israel, that infinitely surpassed all his hopes and expectations: and if the revelation of the wants and plagues which were to come upon Israel produced in him the same feeling as the destruction and ruin of threatening storms, still by this disclosure he felt himself encouraged and quickened, as in the refreshing blessed coolness after the storm." In the Return (v. 15) there is contained therefore anything rather than a rebuke for the prophet; but it is the expression of comfort and encouragement.

Ver. 19. *So he departed thence, &c.* The city Abel Meholah, where, according to ver. 16, Elisha lived, lay in the valley of the Jordan, about three German miles from Beth Shean, in the tribe of Manasseh (Judges vii. 22; 1 Kings iv. 12). Though he may indeed have been already known to Elijah, yet he hardly belongs with the "sons of the prophets," among whom Ewald wrongly places him; adding, at the same time, "He had just ploughed round his twelve yoke of land, being at work on the twelfth and last." But נָצַף, as appears from ver. 21, and as נָצַף also demands,

is not a yoke of land, but a yoke (pair) of oxen. One ploughman belonged with each yoke. Elisha was with the last, the others all "before him." The conjecture that the "twelve yoke of cattle represented the twelve tribes" (Hengstenberg, von Gerlach), like the twelve stones of the altar on Carmel (xviii. 31), has very little in its favor. The number appears to be mentioned only to show that Elisha was a man in good circumstances, who, nevertheless, left his property in order to follow the call of Elijah. *אֵלִישָׁה* is here the prophetic official garment (Bech. xiii. 4; 2 Kings i. 8; ii. 13). The throwing it over Elisha was a symbolical act, which denoted the summons to become a prophet (the investiture), and was intelligible to Elisha, even without any words. Elijah seems to have withdrawn at once; he wished, indeed, to leave the doubtless astonished Elisha some time for making up his mind; yet the latter did not meditate long, but hastened (*וַיָּרַץ*, he ran; not he

followed) after him, and declared his purpose to accept the summons, only he wished first to take leave of his father and mother (cf. Gen. xxi. 28). Elisha's answer, *לֵךְ שׁוּב*, is not to be translated with Luther: Go (to thy parents) and come (then) again; but just as in ver. 15, where both words together express only one conception—Return, namely, to thy parents, as thou wishest. The following sentence, *For what have I done to thee?* should, according to Keil, have the meaning, "I have not wished to coerce thee, but I leave the decision concerning the prophetic call to thy free will." In a similar manner Ewald: "As if indignant at this reawakening of desire for the world, Elijah gave him permission to return altogether if he wished." This does not agree with the fact that, according to the Divine will (cf. ver. 16), Elisha was destined to be the successor of Elijah, and Elijah, therefore, certainly did not leave the acceptance of the summons wholly to his free will. Had he given over to him the decision of the matter he would not have first thrown the prophetic mantle over him, but would have waited till Elisha decided. When Elisha prays that he may be permitted to take leave of his parents, his idea is that he is ready to follow Elijah, and he only wishes first to satisfy a natural filial obligation, not that he prefers to remain with his parents. That Elijah was unwilling for him to fulfil this filial duty is therefore not to be imagined. Thenius translates: "Go, return! yet! what have I done to thee?" and observes: "He gives the permission, but recalls the lofty meaning of the symbolical action which had just been performed on him, by which he had been devoted to the service of the Lord." This gives indeed a good meaning, only it is very questionable whether *כִּי* can have

here, where no contrast is expressed, the signification, yet! The fundamental idea: for, is never entirely lost: Go, take leave of thy parents, for what have I done to thee? I have summoned thee to the prophetic service; thine abode is henceforth no more with thy parents: thou art to follow me.

Ver. 21. And he returned back from him, &c. Elisha had run after him (*וַיָּרַץ*, ver. 20), and now returned to take a formal leave of his people. He took (not "a" yoke, as Luther has it, but)

the yoke of cattle, viz., that with which he himself had been ploughing (ver. 19), which was his in an especial sense. These he *slew* for a farewell feast (*וַיִּסְרֹף*), as in Chron. xviii. 2; 1 Sam. xxviii. 24;

Ex. xxxix. 17), not, he offered it (as a thank-offering), for the whole context shows that the reference is not to a religious, priestly act, for which also an altar would have been necessary. To offer is here the equivalent of to dispense, to give up (Keil), and is not to be understood in its strict sense. The instruments of the oxen, i. e., the yoke and the frame of the plough, he applied not forsooth as would necessarily be expected, if a sacrifice were the matter in hand, to the burning of them up, but to the *boiling of the flesh*; certainly not because there was no other wood at hand (1 Sam. vi. 14; 2 Sam. xxiv. 22), but rather in order to indicate that he gave up for ever his previous calling. The people that took part in the feast can hardly be "the inhabitants of his place" (Thenius), but those who up to this point were laboring in common with him in the field, and of them he now took leave as of his parents. The conjecture that this farewell feast occurred immediately in the field where Elijah met him, and that he withdrew from it to take leave of his parents (Calw. B.), is as groundless as it is unnecessary. So far as the words are concerned, the Lord, in Luke ix. 61, may very likely have been thinking of this passage, but the sense and meaning are very different. "Elisha did not wish first to bury his father and mother, i. e., wait until they were dead, but only to take leave of them; moreover, when he wished this, he had not already put his hand to the plough, like the man in Luke ix. 61 and 62, for he had not presented himself to succeed Elijah (Calw. B.). There the Lord is expressing censure, whereas what is here related should not prove a reproach to Elisha, but rather an honor and praise. There can, accordingly, be no talk of a "close affinity" between the two places (Thenius). Krummacker represents the matter thus: Elisha gave the feast to his parents at once, became thereby their "host," and appeared "here already as a prophet, supplying and blessing," &c. This is pure fancy, and has an incorrect explanation of the text for its basis.

HISTORICAL AND ETHICAL.

1. *With Elijah's arrival in Jezreel* the life of the great prophet enters upon a new stage. From the height of the victory which he had won, with God's wonderful help, on Carmel, he is led down now into the dark depths of temptation, in order to come forth from them with only the greater glory. "The smelter of Israel must be content to go down now himself into the crucible" (Krummacker). As the "servant of God," which he was in a special sense (xviii. 36; 2 Kings ix. 36; x. 10), he is led the way which, in accordance with the Divine economy, is the way of all true servants of God. For in the great historical idea of the "servant of God," which is actually realized under the old dispensation only in *disjectis membris*, but under the new dispensation, in its complete fullness in Christ, there is contained the thought that every servant of God is made perfect through trial and temptation, through suffering and tribulation, and in that which he

suffers he learns obedience (Heb. ii. 10; v. 8; Luke xxiv. 26; Ia. liii; Acts ii. 23, 24; iii. 13; iv. 27). All the great men who, as servants of God, occupy an important position in the history of salvation, have had to go through this experience; and the life even of an Elijah or a Moses would lack an essential element of that which belongs to a "servant of God," if he had remained untempted and untried, free from suffering and tribulation. From this standpoint must be contemplated and estimated what the section before us announces concerning him. He stands now, not as before, acting and giving, commanding and judging, but enduring, suffering, and receiving. It is the Lord who is purifying him through suffering; the temptation becomes for him the way to the most glorious revelation of God.

2. *The removal from Jezreel into the wilderness* should not, as is so often done, be looked on as properly a "flight," a lack of faith, courage, and firmness (Krummacker: "Faith to remain was wanting in him this time"). The text has no more knowledge of a flight (פָּרָח), like that, e. g., in the

case of Jonah (Jon. i. 2, 3), than of his being afraid. He recognized in the threat of Jezebel a providential admonition, which, however dark and hard it might appear to him, he did not believe himself at liberty to resist, since no higher direction to remain had come to him. For him, the strong man, firm as a rock, heroic in temper, it was an infinitely more difficult and humiliating duty to give up to the anger of a godless, wicked woman, than to bid her defiance, and make trial of the Lord. He bowed beneath the inscrutable decree, as becomes a true servant of God; and so his going away was an act of faith no less than his appearing before the persecuting Ahab (xviii. 15 sq.). "To force martyrdom upon himself, of his own choice, without necessity, he did not consider a part of his calling, nor did he regard it a great and holy act, nor has this ever been the case with the prophets and apostles. In behalf of the truth and the glory of God's name the prophet would have given up his life with joy; but at the present crisis this end would not have been attained through his death; it would have been a triumph for Jezebel" (Menken). There is no greater mistake than to suppose that Elijah withdrew from Jezreel "through fear of man," and that then, because he had arbitrarily relinquished the prosecution of his prophetic calling, he was "summoned, so to speak," to an account and justification of himself on Horeb (Thenius). It was just there that he was favored with the most glorious revelation.

3. *The state of mind* into which Elijah fell in the wilderness has nothing to do with the common "weak-minded weariness of life" (Thenius). His righteous and holy sorrow over the fruitlessness of all that God had done, through him, to save His people from ruin and destruction, overpowered him, being as he was, according to the apostle's expression, *δυσωραδής ἑμὶν* (Jas. v. 17; cf. Acts xiv. 15); so that he was subject to the frailty and weakness of human nature, from which no mortal is free, so long as he lives in the body. Even he, this mighty hero, was obliged to go through this experience for himself, and pay his tribute to it. Similar states of mind appear even in the lives of the firmest and strongest men of God. Thus, in

the case of that other Elijah, John the Baptist in the prison, who believed, in like manner, that he must give up all hope, and sent, in the hard hour of temptation, to inquire of the Lord, "Art thou He that should come," &c.; yet at that time the Lord testifies of him that he is no reed which the wind blows to and fro. And the Author and Finisher of faith himself, in the days of his flesh (John i. 14), offered up prayers and supplication with strong crying and tears (Heb. v. 7), and called out: "My soul is exceeding sorrowful, even unto death" (Matt. xxvi. 38). As here Elijah, so there the Lord in Gethsemane was strengthened by an angel—a clear token that his condition was one indeed of severe temptation, but not of guilt or sin, such as would merit censure or reproof, or even a summons before the tribunal of God.

4. *Elijah's spending forty days and forty nights in the wilderness* before reaching Horeb, while he might have attained his end in a much shorter time, was anything rather than accidental or meaningless; concerning Moses the fact is made prominent, not once merely, but repeatedly, with a certain emphasis, that he, before receiving on Horeb the highest revelation from Jehovah, spent forty days and forty nights without eating or drinking (Ex. xxiv. 18; xxxiv. 28; Deut. ix. 9; xviii. 25; x. 10). Since, now, the same thing took place in the case of Elijah also, and in that of no other servant of God, this very fact marks him out as the other, the second Moses; but it follows at once from this that the season of forty days and forty nights had the same significance for Elijah, the restorer of the covenant (*vide* above on chap. xvii.), as for Moses its founder. It was a season of preparation for the highest possible revelation of God that can be given to a mortal, but, as such, a season of abstinence from all earthly enjoyment, of absorption in God and a higher world, of contemplation and prayer. This significance is impressed upon it by the number forty, which is in the Scriptures generally the measure of every season of abstinence, of purification and trial, of conflict and correction, and so also of expectation (Gen. vii. 4-17; Deut. viii. 2, 3; xxix. 4-6; Jon. iii. 4; Ex. iv. 6; xxix. 11-13; Matt. iv. 2). Elijah now spent this time, not like Moses upon the mountain itself, but in the wilderness lying before it, which was just the most appropriate locality for him. "Here the whole wonderful history of the old fathers passed in review before him. . . . With every step which he took forward into the silent desert, new pictures and scenes came before his gaze out of that wonderful past" (Krummacker), he was most vividly reminded "how even in this wilderness God the Lord had manifested Himself to His servants and to His people in the most varied and most glorious manner. . . . and so he was gradually prepared for the revelations and consolations which awaited him in 'this wilderness'" (Menken).

5. *The revelation which Elijah received on Horeb* furnishes, indeed, an unmistakable parallel to that which once fell to the lot of Moses, but the account of it is in no wise copied by our narrator from that earlier one, as more recent commentators suppose. (Thenius thinks that he surpasses his model almost.) The common characteristic of the two revelations consists in this, that Jehovah here, as there, "*passes by*," which designates, as observed above, the highest state of revelation under the old dispensation. When now Elijah is fa-

vored with the same revelation, such as fell to the lot of Moses only and of no other servant of God beside Moses under the old dispensation, he is thereby placed over against Moses; in fact, to a certain degree, on the same line with him; and this is owing to the position which he holds in sacred history as the restorer of the broken covenant, the other, the second Moses. The nature and method of the "passing by" were, on the contrary, very different; the accompanying natural phenomena are wholly wanting in the earlier instance, and are in the highest degree peculiar, for they have reference to the special relations and circumstances in which Elijah found himself, as is moreover expressly attested by the explanatory language of God (ver. 15 sq.). The whole of this revelation bears in general a predominantly prophetic character, referring, that is, to the future, while this element is almost entirely absent from the revelation to Moses. However, it is a matter of greater importance that here, as there, Jehovah reveals saving grace as His most real and inmost essence, and that *this* revelation fell to the lot of just these two, Moses and Elijah, i. e., the founder and the restorer of the covenant, the representatives of the law and of the prophets, and so of the Old Testament economy in general (Matt. xvii. 3; Luke ix. 30). This fact is the best refutation of the common assertion that the God of the Old Testament is entirely different from the God of the New Testament—an angry, despotic, national God, not the God who, under the new dispensation, has revealed Himself as "Love." That which became evident to all, Jews and Gentiles, when the time was fulfilled, was already disclosed by the Lord to the two representatives of the old dispensation, although with "veiled countenance," for it was just they who, in their higher historical position, needed to take a deeper look into the essence of God, and so into the counsel of His mercy and love.

6. *The whole transaction on Horeb* may indeed be designated a "vision" (Niemeyer, Herder, Von Gerlach, Keil), only by this must not be meant that it was merely a transaction within the prophet, a pure vision which he had during sleep, perhaps "in a dream" (Thenius). The expression in ver. 9: "And behold the word of Jehovah came to him," which is constantly used of an inner revelation, points doubtless to the fact that Elijah found himself in a visionary condition, into which he seems to have been brought already, more or less, during the forty days and nights (ver. 8); but the account certainly does not mean to designate the natural phenomenon, the medium of the theophany, as an object of purely internal perception, but as an object of external experience, as appears from the fact that Elijah went out from the cave and veiled his face with his mantle. Yet this does not remove the visionary condition, for the theophanies are, as Lange (on Gen. iii. 8) observes, "universally effected by means of visionary frames of mind." We have before us here a theophany which is not, as in xxii. 17 or Ex. 1, a mere vision, still less as in Ps. xviii. 7 sq., only poetry, but which, like that in Ex. iii. 2 sq., has an occurrence in nature for its substratum. This kind of theophany has, as even Knobel (*Prophet der Hebr. I. s. 160*) says, "an objective truth in so far as every occurrence in nature is a revelation of the moving God." As in general the whole of created nature makes known the Cre-

ator and reveals His glory (Ps. xix. 1 sq.), so also single special objects in nature, and phenomena or occurrences in nature, serve for His special revelation, for they correspond to the relations of the special time and person, as is here the case.

7. *Of the various explanations which the appearance on Horeb has received*, that one, first of all, is to be rejected as wholly mistaken which finds represented here for Elijah the fact that the peaceful rest of eternity is to follow the unrest, the conflicts and tribulations of this life (Seb. Schmidt), for this has no connection with the explanatory oracle in ver. 16, or rather is directly contradictory to it, even were it not Jehovah, but Elijah's life, that "passed by." Much more probable and widespread is another explanation, according to which the appearance expresses a censure of Elijah's "zeal as not wholly free from human passion," and aims "to quiet his zeal, which demeans itself too passionately, although it is commendable so far as concerns the sentiment lying at its foundation," and to "show to him that his zealous activity for the honor of the Lord is not in harmony with the love, grace, and long-suffering of God," and at the same time also to remind and admonish him not to go too far in the matter (Keil after Ephraim the Syrian, Theodoret, certain Rabbis, Le Clerc, et alii). But where, then, had the prophet, thus far, demeaned himself too passionately, and where did he go too far in his zeal? It could only have happened upon Carmel. But since, then, "by slaying the priests of Baal he only fulfilled what the law demanded" (Keil on xviii. 40), he certainly deserved no censure or reproof; and since later he caused fire from heaven to fall upon the company sent against him (2 Kings i. 10 sq.), he would certainly have paid no heed to the pretended admonition not to be too zealous. The gentle whispering in which Jehovah was, and out of which he spoke, can by no means have set forth what Elijah was to be, and how he was to control himself; it was no censure, but comfort and encouragement, consolation and support for him.—A third explanation sees on the appearance a picture of the two economies: the law, which terrifies and crushes sinners, and the gospel, which makes them alive and quickens them (so Irenæus, long ago, Grotius, and many more modern ones), or, at the same time, of the judgments and chastisements which came upon the people under the old dispensation, and of the New Testament season of refreshing and peace, in which the Lord Himself will appear and dwell among His believing ones (Jo. Lange, Calw. Bib., et alii). This, however, is opposed by the fact that the appearance would, in that case, stand in no direct connection with Elijah's complaint (ver. 10), to which, nevertheless, it was the first reply; and moreover the following oracle (ver. 15 sq.), which makes it refer to the relations existing at that time, contains no allusion to the Messianic age. When Paul (Rom. xi. 5) cites Elijah's complaint and the divine response (ver. 18), and then continues: "Even so, then, at this present time also there is a remnant according to the election of grace," he does not mean to say: What is there predicted is now fulfilled, but: As in Elijah's time God according to His grace had left alive a number of such as did not give themselves up to the service of Baal, so now also, in the time of salvation, there is an "election of grace," which does not, with the hardened multitude, reject the offers of salvation, but embraces it and is saved. In

Isaiah a recurring theme of prophecy is this: that after all the chastisements and judgments which would come upon Israel, there should still always be in existence a "remnant" of the peculiar and faithful people of God, therefore also at the end of the Old Testament age, resp. at the beginning of the Messianic age (Isai. iv. 2; vi. 13; x. 16 sq.; xi. 11). But the reference in the oracle before us is not to *this* remnant, but to that which in Elijah's time does not bow the knee before Baal, although it can always be looked upon as a type of the later one and the last. The truth presented in the natural phenomenon on Horeb is of such a kind that it finds application to various times and relations, because it is universal and eternal, and in so far it may be valid also for the Messianic age, but it was revealed to Elijah only with reference to his own time, that of the Old Testament.

8. *The calling of Elisha* to become a prophet naturally connects itself directly with the revelation on Horeb. What filled Elijah with the greatest solicitude, and drove him into the wilderness and to Horeb, was, that he alone remained of all the prophets, that with him his work of restoring the covenant would go down and the prophetic office die out. On Horeb now he learned that Jehovah had appointed as prophet one who would step into his place and carry on his work, so that there should never be in Israel a lack of such as do not bow the knee before Baal. This it was that brought him out of his depressed state of mind, since the cause of God was the only matter of importance to him, and filled him with new courage, and because this was the chief matter for him, he felt himself impelled to summon at once as his successor that Elisha whom Jehovah had appointed and elected to become a prophet, and so he betook himself "thence" to him directly, and without delay. There can, therefore, be no thought of a "gap" in the account before us between vers. 18 and 19 (The-nius, *vide* above on vers. 15-18). The calling of Elisha was the most urgent thing in his eyes, the time for the "anointing" of Hazael and Jehu he left with the Lord.—Krummacher (Elias, s. 294) repeatedly expresses such a conception of the calling of Elisha as that, with it, "an entirely new period was to begin in the history of the education of Israel, a period of divine condescension after the days of punishments and thunderings of the law, a term of the gentle breeze after that of the storm, the flame of fire, and the earthquake;" but this is in direct contradiction of the oracle (vers. 16 and 17), where Elisha is put in the same rank with Hazael and Jehu, the instruments of divine punishment, and it is said: "Him that escapeth from the sword of Jehu shall Elisha slay," which can scarcely mean: Elisha, in contrast with them, will be a bringer of salvation and peace. It was just the time of Elisha that was farthest from being the period of the gentle breeze, for from without Israel was continually hard pressed by the Syrians, and from within the kingdom was thoroughly shaken by the turbulent Jehu, who put a bloody end to the house of Ahab.—We shall return to the relation in which Elisha stands to Elijah in sacred history when he really steps into Elijah's place (2 Kings ii).

9. *Elisha's being called away from the plough* to become a prophet and indeed the successor of an Elijah, an historical position of such elevation and influence, is one of the not infrequent examples of the manner in which God has selected and equipped

with light and power from above, for the carrying out of his counsels of salvation and for the founding and extending of His kingdom, just such men as were living unseen before the world and neglected by it, in quiet and retirement, faithful and submissive to their inglorious earthly calling, and were not thinking or wishing to become anything great, to the end that all the world might know that the work which they have been called to carry out is not of men but of Him (Acts v. 38 sq.; 2 Cor. iv. 7). His apostles, who went into all the world and accomplished the greatest and most difficult task which has ever been achieved, were called by the Lord from the fishing-smack and from the custom-house. It is a rule of the divine government: "God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are, that no flesh should glory in His presence" (1 Cor. i. 27 sq.).

HOMILETICAL AND PRACTICAL.

Vers. 1-18. The course which God takes with His servants. (a) He leads them down into the depths (wilderness, conflict, vers. 1-8); (b) but then He sets them on high (Horeb, vision of God, ver. 9-18; *vide* ethical remarks).—Vers. 1-8. BENDER: Elijah in his flight from Queen Jezebel. (a) The situation into which he came; (b) the state of mind into which he fell; (c) the comfort which was imparted to him.—WIRTH: Elijah under the juniper-tree (a) The deep despondency into which the prophet of God was fallen; (b) the wonderful strengthening which he received.—Ver. 1-4. KRUMMACHER: The flight into the wilderness. (a) The persecution; (b) the flight; (c) the dejection.—Vers. 1-2. Ahab after the day on Carmel. (a) Ahab tells his wife everything that he has experienced and witnessed there (every man should tell his wife the great deeds of God, in order to bring her to the way of life and keep her there; thus marriage becomes what it should be, Eph. v. 23-27). (b) He lets his wife's anger and spite have free course (instead of her being subject to him, he is subject to her; instead of holding before her the command: Thou shalt not kill, and turning her from her wicked way, he suffers himself to be contented, keeps quiet, and bows beneath her will; such weakness is not conjugal love, but sin and shame).—WÖRT. SUMM.: Hardened sinners allow themselves to be won over and converted neither by the punishments nor by the favors of God, but become more wicked, the longer they live.—Ver. 2. There is no anger so bitter as the anger of women. When hatred and revenge have once entered a woman's heart, she does not shrink even from the greatest crimes (Mark vi. 19, 24).—To bind one's self to wickedness by an oath is the highest step of religious and moral infatuation (Acts xxiii. 12). CALW. BIR.: A profligate man often determines to bind himself thus in order that his wicked plans may not be repented of. Would that men would seek to bind themselves to the right.—Ver. 3. CALW. BIR.: So long as we can escape martyrdom we may and should do so (Matt. x. 23). How much more must it be folly to seek it. It is enough for us to stand firm when persecution is *impossible*. The Scripture says: He that believeth shall not make haste (flee), Is. xxviii. 16; and, Fear not them, &c. (Matt. x. 28); but every flight is not

unbelief; fleeing is reprehensible and disgraceful only when it leads away from the fulfilment of a duty, or when it results from dread of toil or suffering, from love of rest and ease. It is often the part of faith and self-renunciation to yield before the wicked and godless rather than to stay and bid them defiance. If God shows us ways and means for saving our life and our honor, we are not at liberty to hope for, and presume upon, miracles and extraordinary assistance.

Ver. 4. The deep sadness of the prophet. (a) Its origin (it was not the sadness of the world, that arises from the loss of temporal goods, honor, respect, joys and pleasures, but a sadness in view of the fact that every great act which God had performed with reference to his people, every labor and every contest for the salvation of their souls had remained without result. This is the noblest and rarest sadness. But where are the parents, where the preachers, who are troubled over nothing so deeply and seriously as over the blindness and deafness of the souls intrusted to them)? (b) Its manifestation (Elijah wishes death for himself because it is intolerable for him to see God abandoned and his people running to destruction).—MENKEN: This outbreak of the full, oppressed heart of the prophet does in no wise justify the thoughtless, light-minded, irrational utterances of many men who wish death for themselves, and has nothing in common with the unholy gloom of unholy men, who . . . are weary of life because they cannot conquer their will, because they set no limits to the passions and demands of their heart, and neither seek nor know the truth which could free them from all their discontent and unhappiness, if they would be obedient to it.—WIRTH: There is no Christian's life, even though it were the most pious and perfect, which does not also have its hours of despondency; there is no child of God who might not also, for once perhaps, like Elijah, sit under the juniper-tree and wish to shake off his burdens and sigh: It is enough, &c. Those are dangerous moments; the word of the Lord is applicable to them, Luke xxii. 31 sq.—Elijah's prayer in the moment of temptation. (a) It is enough! the measure is full (we may indeed sigh under the burden, which is pressing us to the ground, and entreat: Put an end, O Lord, put an end to all our necessity! But whether it is enough, when we think it is enough, is known only to Him; to determine the measure of life and of suffering is not our business but His (Matt. xvi. 39; Luke xxii. 42). Many a man before now has called out: It is enough! and yet afterwards thanked God that the Lord did not at once listen to his request, but suffered it to be not yet enough). (b) Now, O Lord, take away my life (because Elijah's soul belonged to the Lord and his whole life was devoted to Him, he ventured to say: Take my soul, which thou gavest me, back to thyself, and give it rest in the everlasting tabernacles of peace).—MENKEN: In order to be able to say with Paul: I desire to depart and to be with Christ, we must know and love the Lord Jesus Christ as Paul knew and loved Him, and also be able to say like him in truth: For me to live is Christ! In order to be able to pray with Elijah: It is enough; now, O Lord, take away my life! we must, at least on a small scale, have worked and suffered and maintained ourselves well amid temptations, and labored over ourselves with the grace and gift of God as Elijah did). (c) I am not better than my fathers (the

particular gift of a long life Elijah does not believe himself to have deserved, although he always walked in the ways of God. Not because he considers himself too good for this world does he wish himself out of it, but because he feels himself to be not better than his fathers; he does not rest his prayer on his merit and good works, but in the consciousness of his sinfulness and in the hope of God's grace and mercy he awaits death. He who dies so, dies well!)

Vers. 5-8. KRUMMACHER: The visit under the juniper-tree. The guardianship of divine grace becomes evident (a) in the hearing vouchsafed to the prophet's prayer; (b) in the appearance of an angel which the Lord sends to him; (c) in a wonderful nourishment which he experiences; (d) in a delightful prospect which God opens before him; (e) in a supernatural strengthening for his wandering through the wilderness.—Ver. 5. MENKEN: There have been in all ages faithful servants of God and Christ who have been weakened and discouraged by the thought that it was all in vain, all their anxiety and labor were fruitless, nothing more could possibly be gained for the Lord, and no more work of any importance could be done by them for His cause and kingdom, and they have been on the point of finding joyous, spirited, zealous work in the service of the Lord, nay, even life itself, distasteful. But they have always found consolation from the Lord in His Word, and have been aroused and strengthened by His spirit to new courage and to unremitted perseverance in their work for the truth. They have learned to think of Him who endured similar contradiction of sinners against himself. . . . The Lord Jesus Christ had taught them not to estimate the value of their labor according to the effect which they produce by it, nor according to the visible results perceptible to themselves, but with joy and confidence to persevere unweariedly, even though it should appear as though all they said was addressed to an uninhabited desert.—Ver. 6. CRAMER: When the children of God are forsaken by every human being, and lie in the midst of a wilderness, God with his holy angels, like a heavenly host, ministers to them. (Heb. i. 14; Gen. xxxii. 1.—MENKEN: God is present in the desert also, and can prepare a table for your soul even there, and just at a time when man is and can be nothing to you, when the world can give you no help; then, better than at any other time, can he be to you all and in all.—WIRTH: For us too, and for our hours of lack of faith and despair, God has prepared bread and water which will nourish and quicken the soul. This bread, this water is His word, the everlasting word of God, which is the life of God and strength of God (Matt. iv. 4). Eat of this bread, drink of this water, when you are in danger of going astray in your life-work, not only once or twice, nay, again and again eat and drink.—Ver. 7. We all have a long journey before us, and do not know how long a time we will be obliged to spend on the way, through what deserts He is still to lead us, during how many dark nights we are to grope about, and what burdens and hardships, without and within, we have still to bear. Let us then hearken to the voice of Him who is much more to us than an angel from heaven, when he cries to us: Awake, thou that sleepest (Eph. v. 14)! Arise and eat! For the long journey he provides the bread of life, and water that springs

up unto everlasting life: he that cometh unto Him will never hunger or thirst (John vi. 35); through his strength, which is mighty in weakness, we shall reach the goal and arrive there, where we shall see Him as He is.—Ver. 8. **MENKEN**: The way of the prophet into the wilderness seemed to him as he entered upon it a road to death and hell, but it proved to him the way of life and heaven, a means of most valuable experiences. The world often thinks that it has given to a man of God a cup to drink which will prove most bitter to him; it plans to give him as much distress as possible. The Lord permits it, and plans how to make it a source of good to him, and . . . permits him to enjoy such pleasures and refreshings, to have such experiences, to attain such knowledge and strength, as had never been his portion, and such as he never would have attained to in any other way. . . . We too would gladly enjoy something of the experience, the knowledge and comfort of the saints; but without the sufferings of the saints, without their want and their sacrifices, and just because we will that in the very midst of the world it could be our share, with all the peace and joy of the world beside, it never will be our lot. Our weak and delicate spirit shrinks from venturing even a day's journey into the wilderness; and yet in all times every one who has been led far into its depths have been thankful for all their life long.

Vers. 8-18. **BENDER**: Elijah on Mount Horeb. (a) The wonderful consolation which he enjoyed on his journey thither; (b) the exalted revelation which he there received; (c) the new duties and encouragements which were his lot even there.—Vers. 9-13. **WIRTH**: Elijah at Mount Horeb. (a) The night-quarters in the cave; (b) the appearance of the Lord.—Vers. 9-11. **KRUMMACHER**: The arrival at Horeb. (a) The night spent in the cave; (b) the speaking Word; (c) the divine reproof; (d) the prophet's complaint; (e) the summons (?) before the Lord.—Ver. 9. The divine inquiry: What doest thou here? (a) To Elijah (purpose and intent of the question; *vide* explanations under ver. 9. God desires to have us disclose our hearts to Him; He summons us to do so in conformity with His love and friendship for us, Lament ii. 19; Ps. lxxii. 9; for he would heal those who are of a broken heart, Ps. cxlvii. 3.—**MENKEN**: A question may be like a cutting and wounding knife in the pain it gives a human heart; but it may also be as beneficent as healing balm. He who is indifferent to the questions he asks, and does not weigh their import, is still inconsiderate, and is greatly lacking in wisdom and love. Many thousand wicked and unnecessary questions are asked, which are causeless and without aim; questions of scorn, of derision, of anger, of uncharitableness, and of heart and time-destroying curiosity. On the other hand, there are few questions of wisdom and love. He who asks in order to be able to assist, to instruct, is inspired with the spirit of love, and in addition to love, he has great wisdom if he understands how to ask, so as to attain his end by means of his questions). (b) Made to us all by Jehovah. (What doest thou here in this world and at this time? Art thou here only for the purpose of eating and drinking, to pass thy life in enjoyment and folly, and wear away the time? How many live without considering that it is appointed for men once to die, and then cometh the judgment. Heb. ix. 27. Let not a day pass

without answering the question which God puts to thee: What doest thou here? The question may also imply: What doest thou here, in this place in which thou happenest to be, in the situation and circumstances into which thou hast transferred thyself? What is it that has led thee hither? Canst thou here talk and act in the sight of Him of whom it is said: there is not a word in my tongue, but lo, O Lord, thou knowest it altogether: whether I walk or lie, thou art about me and art acquainted with all my ways? Pa. cxxxix. 3, 4. Wherever thou mayest go, or wherever thou tarriest, let this question of God come into thy mind: What doest thou here? it is a question of divine love, but yet a question of divine solemnity.)—Ver. 10. Elijah's zeal for the Lord. (a) A pure and sincere zeal (it was solely for the Lord, not for himself, for his opinion, honor, glory, or advantage, just as with the Apostle who counted all things but loss that he might win Christ, Phil. iii. 8. How often folly, dogmatism, passion, and injustice is mingled with zeal for the Lord and for His kingdom. Would that all who would be, or who pretend to be zealous for the cause of God, could stand before the Searcher of hearts and say in sincerity: I have been zealous for the Lord). (b) A persevering and regardless zeal. (Like Paul, he shrunk from no distress or labor, from no strife or affliction, nor hunger nor nakedness, neither scoffing nor disgrace, Phil. iv. 12, 13; 2 Cor. vi. 4-10. He had no respect of persons, did not ask whether he was a king, serving Baal, or a beggar, whether he was lord or servant, whether his opponents were few or many; it could be said of him: The zeal of thine house hath eaten me up, Pa. lxxix. 10. How few of those have any knowledge of such a zeal, who follow their calling mechanically, and never become warm in its behalf, whose zeal is like a smothered fire, and grows less and inefficient, and cools, both when temptation arises and when they are in prosperity.)—The complaint of the prophet against Israel is a threefold one. (a) They have forsaken thy covenant, although it is their only source of safety (this was the first stage of their apostasy. They lightly estimated the word of the Lord and did not trouble themselves about it. The same thing appears in Christianity still. The covenant which was sealed by the blood of the Son of God, and the covenant meal are forsaken and considered of no value; how many there are who forsake the church and the communion table, and, losing the knowledge of a covenant with God through Christ, live henceforth like the heathen without God in the world). (b) They have thrown down thine altars. (This was the second stage of their apostasy; desertion from grew into enmity to; the places of prayer were destroyed; they were unwilling to have among them longer anything that reminded them of their Lord and God. So too, now-a-days, want of esteem and indifference rises gradually to enmity. They who to-day are singing:

*Reisset die Kränze aus der Erdem,
Alle sollen Schwerter werden!*

would, if they had the power, tear down the altars and overthrow churches. For a time they are satisfied with working away at the foundations of the church of God by means of false wisdom and knowledge, or by means of scorn and insult.) (c) They have slain thy prophets with the sword. (This was the lowest stage of their apostasy; hoe-

ility grew into blind fury; not contented with throwing down the altars, they persecuted and put to death those who warned them to return. So too in Christianity, there has never been lacking a persecution of those who have preached repentance and faith with zeal and earnestness. Matt. x. 22; John xv. 18. When a man will not listen to the truth, he seeks first of all to remove its witnesses, either by power or by cunning. But so long as a single witness of the truth survives, it will never remain unattested.)

Ver. 11. **KRUMMACHER**: Go forth, and stand upon the mount before the Lord! This call is issued to all those who, like Elijah, lodge in caves and dens. The caves, however, are of various kinds. Our heart is a cave, a dark tomb. . . . The soul attacked and tormented by doubts is in a cave. . . . Bodily distress and external affliction may be called a cave. . . . O go forth and go upon the mount and look aloft to Him who hangs upon the tree. . . . go forth! Spread the wings of hope, soar, and place thyself upon the heights of the everlasting promises of God, which are Yea and Amen, and from thence cast a look of confidence into the heart of Him whose counsel is truly wonderful, but who nevertheless doeth all things gloriously.—**WIRTH**: There comes sometimes an hour when the call of the Lord echoes in every corner and cavern of life: Go forth and stand upon the mount before the Lord! Pray, do not think that you will be allowed to do what you please undisturbed in your dens of sin. You must one day come forth and stand before the Lord, before His judgment-seat, where each man shall receive according to what he hath done in the life of the body, whether it be good or evil. . . . One day the blessed hour will come when he himself will lead you forth forever out from your chambers of sorrow, and up to his everlasting hills before his face.—Vers. 11-18. The revelation of God upon Horeb. (a) By means of a manifestation of nature, which displayed his chastising justice toward the recreant and the godless, but also his saving, revivifying grace as his true character. All nature and creation are a revelation of God (Ps. xix. 1-7; Job xii. 7-9); by the word of the Lord it was created, and through it he speaks to us. It is the great language of God which we should learn to interpret, a book in which we should read; its only end is not to support us and furnish enjoyment for the mind, but that from it and in it we may learn to recognize and worship the majesty of God (Rom. i. 19, 20). He who sees in nature nothing more than a lifeless mass is as one who having eyes sees not. (b) By the voice which announced the decision of God. What was still dark to the prophet in the manifestation of nature, the divine word plainly and decisively interprets for him. The book of nature is made perfectly intelligible only by the word of God in the book of Scripture. For this reason the Scriptures place the revelations side by side (Ps. xix. 1-7 and 8-12; Ps. cxlvii. 7-18, 19, 20). The heathen were able to perceive the character of God in the works of creation, but they nevertheless fell into idolatry and error (Rom. i. 21 sq.), because they lacked the word of God. Israel possessed this word, therefore it ranked above all nations. We have still more than Israel, therefore let this word, which has been committed to us, be always a light to our feet and a lamp to our path. Where it is wanting there is, in spite of all professed wisdom (Rom. i. 22), fool-

ishness and darkness, moral and spiritual decay.—Ver. 11. Behold, the Lord passes by! To Moses and Elijah, the representatives of the old covenant, the Lord passed by only in visible perceptible veil or covering, but among us *He dwelt*, who is love, and we saw his glory (John i. 14, 16, 17). For in this was manifested the love of God, &c. (1 John iv. 8; Col. ii. 9). What sentence of condemnation will be declared against those who despise such a revelation and turn away from it (John i. 36; Heb. x. 28, 29). Just as God made known His true, real character, not in the storm, the earthquake, or the fire, but in the still small voice, so ought our life, if it is from God, to manifest itself, after the pattern of Christ (Matt. xii. 19, 20), by an inner, quiet, gentle disposition of love (1 John iv. 16).—**MENKEN**: The Lord is not dreadful and terrible except to the perverse and malignant. Where he cannot penetrate with the word of his grace, with the glance of his love, with the gentle admonition of his spirit of peace, there he speaks to hearts and ears, that are like rocks, in the destroying whirlwind, and annihilates that which rises up against him, like a devouring earthquake, and makes room and space for himself and for that which he desires to create, like a consuming fire. But those who surrender themselves to his grace and love experience nothing dreadful and terrible from him, for he is to them a delight, like a rain after the drought and like a breeze after scorching heat. Having renounced all his glory and majesty, he came with gentle and friendly aspect, a Saviour and Helper; but when now he shall appear, his coming will be to his foes like whirlwind, earthquake, and fire, sweeping them away, consuming and removing them. But to his own, who have remained protected and unharmed amid all this, it will be like the still, small whispering of the breeze after the storm has gone by.—Ver. 13. Only with veiled face, i. e., with renunciation of his own wisdom and righteousness, is man able to glance into the decrees of the grace and saving love of God. He who has once experienced the working of this grace in himself, in his inner man, covers his face in humility and holy awe, and stands adoring before the mystery of eternal love, listening for the words which proceed from its mouth.—**TERSTEGEN**: I adore the power of love, &c.).

Vers. 15-18. The answer of the Lord to Elijah's repeated complaint; it includes (a) a direction: Go, return, &c., which is the answer to: Thus far have I been zealous in vain. Carry forward the work already begun, doubting not the result, let thy hands fall not, fear not, I am with thee. So the Lord always calls to all workers in his vineyard. The work is never intended nor permitted to cease, although it was sometimes in vain and remained without fruit. (b) A commission: Anoiut Hazael, &c., that is the answer to: They have forsaken thy covenant, thrown down thine altars. Through Hazael will I chastise rebellious Israel, through Jehu destroy the house of Ahab, through Elisha preserve the order of the prophets.—**MENKEN**: Let us here observe how the royal government of the Lord influences so deeply and so powerfully, and yet so quietly and noiselessly, all human undertakings, contrivances, and conditions, all worldly events, and how so much happens under his direction which seems to happen without him, as if by accident (cf. Dan. ii. 31). (c) A promise: Yet have I left, &c. This is the answer to: I only am left,

and they seek my life. The Lord will never forsake his people and wholly reject them (Rom. xi. 3-5). The race of believers will never perish; no storm, no earthquake, no fire will destroy them. However great and extended the revolt may be, there will always be a remnant who do not bow their knees before Baal, who may indeed be oppressed and persecuted, but can never be exterminated, for they rest in the hand of the Almighty; they are the salt of the earth, which preserves the world from corruption and ruin.—Ver. 18. The election of grace. *i. e.*, the chosen, the remnant (Rom. xi. 5, 7). (a) Who are they? They are those who have not bowed, &c., who refuse to float with the current of the times, who have washed their robes and made them white in the blood of the Lamb (Rev. vii. 13), those who allow not themselves to be seduced from the narrow way to life by no crosses or suffering, and endure in the faith unto the end. Dost thou belong to these? (b) Who knoweth them? The Lord knoweth them that are his (2 Tim. ii. 19). Even Elijah at that time knew them not, and yet there were seven thousand of them. Their cry is not heard in all the streets, their life is a hidden one. They are scattered in all lands, in all conditions, among high and low, rich and poor; they do not themselves know one another, but the Lord knoweth them. How often we consider a person as a lost child of the world, who in the eyes of the Searcher of hearts is a child of God. How often we think that a nation, a city, a community is utterly corrupt, and yet even there too the Lord has a hidden seed, and elections of grace. (c) Of what are they assured? They are kept by the power of God through faith unto salvation (1 Pet. i. 5). The Lamb will lead them, &c. (Rev. vii. 17). That faith which holds fast to God and Jesus overcomes and is crowned, &c. (Rev. ii. 10; Col. iii. 3, 4; Luke xii. 32). Therefore let us look up, &c. (Heb. xii. 2).—MENKEN: We must not look upon ourselves as the only ones, but remember that there are thousands besides with us, going one way to the same goal, with one faith, one hope, with one love inwardly united to us through one spirit, and that even these sufferings which meet us also befall these our brethren in the world; we must make ourselves one in spirit with them all, and the remembrance of them be encouraged by and rejoice in the day of our Lord Jesus Christ, who will unite us with them all.—KRUMMACHER: The invisible church. (a) The hidden seed; (b) the disclosure of it; (c) the promise that is given it.

Vers. 19-21. KRUMMACHER: Elisha's call. (a) Elijah calls Elisha; (b) Elisha follows. Compare the Historical and Ethical, 8, 9.—Ver. 19. MENKEN: Thus we find it throughout sacred history. The greatest, most distinguished men, who have become God's most important instruments for the execution of his counsel and immortal benefactors of the human race, were always humble, modest men, who . . . were not moved by their own souls to bring themselves forward in their impure pride as lights of the world, as reformers of the human race, but remained in their place and calling, looking quietly up to God . . . But the impure, arrogant, egotistical pride, when one without looking up to God, without loving the truth, without having a duty and a call, allows himself to be impelled by his own soul to wish to enlighten the world, while he himself is in darkness, to reform Church and State without having regulated his

own house, much less his heart,—this makes tools of the devil, incendiaries who call themselves enlighteners. . . . Every withdrawal, through our own choice and passion, from a calling and station where by God's will we are and should be, whether from a lower to a higher station or *vice versa*, is dangerous, and sinful, and without blessing, and has for its consequence misery and tribulation, even if matters go on well now, if God does not completely turn away his mercy.—KRUMMACHER: Another in his place would long before have come to the conclusion, that he was too good for the plough, he was born for a higher sphere than that of a simple peasant; he was not at liberty to withhold his talents from mankind, he must study, and then enter upon the theatre of public action to help enlighten and govern the world. . . . Consider: the lights have the fairest and clearest lustre which know not that they shine, and those flowers of God scatter the sweetest perfume around them, which, well contented with the little spot the Lord has appointed them, bloom hidden in silent dalea. It does not follow from the calling of Elisha away from the plough, to become a prophet, that every one without gifts and without much knowledge can leave the plough or any other ordinary occupation and take up the prophet's calling. Men often think the Lord calls them to another, higher position while it is only their vanity and the over-estimation of their gifts and powers which impels them. If God has called thee to anything, he will also open the way for thee and furnish the means that are requisite thereto.—Ver. 20. Elisha's request and Elijah's granting of it. (a) The request was no loitering or evasion, it came from a heart on which the command of God had been imprinted: Honor thy father and thy mother, that thy, &c. (Ex. xx. 12), and which knew: the glory of a man is from the honor of his father; and a mother in dishonor is a reproach to the children (Sir. iii. 11); because above all he feared God, he also honored his father and mother; with God's blessing on his new calling, he wished also for the blessing of his parents (Col. iii. 20). (b) The granting was not unconditional: Go and return again. Elijah honors and respects his filial love and gratitude. There is no calling or position, however great and high and weighty it may be, which invalidates the command: Honor, &c. (Matt. vii. 10, *sq.*). But just as little are we permitted to hold back from following the call of the Lord. He that loveth father or mother, &c. (Matt. x. 37; Deut. xxxiii. 9).—Elisha's parting from his family, (a) a joyful one (although he was now going to meet so many deprivations, so many toils, so great a conflict, yet the day on which he entered upon his holy calling was a day of joy and honor, on which all should rejoice with him, therefore he prepared a feast); (b) one of love (he invited all who were previously living and working with him to the feast; he would not eat and rejoice alone; no one was too insignificant for him, no one too low.—CALW. BIB: We see from this how exemplary a relation subsisted between him and his servants).—Elisha in comparison with the three followers of Christ, Luke ix. 57-62. (a) Although the son of rich parents and heir to a great possession, yet he forsakes and renounces all, for he considers it a greater gain to follow and serve the (poor) prophet. (b) He takes leave indeed of his parents, but he does not put off the succession to a later time, until

after their death; he does not disavow filial affection, but it does not keep him from entering upon his succession immediately. (c) He looks not backward after his call, but forward, and has no longing after that which he gives up; he follows on and serves with undivided heart in complete and joyful consecration. How deeply this Elisha shames many amongst us, to whom however not an Elijah, not a prophet, but the Lord of glory, calls: Follow me!—MENKEN: Many a one hears the words of good tidings with joy . . . and beholds the treasure therein presented; there are moments and hours when he vividly feels that it profits a man nothing if he gains the whole world

and loses himself, but that in Jesus Christ is life and full sufficiency. . . . Then, instead of making a good, prompt, firm resolve to surrender himself on the spot without consideration, and without condition, to the gracious offer of the Lord, he goes on again amid cares and affections of this world, turns his gaze again away from the invisible and eternal; the willing heart becomes again unwilling and seeks only a pretext how it can justify this or that obstacle, or retain and accept with honor this or that thing which cannot go through the narrow gate of the heavenly kingdom; and so he never attains to complete fidelity and self-sacrifice (cf. John xii. 26).

SECOND SECTION.

THE DEEDS OF AHAB.

1 KINGS XX, XXI, XXII.

A.—The Victories of Ahab over the Syrians.

CHAP. XX.¹ 1-43.

- 1 AND Ben-hadad^a the king of Syria gathered all his host together: and *there*
- 2 *were* thirty and two kings with him, and horses, and chariots: and he went up
- 3 and besieged Samaria, and warred against it. And he sent messengers to Ahab
- 4 king of Israel into the city,^b and said unto him, Thus saith Ben-hadad, Thy
- 5 silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest,^c
- 6 *are* mine. And the king of Israel answered and said, My lord, O king, accord-
- 7 ing to thy saying, I *am* thine, and all that I have. And the messengers came
- 8 again, and said, Thus speaketh Ben-hadad, saying, Although^d I have sent unto
- 9 thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and
- 10 thy children; yet I will send my servants unto thee to-morrow about this
- 11 time, and they shall search thine house, and the houses of thy servants; and it
- 12 shall be, *that* whatsoever is pleasant in thine eyes,^e they shall put *it* in their hand,
- 13 and take *it* away. Then the king of Israel called all the elders of the land, and
- 14 said, Mark, I pray you, and see how this *man* seeketh mischief: for he sent unto
- 15 me for my wives, and for my children,^f and for my silver, and for my gold; and
- 16 I denied him not. And all the elders and all the people said unto him, Harken
- 17 not *unto him*, nor^g consent. Wherefore he said unto the messengers of Ben-
- 18 hadad, Tell my^h lord the king, All that thou didst send for to thy servant at the
- 19 first, I will do: but this thing I may not do. And the messengers departed, and
- 20 brought him word again. And Ben-hadad sent unto him, and said, The godsⁱ
- 21 do so unto me, and more also, if the dust of Samaria shall suffice for handfuls^j
- 22 for all the people that follow me. And the king of Israel answered and said,
- 23 Tell *him*, Let not him that girdeth on *his harness* boast himself as he that put-
- 24 teth it off. And it came to pass, when *Ben-hadad* heard this message as he *was*
- 25 drinking, he and the kings in the pavilions, that he said unto his servants, Set
- 26 *yourselves in array*. And they set *themselves in array* against the city.
- 27 And behold, there came a prophet unto Ahab king of Israel, saying, Thus
- 28 saith the Lord [Jehovah], Hast thou seen all this great multitude? behold, I
- 29 will deliver it into thine hand this day; and thou shalt know that I *am* the Lord
- 30 [Jehovah]. And Ahab said, By whom? And he said, Thus saith the Lord [Je-
- 31 hovah], *Even* by the young men of the princes of the provinces. Then he said,

- 15 Who shall order [begin "'] the battle? And he answered, Thou. Then he numbered the young men of the princes of the provinces, and they were two " hundred and thirty-two: and after them he numbered all the people, *even* all the
- 16 children of Israel, *being* seven thousand. And they went out at noon. But Ben-hadad *was* drinking himself drunk in the pavilions, he and the kings, the thirty
- 17 and two kings that helped him. And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria. And he said, Whether they be come out for peace,
- 18 take them alive; or whether they be come out for war, take them alive. "So these young men of the princes of the provinces came out of the city, and the
- 20 army which followed them. And they slew every one his man": and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen. And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.
- 22 And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year
- 23 the king of Syria will come up against thee. And the servants of the king of Syria said unto him, Their gods *are* gods of the hills; therefore they" were stronger than we; but let us fight against them in the plain, and surely we shall be
- 24 stronger than they. And do this thing, Take the kings away, every man out of his place, and put captains in their rooms: and number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* surely we shall be stronger than they. And
- 26 he hearkened unto their voice, and did so. And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight
- 27 against Israel. And the children of Israel were numbered, and were all present [were provided for"], and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.
- 28 And there came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord [Jehovah], Because the Syrians have said, The Lord [Jehovah] *is* God of the hills, but he *is* not God of the valleys, therefore will I deliver
- 29 all this great multitude into thine hand, and ye" shall know that I *am* the Lord [Jehovah]. And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined: and the children of Israel
- 30 slew of the Syrians an hundred thousand footmen in one day. But the rest fled to Aphek, into the city; and *there* a [the"] wall fell upon twenty and seven thousand of the men *that were* left. And Ben-hadad fled, and came into the city, into an inner chamber.
- 31 And his servants said unto him," Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: perad-
- 32 venture he will save thy life. So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? he *is* my
- 33 brother. Now the men did diligently observe whether *any thing would come* from him [and the men interpreted this favorably"], and did hastily catch it:" and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.
- 34 And *Ben-hadad* said unto him, The cities which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then *said Ahab*," I will send thee away with this covenant. So he made a covenant with him, and sent him away.
- 35 And a certain man of the sons of the prophets said unto his neighbor in the word of the Lord [Jehovah], Smite me, I pray thee. And the man refused to
- 36 smite him. Then said he unto him, Because thou hast not obeyed the voice of the Lord [Jehovah], behold, as soon as thou art departed from me, a lion shall
- 37 slay thee. And as soon as he was departed from him, a lion found him, and slew him. Then he found another man, and said, Smite me, I pray thee. And the man

38 smote him, so that in smiting he wounded *him*. So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face
 39 [with a band over his eyes¹]. And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay
 40 a talent of silver. And as thy servant was busy here and there, he was gone.
 41 And the king of Israel said unto him, So *shall* thy judgment *be*; thyself hast decided *it*. And he hasted, and took the ashes away from his face [band away
 42 from his eyes]; and the king of Israel discerned him that he *was* of the prophets. And he said unto him, Thus saith the Lord [Jehovah], Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore thy life
 43 shall go for his life, and thy people for his people. And the king of Israel went to his house heavy and displeased, and came to Samaria.

TEXTUAL AND GRAMMATICAL.

¹ [The Vat. Sept. transposes chapters xx. and xxi., thus making the affair of Naboth precede the deliverance and victories of Ahab, but making the narrative of the wars of Israel under Ahab with the Syrians continuous.

² Ver. 1.—[Many MSS., followed by the Sept., have this name uniformly with the final letter *r* instead of *d*.

³ Ver. 2.—[Ver. 3 begins at this point in the arrangement of our Heb. Bible, of Luther, and of our author; the Sept. divides as in the A. V.

⁴ Ver. 3.—[The Vat. Sept. omits this qualification of Ben-hadad's demand.

⁵ Ver. 5.—[On this form of oath, בְּיָדִי cf. xvii. 1.

⁶ Ver. 6.—The Sept., Vulg., and Syr., by taking the pronoun in the plural, make this refer to the officers of Ben-hadad—whatsoever they should fancy.

⁷ Ver. 7.—[The Sept. more particularly, "my sons and my daughters."

⁸ Ver. 8.—[The negative is here printed לֹא , which form occurs but twice elsewhere, but many MSS. give the more usual form לֹא־ .

⁹ Ver. 9.—[The Sept. changes the pronoun, and reads, "tell your lord." The other VV. all follow the Heb., but below the Alex. Sept. omits the words "at the first."

¹⁰ Ver. 10.—[בְּיָדִי is here, as in xix. 2, connected with verbs in the plural, and is rightly translated as referring to the false gods of Ben-hadad. The Vat. Sept., however, has $\delta\ \Theta\epsilon\acute{o}\varsigma$ in the singular, and the Chald. אֱלֹהֵי = the terrors.

¹¹ Ver. 10.—[On the meaning of שָׁמַיִם see the Exeg. Com.

¹² Ver. 14.—[מִי־יֵאָמֵר = who shall join the battle, i. e., begin the fight?

¹³ Ver. 15.—[The Alex. Sept. alters this number to 832, an evident error.

¹⁴ Ver. 19.—[The Sept., by introducing the negative $\mu\eta$ and changing the form of the verb to $\epsilon\lambda\theta\acute{\epsilon}\nu\alpha\iota$ makes ver. 19 a part of Ben-hadad's order: "Let not the princes . . . go out," &c.

¹⁵ Ver. 20.—[The Sept. very unnecessarily reduplicates: $\kappa\alpha\iota\ \epsilon\delta\epsilon\upsilon\tau\epsilon\rho\alpha\iota\varsigma\ \epsilon\kappa\alpha\sigma\tau\acute{o}\varsigma\ \tau\acute{o}\nu\ \nu\alpha\pi'\ \alpha\upsilon\tau\omicron\upsilon$.

¹⁶ Ver. 23.—[The Sept., by putting the verb in the singular, refers the superiority more immediately to the God of Israel.

¹⁷ Ver. 27.—[The translation of the A. V. is certainly wrong, resting upon a false derivation of בְּלֶלֶל from בָּל . The word is Polr.: from בָּל , and means "were supplied with provisions." Vulg. *acceptis cibaria*. Our author renders [*mit Lebensmitteln*] *versorgt*; Keil, too fully, "were supplied with ammunition and provisions." The Vat. Sept. neglects the word altogether, but the Alex. renders δοκίμην .

¹⁸ Ver. 28.—[The Sept. puts this in the sing., "thou shalt know."

¹⁹ Ver. 30.—[הַחֻמָּה = the wall *ac.* of the city. "The fleeing Syrians probably, in order to make a stand in Aphek against the pursuing Israelites, had partly climbed and occupied the city walls, and partly sought behind them a shelter for their protection," Keil. Many MSS. read without the η , and Kennicott, adopting this reading, would understand the word of the Bimoom, or pestilential wind, by which so many of the Syrians were destroyed. There seems little support for this.

²⁰ Ver. 31.—[The Vat. Sept. makes this the address of Ben-hadad to his servants. At the close of the verse both recensions have the plural pronoun of the first person—*save our lives*.

²¹ Ver. 33.—[$\text{הַמְּנִשִּׁים יִנְחָשׁוּ}$. The verb יִנְחָשׁוּ seems to be always used of augury, foreboding, presentiment, &c. (cf. Gen. xlv. 5, 15; Lev. xix. 26; 9 Kings xvii. 17, &c.) and is always translated in this general sense in the A. V. except in this passage and in Gen. xxx. 37, where it should be. All the versions here concur in this sense, e. g. the Vulg. *Quod accipere vult pro omnia*. Our author translates as in the brackets—*Und die Männer deuteten es gütig*. So also Keil: "These took the words of Ahab as a good omen."

²² Ver. 33.—[$\text{וַיְהִי־לָהֶם הַמְּנִשִּׁים}$. These words are of much more difficult interpretation, especially because of the אֲנִי *acc.* word לָהֶם . For a discussion of its meaning see the Exeg. Com.

²³ Ver. 34.—[All the VV. concur in making this clause a continuation of the words of Ben-hadad. Keil agrees with our author and with the A. V. in changing the speaker to Ahab.

²⁴ Ver. 38.—[אֶפְרַיִם is rendered in the A. V. as in the Vulg. and some of the other VV. as if it had been pointed אֶפְרַיִם . The Chald. and Sept. (τελαμών) have undoubtedly hit the true sense, which in the Chald. is expressed by the very similar word מַעְפֵּרַת . This is agreeable to the following words עֲלֵעֵינִי , and also to the readiness with which it was removed, ver. 41.—F. G.]

EXEGETICAL AND CRITICAL.

Vers. 1-9. **And Ben-hadad, &c.** The entire account of chap. xi. was derived, as we have already remarked, from a different source than chaps. xvii., xviii., and xix. There can be no other reason for our author's having introduced it here than this, that the victory of Ahab over the Syrians occurred previous in time to the execution of Naboth (chap. xxi.), which gave occasion for the reappearance of Elijah.—Concerning *Ben-hadad*, see chap. xv. 18. *The thirty-two kings* were not rulers over entire territories, but were lords of single cities and their districts (*cf.* Jos. xii. 7), vassals (*Grotius: reguli in clientela ipsius*), who paid tribute to Ben-hadad, and in the event of war, were obliged to furnish auxiliaries. The cause and aim of the expedition was, according to ver. 3, to plunder Ahab, and make him a vassal. *וְהַמְּנִיחִים* can hardly refer, as Thenius and Keil would have it, to wives and sons, but only to the latter; by them are meant not Ahab's own sons, but the best, that is, the most eminent young men of the city or the country, whom Ben-hadad demanded as hostages. The import of his message was, "surrender to me all these, and I will withdraw." When Ahab, without hesitation, consented so submissively and timorously, Ben-hadad grew only the more audacious and insolent in his demands; he was sorry for having demanded so little, and he now threatens to give over the king's palace and the dwellings of the king's servants to be plundered (the pillaging of the entire city can hardly be meant, as Keil and Kimchi think).—**Whatsoever is pleasant in thine eyes, &c.**, i. e., not merely silver and gold, but everything costly and valuable. According to Maurer, Gesenius, Keil, and others, *בִּי*, of ver. 5, serves, like *δρα*, only to introduce the *oratio directa*; and *בִּי* before *דָּן*, ver. 6, is a repetition for the sake of emphasis merely; *דָּן*, however, meaning in that place "when;" better Thenius: "*בִּי*, ver. 5, serves to strengthen the assertion; *דָּן בִּי*, ver. 6, to strengthen it still more, so that the latter is, according to the sense, to be rendered: but since Ben-hadad increases his demand." *The elders of the land* (ver. 7), in distinction from the elders of the city (chap. xxi. 8), being the highest officials, perhaps, had their court at their residences, or, upon the approach of Ben-hadad, had betaken themselves thither with their treasures. Ahab calls them together to say to them: Ben-hadad is not satisfied with my treasures, he wants yours also. *וְעַתָּה* does not here mean "mischievous" (Luther: how malevolent his purpose is), but "disaster," "destruction:" he intends to ruin us completely.

Vers. 10-12. **And Ben-hadad sent unto him, &c.**, ver. 10. He seeks, by boasting in the genuine oriental style, to overawe Ahab (*cf.* 2 Sam. xvii. 13); the import of his words is, My army is so large that if, in the impending desolation of Samaria, every one of my people desired to take away with him only a handful of rubbish, many would have to go back empty-handed. The explanation of the Rabbins and the Chaldean: *Si suffecerit pulvis Samon, ut feratur soleis plantarum pedum populi qui mecum est*, is incorrect, since *וְעַתָּה* in Isai. xl. 12; Ezek. xiii. 19, the

only other places where the word occurs, means not *vola pedis*, but the hollow of the hand. Just as incorrect is the interpretation of Josephus: "He could, with his army, cast up a dike higher than his walls were, if every one of his people contributed only a handful of earth." Ahab's somewhat defiant response, expressed in words of a proverb, ver. 11, proceeded, perhaps, from the elders, who were much more determined and courageous, and were willing to await the utmost. The import of the proverb is the Latin: *ne triumphum canas ante victoriam*; the German: *Verkaufe das Fell des Büren nicht, bevor du ihn hast*. Let not him who is arming for the fight, boast as though he had already laid aside his weapons, i. e., had gained the victory. The *סִכּוֹת*, ver. 12, in which the drinking-bout occurred, were not tents of sailcloth, but huts made of branches of trees, like those put up to-day for the Turkish pashas and Agas on their expeditions (Keil, Rosenmüller *A. u. N. Morgenland* III. s. 198). The translation of *וְעַתָּה*, "bring up! (the siege instruments) as a command to prepare for immediately storming the place" (so Thenius, following the Sept. *οικοδομήσατε χάρακα*), does not accord with the use of the word elsewhere: in 1 Sam. xi. 11; Job. i. 17, the word seems to refer simply to setting the army in array.

Ver. 13. **There came a prophet unto Ahab.** The conjecture of the Rabbins that this prophet may have been Micaiah (chap. xxii. 8) has no historical basis. The entrance of a prophet here and in vers. 28, 35 Thenius thinks inconsistent with the statements, chap. xviii. 4, 22; xix. 10, 14. But the statement is nowhere made that in the persecution of the prophets all had been put to death; O'adiah, in fact, had concealed a hundred of them who did not perish, and Elijah mentioned himself as the only remaining one, because at that time he was the only one who openly appeared as a prophet. The persecution appears to have taken place principally at the time of the famine, and to have ceased after the flight of Elijah. On the approach of Ben-hadad there were other things to be thought of beside the extermination of the prophets, and in the time of their distress a prophet who foretold victory was even welcome. From what quarter this prophet came to Samaria, whether he lived there, or whether he had been sent there from one of the schools of the prophets, must remain undecided. In no case, however, could the compiler of our books have been so thoughtless as to have inserted in chap. 20 anything which stands in contradiction to the immediately preceding chapters. Where Elijah sojourned at the time of the war we do not learn. That it was not he but some other prophet who announced the promise of victory to Ahab cannot be wondered at under the existing circumstances. Elijah was the least suited of all for such a message.

Vers. 14-16. **By the servants of the princes,** ver. 14. Gerlach: "The administrators appointed over separate districts of the country appear at that time to have assembled with the army in Samaria, and each one among them had a sort of body-guard, or such servants about him as generally executed his orders" (2 Sam. xviii. 15). The *נְעָרִים* are therefore not "pages unaccustomed to fight" (Thenius), or "young lads of very tender age" (Ewald); much rather are we to suppose that they were a very

select body of strong young men. Ahab would not have consented to appoint weak, inexperienced boys for the advance guard, without at least having expressed some scruples. The extraordinary divine aid consisted not in this, that the victory should be gained by boys, but by such a small number (for that very reason the number is so explicitly specified). Ahab's question, *Who shall open the battle?* represents him as by no means a "courageous and resolute man" (Thenius), for such a man, in a struggle where it was a question of life or death, would not first ask a prophet who was to make the attack. The *thou* in the reply, moreover, does not mean that Ahab was to lead the two hundred and thirty-two, but that the attack was to be made by Israel. According to ver. 21, Ahab did not march out until the Syrians had betaken themselves to flight. The very small army of only *seven thousand* is a token of a not very glorious condition of the might of the kingdom under Ahab. The position of Jarchi is that of a true Rabbi, viz., that the seven thousand were those who had not bowed the knee to Baal (chap. xix. 18); the number, without doubt, is here an historical one. *At noon* they marched out, that is, at the time when Ben-hadad, haughty and confident, had given himself up with his vassals to the table, news of which had probably been received in the city.

Vers. 17-21. **And Ben-hadad sent out, &c., ver. 17.** When he was made aware that something was going on, and the messengers who had been sent out brought him news that a troop was drawing near, in his haughtiness he gave the command to take them all prisoners, even in case they had come to treat or capitulate. Starke, indeed, fills out the idea of *alive* with "that they may be cut down before mine eyes," which thought, however, is not necessarily contained in the word. According to ver. 20 they fought man to man, each one coping with the enemy immediately opposed to him; the addition of the Sept.: *καὶ ἰδεντῶσαντες ἕκαστος τὸν παρ' αὐτοῦ* is gloss, and does not justify an alteration of the text. *עַל-סוּדָּם וְעַל-יָמִינֵם* does not mean *equis mutatis alternis* (Schulz), nor according to the Sept. *ἐπὶ ἵππων ἱππέων*, but upon a horse (according to Thenius: on a hastily seized chariot-horse) *with his rider*, i. e., in company with the horsemen. Not till now did the king march out of the city with the remainder of the garrison. In place of *הָיָה* the

Sept. has *καὶ ἔλαβε*, therefore Thenius would read *הָיָה*, which is unnecessary, as the idea of "taking possession of" is contained in the word "slew," according to Vatablus: he smote those who were endeavoring to escape upon horses and chariots. In any case the idea of butchering of the horses and the demolishing of the chariots is not intended.

Vers. 22-25. **And the prophet came, &c. ver. 22.** The same prophet as that mentioned in ver. 13, as we see by the article. The translation of *הַתְּחַקֵּךְ* "be of good cheer!" or "be brave!" is not suitable, inasmuch as Ahab had just now gained the victory; therefore: fortify yourself, make yourself strong—namely, by collecting your forces of war. *At the return of the year*, i. e., with the beginning of the next year, "when, after the close of the winter rains, campaigns were customarily commenced, 2 Sam. xi. 1" (Keil). Vers. 23-25 do not belong to the speech of the

prophet, who only announced the coming war; the man of God (ver. 28) is the first to tell the king what was to happen in that conflict; vers. 23-25 are thus an insertion of the narrator's. The sense of ver. 23 is this: in the mountainous region of Samaria we were defeated by the Israelites, because we were there obliged to contend against their gods who are gods of the mountains; in the plains, on the other hand, where those gods do not reside, we will most certainly be victorious. The *dif montium*, who are enthroned on mountains and direct and watch over everything that takes place within their region, and accordingly prosper and defend the inhabitants of the mountains, are mentioned in other places in heathen antiquities (Deyling, *Observatt.* III. 12; Winer, *Real-Wört.-Buch* I. p. 154). The advice to remove the kings was caused, perhaps, by the fact that they as vassals marched with him only through compulsion, and therefore were not in earnest, or not entirely to be depended upon in a fight, while the leaders appointed by Ben-hadad himself would be bound to obey him absolutely, and thus there would be greater harmony in inaugurating the war (cf. chap. xxii. 31). The removal of the princes was accompanied with the loss of the auxiliaries furnished by them, therefore Benhadad was obliged to form an army from his own people that would equal the former one, including the auxiliary troops.

Vers. 23-30. **And it came to pass at the return of the year, &c., ver. 26.** Ben-hadad's wish being to fight in the plain, this Aphek spoken of can be neither that one at the foot of Lebanon, in the tribe of Asher (Josh. xiii. 4; xix. 30), nor the highly elevated one of the east of the sea of Galilee; it is rather Aphek in the plain of Jezreel, in the tribe of Issachar, "the largest plain of Palestine, where from the times of Joshua to Napoleon so many great battles have been fought" (Keil). cf. 1 Sam. xxix. 1; xxviii. 4; Robinson's *Palestine* III. p. 477. *וַיִּפְרָד* ver. 27 means properly something separated (from *פָּרַד* in its original meaning—to separate), literally, then, like two flocks of kids, i. e., "like two little flocks of kids separated from the main herd" (Keil). These flocks pasture mostly on the cliffs, and are smaller than the flocks of sheep. "The figure was used, without question, to present in a vivid manner the insignificance of the Israelitish army, separated into two bands, as contrasted with that of the Syrians which covered the entire plain" (Thenius). The *seventh day* (ver. 29) was probably chosen for the attack as being a day of good omen (Josh. vi. 15). There is a difficulty in the number *one hundred thousand*; to slaughter so many men in *one day* seems scarcely possible. Either *בַּיּוֹם* here has, like our word "beat," the meaning of "defeat," so that by 100,000 the size of the entire army is designated, or the number is a mistake, to be classed with those mistakes in numbers which arise from confounding figures of similar appearance. The falling of the wall (ver. 30), according to the old interpreters, resulted from a miracle; according to others, from an earthquake; according to Gerlach and Keil, through a special interposition of God. Thenius supposes a plan for undermining carried on by night on the part of the Israelites; they then enticed a part of the besieged away to the place, and at the capture which occurred thereupon the rest were put to death. Ewald says: the rubbish

of the quickly devastated city buried the remaining 27,000. The Sept. translates בְּחֶרֶךְ בְּחֶרֶךְ, *eis rōn olkon rōn kōitōnos eis rō rāpetion*; the Vulgate: *in cubiculum, quod erat intra cubiculum*; it is, however, not necessary to refer it to a bed-chamber. Josephus has *eis imoiaias olkon kpti:βη*. Thenius interprets arbitrarily: Ben-hadad fled into the fortress of the city, and there from one chamber into another (*cf.* chap. xxii. 25; 2 Chron. xviii. 24).

Vers. 31-34. **And his servants said, &c., ver. 31.** Sackcloth was a sign of penitence, the ropes about the neck signs of most complete subjection. The latter custom still exists in the East. "The peasants in the region of Ningpo (China) are obliged to bring the contributions levied upon them to the city with ropes about their necks, as a sign of their subjection." (*Allg. Zeitung*, 1862, Suppl. a. 2,931). In place of *thy life* the Sept. and Vulg. have, *our lives*; evidently incorrect. יְחַיֵּנוּ

(*ver.* 33) Vulg. *Quod acceperunt viri pro omine*; they took the expression of Ahab's to be a good omen. The words יְחַיֵּנוּ הַמֶּלֶךְ are variously understood. The Talmud interprets the verb חָלַט, occurring only in this place, by *declare*, and this Maurer and Keil follow: *declarare eum fecerunt, an ex ipso pronunciatum esset, num ex animi sententia hoc dixisset*. Others consider חָלַט equivalent to הֶלֶךְ, to *snatch*, and according to the Syriac, Chald., and some manuscripts unite the *he* standing before מְחַיֵּנוּ with the verb as a suffix: *arripuerunt id ex eo (ex ejus ore, ne istud revocare posset)*; so likewise the Vulg.: *rapuerunt verbum ex ore ejus*; the Sept. has *καὶ ἀνελήσαντο τὸν λόγον αὐτοῦ ἐκ τοῦ στόματος αὐτοῦ*; following this Ewald would read: הֶעָרַךְ מִמֶּנּוּ, in place of הַמֶּלֶךְ, *i.e.*, they hastily quoted his own word, and adopted it as theirs. Thenius: they took him immediately at his own word. The words "my brother" contained more than they demanded; namely, not only that he would grant Ben-hadad his life, but that he would treat him not even as captive, rather as a king of equal rank, in fine, as though nothing had happened between them.

Ver. 34. **The cities which my father, &c.** The cities mentioned in chap. xv. 20 cannot be referred to here, since these were taken in the time of Baasha, and Baasha was not the father of Ahab, and the city of Samaria, besides, was not yet built; we are therefore compelled to assume that Ben-hadad's father, as formerly with Baasha, so afterwards with Omri, Ahab's father, had a war, and that, too, after the building of Samaria, which war was concluded by the surrender of certain cities, and can easily be included in what is spoken of in chap. xvi. 27. The חָצוֹת are neither fortified places, nor places for paying customs, nor pasture grounds, but *streets*, in which the Syrians were accustomed to live and do business; thoroughfares for licensed merchants (*Böttcher*), bazars (*Thenius*). The words וְאֶנִּי בְּבְרִית אֲשֶׁר־הָיָה בֵּינֵינוּ, can only be translated: but I will permit you to go hence free, in accordance with the covenant, *i.e.*, the concluded treaty; thus translated they could only have been the words of Ahab, and we are compelled to supply at the be-

ginning—"Ahab replied." This is much more admissible than, following the grammatically incorrect translation of the Vulgate (*et ego* [*Benadad*] *fœderatus recedam a te*), to alter the text as Thenius does, and read, וְאֶנִּי וְאַתָּה, *i.e.*, "and I, on the other, wish to be sent away in accordance with an agreement concluded and sworn to." Opposed to this is the emphatic אֲנִי, which throughout is not suited to Ben-hadad; moreover, the two following verbs, of which Ahab is the subject, compel us to refer the אֲנִי to him.

Ver. 35. **And a certain man of the sons of the prophets, &c.** The expression בְּנֵי הַנְּבִיאִים

appears here for the first time; we are not to consider the "sons of the prophets" young men necessarily, but rather members of the society of prophets, or, if we will, of the order of prophets; according to 2 Kings iv. 1, there were married men among them. They were called sons in distinction from the heads and leaders of the separate communities of prophets (*cf.* Winer, *Real-Wört.-Buch* II. p. 282). The נָזִיר is a fellow-prophet. Concerning בְּרֶכְךָ see under chap. xiii. 1. The passage vers. 35-43 is not a part which is arbitrarily appended to the preceding narrative, while not originally belonging to it (*Thenius*), but is an essential constituent part of it—its fitting conclusion, for it furnishes the solemn announcement of the divine punishment for Ahab's perverse procedure with Ben-hadad (Vers. 32-34). All that the prophet says and does, is summed up in the declaration of v. 42, which must not be lost sight of, as the principal thing. Just as the victory was foretold to the king by a prophet, as an act of God, so also the punishment for his conduct, after the victory had been granted him, was made known to him by a prophet (whether by the same one or some other is unknown), as a judgment of God upon him. This happened in a peculiar, but in every respect in a genuinely prophetic and solemn manner, namely, by means of symbolic action followed by explicit declaration (see above, p. 119). The symbolic action, however, was of such a kind as not only to present to the eyes of the king the blamableness of his conduct, but also to lead him, without his knowing it or wishing it, to pass sentence upon himself, and by that means declare that the prophesied punishment was justly deserved.

Ver. 35. **Smite me, I pray thee, &c., that is, wound me** (*cf.* ver. 37). The prophet was shortly about to represent himself as a warrior returning from a severe fight (*cf.* ver. 39: into the midst of the battle); the wounding of the prophet renders all the remaining symbolic action conditional, and just for that reason it is made so markedly prominent. The demand: *Smite me!* was accompanied without doubt with a statement of the reason and with an appeal to the "word of Jehovah," and for that very reason the refusal to fulfil the demand, on the part of a fellow-prophet especially, was not at all justifiable. But because the prophet without being wounded could not carry out the action which he had been charged with, nor make a prophetic announcement of the coming punishment, he turned and made his request of another, who consented. What is related besides in ver. 36 of the fellow-prophet who refused, does not really belong to the main action, but is a side feature of

the narrative, and shows itself to be such from the brevity and fragmentary character of the statements. It is nevertheless important, because by it the main action is made only the more conspicuous, and is at the same time referred to the necessity of unconditional obedience to the "word of God" within the society of prophets. To oppose this word is a thing not consistent with the nature of the prophet's position, whose calling consists wholly in being the instrument of "Jehovah's word" (cf. chap. xiii. 21, p. 144). Ver. 37: **וַיִּכּוּ**

וַיִּכּוּ, smiting and wounding, i. e., he smote him in such a manner as to wound him. **וַיִּכּוּ**, ver. 38, is not equivalent to **וַיִּכּוּ** ashes, as the Vulg., Lather, and others translate, but means (from **וַיִּכּוּ** to enwrap, to surround) head-bandage, Sept. *ῥαψιδών*, bandage (not turban, as Maurer and others would have it). The bandages betokened one severely wounded, and served at the same time to conceal his features, so that Ahab, who was to be made to pass sentence upon himself, could not recognize him (ver. 41). By the way he stationed himself, because the proceeding was to take place previous to the king's return home, in the open street, and before the eyes of his entire retinue, as an open testimony against himself.

Vers. 39-41. **Thy servant went out**, &c. ver. 39. De Wette translates **וַיֵּשֶׁר**, a man approached, but **וַיֵּשֶׁר** does not mean "to approach," but "turn aside," turn away from the road (Ex. iii. 8; Judges xiv. 8); here, then, one who has left the field of battle. Ewald, whom Thenius follows, would read **וַיֵּשֶׁר** which is used for **וַיֵּשֶׁר**, and then

translates "captain," i. e., "one whom he (the wounded man) as king, a common soldier must obey," an officer. The parable would, under these circumstances, certainly be more complete, since this officer would represent Jehovah, who had given Ben-hadad into the power of Ahab; but another lection is not required. If the wounded man should suffer the prisoner committed to him to escape, he would have to forfeit his life or a talent of silver, i. e., 2,600 thalers. "The prisoner is thus represented to be a very important person-

age" (Thenius).—In place of **וַיֵּשֶׁר** (ver. 40), Houbigant reads **וַיֵּשֶׁר**, Thenius **וַיֵּשֶׁר** (turning his eyes this way and that); wherefore the translations read: Sept. *περιβλέπεν*; Vulg. *dum ego turbatus huc illucque me verterem*. This alteration of the text is absolutely unnecessary.—Concerning the signification of the parable, so much is indisputable, that the young man who had gone out into the battle is representative of Ahab, and the man intrusted to his keeping, but allowed to escape through carelessness, is the representative of King Ben-hadad. The signification of the wounding is not so apparent, inasmuch, indeed, as Ahab was not wounded. The hostile treatment which Ahab suffered soon after at the hands of the released Ben-hadad (chap. 22), cannot possibly be signified, since the wounding happened before the man's escape, and besides it was not the work of the captive; still less possible is the idea of older interpreters, that it was a symbol of the wound which Ahab had inflicted on himself and the people by his idolatry and the release of Ben-hadad.

Neither is Ewald's explanation acceptable, that the prophet allowed himself to be wounded by another, "and as though he had a right, on account of the bloody injury which he had received, to call aloud on the king for help," put himself in Ahab's way. It is not acceptable, because the wounded man did not cry to the king for help, but demanded of him, as the chief judge, a decision as to whether he was punishable or not; moreover, the king answered him, "thyself hast decided it" (**וַיֵּשֶׁר** ver. 40). We would do better to recog-

nize in the wounded man a picture not only of Ahab, but at the same time of the people of Israel, inasmuch as the king is the people—individualized, is the deputy and representative of his people. The sentence of punishment (ver. 42) especially shows this: Thy life shall go for his life, and thy people for his people. Israel had just endured a hard, bloody fight, and had carried off the promised victory; but now, in the person of its king, it had let the arch-enemy, whom the Lord had given into their hands, go free and unpunished. They sinned therefore against Jehovah, whose will it was that this enemy, who had sworn to destroy Israel, should not be suffered to escape out of their hands, but should suffer merited punishment; their suffering him to escape was a practical denial of the might, the goodness, and the justice of Jehovah. After the king had pronounced his own sentence, the aim of the disguise by means of bandages, indeed the aim of the entire symbolic proceeding was attained, and hence the prophet threw aside the bands, and allowed himself to be recognized as a prophet, as one who declares the word of Jehovah; following the symbolic-prophetic action comes (ver. 42) the solemn, prophetic declaration, as in chap. xi. 31.

Vers. 42-43. **Thus saith the Lord, Because**, &c. ver. 42. Ben-hadad is called **וַיֵּשֶׁר**, i. e., man of my curse, the man whom I appointed to destruction. Cf. Isai. xxxiv. 5: My sword shall come down upon Idumea, **וַיֵּשֶׁר** **וַיֵּשֶׁר** (Mal. iii. 24). The punishment which Ben-hadad and his people had deserved, but which thou, disobeying the Lord, hast remitted completely, and on thine own authority, shall fall upon thee and thy nation. King and people seem here inseparable from one another, as head and members. Ahab probably had a great desire to seize the prophet for this independent outspoken reproof and curse, but he had the less courage to do it since he had given the sentence of judgment himself; still he was deeply moved to resistance in his heart, and angrily withdrew (**וַיֵּשֶׁר**, from **וַיֵּשֶׁר**, to be stubborn, refractory, Deut. xxi. 18; Isai. xxx. 1, meaning more than disheartened or low-spirited).

HISTORICAL AND ETHICAL.

1. *The two victories over the Syrians* were designed, according to the declaration of both the prophets who foretold them, to effect "that thou, (king) and ye (the entire nation) may know that I am Jehovah," that is to say, that Jehovah is the only true God, the God of Israel. In this declaration we have specified the purposes of the entire narrative, and at the same time the stand-point from which it is to be comprehended. That day on Mount Carmel, if it did not put an end to idolatry at once, had at least

broken its power, as was already evident from the mere fact that the prophets were no longer persecuted and put to death, but could again go about openly and continue the work begun by Elijah; they even had access to Ahab again. Still the conversion was by no means complete, but rather, being weak, it needed support and strength from above if a complete relapse was to be prevented from setting in. This assistance came from the display of the power of Jehovah, a power which rescued in a time of great need and distress. The attack of the Syrian king, who had grown so mighty, threatened Ahab and his kingdom with destruction; at this crisis God, who never forsakes his people, who is "merciful and gracious, long-suffering and abundant in goodness and truth" (Ex. xxxiv. 6), repeatedly grants them the victory, which was so extraordinary and wonderful, that it could not possibly be ascribed to human power and strength, but only to God, to His might, His grace and truth. It was designed to make king and people unmistakably certain that it is not Baal or any other god but the God Jehovah who "doeth wonders, and declareth His strength among His people, and redeemeth His people with a strong arm" (Ps. lxxvii. 15). And in order that every one may know whence and from whom such a victory came, he caused it to be foretold by his servants the prophets. If ever anything could be, this double victory was designed to open the eyes of king and people, and bring them to a recognition of the "thus saith the Lord, 'I am Jehovah.'" We have thus in this account, not merely an ordinary history of wars, but a part of the divine history of salvation before us, which in an individual instance is what the entire history of Israel is in its completeness, namely, a display of the special dealings with a guidance of His people on God's part. Although the first victory is a marked evidence of the saving might and grace of Jehovah, the second, by which the entire Syrian power was destroyed, was for Israel as well as for the Syrians themselves a still more remarkable proof of the fact, that Jehovah was no mere mountain, and local, or national divinity, but that the whole earth was His, and He was God of all nations (Ex. xix. 5; Ps. xxiv. 1). He who reduces the God of Israel to a mere local or national deity, as is so often done even nowadays, stands on the same footing with the "servants of the king of Syria" (vers. 23, 28).

2. *King Ahab* appears by no means in the present part of the historical narrative "in a more favorable light than in those [previously alluded to, traditional] passages" (Thenius); on the contrary he is just as weak, faithless, and devoid of character. There is not the slightest evidence of a single religious emotion, in a time of need and distress; he neither calls upon the Lord for help and assistance, nor renders thanks to him after his rescue from danger. The name of Jehovah does not pass his lips. He does not oppose himself to the haughty, boastful enemy "as a resolutely determined man," but is faint-hearted and timorous, calls himself his "servant," submits to his demands, and is ready to surrender to him not only his gold and silver, but also his wives and sons. It is only when the whole nation cries out to him, "You have no right to do that!" that he plucks up courage and assumes quite a different tone: to-day despairing and way down, to-morrow defiant and lofty; still for some

time he inquired of the very prophet who foretold to him his victory, whether indeed he should make the attack and place himself at the head of his people. When the danger was past it did not occur to him to prepare for a similar peril; a prophet must first suggest it to him and give him instructions to that end. After the second victory, which brings into his power the bold, dangerous enemy who was constantly threatening Israel, and who, as circumstances afterwards gave evidence, was a false and treacherous foe, he acknowledges him as a brother, treats him with royal honor, and allows him to depart on the easiest possible conditions. This last-mentioned act later interpreters and historians have set down as greatly to his credit; it was "an act which did honor to his heart" (Bauer), a token of a "naturally very noble mind" (J. D. Michaelis), or of "natural kindness of heart and confiding disposition" (Thenius); he had "magnanimously granted life and liberty to a wounded and captive enemy" (Duncker). Not much can be said, however, concerning kindness of heart in connection with that man who at one time permitted the slaughter of defenceless prophets because they opposed the wild, lascivious Baal and Astarte worship, and subsequently permitted the innocent Naboth to be executed through deceit and treachery, merely because he wanted his vineyard; and when he called that barbarous Syrian Ben-hadad, who had set out on an expedition merely to plunder and devastate, and persevering, sought to destroy Israel at once, his "brother," and at the same time honored him as a king—whereas he had found fault with such a man as Elijah, charging him with being a disturber of Israel (chap. xviii. 17). We see no evidence in such action of generosity and magnanimity, but simply that foolishness which is usually allied with weakness and lack of character. He is flattered that the highest servants and generals of Benhadad should come to him in sackcloth and with ropes around their necks, and recite to him all manner of things about the well-known mercy and high-mindedness of the kings of the house of Israel, but about which in reality nothing had been known since the time of Jeroboam. That he should allow himself to be immediately influenced and entrapped by their flattery, is only a proof of his fickle character and his want of serious moral conduct. The sequel (chap. xxii. 81 sq.) shows how wretchedly he had allowed himself to be deceived.

3. *The solemn prophetic denunciation* which Ahab drew down upon himself was in every sense justly deserved. Concerning the fitness of it and the method of its accomplishment Hess says (*loc. cit.* O. p. 146): "A very striking scene, if we take the affair out from its old surroundings, and transfer it to the present time. Considered from the point of view of the theocracy, as the old narrator looked at it, it has by no means any of the impropriety which the sense of the present day ascribes to it, but it is a noticeable evidence of the delicate insight into human nature, and the noble independence with which the prophets understood how to resent the encroachments of the kings on the rights of the theocracy." If ever a man ought to have been made harmless once for all, it was this Benhadad, who had twice wantonly commenced war for the mere sake of robbing and exercising power, who had set a small value on the lives of thousands of his subjects, and who proposed to change Sama-

ria into a heap of ruins and utterly exterminate Israel. This is no question of relations between private individuals; just as Ahab was not so much victor as Jehovah, so Ben-hadad was not Ahab's but Jehovah's prisoner. Ahab had then no right to let him go free and unpunished, for by so doing he arbitrarily interfered with the righteous decision of God, and instead of being an instrument of divine justice he became the toy of his own foolishness and imbecility. The nature and method of the prophetic denunciation was similar to that of Nathan, who caused David to utter sentence against himself concerning his deed (2 Sam. xii. 1 sq.). What took place there by means of a spoken parable took place here through an acted one, whose peculiarity is by no means any more striking than the one which we find *pro ex.* in Jer. xiii. 1 sq.; xxvii. 2 sq.; Ezek. v. 1 sq.; xxiv. 3 sq. At the same time, however, it gives us an opportunity, as Von Gerlach observes, "to gain an insight into the awful solemnity of the prophetic office at this period of the revolt." What an obedience to the word of Jehovah, what independence and courage were required to do what this son of the prophets did! When Duncker says (*loc. cit.* p. 412): "The prophets of Jehovah were very much dissatisfied with this merciful forbearance; as Samuel had once blamed Saul, so now they blamed Ahab passionately and bitterly," his remarks spring from the same spirit of animosity, in accordance with which they discover something noble and good in the actions of Ahab and men like him, but place the doings of the prophets in the worst possible light. Clericus has indeed remarked with justice: *Factum Ahab, quamvis clementie speciem præ se ferat, non erat vera clementia, quæ non est erga latrones exercenda; qui ei dimittantur, multo magis nocebunt, quam antea, quemadmodum re vera fecit Benhadad.*

HOMILETICAL AND PRACTICAL.

Vers. 1-43. The twice repeated victory of Ahab over the Syrians proclaimed aloud and distinctly (a) the power and strength of the Lord (Ben-hadad came with thirty-two kings, horses and chariots, and a great army, vers. 1 and 10, the first time, with more than a hundred thousand men the second time, ver. 29. Ahab had only seven thousand; two hundred and thirty-two decided the battle, ver. 15, the first time, and the second time his army was like two flocks of kids, ver. 27; nevertheless, he conquered. If ever, it could be said in this case: the horse is prepared against the day of battle, but safety is of the Lord, Prov. xxi. 31; 1 Mac. iii. 18, 19. Every king who goes to battle should consider what is written in Ps. xxxiii. 16 sq., and his army should sing: By our own strength nothing is done, &c., through God we shall do valiantly, Ps. lx. 14; lxxiv. 6). (b) The grace and mercy of the Lord. (Ahab had deserved nothing as little as he had this repeated victory, for he had introduced the worship of idols, abandoned the confederacy, &c., divine judgments had been fruitless. However, God granted him the victory, not from any merit of his, but out of pure grace and compassion. He endured with much long-suffering, &c., Rom. ix. 22. He is long-suffering, not willing that any, &c., 2 Pet. iii. 9; Ezek. xviii. 23. But the great triumph cried out to Ahab and Israel: Despisest thou the riches, &c., Rom. ii. 4-6. Great victories

ought not to make a king and his people haughty, but humble, and bring them to the knowledge that He, the Lord, is God alone.) Vers. 1-21. The war between Ben-hadad and Ahab; (a) Ben-hadad's invasion and demands; (b) Ahab's danger and distress; (c) Israel's victory. Vers. 1-11. The messages of Ben-hadad to Ahab, and his responses. (a) The first one, ver. 1-4; (b) the second, vers. 5-9; (c) the third, vers. 10, 11.—Vers. 1-4. WÖRT SUMM.: In these two kings we see what a thing the human heart is, how insolent and timorous by turns (Jer. xvii. 9). It is insolent when man, grown prosperous, powerful, and rich, places his confidence in his success, and haughtily despises his neighbor. But it is timid when man falls into difficulty, and neither sees nor knows any help, just as was the despairing, womanly heart of king Ahab, who took it for granted that everything was lost when he saw the hosts of his enemies.—Vers. 1-3. Ben-hadad thought that because he had the power to rob and appropriate, he also had the right to do so. But God gives power and might to kings, not to distort the right, but to protect it. The power of that one who, confiding in his own strength, treads the right under his feet, will sooner or later miserably decline.—Ver. 4. Those who no longer have a Lord in heaven whom they fear, and before whom they bow, cringe and fawn before all men who can harm or serve them. If Ahab had said to the King of kings what he sent as a response to the royal robber and boaster: "I am thine and all that I have;" he would then have had the trust and assurance: He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty, &c. (Ps. xci. 1-3). He who bows before God is sure to be humble before men; but he does not cringe to them nor throw himself away. To submit to the superior power and force that demands gold and silver is no disgrace; but to surrender wife and child is contrary to honor, duty, and conscience.—Vers. 5, 6. Haughty and insolent men grow all the more overbearing and ungovernable, and the more one submits to them and crawls before them and gratifies their desires, the more exorbitant they become in their demands. It is the curse that rests upon avarice, that the more the appetite after money and property is gratified, the more it grows, not diminishes (Prov. xvi. 8).—Vers. 7-9. Ahab and his people. (a) Ahab feels himself helpless and perplexed. Adversity teaches us how to pray, but Ahab had turned from the living God, who is a helper in every time of trouble, to a dumb idol that cannot help; he had forgotten how to pray, forgotten the word of the Psalm l. 15: Call on me in a day of trouble, &c.; he had sought to help himself by cowardly submission, and now he seeks help of men. In every distress we should turn first to the Lord, Ps. cxviii. 8, 9; cviii. 13; Hymn: *Wenn wir in höchsten Nothen sein, und wissen nicht wo aus und ein*, &c. ("God is the refuge of his saints, when storms of deep distress invade"), vers. 1 and 2. (b) The elders and the people reproach him. Instead of his giving instructions to them with the words of Joel iii. 15, like a king, they give commands to him: Harken not unto him. He is no real king, realizing the position which has been given to him by God, whom the people control instead of allowing themselves to be controlled by him. Tyrants are of this class: at first they do not consult the people, and do not scruple to appro-

prize their most sacred possessions, take away their faith, and burden their consciences. Ahab did not consult his people about the introduction of the worship of Baal and the persecution of the prophets; but now when he does not know how to counsel or help himself, he applies to the wish of the nation, the aid of the people is now very acceptable.—Ver. 10. Boasting and *braggadocio* are never a sign of true strength and ability, much rather of moral weakness. Ben-hadad, who speaks of the dust of Samaria, shows himself by that very act to be of dust, Ps. lxxv. 5, 6; Jer. xvii. 5 (Matt. xxvi. 33, 69).—Ver. 11. CRAMER: It is presumption for a man to celebrate a triumph before he has gained the victory; so that those who propose doing anything should say: If the Lord will, &c. (Jas. iv. 15). STARKE: We have no need to stand in fear of men who put their confidence in themselves.—Ver. 12. No success or blessing can rest upon orders which issue from drunken revelries.—Ver. 13. Formerly Ahab wished no instruction from the prophets; now in his danger and distress he admits them and listens to them. In days of prosperity the world does not care for any advice from the faithful servants of the divine word; it looks down upon them and despises them; but in the hour of sorrow and mourning it grants them access, and is glad to avail itself of their consolation. Temptation teaches us to observe God's word. They who do accept it and obey it will have as little cause as Ahab to repent of it. Before a great troop which has been abandoned of God, you have no cause to fear if God has said to you: I will help thee (Isai. xli. 13). You are to acknowledge: I am the Lord. This is the end and aim of all God's guidings and providences; if they do not attain this end in your case, your life and existence are vain and of no value, to no purpose.—Vers. 14, 15. Cf. 1 Sam. xiv. 6; 2 Chron. xiv. 11. A little band of brave men accomplishes more than a great troop of such as fight in a bad cause and with a wicked conscience.—Ver. 16. Ben-hadad must have sorely repented his drunkenness, as it resulted in the loss of his army, his horses and chariots. How often still is drunkenness the original cause of great sorrow and distress (Ephes. v. 18; Isai. v. 22; Prov. xxiii. 29, 30).—Ver. 18. Great men often think, when they have been disturbed in their carnal rest and security, that they only need to speak the word of command in order to be relieved from everything disagreeable and wearisome, but they must learn that they cannot rid themselves by a command of what God has sent for their humiliation.—Vers. 19–21. The way of the godless shall perish (Ps. i. 6). Their way is covetousness and pillage (vers. 3, 6), haughtiness, insolence, and assurance (vers. 10, 18), service of their belly, wantonness (ver. 16). This way shall perish; they are as chaff which the wind driveth away, "utterly consumed with terrors" (vers. 20, 21; Ps. lxxiii. 19).

Vers. 22–34. The second expedition of the Syrians against Israel. (a) The motive; (b) the issue.—Ver. 22. The advice of the prophet; Go, strengthen thyself, and mark, &c. is applicable in another, higher sense to us all. Our enemies are not idle, they are constantly returning to the attack. Even if we have by the help of the Lord conquered a victory over sin, the world, and the devil, that is not all there is to be done; we must

even after the victory be on our guard and arm ourselves, so that the enemy may not fall upon us unawares (1 Cor. xvi. 13; Ephes. vi. 10 sq.; 1 Pet. v. 8; Hymn: *Rüstet euch, ihr Christenleute, die Feinde suchen euch zur Beute, &c.*, "My soul be on thy guard, Ten thousand foes arise," &c.).—Vers. 23–25. The evil counsellors of Ahab. (a) They urge him on to war and battle instead of counselling peace, because their pride was wounded and their hope of booty had been frustrated. Place no confidence in the man who incites you to begin a quarrel. The saying of Scripture (Heb. xii. 14) is applicable to all, in private as well as public life, for individuals and entire nations, for masters and servants. (b) They plead religious reasons, and make use of the superstition of their unwitting lord. It is possible for a bad, unholy thing to become confirmed through superstition; the man who plants himself on truth, however, will not permit himself to be deceived on such a foundation. (c) They shove the blame of the ignominious defeat on to the thirty-two kings, instead of seeking for it in themselves. A man always prefers to find the cause of his own misfortune and distress in another's rather than in his own sin and guilt.—Ver. 26. Ben-hadad followed their foolish and perverse advice because it was entirely in accordance with his own wish. So strong and overpowering is sinful desire in the human heart, that even the bitterest dispensation and chastisement of God suppresses it only for a time, and, as soon as the external impression ceases, it breaks forth afresh.—Ver. 28. He who calls the God of Israel, who made heaven and earth and filled them both (Jer. xxiii. 23, 24), a god of the hills or a national divinity, blasphemes His name; the Lord, however, will not let him go unpunished, who takes His name in vain.—Ver. 29 sq. God is a judge who putteth down one and setteth up another (Ps. lxxv. 8). Hymn: *Es sind ja Gott geringe Sachen, und seiner Allmacht gilt es gleich, den Reichen arm und klein zu machen, &c.* To-day a king and lord over hundreds and thousands, to-morrow a man who is obliged to sneak about and beg for mercy; to-day haughty and insolent, to-morrow a slave in sackcloth, and with a rope about the neck (Jer. xvi. 6, 7).—WÜRST. SUMM.: Nothing among mortal affairs is so inconsistent as temporal prosperity. There is a time for everything. For that reason let no man place his dependence on his good fortune and exalt himself on its account, for he does not know whether he shall possess in the evening what was his in the morning (Sir. xviii. 26).—Vers. 31–42. LASKO: Ahab's wicked conduct after the victory. (a) In what it consisted. (b) How he was punished for it.—CRAMER: When authority is compassionate out of proper season and neglects its office of correction, it draws upon itself the guilt of the other. God wants no mercy to be shown where he has ordered punishment. Vers. 31–33. Praise, flattery, and subservency are only too often the snare with which kings and great men are caught, so that under the appearance of generosity and magnanimity they may be led astray and act contrary to the will of God. They ought, indeed, to be merciful and gracious, but not forget that to do justice is their first duty, and that they do not carry the sword in vain.—Ahab persecutes an Elijah in every kingdom (chap. xviii. 10), and threatens him with death, but he permits a robber and a plunderer to sit beside him in his chariot and makes a covenant

with him. What to the eyes of the world looks like generosity, in the eyes of God, who trieth the heart and reins, is only weakness and folly. Great injury can be done by seeming ill-timed generosity.—Ver. 33. CRAMER: After a word has been once spoken, we cannot recall it. Therefore learn to guard thy mouth: he who does will not offend by his words (Sir. xxiii. 7).—Vers. 35-43. The proclamation of the divine punishment for Ahab's conduct. (a) How it occurred; (b) how it was received by him (*vide* Historical and Ethical).—Vers. 35-37. He who has his calling and service from the word of God ought to allow no danger to detain him from making an announcement of the fact (2 Tim. iv. 2), and must obediently submit himself to his commands even when the fulfilment of them is

joined with pain and sacrifice.—Vers. 38-40. A genuine preacher of repentance must first of all convict the sinner of his guilt and bring him to the point where he condemns himself, just as Nathan did with David.—Vers. 42, 43. Ahab listened well pleased to the falsehood from the lips of the Syrian nobles, for it gave nourishment to his folly; the truth from the mouth of the prophet made him restless and angry, because it punished his folly. There is no help for the man who allows himself to be irritated by the truth instead of receiving it with meekness (Jas. i. 21). There is nothing that so rouses and provokes an unconverted and unbelieving man as to have his sinful character so unveiled and set before his eyes that he can no longer justify or excuse himself.

B.—The proceedings of Ahab against Naboth.

CHAP. XXI. 1-29.

1 AND it came to pass after these things,¹ that Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria. And
2 Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it *is* near unto my house:² and I will give thee for it a better vineyard than it; or,³ if it seem good to thee, I will give thee the worth of
3 it in money. And Naboth said to Ahab, The Lord [Jehovah] forbid it me, that
4 I should give the inheritance of my fathers unto thee. And Ahab came into his house heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no
5 bread.⁴ But Jezebel his wife came to him, and said unto him, Why is thy spirit so
6 sad, that thou eatest no bread? And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or
7 else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.⁵ And Jezebel his wife said unto him, Dost
8 thou now govern the kingdom of Israel? arise, and eat bread, and let thine
9 heart be merry: I will give thee the vineyard of Naboth the Jezreelite. So she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters⁶ unto the elders and to the nobles that *were* in his⁷ city, dwelling with
10 Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth
11 on high among the people: and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king.
12 And *then* carry him out, and stone him, that he may die. And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and *as it was* written in the letters which she had
13 sent unto them. They proclaimed a fast, and set Naboth on high among the
14 people. And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that
15 he died. Then they sent to Jezebel, saying, Naboth is stoned, and is dead.
16 And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not
17 alive, but dead. And it came to pass, when Ahab heard that Naboth was dead,⁸ that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 And the word of the Lord [Jehovah] came to Elijah the Tishbite, say
 18 ing, Arise, go down to meet Ahab king of Israel, which is [dwelleth'] in Sama-
 19 ria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess
 20 it. And thou shalt speak unto him, saying, Thus saith the Lord [Jehovah],
 Hast thou killed, and also taken possession? And thou shalt speak unto him,
 saying, Thus saith the Lord [Jehovah], In the place¹ where dogs licked the
 21 blood of Naboth shall dogs lick thy blood, even thine.² And Ahab said to
 Elijah, Hast thou found me, O mine enemy? And he answered, I have found
 thee: because thou hast sold thyself to work evil in the sight of the Lord
 22 [Jehovah]. Behold, I will bring³ evil upon thee, and will take away thy pos-
 terity, and will cut off from Ahab him that pisseth against the wall, and him
 23 that is shut up and left in Israel, and will make thine house like the house of
 Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for
 the provocation wherewith thou hast provoked *me* to anger, and made Israel to
 24 sin. And of Jezebel also spake the Lord [Jehovah], saying, The dogs shall eat
 Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs
 shall eat; and him that dieth in the field shall the fowls of the air eat.
 25 But there was none like unto Ahab, which did sell himself to work wicked-
 26 ness in the sight of the Lord [Jehovah], whom Jezebel his wife stirred up. And
 he did very abominably in following idols, according to all *things* as did the
 27 Amorites, whom the Lord [Jehovah] cast out before the children of Israel. And
 it came to pass, when Ahab heard those words, that he rent his clothes, and
 put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.
 28 And the word of the Lord [Jehovah] came to Elijah the Tishbite, saying, Seest
 29 thou how Ahab humbleth himself before me? because he humbleth himself
 before me, I will not bring the evil in his days: *but* in his son's days will I
 bring the evil upon his house.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1.—[The Vat. Sept., which, as before noted, transposes chaps. xx. and xxi., omits in consequence the mark of time at the beginning of ver. 1. The Alex. Sept., which follows the Heb. in that matter, designates Naboth as an *Ieruelite* instead of a Jezreelite, throughout the chapter.]

² Ver. 2.—[The Sept. omits the reason for Ahab's coveting the vineyard.]

³ Ver. 2.—[Several MSS., followed by most of the VV., supply the word *or* and read *וְאִם*.]

⁴ Ver. 4.—[The Vat. Sept. gives a mere epitome of this ver.; the Alex. follows the Heb.]

⁵ Ver. 6.—[The Sept. instead of *vineyard* here introduces from ver. 4 "the inheritance of my fathers." As this phrase explains Naboth's reason (see Exeg. Com.) for refusing Ahab, the addition is not likely to be right.]

⁶ Ver. 8.—The *k'tib* *וְהָיָה* is to be unhesitatingly preferred to the *k'ri* *סָפְרִים*. [The *k'ri* is the reading of many MSS., but the *k'tib* reappears in the next ver. and ver. 11 unquestioned.]

⁷ Ver. 8.—[The Chald. and Syr. omit this pronoun, which certainly does not seem necessary in itself; but, from its repetition in ver. 11, doubtless belongs here also.]

⁸ Ver. 16.—[The Sept. here curiously interpolates the statement, "he rent his clothes and put on sackcloth. And it came to pass after this that Ahab," &c. Ahab seems to have felt no need of such decent hypocrisy.]

⁹ Ver. 18.—[Our author in his translation supplies the ellipsis by the verb *dwelleth* rather than *is*, since the reference must be to his dwelling-place, and at this moment he was in Jezreel.]

¹⁰ Ver. 19.—[The Sept. considerably modifies this prophetic denunciation: "In every place where the sows and the dogs licked the blood of Naboth, there shall the dogs lick thy blood, and harlots wash in thy blood."]

¹¹ Ver. 19.—[The *k'ri* gives the full form *וְהָיָה* here, and *וְהָיָה* ver. 20, of this verb, in which there appears to be a peculiar tendency of the *pe* to fall away.—F. G.]

EXEGETICAL AND CRITICAL.

Ver. 1. And it came to pass after these things, &c. The Sept. places this whole chapter before the twentieth, and Thenius holds this to be its original place. Ewald says, rightly: "The transposition resulted simply to unite more closely the similar narrations in chaps. xx. and xxii. and inversely chaps. xvii.-xix., xxi. The expression in chap. xxi. 4, as a climax to chap. xx. 43, refers back rather palpably to the latter passage." Naboth's affair must have happened then *after* the two victories over the Syrians, because Elijah's severe sentence proclaiming the fall of the house of Ahab, which was occasioned by them, could not have immediately preceded those victories. The

connecting thought with chap. xx. is this: As Ahab, in consequence of victory twice won, found tranquillity and peace externally, he was contemplating the extension and the beautifying of the garden of his summer palace at Jezreel (*vide* on chap. xviii. 46). Sanctius: *post victos hostes ad delicias comparandas animum adjecit*.

Vers. 2-6. And Ahab spake unto Naboth, &c. Ver. 3, literally: Far is it for me from Jehovah that I, &c. This expression presupposes two things, viz.: that Naboth was a worshipper of Jehovah and did not bow his knee to Baal, and that he belonged to those who had remained faithful (Ahab does not mention the name "Jehovah") and that also he held the alienation of his vineyard to be a sin against Jehovah, a transgression

of a command of Jehovah. This command must have been that respecting the inalienability of the inheritance which was apportioned to each tribe and to each family, and could not, even by marriage, go into other hands, and which, even if it were sold on account of impoverishment or otherwise on account of distress, would revert to it again, without price, in the year of Jubilee (Numb. xxxvi. 1-13; Lev. xxv. 10-28). According to Ezek. xvi. 18, the prince himself could not force any one out of his property. This Mosaic law is connected most intimately with the stability of the Theocracy; it secured its material foundation (*cf. Synb. des Mosais. Kult.*, II. s. 604); and if it were not always strictly observed and enforced, the main thought pervading it nevertheless struck out strong roots in the consciousness of the people, and the preservation of the *נחלה* was for every covenant-keeping

Israelite a matter not merely of piety towards his family and his tribe, not merely a prudential, worldly affair, but a religious, sacred duty. No consideration would induce Naboth to violate this, neither greater gain (for Ahab offered him a better vineyard or wished to pay him well), nor the royal authority and the fear of the royal displeasure, especially when, as here, not need, but a royal whim only, was concerned. Hence it is almost laughable when with J. D. Michaelis Naboth's answer is explained as "uncivil in the extreme," or when others say that it was a piece of "obstinacy;" for in that case Joseph's reply to Potiphar's wife (Gen. xxxix. 9) was uncivil and obstinate. For *קָרָא*

(ver. 4), see on chap. xx. 43: *He turned away his face*, the Vulg. adds *ad parietem*, which 2 Kings xx. 2, has: Seb. Schmidt: *more tristium, qui conversationem, colloquium et conspectum hominum fugiunt et declinant*.

Vers. 7-8. **And Jezebel his wife said, &c.** The words *אָמַרְתָּ—יִשְׂרָאֵל* are usually translated imperatively: "Thou! exert now the royal authority over Israel" (de Wette), i. e., act as king, use the power which belongs to thee as king of Israel, or, "Thou exercisest authority now over Israel" (Philippson), i. e., now must thou show thyself to be king over Israel. On the other hand, as Thenius properly remarks, the collocation of the words is to be observed (*Thou comes first*), and also the connection (Jezebel says: *I will give thee*). This antithesis compels us to understand the words as ironical, and with the Sept., the Vulg., and the Syriac, to regard them as a question: Dost thou now exercise authority over Israel? Dost thou as king permit thyself to ask such a thing of one of thy subjects? I will give thee the vineyard, since thou trustest not thyself to act as man and king.—*The letters* (ver. 8) Jezebel furnished with the royal seal, i. e., she affixed the seal to (not sealed up). "Probably the seal had on it the name of the king, which, instead of the signature, was by the seal stamped upon the document, as is the case now in Egypt and Persia, amongst Turks and Arabs; *cf. Paulsen, die Regier. der Morgenland.* s. 295" (Keil); Esth. viii. 12. Jezebel certainly received the seal (seal-ring, Dan. vi. 18) from Ahab himself, who allowed her the free use of it. From ver. 8, it is manifest that Ahab and Jezebel were then in Samaria, their residence, properly speaking. *The elders and nobles* constituted without doubt the city tribunal (Deut. xvi. 18),

"which must have had then, according to our chapter, in cases easily to be decided the *ius vite*" (Thenius); *cf.* on Matt. v. 21. The addition: *dwelling with Naboth*, shows that they were his fellow-townsmen.

Ver. 9. **Proclaim a fast**, as was customary in the event of national calamities (Joel i. 14), after grievous defeats (Judg. xx. 26; 1 Sam. xxxi. 13), after great sins (1 Sam. vii. 6; Joel ii. 12), or for the turning away of apprehended misfortune (2 Chron. xx. 2, 4); it is always the sign of penitence. Obviously it stands here in a definite relation to the offence charged, and it was not merely to furnish occasion for the procedure against Naboth (Thenius), but rather "to publish the fact that a grievous fault was resting upon the city, which must be expiated." The stamp of truth would thus thereby be impressed, in the eyes of the entire city, upon the crime with which Naboth was charged (Keil). Naboth was to be set on high in the assemblage, "so that the public indignation might be the more vividly expressed, if one who was worthy of such distinction, on account of his God-fearing sentiment, should be convicted of being such a grievous sinner" (Thenius). This is certainly better than the view advanced by Grotius: *ne odio damnasce crederentur, quem ipsi honoraverant*, or the explanation of Seb. Schmidt: *producite eum ante universum populum in iudicium ad causam dicendam*.

Vers. 10-14. **Two men . . before him, &c.** According to Deut. xvii. 6 and xix. 15, every crime punishable by death must be testified to by at least two witnesses, who also must at the stoning make the beginning. *וְנָגְדוּ* not *contra* (Vulg.), but *coram, in conspectu*.—**Thou didst blaspheme** *בָּרַךְ*

means properly to bless; then, because at a departure one utters a benediction, generally to say farewell, is to leave, so Job i. 5; ii. 5: to bless God, to give God a departure, to turn one's self from Him. If now Naboth, by this expression, was guilty of a capital crime, it must of necessity be that which the law ordained in the death-punishment (*cf. Lev. xxiv. 14 sq.*). Blasphemy against the king is placed beside blasphemy against God, because the king represents God and rules in His name; crime against majesty involves death (2 Sam. xvi. 9). Jezebel does not use the name *יְהוָה* but the more general indefinite *אֱלֹהִים*.

Vers. 15-16. **Take possession of the vineyard, &c.** The immediate seizure of the property appears here as something which, in consequence of the execution of Naboth, is understood to be according to usage and right. The Rabbins remark, that which indeed the Mosaic law does not expressly ordain, the property of an offender against majesty falls to the king, who was, in so far, its inheritor (*יָרַשׁ*) means also to inherit, Gen. xxi. 10; Jer. xlix. 1). According to 2 Kings ix. 26, Naboth's sons also were put to death, the heirs proper, besides, were no longer living.

Vers. 17-19. **And the word of the Lord came to Elijah, &c.** From *וְיָ* in ver. 18 we are to conclude that Elijah was, at that time, in a mountain-district. Ahab's crime is set before him in the form of a question, which was more fitted to awaken his conscience than a bare affirmation. When the guilt of the crime is charged upon Ahab, and not upon Jezebel who was the agent in

the matter, it is like Gen. iii. 9, where God brings Adam and not Eve to account.—According to chap. xxii. 38, the dogs licked the blood of Ahab, not at Jezreel, the place where Naboth was put to death, but at Samaria. In order to reconcile both passages, either **בְּמִקְוֵם אֶשְׂרָא** have been translated by *pro eo quod* (Grotius, Maurer, De Wette: "for that"), or it has been supposed that the prophecy, inasmuch as Ahab repented (ver. 27), was fulfilled but partially in him, and fully in his son (2 Kings ix. 25) (Calmet, Kell, Gerlach and others). Thenius believes that there is a contradiction here which does not admit of any reconciliation, no matter what the explanation be. But how thoughtless the author of our books must have been, if in two chapters alongside of each other, on the same leaf as it were, he had admitted "direct" contradictions inadvertently. The place where Naboth's and Ahab's blood were licked up by dogs was "before or outside the city," i. e., the place where supposed or real criminals were executed (cf. ver. 13; Lev. xxiv. 14; Acts vii. 56; Hebrews xiii. 12 sq.). The prophetic word means: As thou hast unrighteously put Naboth to death, as a criminal, without the city, so shalt thou, righteously, in the same place, outside thy city (residence), be put to death, i. e., as a criminal. In this the prophecy found its fulfilment, in the similarity of the disgraceful death, not in the similarity of the special locality. Consequently here the entirely general **מִקְוֵם** stands, and not, as in 2 Kings xi. 25 sq. the special **שְׁעַת שְׁעַת נְבוֹת**.

Ver. 20. **Hast thou found me, &c.** Luther follows the inaccurate translation of the Vulg.: *num invenisti me inimicum tibi?* Thenius: "מצאני is here in its most proper signification: to overtake (seizing me), (1 Sam. xxxi. 3; Job xi. 7; Jer. x. 8), used especially of the punishing hand (1 Sam. xxiii. 17; Isai. x. 10; Ps. xxi. 9), consequently: Hast thou overtaken me, mine enemy? As a defiant question, and entirely suited to, mine enemy: thinkest thou that thou hast now got me down? To this the reply is wholly suited: Yes, I have got thee!" Von Gerlach justly remarks: "Struck at by the address of Elijah, Ahab seeks to justify himself by attributing personal enmity upon the prophet's part towards himself." Michaelis wholly wrong: Hast thou found me in an act which I cannot excuse? or Vatablus: Hast thou found something against me which thou canst censure, thou who art always against me?—**הִתְמַכְּרָה** must be taken here in a wholly general sense, as in ver. 25 (cf. 2 Kings xvii. 17; Rom. vii. 14): to abandon one's self without will to evil; to make one's self a slave of sin; "the feebleness is therein expressed also, by virtue of which he was the tool of others" (Gerlach). The Sept. add arbitrarily, **μάρτυρ**, which Thenius holds to be original, and then translates: on account of thy pretended selling of thyself to do, &c. i. e., thou shalt become conscious that thou hast fully received the price of sin; very forced. The **τοῦ παροργισαυ αὐτὸν** of the Sept. after יהוה is also an arbitrary addition.

Vers. 21–24. **Behold, I will bring evil, &c.** Upon vers. 21–24, see above on chap. xiv. 10 sq. and also xvi. 3 sq. It is the standing avenging sentence for the dynasties of apostate kings, repeated also in chap. xxii. 38 and 2 Kings ix. 8 sq. 34. The divine punishment falls upon Ahab and his

house not alone on account of the crime committed against Naboth, but also, and chiefly, on account of the idolatry existing and promoted during his reign, with which, indeed, that crime was closely connected. The **בְּהָל** in ver. 23 is translated in the Septuag., rightly here as in 2 Sam. xx. 15, by **ἐν τῇ ἀπορευξιατῇ**, by which a space immediately close to the walls, and belonging to the city-terrain, is to be understood. Jezebel also was to be devoured by dogs before, i. e. outside the city. When for **בְּהָל הָיָה** occurs in 2 Kings ix. 10, 36, 37, not another but the same place is designated, viz. in the space, i. e., in the city-terrain of Jezreel. Thenius very unnecessarily would have the reading in our passage **בְּהָל**. Jezebel, according to 2 Kings ix. 33, was thrown out of a window and trodden by horses, but was not devoured by dogs in "the court of the palace." This happened rather before the city-walls.

Vers. 25–26. **There was none like unto, &c.** The 25th and 26th verses are a parenthesis by which the relator desires once more to bring out the reason for the miserable destruction of the house of Ahab, and why every effort to wash Ahab clean, and to make of him "a good man of the best disposition" (Michaelis) seemed useless. **קִין** does not mean here: yes, assuredly (De Wette); "it has here its usual meaning, but it does not stand, as is often the case, immediately before the word to which it is related; translate: besides how Ahab (Ahab excepted), there was none (as he), &c." (Thenius).—*The Amorites* are mentioned instead of the Canaanites generally, as in Gen. xv. 16; Jos. xxiv. 15; Amos ii. 9, because they were the most powerful tribe of Canaan. Ahab had abandoned himself entirely to the idolatry on account of which Jehovab had driven the Canaanites from their land, and had given it to the Israelites (chap. xvi. 33).

Vers. 27–29. **When Ahab heard those words, &c.** The rending of the clothes, putting on sackcloth and fasting, are the usual signs of mourning and penitence (Winer, *R.-W.-B.*, II. 4. 631. Ahab slept in his sackcloth. **בָּרֵג** does not mean

barefoot (Jarchi and others), not *demisso capite*, or slowly (Keil), but quietly, softly (Isa. viii. 6).—The complete ruin was not to overtake Ahab during his lifetime, but "he was referred back to the threatening of the law, according to which, the misdeeds of the fathers were not to be borne in the children, who did not cease from them longer than to the third or fourth generation" (Menken).

HISTORICAL AND ETHICAL.

1. *The procedure against Naboth* constitutes a turning-point in the history of Ahab, in so far as it called forth the prediction of the destruction of himself and of his house. Although it concerned but our contemporaneous people, it has nevertheless a general theocratico-historical significance in this, that a moral corruption was therein brought to light, which had seized the head and the members of the kingdom, and was the consequence of the apostasy from the God of Israel and from His law. It was a crying proof that all the evidence of divine power and grace and fidelity and long-suffering had produced no fruit. That too was the point of time when it was necessary for the prophet to appear again, of whom Sirach says (chap.

xlviii. 10). "who wast ordained for reproofs in their times to pacify the wrath of the Lord's judgment before it break forth into fury. . . . and to restore the tribes of Jacob." It devolved upon him whose destination and calling it was essentially to exercise the prophetic avenging office, to bear witness against apostasy, and to proclaim the judgments of God—upon him it devolved, before all things, by virtue of his position in the history of the kingdom of God (see above), to announce to the king who, with his wife, had formally introduced the apostasy, and in his procedure against Naboth had shown himself incorrigible, the final sentence of God against him and his whole house. The word of Jehovah came hence also to him, and he issued forth again from his retirement "as a fire, and his word burned like a torch" (Ecclesiasticus xlviii. 1). He first places before the king his crime against Naboth, and proceeds then to the announcement of his punishment for his conduct generally. The whole narration culminates in this announcement. The new criticism does not question the historical reality of the affair with Naboth; "the dressing up," however, belongs to the author of the history of Elijah (Thenius, Ewald). Under this clothing (drapery) nothing else can be meant than the paragraph from ver. 17 to 24, which is, however, the main thing. If this be explained as unhistorical, for which no reason is at hand, the point of the whole narrative is taken away, and the high meaning disappears from the event which it has for the history of Ahab, and indirectly for the history of the kingdom of Israel generally. It becomes an isolated, ordinary, Oriental murder-tale, and ceases to be a turning-point in the history of the theocracy.

2. *We are able to understand for the first time, rightly and completely, the royal couple from the present narrative.* If Ahab has shown himself, thus far, to be a weak man, destitute of any religious and moral firmness, and subject to every evil influence, here this is the case so conspicuously that from feebleness and want of character he becomes a common criminal. He did not know how to devote the time of peace, after the severe pressure caused by the Syrians, to anything except to be thinking of the enlargement and beautifying of his pleasure-garden—a sign that all the great experiences of his life, even the last sharp threatening at the releasing of Ben-hadad, had made no permanent impression upon him. The refusal of Naboth to cede to him his vineyard makes him angry, and excites him; but he has not force enough to make use of his mettle, and so he betakes himself to his bed, will not eat, nor see any person, and behaves like a spoiled, ill-mannered child, which has been refused a toy. It was necessary for his wife to supply him with spirit, and to remind him that he must be a man and king. He does not interfere himself, but allows her to arrange the matter, and gives her the insignia of his royal authority, unconcerned how she may use it, or, as it almost seems, he enters into her criminal designs. When the infamous transaction was done, and she told him of it, he was not shocked; he was rather visibly pleased and satisfied (Josephus has it: "he sprang up from his bed with delight"), and he made haste to take possession of the property stolen and stained with blood. This blood-guiltiness rested upon him, so that the prophet could, with all propriety, call him both a

murderer and a thief. In respect of Queen Jezebel, who has hitherto been portrayed only on the side of her wild fanaticism for the unchaste Baal and Astarte worship, she shows herself here in her complete moral depravity. We discover in her no trace of the feebleness and want of energy which characterized her husband. Josephus well calls her a γυναικὸν δραστήριον τε καὶ τολμηρόν. Her deepest traits were pride and a desire for dominion, to gratify which she shrank back from no instrumentality. Under the show and pretext of serving her husband and fulfilling his wishes, she knew how to govern him and to appropriate to herself the royal authority. She did not look at the monarchy according to the Israelitish sense, as the institution which was designed to carry out the law and will of Jehovah, but as the absolute authority over the property and lives (*Gut und Blut*) of the subjects. Every refusal to fulfil a royal wish, though it had been grounded in the divine law, was, in her eyes, lese-majesty, yes, as blasphemy against God, because she wished the king to be considered not as the servant, but as the representative of Deity. Right and justice, for the administering of which the monarchy exists, are to her mere forms, and she misapplies the legal organs of justice to carry out injustice. A religious solemnity must be the cloak of her lust of robbery and murder, and the people be deceived by perjured witnesses. Jezebel does all this in cold blood and with calm deliberation; yes, she congratulates herself upon it, and informs her husband of the fact with self-satisfaction, as if she had done something deserving praise and thanks. This was the royal couple at that time at the head of the people and of the kingdom. If ever at any time, certainly here, the Turkish proverb finds its application: "The fish stinks first at the head."

3. *The elders and nobles* constituting the city tribunal at Jezreel are a worthy pendant to the royal couple. Without hesitation they carry out quickly and punctiliously the received order, and they hasten to give the queen the news of it, in order to show themselves loyal and obedient subjects. The fear and the pleasure of men are the motives for their way of acting; there is no trace of the fear of God and of conscientiousness amongst them. They knew the tyranny and the severity of the queen, and they did not dare to thwart her; they were afraid that by resistance they might lose the residence and suffer loss, or be punished in limb and body. It seems that they, as the presiding officers of the residence, gladly embraced the opportunity to please the powerful, dreaded queen, and to show their unconditional submission, in the hope of being praised and rewarded for it. Perhaps, owing to the sojourn of the court there, they had become habituated to unrighteous expectations of the sort, and that fawning and servility were no longer new to them. Certainly their whole course presupposes thorough corruption in public affairs, a natural consequence of the religious confusion which must have entered in during a reign when "the covenant of Jehovah" was forsaken, his law trodden under foot, and the infamous Baal and Astarte worship was introduced and patronized. For there is no more authentic sign of the decay of a kingdom than when law is deliberately debased, and murder, under the show of right, and with deference to the usual forms of law, is done by those to whom the duty of

public justice is intrusted. Deliberate judicial murder is the most infamous of all, and can only take place where absolute ungodliness has broken all moral bonds, and a putrefaction has begun. Jezebel would never have dared to order such a process had she not known the people, and regarded them as capable of everything. The circumstances here were such as Micah, in chap. vii. 2 *et sq.*, has portrayed. When we consider that the elders who composed the local tribunal were not royal officials, but inhabitants of the place, chosen by their fellow-townsmen, and that they, one and all, as one man, perpetrated the crime, we learn how deeply the people, who had freely placed such men at their head, were sunken, and had become devoid of all fear of God. The blindness with which the false verdict was accepted, and the brutality with which it was carried out, doubtless in a tumultuous fashion, is an additional proof of what we have stated.

4. *The meeting of Elijah and of Ahab* in Naboth's vineyard is very characteristic of the personal qualities of each. Both reappear here, such as we find them in the earlier interview in chap. xviii. 7 *et sq.* As there, so here, Elijah comes forth suddenly from his retirement. Like the lightning which descends from on high and strikes, he met the king, walking and enjoying himself in the stolen vineyard. Nothing was further from his thoughts than an encounter with the earnest, severe preacher of repentance, and of hearing from him the thunder-words of the Divine judgment. As there, Ahab at first blustered, and saluted the prophet with the words: "Art thou here, troubler of Israel?" so here he addresses him angrily: "Hast thou found me, mine enemy?—thou who art always in my way." But as then, so also now, the prophet did not allow himself to be imposed upon and frightened in the least. With firm words he announces the destruction of him and of his house; then the high-going man breaks down and becomes so dejected that he is bowed down and creeps along, and even sleeps in sackcloth. But the meeting is also significant in respect of the relation between the prophetic and the monarchical element. This relation is now represented in a manifold way, as that of two "self-appointed powers" who were in perpetual struggle with each other to gain the upper hand in the kingdom. But Elijah especially, the head and representative of the prophetic order, from whom proceeded the strife against the covenant-breaking monarchy, the most energetic and powerful of all the prophets, resolutely and sharply as he met the king, who called him his enemy, was in the greatest degree possible free from all hierarchical efforts. No one in all Israel cared less than he about having anything to do with outward power and authority. He did not, like Jeroboam, in the time of Solomon and of Rehoboam, place himself at the head of the discontented; he did not intrigue against the secular power, and mingle in political affairs; he did not live at the residence or at court; but in retirement, from which he issued only from time to time, when it was needful to resist the base misuse of the royal authority, which did not fear to revolutionize even the foundations of the people of Israel. He was not "an enemy" of the monarchy, but an enemy of the idolatry which was destroying both the monarchy and the national being.

5. *Ahab's penitence* was regarded by the older theologians as hypocritical, so that even yet all false penitence is called, proverbially, "Ahab's penitence." But, according to ver. 29, it was not a sham, but an actual humiliation, which was graciously recognized by God as such. Vatablus justly says: "*Hæc penitentia fuit vera, sed temporaria.*" Owing to the feebleness of his character, which made him readily susceptible to every influence, and the rapid change of his purposes, it was very comprehensible that the word of the prophet, piercing bone and marrow, threatening him and his house with destruction, which had never yet deceived him, made an affecting impression upon him. Such a wholesome terror had never hitherto overtaken him, and might well have been able to lead him to a thorough change from his past ways. But he had no abiding conversion of heart to the living God, as the course of the history shows. As the threatened punishment did not follow immediately, he thought he had been able to ward it off by his penitential discipline, and, according to his constantly attested fickleness, he fell back again into his earlier way of life. The first thing which he should have done, had his repentance been true, to repair somehow a wrong done, he did not do, but, on the contrary, began war anew.

HOMILETICAL AND PRACTICAL.

Vers. 1-29. The proceeding against Naboth: (a) How it was done (vers. 1-16); (b) its consequences (vers. 17-29)—Ver. 1-16.—WIRTH: The unrighteous acquisition of Naboth's vineyard. (a) King Ahab; (b) Queen Jezebel; (c) the elders of Jezreel; (d) Naboth.—WÜRT. SUMM.: Here we see how the children of this world use their rank; how they ruin others for the sake of their possessions, and seize upon them; they try to make them sell against their will, and wrest their property from them; if this fail, they use every false device, accuse him as an evil-doer before the authorities, and, by means of false witnesses, lead him on to misfortune, until he is compelled to sacrifice his little property to save himself, or becomes so ill that he dies of grief, and thus they obtain his property. But the Spirit denounces woe to such men (Isa. v. 8). Every man should guard against such sin, but especially those in power. Let them never seize upon the property of their subjects. V. 1.—STARKE: It is not well to have godless neighbors, especially if they are powerful, for, loving injustice, they think nothing of over-reaching their neighbors. One should pray for industrious, pious and honest neighbors.—Vers. 2-4. Naboth's vineyard. (a) The greed of Ahab (ver. 2); (b) the denial of Naboth (ver. 3); (c) the consequence of the denial upon Ahab (ver. 4).—Ver. 2. Great lords often have fancies, which cost them more time and money than do their chief and holiest duties. Thus Ahab thought more of the enlargement and adornment of his garden, than of the good of his subjects. The desire for things which serve for pleasure is often a temptation to grievous sin. Therefore says the Scripture: Thou shalt not covet thy neighbor's goods, nor anything that is his. Let the needy be thy first care, not thine own pleasures. It is a great gain to be godly and contented. Watch over thine heart, for desires apparently lawful, if not resisted and denied, may

lead to ruin.—Ver. 3. The men are rare who, for God and conscience sake, will not yield to entreaties and offers, the granting of which would be advantageous to them, whilst the refusal would be accompanied with injury, and perhaps peril to themselves. Where fear of God and true devoutness exist, there also you will ever find that piety which holds in love and veneration everything which serves as a remembrance of parents and all other benefactors.—Ver. 4. **RICHTER:** Godless people regard the care taken by the pious to observe reverently the divine law, as so much useless scrupulousness.—**CALW. BIB:** Even so, in our day, does the worldling look with an evil eye upon the Christian who, for the sake of the divine word, refuses to yield to his wishes; for either he recognizes no divine authority, or exalts his own above it. The children of this world, whose aims and designs are wholly material, will often fret and grieve for days when they are compelled to give up a temporal gain, or a promised enjoyment, whilst the condition of their souls never causes them the slightest grief.—**WIRTH:** The high and mighty ones of this world often think that all other people are placed here, simply to yield obedience to their whims. They cannot comprehend that all men are not to be bought with gold, and woe to that inferior whose refusal destroys their darling plans. Every man not rooted and grounded in God, becomes ever more and more grasping; in his vain purse-pride he thinks all the world must yield to his will, and hates bitterly him who independently and resolutely upholds his rights against him.

Vers. 5-16. The condemnation of Naboth. (a) Ordered by Jezebel; (b) carried out by the city ordinance; (c) joyfully received by Ahab.—The apparently fortunate but really unfortunate and accursed marriage of Ahab and Jezebel. (a) She seeks the sorrowful man, shares his grief, and seeks to comfort him, as is the province of a wife; but instead of pointing him to the true Comforter, and leading his heart to higher and better things, she strengthens him in his grasping desire after others' property, and leads him on still further. (b) She reminds him that he is the lord and master, and recognizes him as such, as a wife should; but, at the same moment, she assumes the dominion, and the weak man lets her manage and rule, as if she were the man and he the woman. (c) She rejoices to accomplish an ardent wish of her husband's, and to make him a worthy present, as every faithful spouse should strive to do; but it is a blood-stained and stolen gift, obtained with deceit and falsehood, and Ahab delights in it. Thus both husband and wife, who together should be blest after God's ordinance, together walk on to ruin and destruction.—**JO. LANGE:** As a righteous spouse in the court of a great lord is as a sun, giving light throughout the land and doing much good work by her example, in the same proportion is an unholly woman mischievous. The example of Naboth shows what is the event where such an one rules, and its evil influence in a country.—The quality (=being) of tyranny. (a) It regards sovereignty simply as unlimited might and power over the property and life of subjects; then the name of king means the power to do whatsoever a man wills, without regard to God or man; they reverse the divinely ordained "subjection" (Rom. xiii. 1), and live in rebellion against God. (b) They upset justice, and convert the servants of the law, whose

place it is to punish evil, into instruments of unrighteousness; they love darkness and hate the light, for they work the works of darkness (Ps. lxxiv. 7). It dissembles and plays its own game with religious solemnity, and converts an oath itself into a means for its worst designs. The proceeding against Naboth is a combination of the heaviest crimes, for by it are trodden under foot the three divine commands: Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness against thy neighbor. How thankful should we be that we dwell in a land where mercy and truth are met together, righteousness and peace have kissed each other, where righteousness looks down from heaven (Ps. lxxxv. 10-12).—Vers. 11-14. The elders and nobles of Jezreel. (a) Their conduct (they obey blindly, but God must be obeyed rather than man; power is not of man, but the minister of God, Rom. xiii. 4, and before the commandment: "Honor the king," stands that other, Fear God, 1 Pet. ii. 17). (b) Their motives (fear of and subserviency to man, time-serving and sycophancy, fruit of their desertion of the living God and of his holy word.—Evil masters can ever find evil servants, who do their will from ambition or covetousness.—**CALW. BIB:** Woe, where such things befall! and shame! that in the fairest lands, as in the plains of Jezreel, are often the worst men to be found.—Godlessness and corruption in courts is a poison, which extends throughout the whole body politic, even to the lowest rank; no example is so powerful upon all classes of society. How many gross, how many refined sins are committed out of sheer complaisance to high personages, whose favor men wish to seek or preserve. Woe to those lords who find such ready tools in their servants, who will be accomplices in their misdoings, and palliate, or even laud and praise all their perverse dealings; they undermine the throne more than open enemies. The judgment and condemnation of Naboth, compared with that of our Lord. There, as in this instance, offended pride, followed by hatred, accusation of blasphemy and riot; false witnesses and vile judges; and a blind, infuriated populace crying out: Crucify, crucify!

Vers. 17-29. **KRUMMACHER:** The mission of Elijah. (a) Its intention; (b) its aim; (c) its immediate results.—**BENDER:** Elijah and Ahab in the vineyard of Naboth. (a) The sin of the king; (b) the judgment of God.—**WIRTH:** Ahab in the vineyard of Naboth. (a) The approach of Elijah; (b) the announcement of the sentence; (c) the repentance of Ahab.—Ver. 17. Deceive not yourself, God is not mocked. What a man sows, that shall he reap (Gal. vi. 7). **MENKEN:** But though much unrighteousness and wickedness goes apparently without further evil results, and without the chastisements of the just Judge in heaven, yet still all will be demanded; and at the Divine judgment-seat everything will be discovered, and everything to the uttermost farthing accounted for.—The blood of Naboth, which Ahab thought had been swallowed up by the earth, cried to heaven, and found there judgment and vengeance. Like a lightning-flash comes the word from heaven into the dark soul of Ahab, and made him feel that no net of human evil can be woven thickly enough to conceal the crime which it veils from the All-seeing Eye.—Vers. 18, 19: It is no easy matter to say to the face of a royal robber, "Thou hast stolen," and to a royal

adulterer, "It is not right that thou shouldst have thy brother's wife." Where to-day are the prophets who thus use the sword of the Spirit? *Thou* hast slain.—MENKEN: Observe, that evil which thou couldst hinder, and didst not, and from which thou shouldst have shrunk, and for which thou didst neither exhibit horror, nor didst punish—all shall, in future, be laid to thy account, as if thou hadst committed it in thine own person. Therefore warns the apostle: Neither be partaker of other men's sins (2 Tim. v. 22).—V. 20. Hast thou found me, O mine enemy? CALW. B: One can readily imagine that the hard impenitent, meeting the pious preacher and soul-director, regards the high-principled, soul-saving address of the prophet as evidence of personal enmity, and replies with personal enmity. He is not thine enemy who finds thee out, charging thee with thine unrecognized sins, with thy God-forgetting life, until thou dost think and tremble—not thine enemy, the disturber of thy peace and rest, but thy true friend, who leads thee through the narrow gates of repentance, to the way where alone true joy is to be found.—I have found thee. This word of sentence must be heard by all, even by those who have come before no human tribunal—often in this world, certainly at the last day, "for the Lord will bring to light," &c. (1 Cor. iv. 5), and cause every man to find according to his ways (Job xxxiv. 11). But there is also a sentence of mercy, which pursues the sinner and seeks him until it finds him (Luke xv.). Well for all who have thus been caught and found and can say: "*Unter allen frohen Stunden, die im Leben ich empfunden,*" &c. He who will not be sought out by mercy, will be found by justice.

Vers. 20–29.—KRUMMACHER: The penitence of Ahab. (a) What called it forth; (b) what was its nature; (c) what were its consequences.—Vers. 21–26. The predicted judgments of God upon Ahab and his house. (a) Its cause; (b) its accomplishment (chap. xxii. 38; 2 Kings ix. and x.). "Buying for money" amongst sins. What is to be understood by this? How one can be made bought and made free (John viii. 33 *sg.*; 1 Cor. vi. 20; vii. 23; Rom. vii. 14). It is a great misfortune when one man can be bought by another as a chattel or merchandise, but a still greater one if he allows himself to be bought with a price to sin against the Lord. One may be, like Ahab, lord and king, and yet a purchased slave.—Ver. 25. His wife stirred him up.

MENKEN: Woe to the man who, through the power which love gives him over the heart of another, by means of which he might become a ministering angel, is to him as a misleading fiend. How many fires of ruinous passion, of anger, of discord, of unrighteousness and of hatred, might and should be quenched and extinguished by the power of love—the power of one heart over another—and especially by the mildness and gentleness peculiar to woman: and yet so often, by this means, they are kindled and fanned. This belongs to the catalogue of unconfessed sins of many men, and especially of many women.—What gave Ahab's repentance its worth, and wherein it was defective. (a) It was not merely ostensible, feigned; it was a wholesome dread and fear of the judgment of God which came upon him, causing him to fear and tremble; he bowed beneath the mighty hand of God, and was not ashamed to confess this outwardly, but laid aside crown and purple, and put on sackcloth, unheeding if he thus exposed himself to the scorn of the courtiers and idol worshippers. Therefore the Lord looked in mercy upon his repentance. Would that, in our day, many would go even as far as Ahab did in this case. (b) It bore no further fruits. He retained the stolen vineyard, he desisted not from idol worship, he allowed full sway to Jezebel. Everything in his house, at his court, and in his kingdom, remained as of old. He did not hunger and thirst after righteousness. Fleeting impressions and emotions are not true repentance. The tree which brings forth no fruits, is and remains a corrupt tree (Matt. iii. 8). How wholly different the repentance of David (Ps. li.).—How many go to confession before the communion, bow the knee, and confess their sins before God and man, without being inwardly bowed down and humiliated, to bring forth fruits meet for repentance (Joel ii. 13; Is. lviii. 5).—RICHTER: Since God looks with pardoning mercy upon an outward humble abasement, how much more upon a righteous repentance. Therefore pray: Lord, grant true penitence and grief.—KRUMMACHER: Ahab was, and is, an example to warn us how it is possible that notwithstanding the most remarkable visitations of God, the strongest incentives, the liveliest emotions, and in spite of a certain sort of repentance and wonderful granting of prayer, a man may still, at the very last, be lost.

C.—*Ahab's expedition against the Syrians, undertaken with Jehoshaphat, and his death.*

CHAP. XXII. 1–40 (2 CHRON. XVIII. 1–34).

- 1 AND they continued three years without war between Syria and Israel.
- 2 And it came to pass in the third year, that Jehoshaphat the king of Judah came
- 3 down to the king of Israel. And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of
- 4 the hand of the king of Syria? And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses.
- 5 And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the

- 6 word of the Lord [Jehovah] to-day. Then the king of Israel gathered the prophets together, about four hundred¹ men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver² it into the hand of the king. And Jehoshaphat said, *Is there* not here a prophet of the Lord [Jehovah] besides,³ that we might inquire of him?
- 8 And the king of Israel said unto Jehoshaphat, *There is* yet one man, Micaiah the son of Imlah, by whom we may inquire of the Lord [Jehovah]: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so. Then the king of Israel called an officer,⁴ and said, Hasten *hither* Micaiah the son of Imlah. And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them. And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the Lord [Jehovah], With these shalt thou push the Syrians, until thou have consumed them. And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord [Jehovah] shall deliver⁵ it into the king's hand.
- 13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word,⁶ I pray thee, be like the word of one of them, and speak *that which is* good. And Micaiah said, *As* the Lord [Jehovah] liveth, what the Lord [Jehovah] saith unto me, that will I speak. So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the Lord [Jehovah] shall deliver *it* into the hand of the king. And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the Lord [Jehovah]? And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord [Jehovah] said, These have no master; let them return every man to his house in peace.
- 18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil? And he said, Hear thou therefore⁷ the word of the Lord [Jehovah]: I saw the Lord [Jehovah]⁸ sitting on his throne, and all the host of heaven standing by him⁹ on his right hand and on his left. And the Lord [Jehovah] said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord [Jehovah], and said, I will persuade him. And the Lord [Jehovah] said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade *him*, and prevail also: go forth, and do so. Now therefore, behold, the Lord [Jehovah] hath put a lying spirit in the mouth of all these thy prophets, and the Lord [Jehovah] hath spoken evil concerning thee. But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the Lord [Jehovah] from me to speak unto thee? And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself. And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor¹⁰ of the city, and to Joash the king's son; and say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace. And Micaiah said, If thou return at all in peace, the Lord [Jehovah] hath not spoken by me. ¹¹And he said, Harken, O people, every one of you.
- 29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle. But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king

33 of Israel. And they turned aside to fight against him: and Jehoshaphat cried out. And it came to pass, when the captains of the chariots perceived that it
 34 was not the king of Israel, that they turned back from pursuing him. And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine
 35 hand,¹ and carry me out of the host; for I am wounded. And the battle increased² that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the
 36 chariot. And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.
 37 So the king died, and was brought to Samaria; and they buried the king in Samaria. And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armor [and the harlots washed³]; according unto the word of the Lord [Jehovah] which he spake. Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the Chronicles
 40 of the kings of Israel? So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 6.—[The Alex. Sept. reduces the number to three hundred.

² Ver. 6.—[The Sept. emphasizes the assurance of the prophets: καὶ ὁ θεὸς ὁσὶς κέρως — the Lord will surely deliver, &c. It is noticeable that the prophets do not say יהוה, but אלהי .

³ Ver. 7.—[The Sept., by neglecting the word וְיָחַץ (besides, yet) here and in ver. 8, makes it evident that they understood by the other prophets men who were not really prophets of the Lord. In ver. 8, however, the Alex. Sept. has ἴν. The Vulg. also: *non est hic propheta Domini quiescens*. The other VV. follow the Heb. very exactly.

⁴ Ver. 9.—[The Sept. has εὐνοῦχοι ἴνα, but whether because it was known in the time of the translators that such persons were officers under Ahab, or whether simply because they were usual in the courts of their own time, does not appear.

⁵ Ver. 12.—[The Sept. changes the last clause of ver. 12 into "Shall deliver into thy hands even the king of Syria" (Alex. omits the word Syria), as if Zedekiah would promise Ahab a repetition of his formerly neglected opportunity.

⁶ Ver. 18.—The singular, which Chronicles, the k'ri, and many MSS. have, is to be preferred to the k'tib. [All the VV., except the Sept., which has another construction, follow the k'ri.]

⁷ Ver. 19.—[The author (Exeg. Com.) considers the οὐχ οὐτως of the Sept. here as a mistranslation of the Heb. לֹא כֵן taken from כֵן לֹא. The same expression, however, is introduced by it into ver. 17, καὶ εἰς τὴν οὐχ οὐτως ἴσπρακα α. τ. α., and the full reading here is καὶ εἰς τὴν Μιχαίας οὐχ οὐτως, οὐχ ἰσώ· ἀκούε πῆμα α. τ. α.

⁸ Ver. 19.—[Sept. — the God (Alex. the Lord God) of Israel.

⁹ Ver. 19.—[יָחַץ the primary idea of עָלָה above, seems to be here purposely preserved; "the ministers standing behind or even beside their sitting Lord are raised above him, and thus appear to the beholder as standing over him. Isai. vi. 2; Gen. xviii. 8." Kell.]

¹⁰ Ver. 26.—[For "Amon the governor" the Vat. Sept. has "Samer the king."

¹¹ Ver. 28.—[The Vat. Sept. omits the latter part of ver. 28.]

¹² Ver. 34.—[The A. V., like the Vulg., follows the singular of the k'ri in preference to the plural of the k'tib, which is adhered to by the Vat. Sept.]

¹³ Ver. 35.—[וַהֲעֵלָה הַמִּלְחָמָה, lit. "the battle rose," perhaps, as Kell suggests, a figure from the rising of a river, growing more rapid as it swells. The expression of increase by words of the general sense of rising is, however, very common in many languages.]

¹⁴ Ver. 38.—[וַהֲנִיחָם רֶחֱצִין]. The A. V. is here certainly wrong, although following the Chald. and Syr. Not less erroneous is the Vulg. *habenas laverunt*. וַהֲנִיחָם must be the subject of the verb, and can only mean harlots. The Sept. has here translated rightly, but has unwarrantably inserted the same words also in the prediction (xx. 49) of which this is the fulfilment. Here, as there, they associate *ai ves* with *oi kúves*. What these harlots washed—whether themselves, or the chariot, or clothes—has been much questioned, nor is its determination at all necessary to the translation, וַהֲנִיחָם like the English *wash*, may be either transitive or intransitive.—F. G.]

EXEGETICAL AND CRITICAL.

Ver. 1. **And they continued, &c., i. e.** Syria and Israel. The three years are those which had elapsed since the war mentioned in chap. xx., that is, since the release of Ben-hadad. In this interval fell the murder of Naboth. The XXII^d chap. is a continuation of the XXth, and is derived from the same original document. Chap. xxi. is from some other authority, but appears here in its proper chronological position. The ground of Jehoshaphat's visit to Ahab, according to the parallel

account in Chronicles, was the marriage relationship which had been formed between them, viz., Ahab's daughter, Athaliah, had become the wife of Jehoshaphat's son, Jehoram. Chronicles also states that Ahab slaughtered a large number of sheep and oxen for Jehoshaphat and his numerous escort, i. e., he entertained them generously. Ahab profited by this opportunity, so soon as he had made sure of the support of his generals who had come to the entertainment, to persuade Jehoshaphat into making an expedition against the Syrians in alliance with him.—On *Ramoth* (ver. 3)

see notes on chap. iv. 13. Ben-hadad, contrary to his promise (xx. 34), had not given up this stronghold, from which, as a base, he could easily make incursions into Israel, and Ahab became more and more uneasy as years passed by, and the promised surrender was not consummated. His words (ver. 3) mean: This important city belongs to Israel as of right, and besides that Ben-hadad has solemnly promised to give it up; yet he has not done this, but, on the contrary, menaces us on that side, while "we rest satisfied with this state of things, instead of taking what is ours by a double right" (Thenius).

Ver. 4. **And he said unto Jehoshaphat.** Instead of **וַיֹּאמֶר** we find in Chronicles **וַיִּסְתָּחֶרֶץ**, the same expression which is used in chap. xxi. 25 in regard to Jezebel and her influence on Ahab; *he seduced him* (cf. Jer. xxxviii. 22; Deut. xiii. 7). This shows that Jehoshaphat ought not to have agreed to the proposition. However, he did not enter into the plan "after dinner," thoughtlessly (Richter), but because he wished to confirm the good understanding which had just been established between Judah and Israel, and because he also saw danger to himself in Ramoth, so long as it was in the hands of the Syrians. The **horses** are especially mentioned, because they formed the essential part of the military power (Ps. xxxiii. 16, 17; Prov. xxi. 31).

Ver. 5. **And Jehoshaphat said unto the king of Israel, &c.** Jehoshaphat had some scruples. He wished first to be certain that the undertaking was conformed to the will of Jehovah, a thing in regard to which no anxiety had entered Ahab's mind. He ought to have considered this before giving his consent (ver. 4). The **prophets** whom Ahab summoned were not, as some of the old expositors inferred from the number four hundred, the Astarte-prophets who had not been upon Carmel (chap. xviii. 19, 22), for their chief, Zedekiah, affirmed that he had the spirit of Jehovah (ver. 24), and all the others unite in this assertion (ver. 12). Nevertheless, they were not "certainly genuine Jehovah-prophets" (Clericus), nor "pretended" Jehovah-prophets (Schulz), nor prophet-disciples (Thenius), for the definite article does not refer to such as these, but to a definite class, different from these, the prophets of Ahab. Hence Junius and Tremellius translate correctly according to the sense: *Ahab congregavit prophetas suos*. So Micaiah designates them in vers. 22 and 23, when he calls them "thy" or "his" prophets. Moreover, how could Ahab ever have brought himself to tolerate four hundred prophets, adherents of Elijah, in his immediate circle, when he had not been converted to Jehovah? No one will assert that they belonged to the number of those who wore the well-known penitential robe of the prophets, and went about in goat-skins or in hair-cloth (Zach. xiii. 4; Hebr. xi. 37). It remains that we can think of them only as adherents of Jeroboam's Jehovah-worship, that is, of the calf-worship. Hence Jehoshaphat did not recognize them as genuine Jehovah prophets. Although they all agree, yet he asks for another, a true worshipper of Jehovah; and Ahab calls for such a one, though with inward dissatisfaction. Since in chap. xviii. 19, 22, 25, 40, the priests of Baal and Astarte are always called **בְּנֵי אֱלֹהִים**, the conjecture is suggested that these persons were priests of the

calf-worship, who at the same time filled, like the Baal and Astarte priests, the functions of prophets. (See notes on xviii. 19.)

Ver. 8. **And the king of Israel said unto Jehoshaphat, &c.** Micaiah is called once only, in the parallel passage (2 Chron. xviii. 14), Micha, and is certainly not, as Josephus and the rabbis assert, the man who is mentioned in chap. xx. 35 as a prophet-disciple. Ahab could not at the moment give the name of any other whom he could summon at short notice. It was very natural that he should not mention Elijah, even aside from the fact that he did not know where he was. Micaiah was in Samaria, and even, as it appears, on account of some previous prophecy which was unfavorable and displeasing to Ahab, in confinement; hence he could be at once brought forward.—To the words, **but evil**, the chronicler adds: "all his days," i. e., so long as he has filled the office of a prophet. Von Gerlach aptly remarks: We find in Ahab the same heathen conception of the relation between the prophet and Jehovah, as we find in the case of Balak (Numb. xxiii. 11). He ascribes to the seer some power over his God, and therefore makes him responsible for his unfavorable oracles. Agamemnon says to Calchas (Iliad i. 106), "Seer of evil! how hast thou never foretold to me good! Thou prophesiest to me with pleasure only evil in thy trance, and hast never declared to me a favorable oracle." Jehoshaphat's answer: **"Let not the king say so!"** refers to Ahab's words: **I hate him**; I will not now listen to him. Jehoshaphat's words, therefore, have not this sense: *vaticinabitur prospere* (Vatablus, Keil), but they are a reply to his remark, and contain such an encouragement as this: Let him come, though;—and this Ahab then does.

Ver. 10. **Sat each on his throne, &c.** Vers. 10-12 carry out into detail that which had been hinted at briefly in ver. 6. We must, therefore, think here of the same assemblage as there. It is now only described more fully in what a solemn manner this assemblage was held (see Bertheau on 2 Chron. xviii. 9). That **בְּנֵי אֱלֹהִים** means "in their official (royal) robes" is clear from Levit. xxi. 10, where it is said of the high-priest: **לְבַשׁ אֶת-הַבְּגָדִים**, i. e., "clad in the official (priestly) garments." **יֹשְׁבֵי** is repeated before **בְּנֵי אֱלֹהִים** in the parallel passage 2 Chron. xviii. 9. It can, therefore, only mean: *in area*. **בֶּרֶךְ** means a "smooth open place" (Gesenius); hence a threshing-floor, which is such a smooth open place. However, "threshing-floor" is not the sole meaning, as Thenius asserts. He reads **בְּרִירִים** for **בְּרֵךְ** (since the word for threshing-floor makes no sense) and joins it with **בְּנֵי אֱלֹהִים**, "particled, that is, probably, *vestes distinctae, acule pictae*;" but this conjecture is as unnecessary as it is violent. Ewald also joins the word with **בְּנֵי אֱלֹהִים**, and says that it can from the connection (?), have here only the meaning, *armor*, war-dress, but there is no evidence to support this, for the *ἐνοπλίοι* of the Sept. is not a translation of **בְּנֵי אֱלֹהִים** but of the words discussed above **בְּנֵי אֱלֹהִים**.

Ver. 11. **And Zedekiah, the son, &c.** Zedekiah, following the method of the true prophets,

performs a symbolical action before the declaration of his oracle (see on chap. xi. 29). He intended thereby to show himself a prophet of the northern kingdom. He put on horns of iron, which would not break, for Deut. xxxiii. 17 says of Ephraim: "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth." By a physical reference to this prophecy he intended to represent his present declaration as certain. However, he forgot that "the entire fulfilment of Moses' blessing depended on the fidelity with which Israel adhered to the commandments, and to the Lord. But Ahab, least of all, had been careful to be thus faithful" (Keil). Of the two imperatives **וְיָחִי**

וְיָחִי, the first is a command and the second an encouragement, as in Gen. xlii. 18; Prov. xx. 13; Ps. xxxvii. 27; Job xxii. 21; Isai. xxxvi. 16 (Gesen. *Grammar* § 127).

Ver. 15. **So he came to the king.** "Ahab meant by his question to Micaiah to represent himself to Jehoshaphat as never having attempted to exert any influence upon the declarations of the prophet" (Thenius). He took up the attitude of Micaiah "of holding himself ready for any answer, and of demanding only to know the divine will, although he had really made up his mind, and would be pleased only with one answer" (Jo. Lange). Hence we may understand the prophet's answer, which is not irony (Keil), nor "spoken with ironical gestures and a sarcastic tone" (Richter), but certainly a reproof for the hypocritical question. The sense is: How camest thou to the idea of consulting me, whom thou dost not trust? Thy prophets have answered thee as thou desirest. Do, then, what they have approved. Try it. March out. Their oracles have far more weight with thee than mine. "Since Micaiah, who, in ver. 14, had distinctly declared that he would not speak simply according to the king's pleasure, nevertheless repeats almost exactly the words of the king's prophets, he must have spoken in a tone which made it clear to Ahab that what he said was not in earnest" (Bertheau). Therefore Ahab adjured him to speak only the word of Jehovah, but did not promise to follow the counsel which he should give him in the name of Jehovah. He was not in earnest to learn the truth, but only to convince Jehoshaphat that what he had said (ver. 8) about this prophet was true and just, and that no authority ought to be ascribed to him. Micaiah now refuses no longer, but makes known the vision which he has had (ver. 17). The meaning of this vision was clear. Ahab understood it. The king would fall, and Israel would be scattered without being pursued. Each one would take his own way home, and so the war would end. Perhaps Numbers xxvii. 17 floated before the prophet's mind, as Deut. xxxiii. 17 was in the mind of Zedekiah in ver. 11. Luther erroneously took the words of Jehovah **לֹא אֶחָד יָחִי** as a question.

The sense is: Since these have no longer any master, let each return. Ahab now assures Jehoshaphat (ver. 18; cf. chap. xxi. 20), in order that he may not be influenced by this oracle, that it springs from the malice which he had before declared this prophet to entertain. Then, in order to refute this imputation, Micaiah (ver.

19) states, by describing another vision, the reason why the four hundred prophets had prophesied falsely and deceitfully.

Ver. 19. **Hear thou therefore the word of the Lord.** **וְשָׁמַעְתָּ** has here its regular signification:

for this reason. (Keil: "Because thou thinkest [my declaration the result of mere malice], therefore.") It is not, "according to the Sept., *οὐκ ὁρῶς*, equivalent to **וְלֹא**: *veruntamen*" (Thenius). The

speech in vers. 19–23 is indeed addressed to the king in the first instance, but evidently all around heard it and were intended to hear it. In Chronicles we find for **וְשָׁמַעְתָּ**, as in ver. 28.—**I saw**

the Lord sitting on His throne. What Micaiah describes in vers. 19–22 is not a mere parable invented by him, but a prophetic vision which he saw, and which, as the *Berleburger Bibel* says, represents God and His government and providence in an appropriate symbolical manner. Peter Martyr says: *Omnia hæc dæmonstrant ἀνθρωποπαθεῖς*. The separate expressions are not, therefore, to be strained or interpreted in a "gross and materialistic manner" (Richter).—**And all the host of heaven, &c.** The old expositors, Peter Martyr, Jo. Lange, Starke and others suppose that the prophet described God seated on the throne of heaven and surrounded by the heavenly hosts, in contrast with the two kings sitting on their thrones surrounded by the band of false prophets. It appears, however, that this cannot be correct, for if it were correct, then Micaiah must have had his vision after he came to stand before the kings and to see how they were arrayed, but the revelation, doubtless, came to him some time before this. He rather saw God as the ruler of all in heaven or earth, and as the judge in the full glory of His majesty, entirely independently of the two kings. The *host of heaven* are not, of course, here the stars, as in Deut. iv. 19, but all the higher heavenly powers who serve as His organs in the administration of the universe (Heb. i. 14; 2 Sam. xxiv. 16; 2 Kings xix. 35). Some of the older expositors incorrectly say that those on the right were the good, and those on the left the bad. The latter are nowhere included in the "host of heaven." All surround Him and wait for His commands.—The question in ver. 20: **Who shall persuade [delude] Ahab?** shows that the fall of Ahab, who had heaped sin upon sin, was determined in the counsels of God (cf. Isai. vi. 8). The only question which still remained open was as to the way in which his fall should be brought about. "Who is able to delude Ahab, so that he may march against Ramoth to his own destruction?" (Bertheau). **And one said on this manner and another said on that manner.** Peter Martyr says on these words: *Innuit varios providentia Dei modos, quibus decreta sua ad exitum perducit*. The dramatic-figurative form of representation corresponds fully to the character of the vision, in which inner and spiritual processes are regarded as real phenomena, may even as persons.

Ver. 21. **And there came forth a spirit.**—

וְיָצָא, i. e., not a spirit (Luther, and E. V., following the Sept.), but the spirit, a definite one, and it can be, according to the entire connection, none other than the spirit of prophecy (Thenius; Keil), the power which, going forth from God, and tak-

ing possession of a man, makes him a prophet (1 Sam. x. 6, 10; xix. 20, 23). The נְבִיא is the אֵלֵי הָרָחֵק (Hos. ix. 7). This spirit offered itself to fulfil the divine decree. It is a feature in the dramatic-figurative form of representation, that as all the powers of God are represented as persons, so also this power is personified. It steps forth from the ranks of the divine powers and declares its readiness to fulfil the divine will: "I (אֲנִי with emphasis) will persuade him." The question in ver. 22, *Wherewith?* adds to the liveliness of the delineation. The meaning of the answer: "I will go forth and I will be a lying spirit in the mouth of all his prophets" is this: The prophets of Ahab shall prophesy to him what he desires to hear, and thus delude him until he shall bring about his own ruin through his own plans. As this view was already decided on in the divine counsels, the Lord answers to the spirit: **Thou shalt persuade him, and prevail also. Go forth and do so.** Because Ahab, who had abandoned God and hardened his heart, desired to use prophecy for his own purposes, it is determined that he shall be led to his ruin by prophecy. As God often used the heathen nations as the rod of his wrath for the chastisement of Israel (Isai. x. 5), so now he uses Ahab's false prophets to bring upon Ahab the judgment which Elijah had foretold against him. We have to compare the passage Isai. vi. 8, 9, where the prophet, who has just been cleansed from sin and consecrated to the prophetic office, answers to the Lord's question: "Who shall I send,"—"Send me," and then the command is given to him: "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed."

From this we see that the רָחֵק אֵלֵי (ver. 22) is not, as most of the old expositors declared, Satan, who does not belong to the "heavenly host" (ver. 19), and is, moreover, nowhere called simply רָחֵק (ver. 21). Keil indeed admits that "neither Satan nor any other evil spirit is meant," but he adds that the spirit of prophecy, in so far as it is, by God's will, a רָחֵק אֵלֵי "stands under the influence of Satan." But the vision has nothing at all to do with Satan. The circumstances are entirely different from those in Job i. 6, which are often compared. It expresses an act in God's government and judicial administration, in which Satan is neither directly nor indirectly involved. In ver. 23 Micaiah states the result of what precedes: Now see; the prophets have prophesied to thee pleasant things, but they are deluded and they delude thee. If therefore I have prophesied otherwise, it is not, as thou hast said (ver. 18), out of hate towards thee, but the Lord has thus spoken to me, and has thus determined in regard to thee.

Ver. 24. **Zedekiah . . . went near.** This leader of the other party felt himself especially insulted, as he had confirmed his prophecy by a symbolical act (ver. 11). The blow on the cheek was intended as an insult (Job xvi. 10; Lament. iii. 30). We may see from this how Zedekiah stood in Ahab's favor, and how unesteemed

Micaiah was. Chronicles supplies מִיכָאֵל which is wanting with אֵלֵיךָ (chap. xiii. 12; 2 Kings iii. 8; Job xxxviii. 24). The sense is: How dost thou dare to say that the spirit of prophecy has turned aside from me and gone only to thee? Zedekiah had not, therefore, knowingly prophesied falsely, but his insolence was far from being a proof that he had the spirit of the Lord. On רָחֵק אֵלֵי see notes on chap. xx. 30. The story of Zedekiah's end is wanting both in Kings and Chronicles, but this does not prove that the original document contained much more than now appears in our books (Thenius, Ewald). As Ahab fell, and Zedekiah's definite prediction was startlingly falsified, we may be sure that he did not fail to be persecuted.

Ver. 26. **And the king of Israel said: Take Micaiah, &c.** Josephus narrates that Ahab was disturbed by Micaiah's speech, but when he saw that Zedekiah's hand did not wither as Jeroboam's did (chap. xiii. 4), and that Micaiah inflicted no punishment, that he took courage and went on to the war. This is an empty rabbinical tradition. Zedekiah's insolence was influential in encouraging Ahab in the determination which he had formed. The latter caused Micaiah to be taken back to Amon the governor of the city, not to his own house (Thenius). He had probably been previously in arrest under this man's charge, but now he was to be put in prison on the bread and water "of affliction." **Joash, son of the king, was not, probably, a son of Ahab, but a prince of the blood, who, together with the commandant of the city, had charge of the prisoners.** If he had been, as Thenius supposes, a young prince who had been intrusted to Amon for his military education (2 Kings x. 1), one does not see why he should be mentioned here. In the last words of ver. 28 Micaiah calls "all people" to be witnesses of his declaration, i. e., not "all the world," or "people generally" (Keil), but all the people who, besides the two kings and the four hundred prophets, were collected on this solemn occasion. The prophet Micah begins his prophecy (chap. i. 2) with the words אֲנִי מִיכָאֵל נְבִיא, but we may not infer from this, as Bleek does, that the author confused Micaiah with the much younger prophet Micah, nor, as Hitzig does, that the words in this passage are borrowed from that place. It would be more natural to suppose that Micah borrowed the words from the original document of this author. However, the exclamation is so general that it might occur in the independent works of different prophets. It is remarkable that the pious king Jehoshaphat does not interfere to prevent the maltreatment of Micaiah; and that, in spite of the opposition of that prophet, he goes on the expedition. Peter Martyr says: *Affinitas cum impiis contracta sanctitatem plurimum imminuit.* It appears that he was not willing to take back the promise which he had given (ver. 4) on account of a prophet whom Ahab declared to be his personal opponent.

Ver. 30. **And the king of Israel said unto Jehoshaphat.** The Vulgate and Luther mistakenly take the infinitives הִתְחַבֵּשׁ (disguise and come) as imperatives addressed to Jehoshaphat.

וַיִּתְּנֵם, which immediately follows by way of contrast, shows that this is wrong. The infinitive absolute is the plainest and simplest form of the voluntative for exclamations, and is used when the speaker is excited and filled with the idea (Ewald, § 328). It is to be remembered, in connection with Ahab's attempt to disguise himself, that the ordinary custom was for the king to lead the army into battle in full royal costume (2 Sam. i. 10). Hence he was conspicuous not only to his own army, but also to that of the enemy, who then directed their attack upon him. The words of Micahiah, especially these: "These have no master," had caused Ahab great secret anxiety. Moreover, he might well suppose that the Syrians would be more eager to attack him than Jehoshaphat. Though he knew nothing of Ben-hadad's command (ver. 21), yet he desired to frustrate the prophet's prediction. The sense of his words to Jehoshaphat is, therefore, this: I have every reason to make myself unrecognizable in this war, but thou, against whom the Syrians have no especial hate, mayst go forward in thy royal apparel.—When thus taken, Ahab's words contain a sort of justification and excuse of his purpose. Jehoshaphat, therefore, agreed to it without objection. There is no ground for the idea that Ahab had planned cunningly that Jehoshaphat might be killed, in order that he might inherit Judah (Schulz, Maurer, and others). Ahab was anxious to save his own life, not to secure Jehoshaphat's death.

Ver. 31. **But the king of Syria, &c.** Perhaps he had learned that the expedition had originated with Ahab, who had proposed it to his generals, persuaded Jehoshaphat, and pushed forward the plan perseveringly. He hoped that Ahab's end would be the end of the war. Hence the command which he gave to the thirty-two chariot-captains, who are also mentioned in xx. 24. They were the leaders, they made known the command to their men. **Neither with small nor great, &c.**, do not spend time in conflict with any one else, but all press forward against the king of Israel. וַיִּתְּנֵם in ver. 32 does not mean *certainly* (De Wette, Bunsen), but *only*. They need not be in doubt, since he alone wore royal dress. Instead of וַיִּתְּנֵם the chronicler has וַיִּתְּנֵם, and the Sept. has, in both places,

ἐκτελῶσαν. Bertheau and Thenius regard the latter as the correct reading. But the Syrians certainly had not yet surrounded him; they were pressing forward towards him, but turned aside when they saw that they were mistaken in the person (ver. 33). The Vulg. has: *impetu facto pugnant contra eum*. וַיִּתְּנֵם means, to turn from the way and go towards something. When they saw the king, they turned towards him. **Jehoshaphat cried out**, and, as they recognized him, it seems that he must have called out his own name, not, however, in order to make himself known to them, but in order to call his own people to his aid. It may be, also, that his people called to him and uttered his name. In Chronicles it is added: "And the Lord helped him; and God moved them to depart from him." This can hardly have been borrowed from the original document. The cry was understood [by later readers] as a cry to God (Vulg., *clamavit ad Dominum*), and the rescue as a divine interposition. If this pair of sentences had

been in the original, it is inexplicable how they should have been omitted in the text before us.

Ver. 34. **And a certain man drew a bow, &c.** וַיִּתְּנֵם does not mean "at a venture" (Luther, E. V.), nor *in incertum* (Vulg.), but, as 2 Sam. xv. 11 shows, "without knowing why he aimed particularly at that individual whom he had in his eye" (Thenius). According to Josephus this man's name was Aman; according to Jarchi it was Naaman. In the text, however, emphasis is laid on the fact that it was an unknown man. Gesenius and De Wette translate וַיִּתְּנֵם by *joints or grooves*, but what joints can be referred to? The stem וַיִּתְּנֵם means only to *hang on or depend from*. וַיִּתְּנֵם, therefore, means *that which depends or hangs down*, but not a joint, nor yet the *soft parts or flanks* (Ewald). Luther, correctly: *Zwischen den Panzer und Hengel* [between the corselet and the tunic]. The corselet covered the body down as far as below the ribs. The lower part of the body was protected by a hanging skirt of parallel plates (hence the plural וַיִּתְּנֵם). The arrow penetrated

between this skirt and the corselet, where the connection was not close or perfect, and penetrated the "lower abdomen" (Thenius). This wound was, of course, a very severe one, if not a fatal one. We may perceive how far such weapons penetrated, by the instance, for example, of the arrow with which Jehu shot king Jehoram, which entered his body between the arms from behind, and came out obliquely through the heart in front (2 Kings ix. 24; Lament. iii. 13; Job xvi. 13). Hereupon Ahab commanded his charioteer to turn and drive out of the midst of the contending armies, **for I am wounded, &c.**, I am no longer fit to fight, and must retire from the conflict. Evidently וַיִּתְּנֵם

means, in this connection, *I am wounded* (cf. 1 Sam. xxxi. 3); Sept., *τετραπύρριος*; Vulg., *graviter vulneratus sum*). Thenius translates, "I am not well," and observes: "He desired to be quickly rid of the arrow, and not to let any one know that he was wounded." Similarly Bertheau: "For I am unwell. The charioteer cannot have observed that Ahab had been wounded by an arrow." But a fatal wound in the abdomen, from which blood flowed into the chariot, cannot have passed unobserved, and it is impossible that Ahab should have removed the arrow himself; at least such action is not mentioned in the text. It is certain that he felt so unwell that he asked to be removed from the conflict, and it is difficult to understand how Thenius can say, on the words **Against the Syrians** (ver. 35), that "he kept his face towards them and did not retire from the place of battle." Ewald's assertion that he "had to be carried from the field," contradicts the words of the text; also there is nothing in the text of Ewald's further statement, that "when his wound had been bound up Ahab returned into the battle, and fell bravely fighting to the last." Only so much is certain, that he was removed from the battle in his chariot, but not that he returned to it, as has been erroneously inferred from ver. 35.

Ver. 35. **And the battle increased, &c.**, the battle became more violent. The figure is taken from a swelling river (Isai. viii. 7). Thenius explains the following words, וַיִּתְּנֵם: "He was

standing upright, i. e., through his own strength. He forced himself in order that he might support the courage of his followers." But he had given orders (ver. 34) that his charioteer should remove him as incapacitated for further fighting, and it does not show in the text that he caused his wound to be bound up and then returned into the fight; this must be invented and added arbitrarily. The sentence: **the battle increased**, is a subordinate clause to explain how it came about that Ahab remained standing in the chariot and died at evening. The *Cahver Bibel* states the connection of thought very correctly as follows: "Ahab's charioteer could not escape from the crush of the battle because the fight became more and more violent, and Ahab was obliged to remain standing on the chariot on which he was until towards evening. His wound could not, therefore, be bound up, and he bled to death. When finally, at sunset, the Israelites turned away from the field of battle, it was too late to save the king." נָחָה אָהָב does

not mean "presenting front to the Syrians" (The-nius), but in the face of the Syrians (*coram*, Judges xviii. 6; Jer. xvii. 16; Ezek. xiv. 3, 7; Prov. v. 21). The Syrians, however, did not recognize him, because he was disguised. It is once more stated that the blood ran out of the wound into the midst of the chariot, on account of the incident to be narrated in ver. 38. In Chronicles these words are wanting, as also the following verses 36-38. The story ends there with the words: "and about the time of the sun going down he died," because it is not the history of Ahab which is there the prominent interest, but that of Jehoshaphat.

Ver. 38. **And one washed the chariot in the pool of Samaria.** As in the case of other cities (2 Sam. ii. 13; iv. 12; Song Sol. vii. 4), so also at Samaria, there was a pool near the city which served for purposes of washing and bathing. The dogs licked up the water which was mixed with the blood washed from the chariot. The words

חֲרָצוֹת הַחֲרָצִית cannot be translated as in the Syriac and Chaldaic versions, *arma laverunt*, or, as in the Vulg., *habenas laverunt*, in the first place because it is contrary to the usage of the language to make חֲרָצִית the object, and in the second place, because this word occurs in the Old Testament only in the signification *harlots*. Maurer and Von Gerlach supply, as object of חֲרָצִית, the chariot, but then this clause would only repeat the previous one: "they washed the chariot." Bunsen supplies arbitrarily: *the corpse*. חֲרָצִית means here, as in Ex. ii. 5; Ruth iii. 31, *to bathe*. Harlots are also elsewhere mentioned together with dogs, though, it is true, in the figurative use (Deut. xxiii. 19; Rev. xxii. 15), because both were regarded as impure and contemptible. Theodoret remarks that the harlots bathed in the evening, according to custom. They did not intend to wash in the blood, but the water was mixed with it. Probably the women were the temple-prostitutes, so that the blood of Ahab was not only licked up by dogs, but also came in contact with persons who were impure, and prostituted in the service of Baal and Astarte; a double mark of the shameful ruin which had been foretold for him. Peter Martyr: *Sordes suas miscerant cum sanguine Ahab, quæ fuit maxima ignominia*. The-

nius' proceeding is very arbitrary when he declares that ver. 38 is an addition of the redactor, who desired to bring the event into full accord with the prophecy in chap. xxi. 19. We have no further information in regard to Ahab's buildings mentioned in ver. 39. The **ivory house** was a house which was richly decorated within with ivory. Cf. Amos iii. 15; Ps. xlv. 8; Song of Sol. vii. 5; Homer's *Odys.* iv. 72.

HISTORICAL AND ETHICAL.

1. *Jehoshaphat's journey to Samaria* is an important incident in the development of the history of the two kingdoms, for this reason: Ever since the division of the kingdom (seventy years) the two parts had been hostile to each other, but Jehoshaphat's visit was meant to confirm a peace between them, which had already been brought about by the intermarriage of the prince of Judah and the princess of Israel. A period of peace now began. This new state of things was brought about by Jehoshaphat and not by Ahab, as we see clearly from the account in Chronicles, where also we may learn what considerations induced the pious king of Judah to seek friendship and alliance with Ahab. He had raised the comparatively weak kingdom of Judah to a pitch of prosperity, both internal and external, such as it had not enjoyed since the time of Solomon. Especially against the neighboring nations he had been so successful that all brought him tribute, and no one any longer dared to oppose him (2 Chron. xvii. 10). Since now he had attained to great wealth and renown (2 Chron. xviii. 1), the wish must naturally arise in his heart, to put an end to the long hostility of the two brother-kingdoms, of which, probably, each was weary. This could not be accomplished by force, for experience had proved that neither kingdom could subjugate the other. Jehoshaphat therefore attempted the peaceful means of a family alliance, and Ahab met him willingly, since he could expect from such an alliance nothing but advantage. It appears, however, that Jehoshaphat aimed at something more than a mere friendly relation between the two kingdoms. When we reflect that he, the faithful adherent of Jehovah, made an alliance between his son and heir and the daughter of the fanatical idolater, Jezebel; that he then went himself in great state to Samaria; that he entered into a military expedition with Ahab in spite of the warning of a prophet of Jehovah; that he afterwards entered into an alliance with Ahab's successor in spite of the warning of the prophet Jehu not to enter into fellowship with apostates (2 Chron. xix. 1); then we cannot understand all this save on the supposition that he aimed to unite once more the two kingdoms under Judah's supremacy. However glorious the aim was, it could never be attained in the way upon which he had entered. The real cause of the division of the kingdom was Israel's revolt from the chief command of the covenant with Jehovah. This cause could not be removed by external means such as Jehoshaphat sought to use. The friendship which he sought to establish by intermarriage and by political measures, ignoring the true ground of division, and even setting it aside by denying some features of the theocratic constitution, was a friendship which had no root, and enjoyed no

divine blessing, out of which rather mischief arose for Judah. For, far from tending to root up Jeroboam's cultus in Israel, this intermarriage helped to transplant it to Judah, and brought that kingdom to the brink of ruin. After seventy or eighty years, in the time of Amaziah, the hostility between the two kingdoms broke out afresh, and was never entirely allayed again until the Assyrians took Israel into captivity.

2. *King Ahab* appears here in the last act of his career, just as we have seen him always hitherto, devoid of religious or moral character. His penitence, which seemed so earnest, and which certainly falls in the period immediately preceding the renewed war with the Syrians (chap. xxi. 27), had, as we see from the story before us, borne no fruit. His attitude toward Jehovah and His covenant remained the same. There is not a sign of any change of heart. He is now enraged against Ben-hadad, whom, after the battle of Aphek, he called his "brother," and suffered to depart out of weakness and vanity. He summons his chief soldiers to a war against Ben-hadad, and calls for Jehoshaphat's aid also, in order to make sure of destroying him. He had either forgotten the words of the prophet (chap. xx. 42), or else he cared nothing about them. To "be still" (ver. 3) did not suit him. As Jehoshaphat desired, before engaging on the expedition, to hear an oracle of Jehovah in regard to it, Ahab summoned only those in regard to whose declarations he could be sure that they would accord with his own wishes, and when Micaiah, being called at the express wish of Jehoshaphat, gives another prophetic declaration, Ahab explains this as the expression of personal malice, as he had once done in regard to Elijah's declarations (chap. xxi. 20). He allows Zedekiah to insult and abuse Micaiah, and even orders the latter into close confinement. But then again he becomes alarmed at the prophet's words, though before he was passionate and excited. He cannot overcome the impression he has received, and so, contrary to military custom and order, he does not go into the battle like Jehoshaphat, clad in royal robes, but disguised. This precaution, which testified to anything but heroism (Eisenlohr says justly: "He hoped in this way to escape danger"), did not, however, avail. He was shot without being recognized. His command to be removed from the strife, that his wound might be cared for, could not be executed. He bled to death on his chariot. Some moderns have represented his end as heroic, starting from the erroneous exegesis that he caused his wounds to be bound up and returned to the fight (see *Ezek.* on vers. 34 and 35). "He had his wound bound up, returned to the battle, and held himself erect in his chariot, though his blood flowed down on its floor until the evening" (Duncker, *Gesch. des Alterthums* I. s. 212:—following Ewald). Thénius even says: "If Ahab held himself erect through the whole day with the purpose already mentioned (to encourage his men), then he possessed, aside from the qualities manifested in chap. xx. 7, 14, 32, 34, a character whose general features were grand." This view is certainly mistaken, since we may be sure that the author did not intend to glorify Ahab in this account of his death. It is so far from his intention to say anything in his honor, that he even expressly narrates how Ahab after his death met with involuntary dis-

grace (ver. 38). In mentioning the end of Aza, Baasha, and Omri their "heroism" (גבורה) is

mentioned, but when Ahab's death and burial are mentioned, there is no reference to his valor. Moreover, it is impossible to speak of this king as having "a character whose general features were grand," seeing that he was ruled by his wicked wife, that he went to bed and would see no one, and neither eat nor drink, because he could not at once obtain a garden which he wanted, and that he did not recover his spirits until he had obtained the garden by a judicial murder.

3. *The congregation of not less than four hundred prophets*, who claimed to be prophets of Jehovah, but were not such, is a phenomenon which has no parallel either in the earlier or later history of Israel, and which, for various reasons, deserves attention. In the first place, it appears from this that, although the Baal-cultus had been formally introduced, it had not entirely superseded the Jehovah-cultus; on the contrary, that it existed by the side of that (perhaps as a consequence of Elijah's work), and that, as we may infer from the number of the prophets who were assembled, a great portion of the people must still have been well disposed towards the national cultus. Secondly, it appears that there was in Israel, besides the class of prophets of whom Elijah and Elisha and their pupils were the leaders (2 Kings ii. 3, 5, 7, 16; vi. 1), also another class of prophets, who did not oppose the cultus of Jeroboam or the idolatrous dynasty, but rather joined hands with these, and sought a compromise with them. This latter class was no doubt, for the most part, identical with the priests of Jeroboam's cultus, and formed the official privileged class of prophets. The union of the priestly and the prophetic offices occurred in the Baal-religion (chap. xviii.). No ancient people considered any cultus complete without a class of men through whom the god might be questioned. This class was naturally identified, in the first place, with the priesthood, through whom all dealings with the gods must be brought about. The calf-worship of Jeroboam must, therefore, have prophets in order to be a complete religious system, and its priests became its born prophets. Since, however, this cultus, with its priesthood, was not a legitimate outgrowth of the national constitution and the divine covenant, but a creation of political policy (chap. xii. 31, 32; xiii. 33), the prophecy also, which was connected with it, did not stand upon the covenant with Jehovah, and the spirit which animated this prophecy could not be the "spirit of Jehovah." It was a lying spirit, since the whole existence of this class of persons was rooted in apostasy and in revolt from the theocratic constitution. These "prophets of Samaria" (Jer. xxiii. 13; Ezek. xiii. 1) were false prophets. They were not "servants of Jehovah" or "men of God," but creatures of Jeroboam's royal power, court prophets, who stood ready for the service of the king. This is the character in which they here appear. Ahab knew that they would prophesy "good" concerning him; hence he called them and would not listen to Micaiah. It is not necessary to consider them conscious and intentional deceivers, but, though they may have believed in their own oracles, yet they were deceitful prophets, since the "spirit of Jehovah" was not in them.

4. *The prophet Micaiah*, of whom we know nothing more than is to be learned from this chapter, unites, in contrast with the prophets of Ahab, all the chief features of a genuine Jehovah-prophet in a manner in which they are not to be found in a single appearance of any other prophet. We are first struck by the fulfilment of his prediction. He announces, on the authority of a vision, the fall of Ahab as a thing settled in the counsels of God, and does this in such a clear and definite way that Ahab and all the others who were present at once understood what was predicted, and there was no place for a "dim misgiving of the defeat which was to be suffered" (Ewald). According to human foresight, a great defeat was the less to be expected on this occasion, since Ahab's army was considerably strengthened by the addition of Jehoshaphat's, and the only thing sought was the capture of one city. Hence the four hundred prophets unanimously promised victory. The passage is certainly historical: according to Thenius, the vision of Micaiah "is to be regarded as a proof of the historical truth of the passage on account of its peculiarity and originality;" we have here, therefore, a definite prediction, which can have proceeded only from divine revelation, from which Micaiah expressly asserts that he received it. Then with this gift of prediction Micaiah unites also the heroic courage which marked all the true prophets. He steps forth in the face of the king and his four hundred prophets, as once Elijah stepped forth in the face of the same king and the four hundred and fifty priests of Baal on Mount Carmel. Though he came from captivity, and had now an opportunity to receive the royal favor, and although the attendant begged him, as he came, to "prophecy good," yet he speaks only what God has revealed to him, and fears neither the wrath of the king, nor the outcry and rage of the four hundred. He recognizes no fear of men and no desire to please men. The word of his God is more to him than all else, and with that he stands firm, no matter what may threaten him. To this heroic courage he adds, finally, the patient endurance of insult and abuse which he is called to endure for the sake of truth. He does not repay Zedekiah in kind, but refers him to the experience which awaits him. When the enraged king orders him into close confinement on the "bread of affliction," he does not murmur, but calls on all present to remember his prediction, and submits to his lot, leaving judgment to Him who judges righteously. So this servant of God appears as a forerunner of Him in whose mouth no deceit was found, who, when he was reviled, reviled not again, and did not threaten when he suffered (1 Peter ii. 22 sq.), as if the great example had already appeared before him, and he had only followed in His footsteps.

5. *The vision of the prophet Micaiah* (vers. 19-22) is original and peculiar. It has no parallel in the Old Testament. In meaning it corresponds most nearly to Isai. xix. 14 sq. It is very important for the elucidation of the idea of God as contained in the Old Testament. In so far as it proceeds upon the supposition that the deceitful prophecy of the four hundred prophets had its source in God, it seems to stand upon a religious idea which is not reconcilable with the holiness of God. In order to escape the offence which is involved in this view,

the action of God has been described as a mere "permission." Theodoret, for instance, whom nearly all the ancient expositors follow, says of this vision: *προσωποποιῶν τις, διδάσκοντα τὴν θεῖαν συγχώρησιν*. But this is clearly a case in which Jehovah himself appears ordering and regulating independently and spontaneously, not merely permissively. We must bear in mind that the vision represents an executive or judicial act of God. As judge, God stands to evil not in the attitude of permission, but in one of punishment. Since evil does not come from God, but from man, who rebels against God, chooses evil, and opposes it to God, so punishment comes upon man through evil. God proves His holiness most of all by this, that He punishes evil by evil, and destroys it by itself. It is an essential feature in the divine government of the world that the evil which springs up in the world is made an instrument in the hand of the Holy One for neutralizing and destroying itself, and that it becomes a means of ruin to him who chooses it, and brings it into being. The idea of holiness as applied to God excludes all idea of His indifference as between good and evil, and therefore forbids us to think of Him as "permitting" evil. The theory of permission does not therefore reconcile this incident with God's holiness, but rather is directly inconsistent with God's holiness. Hence it has been abandoned in modern theology (cf. Rothe, *Ethik*, II. s. 204-210). It is also entirely foreign to Holy Scripture (cf. Hengstenberg, *Beiträge*, III. s. 462 sq.). The notion that God punishes evil by evil, which forms the basis of Micaiah's vision, runs through all the Scriptures, and is not at all, as Thenius says, "an outgrowth of the opinions of the time." Thenius is even inclined to regard its close conformity to the prevalent notions of the time as "an especial proof of the historical character of the passage." But this general notion is found in the writings of the greatest prophet of the Old Testament (Isai. xix. 14), and in those of the greatest Apostle of the New Testament (2 Thess. ii. 11; Rom. i. 24-28; ix. 17). The saying, frivolous in itself, *Mundus vult decipi, ergo decipitur*, may be applied to Ahab, at least in this sense: He who seeks and chooses falsehood will be ruined by falsehood, against his choice (Pa. xviii. 27).

6 *Ahab's end* was truly tragical. It was brought about, not by a blind fate, but by a God who is just in all His ways, and holy in all His works (Ps. cxlv. 17), whose judgments are unsearchable, and His ways past finding out (Rom. xi. 33). The conflict which Ahab had sought, and which no warning could induce him to abandon, became his punishment. He fell in battle with that very enemy who had once been delivered into his hands, and whom he had released, out of vanity and weakness, to the harm of Israel, and so he made good just the words of the prophet in chap. xx. 42. He thought that a disguise would render him secure from the Syrian leaders who sought to find him out, and he did indeed escape them; but an unknown man, who did not know him, and had no intention against him, shot him, while Jehoshaphat, though undisguised, escaped unharmed. The arrow which struck him was not warded off by his corselet, but just struck the narrow opening between the corselet and the skirt, where it could penetrate and inflict a fatal wound. Every one, therefore, who does not regard all in-

idents as accidents, must recognize the hand which guided this shaft. The words of the Psalmist held true: "If he will not turn, he will whet his sword, he hath bent his bow, and made it ready. He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors" (Ps. vii. 12, 13). Finally, Ahab did not die at once, but at evening, in consequence of the loss of blood. His blood flowed down in the chariot, which was so besmeared by it that it had to be washed. It was washed at the pool before the city, where dogs drank and harlots bathed. So it came to pass, although he was buried with all honor, that he was marked in his death as one condemned by God, and Elijah's word (chap. xxi. 19) was fulfilled.

HOMILETICAL AND PRACTICAL.

Vers. 1-38. Ahab's last undertaking. (a) What led him to it (vers. 1-4); (b) the question which he put to the prophets in regard to it (vers. 6-28); (c) how it resulted (vers. 29-38).—Vers. 1-4. The coalition of the two kings. (a) It is proposed by Ahab. (He aims to bring about the war under an apparently just pretext, whereas he was himself to blame for the loss of Ramoth, because he let Ben-hadad go. So, often, strife is stirred up under the pretext of a just occasion, when the real cause is an evil and godless feeling. Instead of using the time of peace for peaceful industry the restless man begs for Jehoshaphat's help in a new war. He was willing to borrow Jehoshaphat's aid for such an undertaking, but did not care to borrow anything of his piety. [He cunningly proposed the war to recover Ramoth at a time when Jehoshaphat was on a visit to him, and was most anxious to please him.]) (b) Jehoshaphat agrees to it (without due consideration. He was bribed by Ahab's friendly reception and hospitality. He thus brought himself into great danger, ver. 32. We must not enter into alliances with men like Ahab, who are given over to do evil. Still less ought we to form relationships with them, for we are thus liable to be led into ways which are displeasing to God and lead to ruin, 2 Chron. xix. 2. We ought to be at peace with all men, but to enter into alliances and relationships only with those who stand on the same ground with us as regards the highest interests).—Ver. 1. **STARKE**: God gives time and place for repentance even to the greatest sinners. If they will not repent he will whet his sword (Ps. vii. 12 and 13).—Ver. 3. **WÜRT. SUMM.**: It is a misfortune when great men have a fondness for war. They are not satisfied when they must be still, but seek war without necessity and imperil their country.—**PFÄFFER'S BIBLE**: Do ye not know that heaven is ours, yet we be still! So should those cry out to their hearers who are charged with the cure of souls, and should encourage them to take the kingdom of heaven by force (Matt. xi. 12).—Ver. 5. **WÜRT. SUMM.**: We should undertake nothing without God's approval, for how can a thing prosper in which God does not help? Hence we ought to seek counsel of God in his word and in prayer, and, when the word of God does not counsel us to proceed with the undertaking we should give it up, satisfied that it would not succeed. It is well to ask God's will, but do it always before, not after thou hast asked or promised.—**J. LANGS**: It often happens thus, a man deter-

mines on something displeasing to God, following his own notion, and then convinces himself that it is according to God's will. Question the word of God! the best counsellor (a) for all who seek truth and are tossed about by doubts, 2 Peter i. 19; Ps. xix. 8 sq.; (b) for all who seek consolation and peace for the soul, Ps. cxix. 82, 92, 105; Jer. xv. 16.

Vers. 6-12. The congregation of prophets. (a) The question which Ahab submitted to them. (He did not ask in the simple desire to learn the truth and submit to it, but to obtain divine approval before the world for that which he had already determined on. If any one prophesies to him in any other manner he becomes angry with him. The world demands prophets, but calls only those "good preachers" whose words please its ears, 2 Tim. iv. 3, and whose words are not a hammer to break the rock, but a cradle-song to lure to sleep in the midst of vain folly.) (b) The answer which the assembled prophets gave to Ahab. (The answer did not proceed from the spirit of truth any more than the question, for these prophets did not stand on the ground of the divine word. He who has abandoned God's word may speak as finely as he will; he is a false prophet. [This holds true as well of the dogmatist as of the rationalist.] Ahab's prophets say to him: Go and prosper! He goes and falls into hell. So also now the false prophets promise salvation to all who walk in the broad way, Ezek. xiii. 18. Therefore, "Believe not every spirit, but try the spirits," &c., 1 John iv. 1).—Vers. 7. and 8. In many a city and country where there are preachers enough, one is still obliged to ask, as Jehoshaphat did: "Is there not here a prophet of the Lord besides?" Is there not one who proclaims the word of God simply and purely, without fear or favor of men, and who can say what Paul says: Gal. i. 10? There was indeed one other prophet of the Lord in Samaria, but he was in prison, and the king was hostile to him. **STARKE**: Pious people esteem a single genuine prophet or preacher more than four hundred false ones.—**Let not the king say so**. When a servant of God touches thy conscience, say not: I will go to that church no more; I do not like that preacher.—**STARKE**: A Christian should not keep silence when the godless speak sinfully, but interrupt and rebuke them. The Lord did so on the cross (Luke xxiii. 39).—Vers. 10-12. **PFÄFF. BIBLE**: There is nothing which is more sinful and worthy of punishment than to flatter the great, who need to hear the truth. This is more sinful, however, in the clergy than in others.—**BERLEB. BIBLE**: Who is not disgusted by those who fashion their words by popular favor? Yet he who would go on smoothly and easily and prosperously must do this. Then he will not meet with opposition, nor lose his place at Jezebel's table (chap. xviii. 19), nor his other emoluments. All the four hundred agreed unanimously, and yet their prophecy was false. In matters of divine truth it matters not how many agree. Here voices ought to be weighed, not counted. The number of the unbelieving or the superstitious was always greater than that of the believers, for men agree in error or falsehood much more easily than in truth. Be not deceived, though thousands may think and say the same thing, and though the greatest and most learned may be amongst them, but cling thou to the word of Him who has said: "Heaven and earth shall pass away,

but my word shall not pass away."—**STARKE**: Unanimity of opinion, even in the largest congregations of the theologians, is not always a proof of truth, for a great company may err.

Vers. 12-28. **WÜST. SUMM.**: Here we see the marks of the true and false prophets. The false teachers say what is popular, so as to enjoy rewards; they rely upon their number; they say that they have God's word, though they have it not, and claim to be in all things equal to the true teachers; they dispute more with blows and screams than with proofs from the word of God; they are held in high esteem. On the contrary, true teachers do not speak to please anybody, but they preach fearlessly the truth of God's word, letting it strike whom it will, refusing to be turned aside, and submitting to persecution. Micaiah, the type of a true prophet (see *Hist.* § 4).—Vers. 13 and 14. Micaiah on his way to the king. (a) How he was tempted. (The witnesses to the truth often have to withstand the strongest temptations from those who appear to be their sincere friends. They are begged for their own sakes, and for the sake of those who depend on them, not to oppose the great and mighty, and not to declare other teachers false prophets. They are told that their declarations will do no good, but will only excite enmity against them, and deprive them of bread and of respect. Cf. Mark viii. 32 sq.) (b) How he repels the temptation. (Neither allurements nor threats can turn aside a faithful servant of God from the word of the Lord. That is the rock on which he takes his stand, the sword and shield with which he fights. What he has already suffered has not made him submissive; what yet awaits him cannot turn him aside. All other considerations must yield to the duty of saying what the Lord gives him to say. Acts iv. 20.)—Ver. 13. **HALL**: Those who offer earthly good as an inducement think that every one worships their idol.—Ver. 14. **STARKE**: We ought to be firm against allurements and not let ourselves be drawn from the truth by favor or disfavor. **What the Lord saith unto me that will I speak** ought to be the vow of every preacher when he enters on his office. (a) What pertains to the fulfilment of this vow? (Knowledge of the truth, power from above, prayer for the gifts of the spirit. 2 Tim. iv. 2 sq.) (b) What is promised to one who makes such a vow? (Jer. i. 8 sq.; Luke xii. 12; Matt. x. 10; Dan. xii. 3; 2 Tim. iv. 8; 1 Peter v. 4.) Vers. 15 and 16. **BERLER. BIBEL**: This is a wonderful thing. People demand certain ones to speak the truth, to them, yet when the truth is spoken they are displeased by it. How many demand the truth, yet are angry when they hear it.—**CRAMER**: The godless often ask about the truth, not in order to make themselves better, but in order to spend their malice on the pious (Matt. ii. 3 sq.; xxvi. 63).—Hypocritical questions deserve no earnest answer, but only such a one as may put the questioner to shame.—**STARKE**: It is not wrong to sometimes answer the fool according to his folly, but with wit, in order to make him better (Prov. xxvi. 5).—Vers. 17-27. Micaiah's prediction. (a) Its contents, in their reference to the king (ver. 17), and to the four hundred prophets (vers. 19-23). (b) Its reception by the prophets (ver. 24) and by the king (ver. 26-28)—Ver. 17. Kings should be the shepherds of the people. Israel had in Ahab a master, but not a shepherd.

He led the people not in the right path, but astray (Jer. ii. 13). It is the greatest misfortune for a people when it has no leader who is a true shepherd.—Ver. 18. **CRAMER**: The godless murmur against preachers, saying that they can do nothing but scold, but they do not murmur against their own sins (Lament. iii. 39).—Vers. 19-23. The truths which are presented to us by the prophet's vision. (a) The Lord in heaven stands above all earthly thrones. He appoints and deposes kings, and has power over all kingdoms (Dan. ii. 21; iv. 14; 1 Sam. ii. 7). Therefore let all the earth fear him, &c. (Ps. xxxiii. 8). (b) The Lord is pure to the pure, and perverse to the perverse. He gives over the perverse and hard-hearted to the judgment of obstinate error; he sends mighty errors to lathral those who resist the truth (John xii. 40; 2 Thess. ii. 11; Ex. xiv. 4, 8). Therefore "harden not your hearts," &c. (Hebr. iii. 8).—Ver. 21. **PRATT**: It is a great judgment of God upon a country when he allows false prophets to lead it astray, and to put on the mask of true prophets. It is, however, a judgment which the world does not recognize as such.—Ver. 22. **KYBURZ**: He who seduces others is himself seduced as a just punishment. Ahab led the people from God to Baal, therefore he is here led by a false oracle to march out upon his own scaffold. That, however, is the mightiest seduction which is brought about through those who ordinarily stand highest in authority,—the prophets.—Vers. 24-28. Micaiah's suffering for the truth. (a) He is publicly insulted by Zedekiah the chief of the prophets (Matt. v. 11). (b) He is thrown into prison by the godless king Ahab (1 Pet. ii. 19). (c) He is left unprotected by the pious king Jehoshaphat (Matt. xxvi. 56).—Ver. 24. **KYBURZ**: When the disputants cannot oppose anything to the truth, they turn to blows instead of arguments, or the controversy ends in scolding, and calumny, and blasphemy. Those are the weapons which are forged in hell against the truth. Let every one who intends to speak and write the naked truth make up his mind that he will be attacked by these if he disregards the favor of men. This salt [the truth] has lost nothing of its savor; it bites to-day as it did 3,000 years ago.—**BERLER. BIBEL**: A false light makes men self-willed; they become like those who stand in a mist. Each one sees an open light space about himself, but seems to see that every other is enveloped in mist.—**HALL**: None boast more of having the spirit of God than those who have it not at all. Vessels which are full give only a light sound or none at all. In vituperation and abuse clerical disputants, to whom it is least becoming, are unfortunately often most vigorous. By their sensitive vanity, which can endure no contradiction, their envy, their arrogance, and their anger, they show plainly that they have not the spirit of God, which does not dwell in an arrogant and quarrelsome and self-willed heart, but in a humble one, and its fruits are love, joy, peace, long-suffering, &c. (Gal. v. 22). "The Lord resisteth the proud." Ver. 25. **CRAMER**: Those who are boldest in prosperity generally become the most timid when their affairs begin to decline (Judges ix. 38).—Vers. 26-28. Ahab's conduct towards the witness of the Truth. (a) It was tyrannical. (There is no greater tyranny than to suppress by force the divine word and the truth.) (b) It was foolish. (We

cannot accomplish anything against the truth, 2 Cor. xiii. 8. We can put the advocates of it in prison, but not the truth. It cannot be bound in chains, nor starved. It escapes and spreads, and only gains in glory by our attempts to oppress it.)—Ver. 28. STARKE: Threats of death or of imprisonment may not frighten a true servant of God from confessing the truth (Acts v. 25-29).—He who makes a good confession can without fear call all the world to witness it (Matt. x. 14). Such a confession always leaves a sting behind, which one can never again get rid of (ver. 30).

Vers. 29-38. The war with the Syrians. (a) A war which was undertaken without nay, even against God's will, and therefore with no good conscience. (b) An unfortunate war, which resulted in danger to Jehoshaphat, death to Ahab, and rout to the army.—The two kings before, in, and after the battle.—Ver. 29. So. We should expect: "So" the two kings abandoned the war. However they went, one out of self-will, the other out of weakness.—CALW. BIB.: Men do far too readily what they want to do, although it is contrary to God's will, putting aside God's word, or the warnings of others, or the voice of conscience. The event is never good. How often men ask for advice, yet follow their own will only. KYBURZ: Jehoshaphat's example ought to make us shy of the society of the wicked. The sun of grace in his heart became gradually dimmed. At first he had courage to remonstrate with Ahab, but gradually he comes to silence and indifference, even while Micaiah is abused and remanded to prison. In the end this evil companionship would have cost him his life, if God had not wonderfully interposed.—Ver. 30. Unbelief, in Ahab, joined hands with superstition. The king despises and rejects the word of God which is announced to him, and yet he is frightened, and seeks to escape the threatened dangers by disguising himself.

This stratagem was intended to prove the prophet false. Neither cunning nor might avails against God's will. Thou mayest disguise thyself as thou wilt, God will find thee when and where no man recognizes thee (Ps. cxxxix. 7-12). *Muki ad fatum venere suum, dum fata timent.*—Ver. 32. CRAMER: God sometimes lets his children come into distress and danger when they have formed companionship with the wicked, but he saves them again through His goodness and might, that they may be the more careful another time. Into what distress and danger one is thrown by a careless promise (ver. 4), an ill-timed concession, and the false shame of taking back one's promise!—Vers. 34 and 35. If not a sparrow falls, nor a hair, without His will, how much less can an arrow or a ball strike thee unless His hand guides it.—BERLEB. BIB. The less of the human there is in those things which we commonly call accidents, the more there is of the divine. The weal or woe of whole nations often depends on those things which are called accidents.—Ver. 36. Whatever any men, though they were kings, have brought together and set up, without God's approval, that is certain to fall to pieces and perish again.—Vers. 37 and 38. Ahab's end (see *Histor.* § 6). (a) It was sudden (1 Sam. xx. 3; Luke xii. 20. From sudden death, good Lord, deliver us). (b) It was unrepentant (without conviction of sin, or repentance for it, or longing for grace and pardon). (c) It was shameful. (He was indeed buried with honor, like the rich man, Luke xvi., but the dogs lick his blood, and his memory does not remain in honor, Ps. lxxiii. 19. Therefore, Ps. xc. 12; xxxix. 5.)—STARKE: As he lived, so he died; as he died, so he was judged. The death of Ahab is a testimony to Rom. xi. 33; Gal. vi. 7; Isai. xl. 8.—Vers. 39 and 40. What is the profit of leaving behind a great and grand house, if one has not set one's house in order (Isai. xxxviii. 1; 1 John ii. 17)?

PART SECOND.

[THE SECOND BOOK OF THE KINGS, INCLUDING 1 KINGS XXII. 41-53.]

SECOND PERIOD, SECOND EPOCH.

THIRD SECTION.

THE KINGDOM UNDER JEHOSEPHAT IN JUDAH, AND AHAZIAH AND JORAM IN ISRAEL.

(1 KINGS XXII. 41—2 KINGS III. 37.)

A.—Reigns of Jehoshaphat and Ahasiah.

1 KINGS XXII. 41—2 KINGS I. 18.

1 KINGS XXII. 41. And Jehoshaphat the son of Asa began to reign over Judah
42 in the fourth year of Ahab king of Israel. Jehoshaphat *was* thirty and five years
old when he began to reign; and he reigned twenty and five years in Jerusalem.
43 And his mother's name *was* Azubah the daughter of Shilhi. And he walked in
all the way of Asa his father; he turned not aside from it, doing *that which*
was right in the eyes of the Lord: nevertheless the high places were not taken
44 away; *for* the people offered and burnt incense yet in the high places. And
45 Jehoshaphat made [was at] peace with the king of Israel. Now the rest of the
acts of Jehoshaphat, and his might that he shewed, and how he warred, *are*
46 they not written in the book of the Chronicles of the kings of Judah? And the
remnant of the sodomites, which remained in the days of his father Asa, he
47 took out of the land. *There was* then no king in Edom: a deputy *was* king.
48 Jehoshaphat made ships of Tharshish, to go to Ophir for gold: but they went
49 not: for the ships were broken [wrecked] at Ezion-geber. Then said Ahasiah
the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in
the ships. But Jehoshaphat would not.
50 And Jehoshaphat slept with his fathers, and was buried with his fathers in
the city of David his father: and Jehoram his son reigned in his stead.
51 Ahasiah the son of Ahab began to reign over Israel in Samaria the seven-
teenth year of Jehoshaphat king of Judah, and reigned two years over Israel.
52 And he did evil in the sight of the Lord, and walked in the way of his father,
and in the way of his mother, and in the way of Jeroboam the son of Nebat,
53 who made Israel to sin: For he served Baal; and worshipped him, and provoked
to anger the Lord God of Israel, according to all that his father had done.

THE
SECOND BOOK OF THE KINGS,

COMMONLY CALLED

THE FOURTH BOOK OF THE KINGS.

CHAP. I. 1-18.

- 1 Then Moab rebelled against Israel after the death of Ahab. And Ahaziah
2 fell down through a [window-] lattice in his upper chamber that *was* in Samaria,
and was sick: and he sent messengers, and said unto them, Go, inquire of Baal-
3 zebub the god of Ekron whether I shall recover of this disease. But the angel
of the Lord * said to Elijah the Tishbite, Arise, Go up to meet the messengers
of the king of Samaria, and say unto them, *Is it* not [omit not] because *there is*
not a God in Israel, *that* ye go to inquire of Baal-zebub the god of Ekron?
4 Now therefore thus saith the Lord, Thou shalt not come down from that bed on
5 which thou art gone up, but shalt surely die. And Elijah departed. And
when the messengers turned back unto him, he said unto them, Why are ye
6 now turned back? And they said unto him, There came a man up to meet us,
and said unto us, Go, turn again unto the king that sent you, and say unto him,
Thus saith the Lord, *Is it* not [omit not] because *there is* not a God in Israel, *that*
thou sendest to inquire of Baal-zebub the god of Ekron? therefore thou shalt
not come down from that bed on which thou art gone up, but shalt surely die.
7 And he said unto them, What manner of man *was he* which came up to meet
8 you, and told you these words? And they answered him, *He was* a hairy man,
and girt with a girdle of leather about his loins. And he said, *It is* Elijah the
Tishbite.
9 Then the king sent unto him a captain of fifty with his fifty. And he
went up to him: and, behold, he sat on the top of a hill. And he spake
10 unto him, Thou man of God, the king hath said, Come down. And Elijah
answered and said to the captain of fifty, If I *be* a man of God, then let fire
come down from heaven, and consume thee and thy fifty. And there came
11 down fire from heaven, and consumed him and his fifty. Again also he sent unto
him another captain of fifty with his fifty. And he answered [lifted up his
voice]¹ and said unto him, O man of God, thus hath the king said, Come down
12 quickly. And Elijah answered and said unto them, [him],² If [And if] I *be* a
man of God, let fire come down from heaven, and consume thee and thy fifty.
And the fire of God came down from heaven, and consumed him and his fifty.
13 And he sent again a [third]³ captain of the third [omit the third] fifty with his
fifty. And the third captain of fifty went up, and came and fell on his knees
before Elijah, and besought him, and said unto him, O man of God, I pray thee,
let my life, and the life of these fifty thy servants, be precious in thy sight.
14 Behold, there came fire down from heaven, and burnt up the two captains of the
former fifties with their fifties: therefore [but] let my life now be precious in

* [The correct translation of *וַיִּהְיֶה*, rendered in our version by *Loam*, would be *The Eternal*. This may be regarded as a standing correction.]

15 thy sight. And the angel of the Lord said unto Elijah, Go down with him:⁴ be not afraid of him. And he arose, and went down with him unto the king.
 16 And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, *is it not [omit not] because there is no God in Israel to inquire of his word?* therefore thou shalt not come
 17 down off that bed on which thou art gone up, but shalt surely die. So he died according to the word of the Lord which Elijah had spoken. And Jehoram reigned in his stead, in the second year of Jehoram the son of Jehoshaphat king
 18 of Judah; because he had no son. Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the Chronicles of the kings of Israel?

TEXTUAL AND GRAMMATICAL.

¹ Ver. 11.—The Sept. [Cod. Alex.] have here *καὶ ἀνέβη, καὶ ἐλάλησεν*, so that they read *לָבַח* for *לָבַח*. *Thenius and Kell* adopt this reading, citing *vers. 9 and 12*.

² Ver. 12.—[Sept. for *לָבַח*, *apud achrō*, a necessary emendation.

³ Ver. 18.—[*לָבַח*] must be read for *לָבַח* with *Thenius and Kell*.

⁴ Ver. 12.—[*לָבַח*] has the form of the accusative sign with suffix, instead of *לָבַח* the preposition. The distinction is not observed in the later language. *Ewald, Lehrbuch d. hebr. Spr.* § 284, b. and *Gea.* § 108, 1. R. 1.—The suffix in *לָבַח* refers to the king.—*W. G. S.*]

EXEGETICAL AND CRITICAL.

Ver. 41. **And Jehoshaphat, the son of Asa, &c.** 2 Chron. xvii.-xxi. gives a more detailed account of the reign of this king, which our author here treats with remarkable brevity. On ver. 43, *cf.* chap. xv. 9 *sq.* The statement in the last part of ver. 43 is not contradictory to 2 Chron. xvii. 6, for the latter place refers to the idolatrous worship of Baal and Astarte, on the high places and in the groves, while here the author is speaking of the worship of Jehovah upon the high places, as in 2 Chron. xx. 33. (*Cf.* notes on chap. ii. 3.) Jehoshaphat had *peace* (ver. 44) as a result of his matrimonial alliance with Ahab (2 Chron. xviii. 1), not only with that king himself, but also with his successors, Ahaziah and Jehoram. On ver. 45, *cf.* chap. xv. 23, and on ver. 46, *cf.* chap. xiv. 24, and chap. xv. 12.

Ver. 47. **There was then no king in Edom.** This observation simply serves to introduce what the author desired to add, in vers. 48 and 49, as especially important, from the history of the reign of Jehoshaphat. As Edom at that time had no king of its own, but merely a governor, Jehoshaphat could build a merchant-fleet in the Edomitic port, Ezion-geber, as Solomon had done before (chap. ix. 26). The Edomites had been subjugated by David (2 Sam. viii. 14), but attempted, in the latter part of the reign of Solomon, to regain their independence under the leadership of Hadad (chap. xi. 14 *sq.*); we have no information whether at all, or to what extent, this attempt succeeded. *Keil* and *Ewald* are of the opinion that the Edomites joined themselves to the Ammonites and Moabites in their war with Jehoshaphat (2 Chron. xx. 1 *sq.*), but were conquered by him, and then placed under a governor. There is not, however, the slightest mention of the Edomites in 2 Chron. xx. There is just as little foundation for the supposition of *Thenius*, that Hadad's family had died out before the time of Jehoshaphat, and that the latter prof-

ited cunningly by the quarrels which arose about the succession to re-establish the sovereignty of Judah over Edom. Only this much is certain, that circumstances had arisen in Edom under Jehoshaphat which brought about the appointment of a governor, and rendered possible the re-establishment of the trade with Ophir, which had existed in the most flourishing period of the kingdom.—On *Ophir* and the *Ships of Tarshish*, see notes on chap. x. 22. The latter were wrecked, as it seems, before leaving the harbor of Ezion-geber, by a storm. According to 2 Chron. xx. 35 *sq.*, Jehoshaphat caused these ships to be built in company with Ahaziah, and the prophet Eliezer interpreted their destruction to him as a divine punishment for his connection with the apostate Ahaziah (ver. 52) after he had received a warning on account of his alliance with Ahab (2 Chron. xix. 2). Probably he hoped and believed that Ahaziah had better purposes than Ahab, and therefore he did not at first reject his propositions. When, however, Ahaziah made a second proposal to him (ver. 49) he declined to enter into it. In this opinion *Keil* also now agrees, although he formerly assumed that the ships were twice destroyed—first, those which, according to the passage before us, were destined for the voyage to Ophir, and then those which, according to 2 Chron. xx. 36, were intended for that to Tarshish (in Spain). The death of Jehoshaphat is somewhat anticipated in ver. 50, for 2 Chron. iii. 7 *sq.* relates how he made an expedition against the Moabites with Jehoram, the successor of Ahaziah.

Ver. 51. **Ahaziah, the son of Ahab, &c.** For the chronological statement: "The seventeenth year of Jehoshaphat," which does not coincide with the duration of Ahab's reign (1 Kings xvi. 29), and the commencement of Jehoshaphat's reign (1 Kings xxii. 41), see below, on 2 Kings viii. 16.—On ver. 52, *cf.* chap. xvi. 29-33.—On the groundlessness of the division, which commences the "Second book of the Kings" after ver. 53, see § 1

of the *Introduction*. Particularly the first verse of the second book stands in close connection with the three last verses of the first book, as is evident from the words **After the death of Ahab**. The death of this king and the accession of Ahaziah were the immediate causes of the attempt of the Moabites, who had been tributary ever since the time of David (2 Sam. viii. 2), to separate themselves from Israel. We must therefore put this attempt before the rest which is related in regard to Ahaziah, especially before the construction of the merchant-fleet, which he attempted in company with Jehoshaphat. War with the revolted Moabites did not break out under Ahaziah, who did not reign for even two full years, but immediately after the accession of his successor, Jehoram (chap. iii.). Keil thinks it clear that the revolt of the Moabites followed upon their alliance with the Ammonites, which is narrated in 2 Chron. xx. This alliance, however, was directed against Jehoshaphat and Judah, and in the entire account there is no trace whatever that Israel took part in the expedition of Jehoshaphat, whereas chap. iii. 4 sq. treats of a war between Israel and the Moabites. Piscator correctly states the connection between vers. 1 and 2 thus: *Ægyptavit, ac perinde nihil contra Moabitas tentare potuit*.

Chap. i. ver. 2. **And Ahaziah fell down through a (window-) lattice, &c.** According to Ewald, with whom Thenius agrees, the passage (vers. 2-16) does not come from the same author as the other passages which treat of Elijah, viz., 1 Kings xvii. xviii. and xix., and 2 Kings ii. 1-18, but is of later origin than these, as "is clear from the difference of the language in regard to the descent of fire from heaven in 1 Kings xviii. 38, and 2 Kings i. 10-14, not to speak of the difference in the nature of the contents of the two passages." When the narrative is correctly accepted, however, this latter difference disappears. Still less can we conclude, from the fact that נָפַל is used of the descent of fire in the first passage and יָרַד in the second, that they have different authors.—שֶׁבַע is *lattice-work*, also *snare* (Job xviii. 8). It can hardly be that we have here to think of the balustrade of the flat roof, but rather of the window-opening, which was provided with a lattice. For this interpretation שֶׁבַע through is also an argument.

We may suppose that he leaned too far out through the low window, although he does not seem to have fallen very far, as it did not cost him his life; possibly only on to one of the galleries of the palace. That this took place on the occasion of a drinking-bout (Krummacher) is a groundless supposition. The Sept. render *Baal-zebul* [mentioned only in this passage in the Old Testament] by βαλ μὲν θέν Ἀκαρῶν, and Pliny says (*Hist. Nat.* 10, 28): *Cyrenaici Achorem Deum (invocant) muscarum multitudinem pestilentiam afferente quæ prolixius intereunt postquam litatum est illi Deo*. He is therefore the Baal who protects against the flies, which cause sickness and other calamities; "Defender against vermin," like the Ζεὺς ἀνὸμνος, μυίαρχος of the Eleans (Pausan. viii. 26, 4). Against this commonly received explanation (Gesenius, *Movers*, Ewald, Winer, *Real-Wörterbuch*, i. s. 120), J. G. Müller (Herzog, *Encyc.* i. s. 768), with whom Keil agrees, maintains that the "Fly-god" cannot have his name as enemy of flies, but that he was Μῦια

θεός, i. e., the fly as god, and therefore an idol in the form of a fly, "who must have stood in a similar relation to flies, being a sun-god and summer-god, as the oracle-god, Apollo, who sent and warded off sickness." Stark (*Gaza*, s. 260) remarks further: "They (the flies) seem, in their appearance and disappearance, which depend entirely upon the weather, to be themselves endowed with some prophetic power." This view, however, cannot be made to agree with the words of Pliny, and Ahaziah was certainly anxious not only for an oracle, but also at the same time and especially for recovery from his illness through the help of the Fly-god.—*Ekron*, probably the present Akir, was the northernmost of the five principal cities of the Philistines (Jos. xiii. 3), and so lay nearest to the royal residence, Samaria. [*Cf. Robinson's Biblical Researches*, iii. 22-25.] Following Ephrem, Vatablus remarks that Ahaziah sent to the Idol at Ekron by the advice of Jezebel.

Ver. 3. **But the Angel of the Lord, &c.** "Not an angel but the angel of the Lord who makes known all the revelations of the invisible God to the covenant people. *Cf. Hengstenberg, Christologie*, i. 1, s. 219-232." (Keil.) We have not to think of any external appearances. מַלְאָכֵי יְהוָה

is the varying form under which God reveals himself on the earth, on different occasions. Indeed, in the older books there is often an ambiguity as to which is meant, God himself or some apparition, or the representations vary indifferently. *Cf. Gen.* xvi. 7, 10, 11 (yet ver. 14, "God of my sight," i. e., "whom I have seen"); xxi. 9 sq.; *cf. Gen.* xvii. 15 sq., and *Gen.* xviii. 9-16. In *Gen.* xxii. notice ver. 12, at the end, "from me." See also chap. xxxi. 11 sq., and espec. ver. 13; also the story chap. xxxii. 24-33, espec. ver. 30. *Cf., further, Ex.* iii. 2, 16, 18, and iv. 6 sq.; *Ex.* xiii. 21, and xiv. 19; *Josh.* vi. 2; *Judges* vi. 12 sq., espec. vers. 14, 16 and 23; *xiii.* 22 and 23. The latter passages seem to recognize the distinction more clearly. *Judges* xiii. 16, the angel distinguishes between himself and God. It follows that "whenever God appears, he does so in an angel, and whenever an angel appears, it is God who appears in him; so that appearances of the angel and appearances of God are the same." Afterwards this method of revelation gave way to that of the prophets, with their "Thus saith the Lord!" In the poetical books we find a personification of wisdom, out of, and alongside of God, (*cf. Job* xxviii.), and all culminates in the logos-doctrine of St. John.—W. G. S.]—Where Elijah was then living we do not know. Thenius thinks "assuredly upon Mount Carmel;" but that is contradicted by the words, "Go up to meet the messengers!" for Ekron lay to the south and Carmel to the north of Samaria, in entirely opposite directions. We should have to suppose then that Elijah started much sooner, and came to meet the messengers immediately upon their coming out of Samaria.—**And Elijah departed** (ver. 4), i. e., he did as the angel of the Lord had commanded.

Ver. 5. **And when the messengers turned back unto him, &c.** They must have received a powerful impression from the personal presence of Elijah, whom they did not know, since they felt themselves compelled at once to turn back and bring information to their master. The latter asks them in astonishment: **Why are ye now turned back?** as it was impossible that they

could have been in Ekron. On the words that **ye go** (ver. 3), for which they say in ver. 6 **that thou sendest**, Menken remarks, "They lay the blame entirely upon the king. The prophet, however, had spoken in such a way that they might observe that they also had incurred guilt, and had made themselves accomplices in another's crime."—**מַשְׁפָּט** (ver. 7) is not exactly *figura et habitus*

(Vulgata), but the law or rule, as that which defines the entire personality, "the life-rule of the individual person" (Keil), his peculiarity, by virtue of which he is distinguished, and by which he may be recognized. That **אֵישׁ בְּעַל שֵׁנָר** does

not mean "long hair covered his head" (Ewald), is clear from the description of the later Elijah (Matt. iii. 4). The *vir pilosus, hirsutus* is the man who is clothed in a hairy (black) garment. Such was the peculiar dress of the prophets as preachers of repentance, and it was called (*cf.* Zech. xiii. 4) **אֶדְרֵת שֵׁנָר**. It appears that this costume commenced with Elijah, who was the type of all following teachers of repentance, and that he was distinguished among the prophets of his time by means of it. (The 400 prophets of Ahab, 1 Kings xxii. 6, certainly did not wear this dress.) The girdle, generally the most expensive article of dress and the emblem of office, was made of leather only in the case of the poor and low (Winer, *K.-W.-B.* i. s. 448). In the case of the prophet the leather girdle signified self-denial and contempt for worldly ornament and grandeur, so that it corresponded perfectly to the coarse garment of hair (*cf.* the contrast, Matt. xi. 8), Hebr. xi. 37.

Ver. 9. **Then the king sent, &c.** Elijah had immediately withdrawn again, whether unto Carmel remains uncertain; but certainly Ahaziah must have discovered his place of abode. The hostile intention of the king shows itself in the sending of soldiers; certainly some act of violence was proposed. Perhaps he feared lest the disciples of the prophets, or other adherents of Elijah, might offer resistance. Ewald thinks he was going "to have him brought down and then (as, of course, is clear) executed." The army of Israel was divided up into bodies of 1,000, 100, and 50 (Num. xxxi. 14, 48; 1 Sam. viii. 12), each of which had its own leader, **שָׂר** (Winer, i. s. 683).

The address of the leader has a military sound: **Thou man of God, the king hath said, Come down!** That the designation, "Man of God," was, in his mouth, not conviction, but scorn, is shown by the haughty and dictatorial "Come down!" (**יֵרָד**). The "and" with which the answer of Elijah begins (ver. 10) must not be omitted, as it is in the Vulg. and Luther, "since Elijah is thought of in this first answer (otherwise in ver. 12) as joining his speech immediately to that of the captain" (Thenius). The sense of the answer is: Thou callest me contemptuously and scoffingly "man of God;" but the Lord will show thee that I am such—thou shalt experience it. [Patrick quotes a gloss of Abarbanel to this effect: "If I be a man of God, as thou sayest, but dost not think, then I am not bound to obey the king but God, nor am I subject to his power, but to God's, who will make thee know that He judges in the earth."]**—[And there came down fire from**

heaven, &c. These words do not convey an intelligible description of any physical event of which we can conceive. If we try to realize the incident in imagination we find it impossible. It is not the ordinary difficulty which attaches to an ordinary miracle. There we cannot tell *how* a thing came to pass, though we can see what the record means to assert. We can imagine that a man who never had spoken should open his mouth and speak, though we cannot conceive *how* he could be enabled to do so. Here, however, the words do not describe any external phenomenon which is conceivable, not to say anything about the difficulty which attaches to every miracle of seeing how it was done. We cannot tell what the author means to assert to have come to pass, for the words by which he refers to it do not give us a sufficient description of it. It is evident, therefore, that they refer back vaguely to a terrible judgment, the accurate literal details of which were lost. It was only thus remembered as something strange, shocking, and supernatural. See *Histor.* § 5, where Bähr seems inclined to take the statement figuratively, as a designation of the vengeance of God.—W. G. S.] The second captain who was sent (ver. 11) surpasses the first, instead of taking warning by his fate, in that he adds to the "Come down!" **מְהֵרָה**, "quickly," thereby insinuating a

threat. How the king received information of the destruction of his two expeditions we cannot determine, as no hint is given of it. The *Berleburger Bibel* says that the people of the neighborhood acquainted him with it.—**שְׁלִשִׁי** in ver. 13 cannot

mean "for the third time" (de Wette). If it cannot be referred to the fifty, as Keil explained it in his earlier edition, then we must read **שְׁלִשִׁי** as Thenius does, i. e., "a third," according to the story which immediately follows.—**Afraid of him** (ver. 15), i. e., not, as Thenius would have it taken, "of the captain," but "of the king" (Seb. Smith, Keil), for it is clear that **מִפְּנֵי** is opposed to **אֹתוֹ**. He goes

down with him to the king. One would be glad to learn something more about the meeting of Elijah and Ahaziah, but the account is here (vers. 16 and 17), as in fact throughout, very brief and even disjointed. On that very account, however, it is the more pregnant, and bears the more distinctly the character of genuineness and originality. In later times events were not narrated in such compressed form. Here, just as in other cases, Elijah reappears suddenly, and disappears again, and no one knows whence he comes or whither he goes. The manner in which Krummacker delineates Elijah's meeting with Ahaziah (*Elias der Thib.*, s. 347) is indeed captivating, but, nevertheless, entirely arbitrary.—In ver. 17, the Sept., the Syriac version, and the Vulgata add after "Jehoram," "his brother." (*Cf.* chap. iii. 1, where he is called the son of Ahab.) On the date of his succession, **In the second year of Jehoram, the son of Jehoshaphat**, which it is extremely difficult to fix, see notes on 2 Kings, viii. 16.

HISTORICAL AND ETHICAL.

1. The reign of Jehoshaphat was a very successful and prosperous one for Judah, both internally

and externally, as is clear from the detailed account of the Chronicles. The author does not enter more particularly into the details of its history, evidently because from the time of the division of the kingdom on, his main object was rather to give a representation of the monarchy in Israel until its downfall. When, however, after a more general description of the reign of Jehoshaphat, he states that that king caused ships to be built which were intended to bring gold from Ophir (vers. 48-50), that is not a disconnected statement which was inserted accidentally or arbitrarily, but it stands in immediate connection with the preceding general characterization, and supplements it in an essential point. One cannot fail to recognize that there is therein a reference back to the time of Solomon, who first established a regular commerce with Ophir, and by that, as a principal means, laid the foundation for the wealth and prosperity of his kingdom (chap. ix. 26-28; x. 11, 22 sq.; 2 Chron. ix. 21 sq.). Jehoshaphat's aim, after he had established legal order in his dominions as far as possible, reduced the neighboring peoples to subjection again, and concluded peace with the brother kingdom, was to restore those times of prosperity, and to bring his realm up to the height of that of Solomon once more. The glory of the kingdom, however, as it had existed under Solomon, was, according to the purpose of God, forever gone by (see 1 Kings xii.; *Histor.* § 2). Its return was not a part of the divine plan of salvation, and every human attempt to restore it must necessarily fail. The fleet of Jehoshaphat went down in the harbor of Ezion-geber, even before it had sailed out, and that, too, not by human fault, but by a storm, that is to say, by a dispensation of God.

2. As regards his relation to Jehovah, which was the main point for every Israelitish king, *Ahaziah* was one of the very worst of them. This is marked, in the general description, by the fact that it is said of him, not only that "he did evil in the sight of the Lord," and "walked in the ways of Jeroboam," but that it is also added, "in the way of his father," nay even also (which is observed of no other king), "in the way of his mother," the fanatical, idolatrous, and bloodthirsty Jezebel, who was still living, and perhaps controlled him even more than she had controlled his father. All the acts of God during the reign of his father, of which he had been eye-witness and ear-witness, the proofs of God's power, long-suffering, and justice, even the tragical end of Ahab, had made no impression upon him. All had passed by him, and left no effect behind. For this very reason, then, in the first place, he is worse than Ahab. That he surpassed him in his alienation from Jehovah became apparent at the approach of his early death. So far from being brought to his senses by the unfortunate accident which ultimately caused his death, and seeking refuge in the God of his fathers, he sent messengers to a foreign divinity to seek counsel and help from him. He thereby transgressed not only the general and chief commandment (Ex. xx. 3), but also the special commandment (Levit. xix. 31; xx. 6, 27; Deut. xviii. 10 and 11), which threatened with extermination those who questioned soothsayers and wizards. That was a public and practical declaration that he esteemed the Fly-god of the Philistines above the living God of Israel; and it

was a formal degradation and contempt, even an insult, of the latter. Such a crime had not previously been committed by a king, and, if ever, then certainly now, the time was come for the zealous defender of the name of the God of Israel to "break forth like a fire" (Sirach xlviii. 1) from his concealment, and to announce to the bold scoffer the divine retribution. Even this terrible announcement, however, was not sufficient to humble the dying man or to bring him to repentance; it rather embittered him and filled him with anger, and even with plans of murder. He sends out a band of myrmidons, in order to get possession of the person of the prophet, and when these meet with a frightful fate, he does not even yet recognize in it the hand of the Almighty, but, with a display of impotent stubbornness, sends out a new band of men. But neither does the destruction of this company also bend his hard and stubborn disposition; he sends out a third time a band of soldiers. All this he does while on his death-bed, face to face with death, so completely has all reverence for what is sacred abandoned him, and been supplanted by a stubbornness and wilfulness which extends even to madness. Ahab even had bowed himself and humbled himself (1 Kings xxi. 27) when Elijah announced to him the judgment of God; Jeroboam even sent, when his son was sick, to the prophet Ahijah (1 Kings xiv. 2); but Ahaziah perseveres in his senseless perversity, and so falls far below both of these. At last, however, he is obliged to hear his condemnation from the mouth of the prophet, when he is, as it were, bound hand and foot, and only death overcomes his stubborn heart.

3. The Prophet Elijah appears in general here, just as he always has up to this point, as the *ἀνὴρ προφήτης δυνατός ἐν ἔργῳ καὶ ἐν λόγῳ* (cf. Luke xxiv. 19). He steps forth suddenly from obscurity, "as it were borne on by the storm, with his fiery strength and his fiery tongue" (Ewald). His weighty, irresistible personality, and his forcible, energetic speech, make such an impression on the messengers of the king, who do not know him (ver. 8), that they do not dare to carry out the orders of their despotic master, but turn back without further action. As always, so also here, "when they sought to seize him and make him a prisoner, he was not to be reached;" the emissaries came to disgrace. Without fear, courageous and unterrified, he appears before the king himself, as he had once done before his father, and announces to the fixed and stubborn man his approaching death. Moreover, in this case, where he has to deal with apostasy in its extreme form, one side of his peculiar calling and position in the historical development of the plan of salvation comes into especial relief, namely, the function of *avenging judge*. As the second Moses, and second founder of the broken covenant, it was his task, before all else, to bear witness, both by word and deed, to the wrath and fiery jealousy of God against anything idolatrous (see above, the *Historical notes* on 1 Kings xvii. § 1). He is the representative and instrument of the jealousy of the divine Judge, the herald of the divine retributive justice, and on that account the prototype of all the forerunners of the great and terrible day of judgment (Mal. iv. 5), so that Sirach (xlviii. 10), at the end of his eulogy of him, says: *ὁ καταρπαξὶς ἐν ἡμέραις εἰς καιροῦς κοπᾶσαι ὄργην πρὸ θυμῷ*. It is characteristic that

Elijah finishes his public activity, which had been directed against apostasy, by an act in the capacity of a judge, and thereby seals, as it were, the position which he occupies in the history of salvation.

4. *The two leaders who perish*, together with their soldiers, are not to be considered "simply as tools of a will which opposed itself to Jehovah," so that "the question whether their fate was a just punishment or not is an idle one" (Thenius). On the contrary, they participated in the feelings of their master (*συμβαίνοντες τῷ σκοπῷ τοῦ πεπομφότος*, says Theodoret justly), as is seen from the fact that they, as faithful myrmidons of their abandoned master, scoff at the greatest of all prophets, whom they, too, know to be such. They despised in him the holy and almighty God of Israel, whose servant he was. The third captain was also a "tool" of the king; but he did not share in his feelings, and was spared just on that account. Whereas in his case the address, "Man of God," was an expression of conviction and respect, it had been conscious, intentional, and insolent contempt in the mouth of both the others. They are representatives of the apparent power of the apostate, godless monarchy, which seeks to oppose the divine purpose by human power, and which, when it has already experienced the uselessness of opposition, nevertheless still perseveres in its criminal obstinacy, until it proves its own impotence, and then finally perishes. That was destined to hold good here, which Moses once said in a similar case: "And in the greatness of thine excellency thou hast overthrown those that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble" (Exod. xv. 7); and also what Isaiah prophesied of the astrologers, &c., of Babylon: "Behold they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame."

5. *The conduct of Elijah towards the captains* has given offence on the supposition of their innocence, and has been made a ground of blame against the prophet. Winer (*R.-W.-B. i. s. 318*) fails to find the "moral" of it, and Ewald (*Geschichte Israels*, iii. s. 546; 3d ed., s. 588) sees in this action a proof that this narrative springs from a much later time than the other ones about Elijah, i. e., from a time when the history of the prophet had been expanded beyond the limits which had been observed earlier, and had been moulded in more and more gigantic proportions, and in a much stiffer manner; so that "one might almost say that a Brahminic-Indian legend upon the acts of some Jogin had been produced from it." Even in earlier times it seems to have been believed that Christ, at least indirectly, expressed disapproval of Elijah (Luke ix. 55) when he rebuked (*ἐπετίμας*) his disciples who wished to do *ὡς καὶ Ἡλίας ἐποίησε*, so that these words are omitted in some otherwise important manuscripts, and in the Vulgate, in order not to endanger the reputation of the prophet. This view rests, however, upon an entire misconception of the narrative before us, and of the relation between the economy of the Old and the New Testaments. For we have here not the act of revenge of a prophet who was instigated by personal jealousy, but an act of divine judgment, and a revelation of God's wrath against all godlessness and wickedness of men, who "hold the truth in unrighteousness" [restrain the truth in a spirit of

unrighteousness]. (Rom. i. 18; ii. 5). All judgments of God are represented in the Old Testament as a consuming fire (Num. xi. 1; xvi. 36; Deut. xxxii. 22; Ps. xxi. 9 sq.; Isai. xxvi. 11; Ezek. xv. 6 and 7; Job xx. 26, &c.). He himself even, in His retributive justice, is called a consuming fire (Deut. iv. 24; ix. 3; cf. Heb. xii. 29; x. 27). It is, therefore, perfectly in accordance with the concrete and literal character which the Old Testament economy bears throughout, that this actual fire should be the form of revelation of the divine wrath, so that in many places we can hardly distinguish whether it is intended to be taken literally or figuratively. Just as once the rebellious host of Korah was consumed by fire, and so Moses' authority, as the servant of God, was ratified (Num. xvi. 35), so the scoffing band of the idolatrous Ahaziah perished, and thereby the second Moses was corroborated as the man of God. As an act of divine judgment this catastrophe lacks "moral" so little that it is rather a revelation of the highest moral intensity—a testimony to the unchangeable justice and holiness of God. Whoever finds it shocking must be still more shocked at the prophetic declaration—"God is jealous and the Lord revegeth; the Lord revegeth and is furious; the Lord will take vengeance on His adversaries, and He reserveth wrath for His enemies. Who can stand before His indignation? and who can abide in the fierceness of His anger? His fury is poured out like fire, and the rocks are thrown down by Him" (Nahum i. 2-8). Christ does not blame Elijah, but His disciples, because in their dissatisfaction, which was just enough in itself, they did not distinguish between the time of Elijah and the time which had begun with Him, the promised Son of Man and *ὁ υἱός*, and entirely mistook Him, that is to say, His calling and station in the plan of redemption, as contrasted with that of Elijah. Mencken remarks on the passage before us: "Any one who is acquainted, even in a slight degree, with the theocratic constitution of Israel; any one who sees how necessary such acts of God and of His prophets were, for the confusion and overthrow of idol-worship, and for the foundation and conservation of the knowledge and adoration of the one sole living God; any one who has a genuine love to God, and a zeal that the name of God shall be kept holy upon earth: such an one will not be repelled by this action of God and His prophet. Many, however, with whom this is not the case, who, themselves indifferent towards God and His kingdom, would gladly have all dispositions of men towards God regarded as insignificant, have been repelled by it; they have imputed to the prophet therein a carnal and unholy violence, and an angry-spirited and revengeful jealousy, and have blamed him accordingly. . . . Elijah might do much which was not becoming for Jesus the suffering Lamb of God. . . . In his position and in his time he had to be rather terrible and grand than mild and lovely; he had to punish, condemn, and revenge, rather than to teach, forgive, and console. . . . His calling was to be, not a fire to warm, but a consuming flame against unrighteousness and godlessness."

6. To try to explain and do away with *what is miraculous in this narrative* is vain labor, as it is in other and similar cases. The naturalistic explanation, which points to lightning or the fiery wind-

simoom, or to a forcible scattering of the troops by the numerous "sons [disciples] of the prophets" (*Ezeget. Handbuch* on the passage), has indeed been abandoned; but, on the other hand, the entire story has been explained as mythical or legendary, and reference has been made to "parallel passages in the classics." "When the Persians advance against the temple at Delphi, lightnings descend from heaven upon them (Herod. viii. 37); and when the Gauls under Brennus are going to storm Delphi, there occurs an earthquake with storm and hail, whereby great destruction is caused among them (Justin, xxiv. 8)." The legend "expresses only the general idea that the Divinity protects His favorites at all times, even by unusual means, and hears their prayers even when they ask for what is extraordinary" (Knobel, *Prophet. der Hebräer*, ii. s. 82; Rödiger, *Hall. Encyc.*, i. 33, s. 322). This view fails utterly to perceive, in the first place, that the thing to be accomplished here is a judgment upon the apostate and stubborn king and his emissaries, and that the protection which is given to Elijah is only a subordinate matter. What necessity was there then for just such a judgment, if nothing more was to be expressed by it than this general idea, which might have been affirmed in a hundred other ways? What parallel there is, finally, between the Persians and Gauls who advanced against Delphi, and perished by lightning and earthquake, and the soldiers whom Ahaziah sent out against Elijah, it is difficult to see, for one might as well find parallels to this narrative in all the accidents wherein men have perished, while on the way hither and thither, by lightning or earthquake.

HOMILETICAL AND PRACTICAL.

Vers. 41-50. WÜRTB. SUMM.: All Christian rulers and governors ought to follow the example of the pious king Jehoshaphat—to do what is pleasing to God, to walk in His ways without departing from them, to maintain and extend pure religion, to remove and destroy what is evil, and especially not to permit whoredom, but with earnestness to do away with it and punish it, and to guard themselves from having too much intercourse with godless persons, or from entering into any covenant with them, because this leads to no good, as indeed Jehoshaphat got only danger and loss by it. Every one should profit by the life-experience of Jehoshaphat. All that he undertook according to God's word and will went on fortunately and attained good success, and was attended with blessing; but all that he undertook in conjunction with Ahab and Ahaziah turned out unfortunately: there was no blessing upon that.—Vers. 44-47. See notes on chap. xv. 12, 14.—Ver. 49. The heart of man proposes its own way, but the Lord alone allows it to proceed therein. (Prov. xvi. 9.) He often confounds our purposes and destroys our plans, which reach so far and so high, that we may not become puffed up, but learn to yield to His holy will and to say: "It is the Lord; let Him do what seemeth Him good" (1 Sam. iii. 18).—Ver. 50. What God has clearly destroyed, as a punishment, that let us not build up again at the counsel or demand of any man; for, when He breaks in pieces, it cannot avail to build again (Job xii. 14).—So Jehoshaphat would not

build again. The offers of a man who had departed from God, even if he offer thee ever so much profit and pleasantness, do thou reject with determined will; for "what is a man profited," &c. (Matt. xvi. 26.)

Vers. 51-53. STARKE: It is bad enough indeed when one or the other of one's parents is godless, but how much more when neither fears God? How can we hope for the good nurture of children in that case? The power of example is not greater in any relation than in that of parents to children. The way in which the father or mother walks has more influence upon the children than all the doctrines and teachings which they give them.—WÜRTB. SUMM.: It is not praiseworthy, nor a thing which one can satisfactorily answer for before God, if the parents and ancestors have been godless or the adherents of a false religion, that the children should do the same and follow in their footsteps; . . . it will not suffice before God to say: "I believe what my parents and ancestors believed. They were of this religion, and I will not believe that they have been damned."

Vers. 2-8. WÜRTB. SUMM.: King Ahaziah on his death-bed. (a) The sending to Ekron; (b) the message of the prophet.—Vers. 2-4. KRUMMACHER: The journey to Ekron. (a) The seeking for refuge in Ekron; (b) the jealousy of God; (c) Jesus the only refuge (in Him rests our confidence and strength). Vers. 2 to 17. In Ahaziah we see the folly of godlessness (Ps. xiv. 1 and 2). (a) In the dark valley, in which he must journey, he seizes, not upon the staff and support which could comfort him (Ps. xxiii. 4), but upon a stalk of straw; he makes a work of man's hands his consolation in life and in death; that is the height of folly. (b) He will hear nothing of death, and hates and persecutes him who reminds him of death; death comes, however; it is inevitable. To avoid every thought of death, and to escape from everything which may remind us of it, is the greatest folly, for we must all depart sometime (Ps. xxxix. 5), and appear before Him who will give to each according to his deeds (Rom. ii. 6). (c) He sends soldiers against the prophet who announces to him the judgment of God, and thinks that he can thereby set aside the judgment itself. But to attempt to do away with the truth of God, and to accomplish something perforce against the decision of God by means of human power and might, is the greatest folly.—Vers. 1 and 2. God does not leave himself without a witness even in the case of those who have long ago abandoned Him and turned their backs upon Him. He seeks with all labor and care to call them home. Well is it for them, then, if they understand the testimony, and do not, like Ahaziah, become still more stubborn.—Ver. 2. If a man has once torn himself away from the living God and His Word, he does not, as infidelity pretends, become wiser and more enlightened, but only too often he becomes the prey of the most insipid and foolish superstition. How many do not believe in an holy, omniscient, and just God, to whom they must give an account of all they do and leave undone, but on the contrary in ghosts, or in the word of a gypsy, and seize upon the most senseless means in need and sickness. It is possible to so lose God that one does not find Him even when face to face with death.—KRUMMACHER: Instead of the oracle at Ekron we have to-day clairvoyants and mesmerists; and even if we do

not have soothsayers and persons who foretell by cards (the number of whom, however, among the common people, is far greater than is commonly believed), still there are "signs" and dreams upon which people trust, and on which they rest the peace of their hearts, as if it were upon oracles from idols. . . . While people smile at the magicians of earlier times, and their arts, with a mien of superiority, they are not ashamed to take refuge in all sorts of amulets, or to expect help now from this and now from that sympathetic cure. . . . Is that not "going to Ekron?"

[COMPREHENSIVE COMMENTARY: The inquiry of Ahaziah "was very foolish. We should be more thoughtful of our duty than our fortune, what will become of us after death, than how, or when, or where, we shall die; and more desirous to be told how to conduct ourselves well in sickness, and get good to our souls by it, than whether we shall recover."—Ver. 3. WÜRTH. SUMM.: All those who make use of formulae of blessing or other irregular means, in sickness, seek help from Baal-zebub. God has given an example in the case of Ahaziah, how angry He is at this, and how severely He means to punish such idolatry.—Is it then because, &c. WIRTH: The men of our time run hither and thither in their dissatisfaction and need of help. Is there then no longer any God in our nineteenth century, that men do not take refuge in Him? Is there then no Gospel, which is the power of God, and a light upon our pathway? Is there then no longer a Saviour Jesus Christ, who calls: "behold, I make all things new?"—The Word of God is the sole, true, and correct oracle, which we are to question, and to take counsel of, in every circumstance of life, and in all darkness and doubt. This generation, however, seeks light, wisdom, and truth among the Philistines, the wise and prudent of this world, who give out that the Word of the Lord is an old and unreliable book which no longer satisfies the existing grade of cultivation. ["They that will not inquire of the Word of God for their comfort shall be made to hear it, whether they will or no, to their amazement."—That ye go, &c. Who-soever lends himself to be the messenger and servant of superstition, and of contempt for God, makes himself a participant in the guilt of them; we must obey God rather than man.—Vers. 4-8. If the messengers had brought to the king a declaration of the Fly-god, he would have accepted it with faith, but he rejected the word of the prophet because it did not conform to his wishes; nay, it even filled him with anger and plans of murder. Men value the falsehood which flatters their inclinations and wishes, higher than the truth which corrects them and demands sacrifices and penitence of them.—Vers. 7 and 8. He who preaches penitence, conversion, sacrifice, and self-denial, to others, but still shows by all his conduct and external behavior, that he himself loves the world, and what is in the world, and that he is not above the world, such an one belongs to the false prophets, with whom we must be upon our guard.]

VERS. 9-17. KRUMMACHER: The sermon in fire. (a) Ahaziah's attack upon Elijah; (b) the proph-

et's victory; (c) Ahaziah's end.—WIRTH: Elijah as messenger of the judgment of God. (a) The annihilation of the two fifties; (b) the sparing of the third fifty; (c) a visit to the sick-bed.—The judgment of God upon Ahaziah and his troops an image of the great and terrible day of the Lord (see the *Historical* section) for the warning of all scoffers and stubborn contemners of God.—Elijah in truth a Man of God. (a) How he sustains himself in that position in his relations to God (viz., by faithful obedience and faithful courage); (b) how God sustains him in it in relation to his enemies (viz., by powerful protection, and by the annihilation of his enemies, Ps. xci. 1 sq.).—Ver. 9. Every servant of the Lord who is really earnest in his office must make up his mind that rude, low, and godless men will scorn him and name him "Man of God" in mockery. Although no fire from heaven falls down to destroy them, yet the word of the Lord stands firm for all time: "He that despiseth you," &c. (Luke x. 16), and the Lord will not leave those unpunished who despise Him in His servants, and exercise their wit upon the calling of reconciliation (Isai. xli. 10 and 11).—Great rulers always find people who will lend themselves as instruments of their perverted will, who execute, with exactness and without scruple, what "the king says," but do not trouble themselves at all about what God says.—Ver. 11 sq. HALL: It is the sure sign of approaching ruin when men will not allow themselves to be warned. Those deserve only to be made examples of punishment who will not take warning from the example of others.—Ver. 13 sq. God does not let anything be forced from Him by pertinacity, but to the humble He grants grace. That which can never be gained by perseverance and resistance, is reached by earnest, humble, and sincere prayer.—OSIANDER: If we perform our duty, God has the hearts of men in His hand in such a way that He leads them whither He will. So it often happens that those who seek to kill us in our absence, in our presence dare not open their mouths (John vii. 44-46).—Vers. 15 and 16. A minister of God must not fear to hold up their sins before sinners and scoffers upon the death-bed, and to draw their attention to the judgment of God, in order that, if possible, even in the last hour, they may come to a knowledge of that which belongs to their peace. for (Ezek. xxxiii. 8 and 9), to offer eternal blessedness to the rich and great, instead of calling them to repentance, is the worst transgression of a prophet.—To conceal the approach of his end from one who is sick unto death, and to hold all thoughts of it from him, or even to console him with false hopes of recovery, is no genuine love; for no man can be properly prepared for death who does not think of it often and much. He who in days of health has often, in the presence of God, thought upon death, does not shrink before the message: "Set thine house in order; for thou shalt die, and not live." (Isai. xxxviii. 1).—Ver. 9-16. Elijah and the Disciples of Jesus who wish to imitate Him (Luke ix. 51-57). (a) The reason why He blames and rebukes them; (b) whereto He calls and encourages them see *Historical*, § 5).

B.—*Elijah's departure and Elisha's first appearance as Prophet.*

CHAP. II. 1-25.

- 1 And it came to pass, when the Lord would take up Elijah into heaven by a
 2 whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto
 Elisha, Tarry here, I pray thee; for the Lord hath sent me to Beth-el. And
 Elisha said unto him, *As the Lord liveth, and as thy soul liveth, I will not leave*
 3 thee. So they went down to Beth-el. And the sons [pupils] of the prophets
 that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that
 the Lord will take away thy master from thy head to-day? And he said, Yea,
 4 I know it; hold ye your peace. And Elijah said unto him, Elisha, tarry here,
 I pray thee; for the Lord hath sent me to Jericho. And he said, *As the Lord*
liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.
 5 And the sons of the prophets that were at Jericho came to Elisha, and said unto
 him, Knowest thou that the Lord will take away thy master from thy head
 6 to-day? And he answered, Yea, I know it; hold ye your peace. And Elijah
 said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan.
 And he said, *As the Lord liveth, and as thy soul liveth, I will not leave thee.*
 7 And they two went on. And fifty men of the sons of the prophets went, and
 stood to view [over against them] afar off: and they two stood by Jordan.
 8 And Elijah took his mantle, and wrapped it together, and smote the waters, and
 they were divided hither and thither, so that they two went over on dry ground.
 9 And it came to pass, when they were gone over, that Elijah said unto Elisha,
 Ask what I shall do for thee, before I be taken away from thee. And Elisha
 10 said, I pray thee, let a double portion of thy spirit be upon me. And he said,
 Thou hast asked a hard thing [to obtain, *Bar*]: nevertheless, if thou see me
 when I am taken from thee, it shall be so unto thee; but if not, it shall not be
 11 so. And it came to pass, as they still went on, and talked, that, behold, there
 appeared a chariot of fire, and horses of fire, and parted them both asunder;
 and Elijah went up by a whirlwind into [towards] heaven. And Elisha saw it,
 12 and he cried, My father, my father, the [thou, *omit* the] chariot of Israel, and the
 [omit the] horsemen thereof! And he saw him no more: and so he took hold
 of his own clothes, and rent them in two pieces.
 13 [Then] He took up also [omit also] the mantle of Elijah that fell from him,
 14 and went back, and stood by the bank of Jordan; And he took the mantle of
 Elijah that fell from him, and smote the waters, and said, Where is the Lord
 God of Elijah [even He]? And when he also [omit also] had smitten the waters,
 15 they parted hither and thither: and Elisha went over. And when the sons of
 the prophets which were to view [omit to view] at Jericho saw him [from the
 opposite side], they said, The spirit of Elijah doth rest on Elisha. And they
 16 came to meet him, and bowed themselves to the ground before him. And they
 said unto him, behold now, there be with thy servants fifty strong men; let
 them go, we pray thee, and seek thy master: lest peradventure the Spirit of
 the Lord hath taken him up, and cast him upon some mountain, or into
 17 some valley. And he said, Ye shall not send. And when they urged him till
 he was ashamed [to refuse them, *Bar*], he said, Send. They sent therefore fifty
 18 men; and they sought three days, but found him not. And when they came
 again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto
 you, Go not?
 19 And the men of the city said unto Elisha, Behold, I pray thee, the situation
 [inhabiting] of this city is pleasant, as my lord seeth: but the water is naught
 20 [bad], and the ground barren [the locality causes barrenness]. And he said,
 21 Bring me a new cruse, and put salt therein. And they brought it to him. And
 he went forth unto the spring of the waters, and cast the salt in there, and said,

Thus saith the Lord, I have healed these waters; there shall not be from thence
 22 any more death or barren *land* [barrenness, *omitted* land].⁴ So the waters were
 healed unto this day, according to the saying of Elisha which he spake.
 23 And he went up from thence unto Beth-el: and as he was going up by the
 way, there came forth little children [young persons] out of the city, and mocked
 24 him, and said unto him, Go up, thou bald head; go up, thou bald head. And
 he turned back, and looked on them, and cursed them in the name of the Lord.
 And there came forth two she bears out of the wood, and tare forty and two
 25 children of them. And he went from thence to mount Carmel, and from thence
 he returned to Samaria.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 15.—[מִן־עַל־כַּנְתִּי] from over against. Sept. *deparatias*: Vulg. *e contra*: Bunsen: "on the other side."

² Ver. 16.—[The Sept. add *iv rē* ἱερόδωρον. The chetiv מִן־עַל־כַּנְתִּי would be the regular form for the plur. of מִן־עַל־כַּנְתִּי. The form found, however (in Ezekiel), is מִן־עַל־כַּנְתִּי, which the *kari* proposes to insert here.

³ Ver. 19.—[כֹּשֶׁשׁ וְנָ] כֹּשֶׁשׁ, literally, inhabiting the city good; *i. e.*, the city is a good one to inhabit. מִשְׁכֵּלֶת, causing barrenness. The district, or locality, probably on account of its bad water, produces barrenness and miscarriage in all animals.

⁴ Ver. 21.—[מִשְׁכֵּלֶת], a participial noun, describing the action, miscarrying; "there shall be no more death or miscarriage from it" (as a cause). Cf. on ver. 19.—W. G. S.]

EXEGETICAL AND CRITICAL.

Ver. 1. **And it came to pass, when, &c.** The following event certainly belongs to the time after the death of Ahaziah (chap. i. 17), and probably to the beginning of the reign of Jehoram, for in the 19th verse the public activity of Elisha begins, *i. e.*, that is the time when he stepped into the place of Elijah, and stood at the head of the prophets. The war with the Moabites, in which Elisha assumes so important a position (*cf.* chap. iii.), must have begun soon after Jehoram's succession to the throne (chap. i. 1). The letter which came into the hands of Jehoram from Elijah, according to 2 Chron. xxi. 12, proves nothing to the contrary (see below, *Historical*, § 3, *b*).—On בְּתֵלֹת see notes on ver. 11. The first half of the verse forms the title of the entire passage.—Gilgal cannot here be a place between Jericho and the Jordan (Jos. iv. 19; v. 10), for Elijah and Elisha went *down* from there to Bethel (וְיֵרֵדוּ), and came from Bethel to Jericho. It is rather, as in Deut. xi. 30, the place known now as Jiljilia, which was on an elevated site, southwest of Seilun (Shiloh), near to the road leading from the latter place to Jericho (*cf.* Thénien and Keil on the passage; Raumer, *Paläst.* s. 155). This Gilgal, which lay in Ephraim, and not the one in Judah, is the one referred to also by the prophets Amos (iv. 4) and Hosea (iv. 15) who mention it, together with Bethel, as chief seat of the false worship of Jehovah. Probably it was precisely on this account that schools of the prophets were founded there, which should counteract the error.

Ver. 2. **And Elijah said, &c.** It was known not only to Elijah himself (ver. 9), but also to Elisha (ver. 3), and to the "sons of the prophets" at Bethel and Jericho (vers. 3 and 5), that the time of his departure was come. Evidently the object of his visit to the three schools of the prophets, one after another, was to see them once more before his departure, and to warn and strengthen

them. Keil, following the older expositors, says: "The Lord had revealed to both (Elijah and Elisha) that the seal of the divine ratification should be set to the work of Elijah by his miraculous translation to heaven, . . . but to each of them separately, so that Elijah did not surmise that Elisha was aware that he was to be taken away. For this reason he wished to separate himself from his servant, not in order to test his love and attachment (Vatablus), but from humility (Corn. a Lapide, and others). He did not wish to have any witness of his glorification, without being fully satisfied that such was the divine will. . . . His ascension had been revealed to the disciples of the prophets also. . . . He took this road (to Bethel and Jericho) by the direction of the Divine Spirit, . . . without supposing that they (the disciples of the prophets in those places) had been informed of his approaching departure from this life by the Spirit of God. God had revealed it to so many in order that they might be established in their calling by the miraculous glorification of their master, still more than by his words and teachings and warnings." But the most important considerations are opposed to this very common conception of the passage. In the first place, the assertion that a divine revelation had given, not only to Elijah, but also to Elisha, and to the disciples of the prophets at Bethel and Jericho, information of the approaching ascension of the first, is a pure hypothesis: the text knows nothing of it, and even any remote hint of it is wanting. To pass over that, however, in the second place, no analogy can be found in the Scriptures for any such thing as that different persons, nay, even entire communities, in different places, at one and the same time, received the same divine revelation; and no one of these persons surmised that the same thing had happened to others. Thirdly, the disciples of the prophets at Jericho would never have urged so perseveringly upon Elisha, after his return, to allow fifty men to seek for the departed master on the mountains and in the valleys (vera.

16-18), if they had been informed in regard to Elijah's ascension into heaven by a divine revelation. We are therefore compelled to conceive of the event, we might almost say, more simply and naturally. As concerns Elijah himself, he knew, of course, that the time of his departure was come, and that the Lord was going to take him away; the manner in which he would be taken, however, he did not know, nor did he say a syllable about it; especially he did not know, as Krummacker affirms, that "the horses of fire and the chariot of flame were already standing behind the clouds ready to come for him," and that he "should ride, in a few days, past Orion and the Pleiades, on a gleaming road, far above the sun and the moon, and away through the veil into the divine sanctuary." Still less did Elisha and the disciples of the prophets know it. In the 3d and 5th verses the

latter only say that "now" (עַתָּה) does not mean here "to-day," but as in 1 Sam. xii. 17; 2 Kings iv. 8; Job i. 6, at this time) Elijah is going to be taken away from them and from Elisha; even *tho* they could only know from Elijah himself. For Elijah had no reason for wishing to conceal his departure from Elisha; on the contrary, he must have felt himself driven to make it known to him, since Elisha was now to step into his place and be his successor. Neither did he conceal it from the disciples of the prophets; for his visit to them had for its chief object to take leave of them. He simply did not wish that his departure should be much spoken of, and still less would he permit that any one should be a witness of it; therefore he urged Elisha himself to remain behind. This he did, however, not "from humility," in view of his approaching glorification, but "because he was uncertain whether it was agreeable to God that Elisha should go with him; cf. ver. 10" (Thenius). Only when Elisha would not allow himself to be held back, and had declared earnestly three times over (cf. the similar triple repetition, John xxi. 15 sq.) that he would not leave him until the final moment—only when he had thus stood the trial of his unchangeable fidelity and perseverance, and thus maintained himself as competent and fit to carry on the office of prophet, did Elijah yield his scruples, and allow Elisha to accompany him. (Cf. in general on the verse the apt remarks of Vilmar, *Pastoraltheol. Blätter*, 1862, s. 234.)

Ver. 3. And the sons of the Prophets . . .

came forth, &c. [The בְּנֵי הַנְּבִיאִים are the pupils or disciples of the prophets; not necessarily their sons in a literal sense, though they probably were such in very many cases.—W. G. S.] This does not mean: "In Bethel, the disciples of the prophets came to meet Elisha, with the information, 'Knowest thou?' &c." (Keil), but that after Elijah had come with Elisha to Bethel (ver. 2), in order to take his leave there also, the disciples of the prophets came forth with them, that is, accompanied them, and said to Elisha: "Dost thou also ponder," &c.? In like manner they were accompanied by those of Jericho (ver. 7). [This explanation does violence to the meaning of the preposition לָ, which never contains any idea of accompaniment, above all with a verb of motion; moreover, ver. 7 is not the parallel, but ver. 5. לָ וַיָּצֵאוּ can only mean "They came forth to"

(cf. Gen. xix. 6), and it is stated that they came forth to "Elisha," which certainly seems to imply that they already had heard of the expected event.

לָ וַיָּצֵאוּ, ver. 5, is less certain. It might mean that as they were all standing in a group, and after Elijah had declared that he had come to them for the last time, some of them approached Elisha. The objection taken to the theory of independent revelations is, however, a just one, and must be maintained, even if we cannot fix definitely the details of the occurrence which the words refer to. Many hypotheses suggest themselves, as, for instance, that Elijah went on to the schools of the prophets in the first place alone, and that they then "came forth to Elisha."—W. G. S.] לָ וַיָּצֵאוּ

לָ וַיָּצֵאוּ, according to Keil, "expresses graphically the removal from his side by elevation into heaven." Thenius also says, following Böttcher: "Nisi aliud nisi viam modumque tollendi pingit: away off above thine head." [So also Bunsen, as, for instance, that Elijah went on to the schools of the prophets in the first place alone, and that they then "came forth to Elisha."—W. G. S.] לָ וַיָּצֵאוּ are equivalent to מִפְּנֵי and מֵאַחֲרָי, which are used by

Elijah, in vers. 9 and 10, for the same idea, i. e., literally, "from with you," the sense being "out of connection or companionship with you," except that the first form hints at the nature of this connection more distinctly than the others. Luther, in a marginal gloss on the passage, says: "To be at the head is to be master and teacher; to be at the feet is to be pupil and subject. For when the teacher teaches he sits in a more elevated position than the pupils, so that he has them at his feet, and they have him at their head. Therefore St. Paul says (Acts xxii. 3), that he had learned the law at the feet of Gamaliel." (Cf. Schöttgen, *Hor. Hebr.* on this passage.) Elisha is the disciple of Elijah; the latter is his "master," as he is called here. The words, "The Lord will take away thy master from thy head," do not therefore mean, He will cause Elijah to arise away above thy head towards heaven, but, He will take him away from thy head, i. e., break up the relationship which has existed hitherto between you, as pupil and master, and as thy chief thou wilt lose him. (לָ is used

as in Gen. xlviii. 17; Amos vii. 11.) When the words are thus taken, each gets its full force, and it is easy to see why both the disciples at Bethel and those at Jericho put the question to Elisha, "Knowest thou?" &c. The separation touched Elisha nearest of all, and was more important for him than for any of the rest. The question signifies: Knowest and considerest thou also, that thou wilt now lose the master whose servant and disciple thou art (1 Kings xix. 21)? What will become of us when thy guide and ours is gone? The answer of Elisha, which would otherwise be obscure and difficult, is then appropriate to this question: "Yea, I know it," i. e., Alas! I know it and consider it well, even as ye do. When he then adds, "Hold ye your peace," he does not mean to say: Tell no one that he is now going to ascend into heaven, in order that there may be no concourse of people (Clericus, J. Lange), nor: Speak

no further of it, for Elijah, on account of his modesty and humility, does not wish that much should be said of his glorification (Seb. Smith, Keil), but: Compose yourselves, yield to the will of Jehovah; do not sadden my heart now that I am about to lose my beloved master and lord. [Bunsen.]

Ver. 7. **And fifty men of the sons, &c.** As Elijah and Elisha departed in the direction of the Jordan, a band of prophets followed them at a distance, and remained standing at a point (probably on an elevation) from which they could see "whether and in what way the departing ones would get over the Jordan at a place where there was no arrangement for crossing" (Hess, Thenius); that is to say, they followed, out of sympathy and anxiety, and not "that they might be eyewitnesses of the removal of their master" (Keil), for, according to ver. 10, it was not certain that even Elisha, who accompanied him, would see this. They were witnesses only of that which is narrated in ver. 8. The manner of crossing the Jordan must have reminded them involuntarily of Ex. xiv. 16 (cf. Josh. iv. 23). As once Moses struck the water and divided it, in the presence of the whole people, with his staff, which was the insignia of his office as teacher, and is called the "rod of God" (Ex. xvii. 9), whereby he was confirmed and accredited as chief, so Elijah, the second Moses, here strikes the water, and divides it in the presence of the band of the prophets, with his mantle, the sign of his prophetic calling (1 Kings xix. 19), an action which confirms him, before the disciples of the prophets, just as he is leaving them, in his position as chief of the prophets. He folds or rolls the mantle together, possibly in order to give it at the same time the appearance of a staff, for in other cases the water is always struck with a staff (Isai. xi. 4; x. 24; Num. xx. 11). [The first two passages cited refer to a beating with a rod as punishment or correction, and the third to the smiting of the rock to make water come out. There is no ground for supposing that the words in the text have any further significance than such a folding as would make the mantle convenient to handle in smiting the water.—W. G. S.] However, the very fact that he makes use of the prophet's mantle instead of making use of the staff, makes the action a distinctly prophetic, i. e., symbolical one. The miraculous power is no more attached, in any magical way, to the mantle than to the staff; but it is the prophetic calling which God has armed with such power for the attainment of His ends, as was shown immediately afterwards in the case of the successor and representative of Elijah (cf. vers. 14, 19 sq.).

Ver. 9. **And it came to pass when they were gone over, &c.** The command of Elijah: "Ask," &c., and the reply of Elisha, "Let a double portion," &c., are to be explained by their relation to one another, which was not so much that of a master to his servant or of a teacher to his disciple, as rather that of a (spiritual) father to his son (ver. 12). Elisha had maintained his attachment, love, and fidelity to the very end, in that he would not quit Elijah; and now the latter treats him as a dying father would (Gen. xxvii. 4), and says: "If thou hast yet any wish in thine heart, tell it to me;" he is ready to grant him the blessing of a father and of a prophet. Elisha answers as son to father: "I pray thee, let a double portion

of thy spirit be upon me!" According to the law (Deut. xxi. 17), the first-born son received, of what the father left behind, שְׁנֵי חֵצִי, i. e., two parts, twice as much as the other sons received. According to this analogy, Elisha begs that Elijah will regard him as his first-born, and will give to him, as compared with the other sons of the prophets, a richer measure of his (prophetic) spirit, that is to say, of that רוּחַ, which is the condition of all prophetic activity, whether in word or deed, and which is not only a spirit of knowledge and wisdom, but also of strength and power (Isai. xi. 2). The translation of the words of Elisha, "That thy spirit may be doubled in me" (Luther, following the Sept. and Vulg.), is unquestionably false. Still this interpretation is found again and again in modern expositions. Krummacker even asserts, as a result of this interpretation, that the spirit of Elisha, as an evangelical (?) spirit, was certainly twice as great as the spirit of Elijah, which was Mosaic and legal. If this had been the prayer of Elisha, however, it would have been, not only in the highest degree immodest, but also incomprehensible, since Elijah could not give more than he himself had. Elisha did not wish to be more or greater than his master and lord. He only desired so much as was necessary for him, in order that he might be that to which Elijah had destined him, namely, the one who should succeed to his place as leader of the prophets. Menken's interpretation of the words of Elijah is also a mistake, i. e., that Elisha should give him a commission for the other world, and beg for himself some service there, where the Lord would not refuse Elijah any request he might make on behalf of his faithful servant. Not to notice other objections, Elijah says: "Ask what I can do for you *before* I be taken away," and not when I am in heaven. Neither can this place, therefore, by any means be cited as a support of the Roman Catholic dogma of the effectual mediation of the saints in heaven, as is often done.—Elijah means to say, by the words in ver. 10: Thou hast prayed for something which it is not in my power, nor in that of any man, to give, but only in the power of God; if it is granted to thee alone, of all the sons of the prophets, to remain with me until my removal, and to be a witness of it, then thou mayest know, by this fact, that thou art to continue the prophetic work, which I have begun, and which I must now abandon, and then shalt thou also receive that measure of the prophetic spirit of which thou hast need for this work.

Ver. 11. **And it came to pass, as they still went on, &c.** The verse is generally translated as it is by Luther, "Behold! there came a chariot of fire and horses of fire, . . . and so Elijah rode, in a whirlwind, towards heaven." This is then understood to mean, that a fiery chariot with fiery horses attached to it came, and that it received Elijah and took him to heaven. According to that, Elijah really "rode" into heaven, as indeed we find it often represented, especially in pictures. This conception of the event has struck such deep root that people scarcely inquire whether the text really justifies it or not. It is especially welcome to those who explain the story of Elijah as myth and poetry, because, as they think, such an ascension would remove all doubt as to the

mythical character of the narrative. Here it is necessary, before all else, to take the words of the text accurately, and not to add or fill out anything which is not absolutely demanded. In the first place, the text knows nothing whatever of a fiery chariot, with fiery horses attached, but only says: "Behold! chariot of fire and horses of fire!" Then it does not say that Elijah mounted into this literal chariot, as it is supposed to be, and rode in it towards heaven, but the *עָלָה* took place "in a whirlwind" (*בְּסַעֲרָה*), and not in the chariot. Still further *עָלָה* does not mean: up into heaven, but: towards or in the direction of heaven, heavenwards; especially when it is used with *עָלָה* (Judges xx. 40; Ps. cvii. 26; Jerem. li. 53). Finally, *עָלָה* is not ride, but go up, in the sense of disappear [like the German *aufgehen*, it is used in the sense of come to an end, disappear, be consumed.—W. G. S.], see Judges xx. 40: "The entire city [E. V. has, incorrectly, "the flame of the city"] *עָלָה הָעִיר*, arose towards heaven, i. e., disappeared, was consumed by the fire. Also, Ezek. xi. 24: "So the vision that I had seen (*חָזַן*) went up from me," i. e., it disappeared (Vulg.: *et sublata est a me visio*); it was taken away. In the *hifl* (ver. 1) it means exactly *tollere, auferre*, take away, as, for instance, in Ps. cii. 25: "Take me away in the midst of my days," cf. Job v. 26; xxxvi. 20; Amos iii. 5. Furthermore, the word *עָלָה* is the name of the burnt-offering, because it, in distinction from the other sacrifices, disappears entirely—is completely consumed by the fire. The clearest proof that the word here has the signification, take away, remove, is the fact that the disciples of the prophets, as well as Elisha himself, always make use of the word *קָבַץ* and not of *עָלָה*, when speaking of Elijah's removal (vers. 8, 5, 9 & 10), and say nothing of any taking up into heaven. It is not possible, therefore, that *עָלָה* should signify something altogether different from *קָבַץ* here. Precisely this latter word is used, Gen. v. 24, in reference to Enoch: "And he was not (*וְאֵינֶנּוּ*), i. e., he disappeared suddenly, and left no trace behind, Job vii. 8; cf. Delitsch on Hebr. xi. 5. Luther: 'He was seen no more'; for God took him (*קָבַץ*)." The removal is therefore the main point; and it is only stated here in addition—which is not done in the case of Enoch—in what way the removal took place, viz.: *בְּסַעֲרָה*, in the whirlwind; and besides, *הָעִיר*, towards heaven. *עָלָה* signifies not only "the rapidity of the elevation" (Thenius), but also a storm, combined with thunder, dark clouds, wind, and fire (Isai. xxix. 6; Ezek. i. 4; xiii. 11, 13; Ps. cvii. 25). Through such a storm, then, Elijah was separated from Elisha, and removed heavenwards. Now when Elisha sees, in this fiery storm-cloud, "chariot and horses" of fire, that does not mean to *עָלָה* that he saw a literal chariot and literal horses. On the contrary, he recognized, in the

fiery appearance, that which "chariot and horses" signify. According to the usage of the Old Testament language, these things, as the principal means of protection and defence of a people against foreign aggression, are the representation of its might and strength, of its glory and fearfulness (cf. Isai. xxxi. 1 sq.; xxxvi. 9; Ex. xiv. 9, 17; Deut. xx. 1; 1 Kings x. 29). They are also ascribed to Jehovah, and then they are an indication of His great might, majesty, and glory, with which He conquers and annihilates His opponents, but protects and saves His own. Thus Habakkuk: "Was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation?" Also Isaiah (lxvi. 15): "For behold the Lord will come with fire, and with his chariots, like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." Cf. also Ps. civ. 3: "Who maketh the clouds his chariots." That we have here also to think of the chariot and horses of Jehovah, is shown by the *עָלָה* which occurs with both words, for fire is the well-known form of theophany in the Old Testament (Ex. xxiv. 17; Deut. ix. 3 sq.; Ps. l. 3; Isai. xxix. 6; Ezek. i. 4, 27). Just in the same manner, the servant of Elisha, after his eyes have been opened, in accordance with the prayer of the prophet (2 Kings vi. 14–17), sees, opposed to the "horses and chariots" with which the Syrians had surrounded the city in which Elisha was, the whole mountain full of "horses and chariots of fire;" i. e., over-against the earthly power, he sees the infinitely greater protecting and saving might of Jehovah. The following verso (12), where Elisha calls Elijah "Chariot of Israel and Horsemen thereof," especially supports the figurative interpretation. Recognizing the inadmissibility of the literal acceptance, which presupposes the existence of literal fiery chariots, with fiery horses attached to them, passing down from heaven and up again into heaven, in which one could ride without being burned, some expositors have understood by "chariot and horses," as Grotius does, *Angeli et specie apparentes*. "The vehicle," says, among others, J. Lange, "or the outward sign with which Elijah rose towards heaven, was doubtless a cloud. Still, as Elijah was no doubt accompanied by an entire band of angels, as Christ was afterwards, these gave to the cloud the form of a fiery chariot and fiery horses, by virtue of the divine power and the divine will, so that the cloud took the form of a heavenly triumphant chariot." Similarly Menken says that Elijah "was taken up by the service of angels; but that the appearance was that of a flaming chariot and flaming horses." But the text, in this place, says not a word about angels, although, according to this view, they would be the chief agents; and although the history of Elijah makes mention of the service of angels in other places (1 Kings xix. 5, 7; 2 Kings i. 3, 15). Ps. lxxviii. 17 cannot be cited to support this interpretation, for there also *קָבַץ* is not equal to angel, but is a designation of the immeasurable and mighty war-power of Jehovah. The interpretation of Keil seems more probable: "The storm-gust is the earthly substratum of the theophany; the fiery chariot with the fiery horses is the symbolic form in which the translation of the master into heaven presents itself to Elisha, who remains behind."

The chariot and the horses would, however, in that case, have been just as much definite and visible forms, even if symbolic ones, and we should have to suppose that Elisha saw Elijah actually in the chariot and riding in it towards heaven, of which the text knows nothing. It is not the form and outline which is symbolic, but the expression "chariot and horses of fire." We have not to think of a "symbolic form" in ver. 11 any more than in ver. 12, when Elisha calls Elijah "Chariot of Israel and Horsemen thereof." In this way, under a more accurate observation of the text, it is true that the supposition that Elijah rode away into heaven in a fiery chariot, drawn by fiery horses, which is still so generally adopted, is overthrown; by no means, however, is the miraculous removal or translation of Elijah overthrown: that is the main point of the narrative, with which we must satisfy ourselves, just as we must satisfy ourselves with what is said, Gen. v. 24 (*cf.* Hebr. xi. 5), in regard to the translation of Enoch. So Von Gerlach remarks on the passage in Genesis: "All the questions in regard to the departure of this patriarch and that of Elijah, whither they were removed? where they now are? what changes they underwent in the translation? are left unanswered by the Scriptures." Keil also says: "All further questions, *e. g.*, in regard to the nature of the chariot of fire and the place to which Elijah was translated, . . . are to be set aside as useless subtleties concerning things which surpass the limits of our understanding." We are only justified in thus setting them aside, however, if we have rejected the fiery horses and the fiery chariot and the ride up into heaven, which Keil does not do. It is well worth observing that the primitive church, little inclined as it was to shrink back from a miracle, still did not know anything of any heavenward ride of Elijah. The Sept. render

ἵκεν εἰς τὸν οὐρανόν, in ver. 1 and ver. 11, by ὡς εἰς τὸν οὐρανόν, and thereby show clearly that they conceived of a raising up *towards*, but not *into*, heaven. Ephraim Syrus says, "Suddenly there came a fiery storm-gust from on high, . . . and divided the two from one another; the one it left upon earth, the other, Elijah, it bore away on high; but whither the Ruach bore him, or in what place it let him down, the Scriptures do not tell us." (*Cf.* Keil's remarks on the passages.) Theodoret says: "Ὁ μὲν γὰρ Ἠλίας ἀνελήθη μὲν, ἀλλ' οὐκ εἰς τὸν οὐρανόν, ἀλλ' ὡς εἰς τὸν οὐρανόν. In like manner Chrysostom, Theophylact, and Eumenius (see the citations in Suicer, *Theaur. Ecclesiast.* i. 1317). That the Jews also, before and at the time of Christ, knew nothing of an ascension of Elijah into heaven, is clear from the fact that in the great eulogy of Elijah (Sirach xlviii. 1-12), where this wonderful removal is mentioned, neither in ver. 9 nor in ver. 12 do we find εἰς τὸν οὐρανόν: Josephus, also, who narrates all the miracles in the history of Elijah, says, at length (*Antiq.* ix. 2, 2): "Ἠλίας ἐξ ἀνθρώπων ἱεραίσθη—καὶ οὐδεὶς ἔγνω μετὰ τῆς σήμερον αὐτοῦ τὴν τελευτήν, and then he adds that the Scriptures declare of Enoch and Elijah: *ὅτι γεγόνασιν ἀφανεῖς θάνατον δὲ αὐτῶν οὐδεὶς οἶδεν.* In the Scriptures themselves there is no mention whatever of the ascension of Elijah into heaven, not even in Hebr. xi. where we should most expect it. Now if this ascension was, as is asserted, "one of the most glorious, significant, and joyful events which the

world, before the time of Christ, had seen" (Krummacher), how does it happen that, however often mention may be made of Elijah, just this event, which is asserted to be the most important in his career, remains utterly unmentioned? Kurtz (in Herzog's *Encyclop.* iii. s. 758) asserts indeed that "as regards the ascension of Elijah, all those who are not ready to look upon the gospel history as a collection of myths will be compelled to adopt the opinion which regards this as an historical event, for the Transfiguration of Christ, Matt. xvii., can only be maintained as a fact if 2 Kings ii. is also a fact; the one narrative stands or falls with the other." This conclusion, however, is incorrect; for, if Elijah could only appear in and at the Transfiguration of Christ, because he had ascended into heaven, then Moses also, who appears with him, must have ascended into heaven, of which there is not the least mention, either in Deut. xxxiv. 5 *sq.* or anywhere else. [A general protest should also be raised against the last clause of this opinion of Kurtz. The mode of defending a disputed point by connecting it with some other very important and generally accepted one, and then asserting that they stand or fall together, is very often adopted, but it is on every account to be condemned. It is not a sound method of procedure either according to logic or history, and it is fatal to all exegetical science.—W. G. S.]

Ver. 12. **And Elisha saw it, &c., i. e.,** that Elijah "was miraculously carried away" (Keil). By the words: "My father, my father!" Elisha expresses what the departing one was for himself (see ver. 9), and by the words: "Thou chariot of Israel and horsemen thereof!" what he was for the whole nation. King Joash makes use of the same figurative expression in ch. xiii. 14, in regard to Elisha. It does not mean "that Elijah had been the protection and help of Israel even in war" (*Calver Bibel*), but "Elijah is thereby designated as the one in whom consisted that true defence of Israel, which far surpassed its physical strength." (Thenius.) See notes on ver. 11. Elijah was the might for war and the strength for defence of Israel, especially in so far as he defended it against its greatest and most dangerous enemy, who threatened it with ruin—against the intruding idolatry, with which he struggled victoriously. The exclamation stands, as was noted above, in unmistakable connection with the words "chariot of fire and horses of fire." If this is a designation of the protecting, saving, and conquering might of Jehovah, then it was very natural to call the great prophet, who had maintained himself, in all his career, as an instrument of this power in its dealings with Israel, "the Chariot of Israel and the Horsemen thereof." If, on the other hand, this fiery phenomenon which separated the two prophets from one another had had the form and figure of a chariot drawn by horses, which was intended to bring Elijah to heaven, it would be inexplicable how a mere equipage, even if it were ever so wonderful a one, could have led Elisha to call his departing master a "Chariot." Elijah's whole nature was fiery and energetic: "He burst forth like a fire, and his word burned like a torch, . . . thrice brought he down fire" (Sirach xlviii. 1, 3). To this the mode of his removal in the fiery whirlwind corresponded, and it was, as it were, the divine seal upon his entire career; so that he stands, for all coming time (*εἰς καιροῦς*,

Sir. xlviii. 10), as the man of the fiery jealousy of God.—**And he saw him no more;** that is, he did not see how Elijah rode into heaven in a fiery chariot, but from the moment when the fiery blast, the storm-cloud, separated them from one another, he saw him no more: *ἐν λαίλατι ἰκεν αὐτῷ* (Sir. xlviii. 12), he disappeared suddenly from his eyes, became *ἀφανής*. Then Elisha rent his garments, and that too "in two pieces," i. e., from top to bottom, as a sign of the greatest grief and the deepest sorrow. If he had been a witness of the "triumphal entry" of his master into heaven, as it has been often supposed that he was, he would have had more cause to rejoice than to rend his clothes for grief; his feelings were by no means joyous, they were rather in the highest degree sad.

Ver. 13. **He took up also the mantle, &c.** The mantle is here, as in ver. 8, the insignia of the office of the prophetic leader. When Elijah chose Elisha as his successor he threw this mantle upon him (1 Kings xix. 19). Now, however, he leaves it to him as a bequest and sign that his prayer in ver. 10 is fulfilled, and that he must now undertake the leadership of the prophets. He returns with this symbol in his possession, and, when he arrives at the Jordan, has to make the trial whether the power itself has been granted him together with the symbol. As Elijah had done in passing over the Jordan, he also strikes the water with the mantle, and says: **Where is the Lord God of Elijah, even He?** Jer. ii. 6, 8, where the severest charge against the people, and especially against the priests and teachers, is, that they have not asked the question *יְהוָה אֵיךְ*, "Where is Je-

hovah?" but have turned away from Him, shows that this was not a question of doubt or imperfect faith. On the contrary, Elisha presents a prayer, full of faith and confidence, to Jehovah, in the more emphatic form of a question: "Thou God of Elijah, if Thou art also mine, and if I am Thy servant according to Thy will and command as he was, then let this become evident by granting that that may take place at my word which Thou grantedst should come to pass at his" (Menken). The masoretic punctuation separates the words *אֵיךְ יְהוָה*

from the question, and joins them with the following sentence. Accordingly De Wette translates: "Also he (as Elijah had done before) smote the water," [and Bunsen: "Also when he smote the water;"] and Ewald: "Hardly had he smitten the water, when it divided again." But the *ו* before *יְהוָה* is a bar to this interpretation, and *אֵיךְ* nowhere has the

meaning of "hardly." [Apparently feeling the force of this latter objection, Ewald, ed. vii. s. 853, note, changes *אֵיךְ* to *אֵיךְ*. The reading of the E.

V. agrees with that of De Wette and Bunsen.—W. G. S.] Böttcher and Thenius following Houbigant wish to read *אֵיךְ*: "Where is now Jehovah, the God of Elijah?" This reading, however, is entirely without authority, and the position of the word at the end of the question is also against it. The Sept. render it meaninglessly by the same sounds in Greek letters: *ἀπὸ αὐτοῦ*. We take *אֵיךְ* here as in Prov. xxii. 19, (where Gesenius translates: *docco te, te inquam*), that is to say, even He; He, I say. (So also Keil [and Scott].) The Vulg. has in ver. 14: *et percussit aquas, et non sunt divisa.*

Et dixit: ubi est Deus Elias etiam nunc? percussitque aquas et divisa sunt. The Complutensian edition of the Sept. has the addition: *καὶ οἱ δυνάμει*, following which Theodoret and, later, Dathe explain the verse thus: that Elisha considered the mantle of Elijah capable of working miracles, and, in the first place, struck the water with it, without saying anything; but that, as this was unsuccessful, he called upon the God of his master complainingly. It is evident, however, that the addition is only an explanatory gloss, occasioned by the repetition of *יְהוָה*, which does not, however, indicate any repetition of the act of striking.

Ver. 15. **And when the sons of the Prophets, &c.** They saw Elisha come back alone, and, since he had been able to do the same as Elijah, they concluded that the *רוּחַ* of Elijah rested upon him,

that is, that the same extraordinary power and gifts had been given to him by Jehovah, as preparation for the same calling; therefore they went to meet him and showed their respect for him. From their words in ver. 16, however, it is clear that they were uncertain whether Elijah had been "taken up" forever, or only for a time, perhaps in the manner referred to by Obadiah, 1 Kings xviii. 12. It would have been impossible for them to speak in this way if they had had especial information, by a divine revelation, of a formal ascension of Elijah into heaven, as has been deduced from vers. 3 and 5. It is a supposition which cannot be maintained, that, although Elisha had no doubt narrated to them what had occurred, they still believed that "the Lord had taken his (Elijah's) soul up into heaven, but that his earthly body had fallen down somewhere upon the earth, and that they desired to find this in order that they might show it the last honors" (Keil), for, in this case, Elisha must have answered them: I saw Elijah ride on a fiery equipage in glory into heaven; he is therefore no longer upon earth, but in heaven, as was revealed to you beforehand:—or else, what reason did he have for not saying this? Moreover their words, ver. 16, do not indicate by any means that they simply desired to find his corpse, in order to bury it. It is evident that they expected to find the living and not the dead. The fact that they insisted upon their proposition in spite of Elisha's attempts to dissuade them shows plainly that he had not communicated anything in regard to an ascension into heaven to them. He was certain that Elijah had departed or been taken away forever. Hence he said: "Ye shall not send." When, at length, he permits them to send, on account of their ceaseless persistency, he does so in order that they may become satisfied, by their own investigation, that he has now succeeded to the position of Elijah, and that they have henceforward to attach themselves to him as their leader. *עַד-בָּשִׁשׁ* (ver. 17) does not mean: very

long, *justo diutius* (De Wette and others), nor: more than was becoming, nor: in a shameless manner (Menken, Thenius), but: until he was himself disappointed in the hope (of dissuading them from their purpose). *בָּשִׁשׁ* often has this meaning (cf. Ps. xxii. 6; xxv. 2, 3, 20; lxi. 6), and it is also a very appropriate signification for Judges iii. 25, and 2 Kings viii. 11. The sons of the prophets wished to have "strong men" sent out, because the search over mountains and in valleys was at-

tended with difficulty and danger. It should also be observed that Elisha on the return of the fifty men, only reminds them of his advice which they had neglected, but does not say a word of the ascension of Elijah, much as we might expect that he would now do so.

Ver. 19. *And the men of the city said, &c.* Perhaps it was the authorities who, in the name of the city, addressed themselves to Elisha, who now stood at the head of the prophets, and whose affable disposition had inspired them with confidence. *אֲרָץ* cannot here mean "ground" (Keil),

for it is not the ground, but, as ver. 21 says distinctly, "the water" which was drunk, which caused miscarriage, and "in fact the direct use or enjoyment of this or that water has either a beneficial or a prejudicial effect on the functions of conception and parturition." (Thenius). *אֲרָץ*

stands here, therefore, as it does Gen. ix. 19; xi. 1; xix. 31. It was "pleasant to dwell" in Jericho, for it lay in a magnificent situation, "rising like an oasis from a broad plain of sand" (Winer, *R.-W.-B.* i. s. 543). Ver. 20. Elisha calls for a "new" vessel, i. e., one which had not yet been used for any purpose whatever, because it was intended for a religious act, for, in general, all that was employed in the service of Jehovah must be as yet unused, i. e., uncontaminated (*cf.* Numb. xix. 2). Keil takes the "new cruse" "as a symbol of the renewing power of the Word of God," but it was only the receptacle for the salt, by means of which the water was to be made good and healthful, and it had nothing to do with the "Word of God." The prophet made use of salt because it is used as a means of preserving that into which it is placed, and keeping it from rottenness and decay (death), in that it draws out the impure particles. In so far, then, it has healing and vivifying power (*cf.* *Symbol. des. Mosa. Kultus*, ii. s. 325 sq.); it is a symbol of the purifying, restoring power which proceeds from Jehovah, for it was He, and not the salt, as such, who purified the spring and made the waters uninjurious, as ver. 21 distinctly declares. [The "salt" was neither more nor less significant in this case than the "meal" in ch. iv. 41.—W. G. S.] The act of casting the salt into the spring was a prophetic, symbolical action, in which (see 1 Kings xvii. *Hist.* § 6) the prophet represents that which the Lord is about to do, by visible signs, and with the corresponding natural means. When P. Cassel (*Der Prophet Elisa*, s. xxi.) declares that there is a reference here to the salt of the covenant in the sacrifices (Levit. ii. 13; Numb. xviii. 19), and says: "The miracle of Elisha signified, for the inhabitants of Jericho and for Israel through all time, a covenant of salt with the word and promise of God," it is an evident error, for Jehovah does not say: I make with you a covenant of salt! but: I make this water healthful, I heal it. It is true that salt serves as the symbol of a covenant, to indicate its durability and sanctity, but only on account of its power of preserving and protecting from corruption and decay, which is the only thing that here comes into consideration. In this connection there is no reference whatever to a "covenant of salt."—The spring in question exists "unto this day," ver. 22; and is "doubtless the spring now known as *Ain es Sultana*, the only spring in the neighborhood of Jericho. Its waters spread over the plain of Jericho. . .

. . . A large spring of water, which is indeed not cold, but at the same time not warm, and has a sweet and pleasant taste" (Keil; *cf.* Robinson, *Bibl. Res. in Palest.* i. 554-5, or, ii. 283-4, ed. of 1841).

Ver. 23. *And he went up from thence unto Bethel, &c.* As the successor of Elijah in the office of leader of the prophets, Elisha wished to visit, for the first time, the school of the prophets at Bethel, the principal seat of the illegal worship (ver. 3). The *נְעָרִים בְּתֵנִים* can scarcely be "little

boys" (Luther), i. e., irresponsible children, who do not know what they say. In the first place their mocking address is opposed to this view, and still more the judgment which fell upon them. Solomon was at least twenty years old when he commenced to reign, and yet he calls himself *נְעָר*.

(1 Kings iii. 7). Jeremiah also calls himself a *נְעָר* at the time of his calling to be a prophet, Jer.

i. 6, 7, likewise Joseph was so called at a time when he was at least seventeen years old (Gen. xxxvii. 2). It is also shown by 1 Kings xii. 8, 10, 14, where the young counsellors of Rehoboam are called *נְעָרִים*, that this word (ver. 24) need not

necessarily be understood of little boys. Therefore Krummacher and Cassel translate correctly by "young people." [There is an element of modesty in the use of the word by Jeremiah and Solomon, at a comparatively advanced age. There were quite a number of these persons, more than forty-two, according to ver. 24. *נְעָרִים* is the word which

would be used of them if they were of various ages, from children up to young men. It would not exclude the possibility that there were two or three older persons among them.—W. G. S.] Both the older and more recent expositors, Krummacher, J. Lange, and Kurtz, translate the mocking address by "Ascend, bald-head!" (i. e., like Elijah), so that there would be in it, at the same time, scorn for the ascension of Elijah [Patrick and Comp. Comm.], and the sense would be: "Let him also ascend and be off, that they might be rid of him," or: "Elisha, fool that thou art, show thyself a prophet. If thou canst do anything, let us see it!" (Krummacher.) This is certainly incorrect, for *עָלָה* evidently refers to the preceding *עָלָה*, and it is impossible that it should mean something entirely different from this. Furthermore, *עָלָה* never means ascend (see notes on ver. 11); and how could these young people have heard and known already about the "ascension" of Elijah, which (ver. 16) was not known even to the disciples of the prophets? Doubtless the young people had recognized him from a distance by his prophet's mantle (perhaps the one left behind by Elijah, ver. 13), as a prophet, and therefore, as a zealous opponent of the calf and Baal worship, which had its principal seat in Bethel (1 Kings xii. 29); as they saw him now going up the hill to the city, they called to him in mockery: Go up into our city, thou bald-head, what dost thou want here among us? The expression "bald-head" is not to be understood as it generally is, of actual baldness, nor of "a smooth place on the back of the head" (Keil), for how were the young people to notice this in Elisha as he approached them from a distance? Moreover, Elisha was still in his best years, and he

lived for at least fifty years after this time, so that he could not possibly have been bald-headed already on account of age. Still less can there be any reference to an artificial bareness of the head, for the Law forbade directly all persons who were consecrated to the service of Jehovah, as, for instance, the priests and nazirites, to shave the hair of the head (Levit. xxi. 5; Numb. vi. 5). In general, to make bald the head was a sign of dishonor and disgrace (Isai. iii. 17; xv. 2), and baldness was also a mark of leprosy (Levit. xiii. 43). "Bald-head" is, therefore, a disgraceful epithet, which refers, not to a bodily imperfection, a "natural fault" (Keil), but to the calling of Elisha as man of God and prophet; he is thereby designated as one who is the opposite of that which he pretends to be and appears to be, as an impure and expelled person. Cassel remarks: "The expression of the Jews for Roman Catholic priests, during the Middle Ages, and until recent times, was 'bald-heads': the tonsure passed among them as a mark of the very opposite of consecration and holiness." [The epithet either had its origin in fact and Elisha was prematurely bald, or else it was a standing epithet of insult used for old or reverend people, independently of the fact whether the particular person addressed was bald or not.—W. G. S.] It is evident, then, from this epithet, that the young people had recognized, in Elisha, a prophet, and that they meant to scoff at him precisely as such. Therefore the prophet had to deal here with something very different from mere wantonness, such as little boys sometimes practise with a failing old man.

Ver. 24. **And he turned back, &c.** That which Moses and Aaron say to the people about their complaints: "Your murmurings are not against us but against the Lord" (Ex. xvi. 8; cf. Acts v. 4), is also applicable here. The scorn of the children attacked not so much the person of Elisha as the calling which had been bestowed upon him by Jehovah, and, in so far, it was a contemning of Jehovah himself, which the prophet, on his first appearance in that capacity, and here in Bethel, of all places, could not allow to pass in silence and unrebuked, without denying his holy calling. He **curst them in the name of the Lord**, that is, he threatened them with a divine judgment, which in the sequel did not fail to befall them. **There came forth two she-bears**, whether at once, and in the presence of Elisha, or not, is uncertain (Köster: "How long afterwards, is not mentioned"). Bears, especially she-bears, are represented as very fierce and ravenous (Prov. xvii. 12; xxviii. 15; Hos. xiii. 8; Dan. vii. 5. Cf. Winer, *R.-W.-B.* i. s. 130). That they ate up forty-two of the children is not asserted in the text, for **הִכְּסוּם** only means: they split, opened, &c., tore to pieces (Hos. xiii. 8). Perhaps it only means to say in general that they perpetrated a great massacre among them; the word **כָּסָה** shows that

there were many more than forty-two of them in all, and this has led to the conjecture that their meeting, for the purpose of reviling the prophet, was planned and prepared. It is possible that they had heard of the coming of a new head of the prophets, and had gone out to meet him in a body, in order to revile him. Nevertheless, the number, forty-two, which cannot be a round or symbolic number, is a very large one to be destroyed by

two bears. In general, such is the brevity and disconnectedness of the narrative, that all sorts of questions arise, which remain unanswered, although they do not justify us in declaring the story a simple legend, or indeed a mere fiction.

Ver. 25. **And he went from thence to Mount Carmel, &c.** It can hardly be that Elisha stayed for any length of time at Bethel. Whether, as Krummacker thinks, he hastened away because "the vision of the monstrous act which he had performed lay upon his heart with the weight of mountains," and because the consciousness: such a deed have I done! drove him into retirement, in order that "he might take breath again and recover his composure in the arms of Jehovah," is very doubtful. On the contrary he seems to have sought solitude after the manner of the prophets (see *Ezra*. on 1 Kings xvii. 3), as soon as he had presented himself to the sons of the prophets as the successor of Elijah, in order to prepare himself for his further public life. He chose Carmel for this purpose, because this mountain, with its numerous grottos and caves, was especially fitted for a residence in concealment; perhaps, also, because Elijah had there first broken the power of idolatry (see notes on 1 Kings xviii). After the return from Carmel he dwelt in Samaria (cf. ch. vi. 32), from which fact we see that under Jehoram, although Jezebel still lived, the persecution of the prophets had diminished or indeed entirely ceased.

HISTORICAL AND ETHICAL.

1. The *removal of Elijah*, with which the visible existence of this great prophet ends, is the main point of the narrative before us, and is, therefore, before all else, to be thoroughly comprehended. In the first place, the mode and form in which it took place, come into consideration. It was not a mere disappearance, a becoming invisible, but it was brought about by a fiery storm-blast. The peculiar mode of Elijah's removal stands in an unmistakable relation to his vocation, which consisted in this, that he was to be, by word and deed, the herald and the instrument of the divine judgment against apostasy and idolatry, and was to renew the broken covenant (see 1 Kings xvii. Hist. § 1). His entire public life and work had, therefore, the character of that of a judge—on the one side destroying and consuming, and on the other reforming and constructing. Just as everywhere in the Scriptures, and especially in the Old Testament, fire is the form in which all the action of God as judge presents itself (Deut. iv. 24; ix. 3; xxxii. 22; Numb. xi. 1, 2; xvi. 35; Isai. iv. 4; xxvi. 11; xxix. 6; Ps. xxi. 9; l. 3; Zeph. i. 18; Hebr. xii. 29; 2 Peter iii. 7, 12, &c.), so the words of this instrument of the divine energy were words of fire, and his deeds were deeds of fire. Thus he appears, not only in the historical books, but also especially in the great panegyric of the holy fathers, in the book of Sirach, which begins its description, when it comes to this prophet, with the words: "And Elijah arose, a prophet like fire, and his words burned like a torch," and closes with these: "And he was taken up in a whirlwind of fire, in a chariot of fiery horses. And he is appointed for the discipline of future times, to soothe away anger before judgment, and to convert the heart of the father to the son, and to establish the tribes of Jacob" (Sirach xlviii. 1, 9, 10). When

now this fire-prophet is removed and carried away by God in a fiery storm, it is clear that it is not a divine judgment which was executed upon him, but a divine confirmation of his work, in its predominant aspect, viz., the judicial; so that it is, as it were, the seal of God upon that which Elijah was for his own and for all future times, viz., the surety for and the herald of, every great judgment-day of God, i. e., of the fire, which acts as well to purify and build up as to destroy and devastate (Mal. iii. 2; iv. 1-6. Cf. Hengstenberg, *Christologie des A. T.* iii. s. 441 sq.). As such an actual witness of the all-conquering judicial might of God, he was not destined to come to his end in weakness and decay, to experience the usual death, the embodiment of all human powerlessness and transitoriness, but he was destined to be removed in divine power and might. His translation, far from being indifferent, accidental, and insignificant, bore the same stamp as his temporal and earthly appearance, and corresponded perfectly to his peculiar and unparalleled position in the divine economy of salvation. Only in this way can his removal and the mode of it be explained, whereas, according to that conception of the event, which lays all the stress upon a chariot, drawn by horses, instead of upon the fire, any connection between it and the life and peculiar work of the prophet is wanting, and we can at best only suppose that this was an extraordinary reward for his labors. The question, What became of the body of Elijah upon his translation? is exactly like the other one, Into what place did he come? and it must remain, to say the least, an open question, since the Scriptures are entirely silent in regard to it. Those expositors, both in earlier and later times, who maintain a formal ascension of Elijah, adopt either the idea of a transmutation of his body during the ascension (Krummacher: "While he is riding on, lo! his body, the dust, is gradually transmuted." ["His body being transformed in his passage toward heaven, he was carried up to live among the angels." Patrick]), or that of a sudden transformation, citing 1 Cor. xv. 51 sq.: "But we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." (Keil: "Elijah did not die, but was taken up by a transformation into heaven," and he remarks on Gen. v. 24: "Whoever is raised above death by the grace of God, cannot arise from the dead, but arrives at the ἀθάνατος, or the purified state of perfection, by a transformation, or 'being clothed upon,' 2 Cor. v. 4.") But, not to speak of other objections, "transformation," or new-clothing of the believers in Christ, presupposes the entire work of Christ, especially his elevation to the right hand of God and his second advent; it is conditioned upon that second coming, and it is something which is to take place but once, in an extraordinary manner (cf. 1 Thess. iv. 15, 16). So St. Paul designates it as a "mystery," which he could not have done if it had already taken place in like manner under the old covenant. To carry back, therefore, [this Christian conception of the resurrection of the dead, in a spiritual and incorruptible body,] and apply it to Enoch and Elijah, is an inadmissible mixing up of the economies of salvation of the Old and New Testaments.

2. The translation of Elijah has been compared in many ways with the ascension of Christ, and taken as a type of the same. So, for instance,

Richter says: "By this means it was intended that the Ascension of Christ should be typified and made more credible," and Keil: "Elijah . . . as forerunner of Christ (Mal. iii. 3; Matt. xi. 10 sq.) was received up into heaven without tasting death, in order to foretell the ascension of our Lord, and to typify it, after the manner of the Old Testament." This opinion rests, however, directly upon the premise that Elijah ascended into heaven in the same manner as Christ. Yet the Scriptures speak with very different, and in fact very definite, expressions of the departure of Christ, not as a removal or translation, but as an ascent into heaven and a reception there, an entrance into the glory, which he had before the foundations of the earth were laid (Mark xvi. 19; Luke xxiv. 51; Acts i. 9-11; ii. 33 sq.; vii. 55; John xvii. 5, 24). Christ actually tasted death, but he arose from the dead and was elevated, as victor over sin and death, to the right hand of the Majesty in heaven (Hebr. viii. 1). He himself says: "No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man, which is in heaven" (John iii. 13); although these words may refer, in the first instance, to the insight into, and knowledge of, divine things, yet they also testify, nevertheless, to something which the Son of Man alone is capable of, as the Apostle also writes: "He that descended is the same also that ascended up far above all heavens, that He might fill all things" (Eph. iv. 10). In the case of Christ, the Ascension forms an integral and essential moment in His work of salvation. There begins His kingly function, and that redemptive work which lasts into eternity (Hebr. iv. 14; v. 9, 10; ix. 12). In the case of Elijah, on the contrary, his entire work ceases upon his translation. It is not the entrance into a broader, higher activity in heaven, but the end, even though a glorious end, of his work, and on this account it cannot pass for a type of the Ascension of Christ. To compare it with this, therefore, or to put it on the same line with this, is to take from Christ what belongs to Him alone, and, according to the nature of the thing, can belong only to Him. If Elijah had ridden upon a fiery chariot, drawn by fiery steeds, up into heaven, his ascension would have been far more glorious and brilliant than that of the Lord of Glory, when He was raised to the right hand of the Majesty on high; how then can it be a type of this? If Keil, in spite of this, insists upon an "ascension" of Elijah, and observes: "He, to be sure, who does not know how to estimate the spirit and nature of the divine revelation of salvation, will also be unable to comprehend this miracle," then we may assert, at least with just as much right: He who does not know how to estimate Christ and the significance of His Ascension into heaven, will indeed also talk about an ascension of Elijah into heaven. Even Theodoret, in his day, wrote on Ps. xxiv. 9: *Ἀιώνιος δὲ πύλας ἀνοίγειναι παρακλείονται ὡς μυστήριον τῇ φύσει τῶν ἀνθρώπων ὑπανοιγείσας. Οὐδεὶς γὰρ ἐκεῖνας τῶν ἀνθρώπων διεπέρασε πώποτε, ἀλλ' ὁ ἐνανθρωπήσας Θεὸς λόγος, τὴν ἡμετέραν ἀναλαβὼν ἀπαρχὴν, ἀνηγὰγέ τε εἰς οὐρανοὺς, καὶ ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν τοῖς ὑψηλοῖς, ἐπάνω πάσης ἀρχῆς καὶ ἐξουσίας κ. τ. λ.* (Eph. i. 21). *ὁ δὲ μέγας Ἥλιος ἀνελήθη μὲν, ἀλλ' οὐκ εἰς τὸν οὐρανόν, ἀλλ' ὡς εἰς τὸν οὐρανόν.*

The departure of Elijah points back to that of Enoch and Moses, rather than forward to that of

Christ. It is not only said of Enoch, as it is of Elijah, "God took him away" (Gen. v. 24); but also that he announced (*προεφητεύσε*) to the rebellious and godless of his time the coming of the Lord "to execute judgment upon all, and to convince (*ἐξελέγξει*, cf. Sir. lxxviii. 10; *ἐν ἐλεγμοῖς*) all that are ungodly among them of their ungodly deeds" (Jude 14 sq.). He, therefore, had a calling like to that of Elijah in its essential character; and, as "the seventh from Adam" (through Seth), he marks an epoch in the divine plan of redemption (see the COMMENT. on Gen. v. 24, and Jude 14). Then, in regard to Moses, it is not indeed stated that God "took him away," but that he buried him, and that no one learned anything of his sepulchre, or, as some say, of his burial (Deut. xxxiv. 6). The Jewish tradition goes still further. According to Origen (*Περὶ Ἀρχῶν*, iii. 2), Jude took what he states in ver. 9, about the struggle for the body of Moses, from a well-known Jewish document, which had for its title: *Ἀνάβασις τοῦ Μωϋσέως*; and, according to Josephus (*Antiq.* iv. 8, 48), after Moses had embraced Joshua and Eleazar for the last time, while he was still talking with them, he was suddenly carried away (*ἀρπίζεσθαι*) by a cloud into a valley, and disappeared from their eyes. However it may be with regard to the authority of these traditions, so much remains certain, that the departure of Moses is "placed in the same category" with that of Enoch and that of the second Moses, Elijah (Kurtz, *Gesch. des Alten Bundes*, ii. s. 526). All these mark definite epochs in the development of the Old Testament plan of salvation—they are prophets in the highest sense of the word. Enoch walked "with God," i. e., in the most intimate intercourse with him; Moses stood in such close relation to God that he talked with him face to face, as a man talks with his friend (Ex. xxxiii. 11); Elijah's entire life was consumed in fiery zeal for the cause of the Lord, so that Sirach chooses his panegyric with the words: *μακάριοι οἱ ἰδοῦντες αὐτόν*. No one of the three witnesses and preachers of the divine judgments, for his own and for all future times, was destined to undergo the sentence of death and corruption. The world was not to "see them submit to death" (Schultz). God took them away: and although Moses died, on account of his transgression in the desert of Zin (Deut. xxxii. 51), nevertheless he died *הָיָה כְּעֹלָם* ["according to the word of the Lord" (Deut. xxxiv. 5)]. The author does not translate these words, but seems to give them a peculiar signification. It is true that *כְּעֹלָם* often means "according to the command of," i. e., something was executed or performed, according as some one had commanded, but it never means that something took place at or upon some one's command or fiat. The author seems to give it some such signification as this last, that is, that although Moses died—passed through the individual experience and the physical change which we know as death, yet he did so, not as a result of disease, or after decline and weakness and age, but "at the word of the Lord," which omnipotently removed him, in a moment, from life to death. If such an interpretation were justified by the usage of the language, it would go far to establish the parallel between Enoch and Elijah on the one hand, and Moses on the other, and to put his end on the same

line with theirs. As it is, the interpretation is rather born of the attempt to make out the parallel, than founded on the usage of the language. The end of Moses was mysterious, and its significance is most justly stated in the remark quoted above from Schultz. We are not justified in saying more about it; and the Hebrew words in the text mean simply that he died, as God had said that he would, without entering Canaan. It is right to deny the parallelism between the end of Elijah and the Ascension of Christ, and to bring the former into relation with the end of Enoch certainly, and, perhaps, with that of Moses also, to some extent; but the latter parallelism must not be urged too far.—W. G. S.] After he had ascended (*אֲרָבָה*) Mount Nebo, and enjoyed a view of the Land of Promise, he was withdrawn forever from the sight of the world. This removal was the main point in the case of all three, however different the mode of it was in the separate instances. It has, however, as a "taking away," only an essentially negative character (*אֲרָבָה* Gen. v. 24; cf. 2 Kings ii. 12; Deut. xxxiv. 6), whereas the Ascension of Christ, as the elevation of the victor over sin and death, to be Lord over all which can be mentioned, not only in this world, but also in that which is to come (Eph. i. 21), is of a purely positive nature, and in fact, as well as in significance, something totally different.

3. The different views of the end of Elijah may be divided into two classes.

(a) The old realistic view, which maintains an actual "ascent into heaven," has been presented, in recent times, most definitely, and with the most earnest hostility to any other view, by Krummacker (*Elias der Thisbiter*, s. 414–425). By way of introduction he says: "We are on the side of biblical realism. Whosoever takes that from us, takes from our heart everything: for facts—facts are what it must have, this human heart; the more palpable and substantial they are the better. . . . My taste is for the massive in the Bible." Having adopted this stand-point, he refuses to be satisfied with "fiery clouds, in the form of a chariot and horses" (*Cakwer and Hirschberger Bibel*), or with a cloud of angels, by whose ministry Elijah was received up to heaven, as Grotius, Menken and others suppose, but he gives the following representation of the event: "The black clouds fringed with glowing fire, burst. A gigantic gate of fire opens, . . . and out of this blazing portal there dashes forth into the air a flaming chariot and gleaming horses of fire, who spring with it to the earth as if harnessed to a pole of adamant, . . . only a few steps from the man of God, an invisible charioteer draws up the reins, and the horses stop. . . . How wonderful, how unheard-of is the event! Here stands a chariot of fire! Here are real horses from on high! . . . Raised upon invisible hands, the prophet mounts, with joyful courage, into the blazing chariot. . . . The horses of fire raise themselves, and swiftly as an arrow from a bow, they spring away upon the road of air, heavenwards, toward the open flame-gate of the firmament. Ha! how it rolls away from cloud to cloud! When the gleaming wheels touch a cloud, the thunder rolls; where the supple steeds set down their feet, there the lightnings flash forth under their hoofs. . . . The King of kings himself it is who guides the equi-

page by invisible reins. . . . They have soon flown through the atmosphere of the earth, and now the road loses itself in those regions where the mortal eye stands at the limit of its sight. Between the heavenly orbs they fly along, these flaming steeds, and the thundering wheels roll on, as it were through a fiery ocean, past thousands of suns and stars. . . . The fire-steeds plunge forward, as with redoubled steps, toward the open portal, and now through it into paradise—into the ever-green meadows and the palm-groves of heaven. The chariot stops," &c., &c. This entire representation, in which the fiery steed of the phantasy seems to have run away with his rider, only shows what we may come to, if we take the words of the text, "chariot of fire and horses of fire," in a literal sense. The war against every figurative interpretation of these words as a "spiritual dish of froth, offered by an over-estimated wisdom," appears all the more remarkable, as the words which immediately follow: "The chariot of Israel and the horsemen thereof," and which correspond to the previous words, cannot possibly be understood literally, but only figuratively, as they are understood also by Krummacher himself. Passing by all else, it only remains now to call attention to one point, viz., how mean, we might almost say, the Ascension of Him who was more than all prophets, and who was elevated to the right hand of the Majesty on high, appears in contrast with this supposed magnificent ascension. For the rest, Krummacher is good enough to declare, for the comfort of those whose taste is not for the "massive in the Bible," that "in truth, it is not belief in these horses which brings us salvation, just as doubt of their existence would not damn anybody."

(b) The rationalistic view will not hear anything of an ascension into heaven, nor of a miraculous removal of Elijah. On the authority of the passage, 2 Chron. xxi. 12, J. D. Michaelis asserts (*Anmerkungen für Ungelehrte* XII. on 2 Kings ii. 1) that Elijah was only carried away out of Palestine, and that he lived at least twelve years longer, for "no one receives letters from people in heaven." For the same reason Winer (*R.-W.-B.* i. s. 318) also believes that he "only withdrew into solitude, leaving it to his pupil to carry on the prophetic ministry." So also recent Jewish expositors, as, for instance, Philippon. But in 2 Chron. xxi. there is not a word about a letter (סֵפֶר), but only about writing (כָּתָב), which is said to have reached Jehoram from the prophet Elijah. Such a writing, however, Elijah might very well have written before his removal, and entrusted to Elisha, that he might send it, at the appropriate time, to the king (Keil); and it is not necessary to suppose, as some do, a mistake between the names Elijah and Elisha. Precisely this passage of the Chronicle can, least of all, be brought to bear against the story in 2 Kings ii. Bertheau says in regard to it: "It is not mentioned anywhere else that Elijah performed any prophetic action by means of writing. At the time when Jehoram ruled in the southern kingdom, Elijah might still have been alive, according to the chronological data of the Old Testament. It is probable, to begin with, that he did speak in regard to Jehoram's sin, and that he threatened him with punishment; but the 'letter' is composed in general terms, and gives only a

prophetic explanation of the misfortunes by which Jehoram was visited. From this we must conclude that it proceeds, in the form in which we have it, from a later historian, who, drawing from sources which we do not know, described the relation between Jehoram and Elijah with a few words, and according to its broad and general features." Still less is it possible to uphold the different attempts which have been made to explain the miraculous event in some natural manner, as, for example, that Elijah was carried off by a water-spout, with accompaniment of thunder and lightning (Jahn, *Einleit. in's A. T.* ii. 1, s. 261), or that he was hurled away by a storm-wind, or that he lost his way in a cloud, or that the king caused him to be seized and hurried off in a chariot, during a storm (*Exeget. Handbuch des A. T.*, on the passage), or, finally, that a whirlwind drove dust and sand into the air, as often takes place when horses and chariots run over sandy ground, and that Elisha imagined, when he heard the thunder-like rolling of wheels, and saw the frequent lightnings, that his master had ridden away towards heaven in a fiery equipage (Hetzl, on the passage). Even Knobel (*Der Prophet der Hebr.* ii. s. 85) declares that all these explanations are "very forced." They are to be regarded as antiquated, and they do not deserve refutation. It is not much better, however, to put the removal of Elijah on the same line with the apotheosis of Ganymede (Hom. *Iliad.* xx. 233), or of Romulus (Liv. i. 16), (Knobel, l. c.), for what does this genuine Old Testament narrative contain in the slightest degree similar to the genuine heathen and Roman legend of Romulus, who did not live till a hundred and fifty years after Elijah, or with the genuine heathen and Greek legend of Ganymede, who was thought worthy of the society of the immortal gods on account of his physical beauty? Such comparisons prove as great self-will as thoughtlessness.

(c) The purely idealistic view, which has been maintained, especially by Ewald (*Gesch. Israels*, iii. s. 543 [3d ed., 584]), followed by Eisenlohr and Bunsen, starts from the premise (see *Prelim. Rem.* after 1 Kings xvii.) that the history of Elijah, in the form in which it lies before us, was remoulded by an historian who lived two hundred years later than Elijah, and who was gifted with a genuine poetical soul, and that he presented the highest prophetic truth in historical form. "A life on earth, purer than that of any other man of that time, consecrated to the service of Jehovah, and yet spent in such all-controlling exertion for the advancement of the kingdom of God, could only have a corresponding termination: ceasing to be in the visible world, it will work all the more powerfully and undisturbedly in the spiritual realm, that is, will be received up into heaven. In that moment heaven bends itself down here to earth, to raise up from hence to itself that soul which already belongs to it. Therefore, a fiery chariot with fiery steeds moves down from heaven and takes up Elijah in a whirlwind to heaven. It is only eternal truth which seeks to explain itself in this bold expression." Especially, however, it is said the remainder of the description represents, at the same time, more precisely "how an Elijah quits his friends on earth and they him," and thus gives expression to the following truth: "When the moment approaches when a holy man like Elijah is to be taken away from the earth, then a dis-

crimination takes place among those who have hitherto passed for his friends and followers. The great mass of these draw back in fear and unbelief—only a few remain faithful unto the end; but only upon these (as in this case upon Elisha) does the blessing and spirit of the saint who is to be removed from the earth directly fall." According to this mode of acceptance, the entire narrative of the translation of Elijah would be an allegorical fiction. But, elevated as the delineation certainly is, it still bears by no means the features of poetical composition, in which "every limitation of the vulgar historical material has been disregarded." On the contrary, as Menken has observed: "The tone of the narrative is the same which predominates in the preceding, and which we also find in the following, chapters. This incident is narrated just as simply, prosaically, and unpoetically as the entire history of both prophets, or anything else which is historical in both Books of the Kings." (See also *Prelim. Rem.* after 1 Kings xvii.) Not to dwell upon that, however, where under the heavens would a poet of the Old Testament suppose the "purely spiritual realm" to be? and, bold as the figurative expressions of the Old Testament certainly are, where does anything occur which would be in any degree similar to this: that "a fiery chariot and fiery horses" should be the expression for the purely spiritual realm which receives up into itself the soul which already entirely belongs to it? There would be no need of such a detailed historical dress as we here find for the utterly simple and prosaic truth, that on the end of a great man a discrimination between his followers is wont to occur; and besides that, in the case before us, no such discrimination or distinction took place. There is no sign whatever of any "contrast between Elisha and the ordinary pupils of the prophets;" on the contrary, they are so warmly and faithfully attached to Elijah, that, in spite of the dissuasion of Elisha, they will not be prevented from sending out fifty men to seek for the translated master and lord. It is impossible, therefore, that they should be a figure for the "great mass," which "draws back in fear and unbelief," when the master is taken away from the earth. However fine and spiritual the idealistic acceptance may appear, it shows itself, on a more close investigation, to be utterly unobtainable both as a whole and in the details.

[A peculiar interest has always attached to the prophet *Elijah*, differing in nature from that which is felt for the other prophets, just as he differed from them. The manner in which he appears in the narrative, suddenly, without preparation or introduction, and without reference to his antecedents; the way in which he traverses the history, from time to time, each appearance forming a crisis; the enigmatical character of his existence; the doubt as to where he had been in the meantime, how he went, how he returned, and how he had lived during his absence; finally, his mode of working, which was despotic, all-controlling, sure of itself, free from hesitation or doubt, and, as it seemed, from any deliberation; self-assuming to a degree which nothing could warrant but the inner conviction of the very highest prophetic calling, and which could only be maintained by the most direct and certain inspiration;—all these things conspired to make his name one of terror and wonder, and to leave a deep impres-

sion on the popular mind, so that we find that his name still lives in wild legends and fables among the Mohammedans and ignorant Christians of the East (see Mr. Grove's article in *Smith's Dict. of the Bib.* and authorities there referred to). The question is sometimes asked, Why have we no *Elijahs* any more? Why are there no men so penetrated and inspired by the Divine Spirit now-a-days? Why have we no men whom the world, with its temptations of all sorts, cannot touch, but itself lies open to their insight and judgment, with all its deceits and weaknesses, all its follies and vices, all its corruptions and falsehoods? Many men aspire to purity, communion with God, elevation above the world, and seek to obtain influence over it, that they may improve it and lead it up to God, but, although kings and rulers are depraved, and are often seduced into vice and injustice and corruption, although laws and institutions are unjust, and nations forget God and abandon Him for false worship of all sorts, yet no *Elijah* appears to destroy and dash in pieces what is base and wrong, and to consume it with a fire of divine vengeance, or to nourish and build up institutions which may regenerate the world. The first reason is that we do not believe that any such men will arise. We have made up our minds that they cannot be and so they never will be. Here again faith is the grand postulate. Who knows what measure of His Spirit God might give to-day to any one who held himself ready to receive it? *Elijah*, if he were here to-day, would hear and understand the Spirit of God as much as he did centuries ago. Few men, in the whole history of the world, are ready to accept the necessary preconditions of such a calling. The first of these is utter self-abnegation and self-surrender. He who thinks of himself at all, or carries with him one care for self and one consideration of his own pleasure, profit, or renown, is no prophet. A prophet must cast himself utterly into the plan and providence of God, and exist, thereafter, only for it. His calling is to be above the world and to oversee, weigh, condemn, and correct, from the elevated stand-point of God's eternal providence, all which men do and plan and hope for, or despise and reject and battle against, on earth. He must see, to some extent, as God sees. He must judge, so far as a man can, as God judges; that is, according to His eternal providence and plan. He must be in and of his own time, but so elevated above it as to grasp its significance in the history of redemption, as a product of the past and a fountain of the future. From this stand-point he must judge all separate incidents, all individual characters, all proposals and plans, all new institutions, which it is proposed to found, all old ones which it is proposed to abolish. To such a calling no man is called for his worldly honor that he may be the adored of millions. The world has too strong a hold on all who are in it. They can never tear off its bands while they are touched by its attractions. No man can raise himself above his time while his interests are all in it. It is only in the severance of all these ties that he can gain freedom to mount up to God. If there were men, however, who were capable of this absolute denial of the world and absolute surrender to God, let no one dare to say what they could not receive from God. A false idea of *Elijah* and other Old Testament prophets, as if they had possessed powers of divination and magic, which, as we well

know, no man now possesses, has led us to despair of such gifts as they had, and to regard them as belonging entirely to a past age. The "arm of the Lord is not shortened," however, and He can fill His servants with as rich a measure of His Spirit for their work to-day as He did His prophets of old, if they will only expect it and wait for it. If such men as Elijah were needed to-day for carrying on the work of salvation, God could raise them up. This brings us to another reason why none such arise. Elijah was a phenomenon of a turbulent period, in a disorganized state. He was a hero, in a heroic age. For him it was possible to live in a desert, to appear only at intervals, and then to speak with majestic authority. The later prophets, especially those of Judah, lived among their countrymen and had homes and families. They could not lay aside the cares of life. They lived in an organized state and a well-ordered society, whose obligations they could not throw off. The heroic period had given way to that of law. Their work was, therefore, no longer the same in character as that of Elijah. They could not demolish opposition with such dictatorial absoluteness as he. They could not step forth so surely, nor speak in such a commanding tone, nor have recourse to such terrible instruments and means. They had to maintain the truth of God, proclaiming it at the right moment, and the right point, bearing witness against all falsehood and wrong, and then to wait for the truth to prevail. It was not given them to command, they had to teach. They could not presume to wield the instruments of punishment as Elijah did, they must warn, and admonish, and threaten. They therefore had recourse to writing. Their words were not commands which required instant obedience, but testimonies, whose truth time and experience must prove. Still more is all this true of our times. We live in a society with fixed institutions and traditions. Men move now not in a mass, controlled by a few individuals, but in an organized body, moved by its own intelligence and the general convictions. All which presents itself from outside the social order, and bases itself upon a violation of the same, is met with suspicion and ridicule, and moreover (for this would be a light thing in itself), must remain destitute of any deep influence. Society has come into absolute dependence upon, and faith in, law. No man and no doctrine can work efficiently in this society if it tries to work from without the social order. The efficient means of operation now-a-days are organized combinations of men of similar opinions and aspirations. Individuals cannot attain controlling positions. The power has been broken up and diffused. Individuals are assigned to positions in the organization which moves as a whole. The mass is stubborn, and can only be acted on from within. It will not submit to dictation. The only means of influence is, to form a smaller opinion, inside of the great one, and so leaven the whole lump. The calling of the prophets has been inherited by institutions, above all by the Church, and these are the influences to which we must look to regenerate modern society. The ministers of the Church are the bearers and perpetuators of this calling. Their duty it is to bear witness of God and of His judgment in the world. Their duty it is to advise, exhort, warn, and condemn, with the fearlessness of Elijah, even if not with his tone of authority and command.—W. G. S.]

4. The *prophet-communities*, or so-called schools of the prophets, which Elijah visited again before his departure, are a phenomenon which is in many respects important and deserving of attention (*cf.* in general, with regard to them, Knobel, *Prophet. der Hebr.* ii. s. 39-52; Winer, *R.-W.-B.* ii. s. 281; Keil, on 1 Sam. xix. 24, s. 146-151; Kranichfeld, *De iis quæ in V. T. commemorantur, prophetarum societatibus.* Berol. 1861, where the older literature is also mentioned). They come into consideration here principally in their relation to Elijah. Such communities are mentioned as early as the time of Samuel (1 Sam. x. 5, 10; xix. 20), but not sooner, so that he is commonly regarded as their founder, and indeed he is mentioned in the last place quoted as their *נָבִיא*,

governor or overseer. They appear, from their names, *חֶבֶל*, i. e., band, company, or crowd, and *לִהְיוֹתָ* (for *קִהְיוֹתָ*), i. e., congregation, not to have been organized and exclusive unions or "orders," but freely united companies. Under David we find no sign of their existence whatever. Not until the time of Elijah and Elisha do they appear again, and here they always bear the name *בְּנֵי הַנְּבִיאִים*, which refers to a more definite relation, to firmer and closer connection, similar to that between father and son, and especially to the relation between teacher and pupil, for the Hebrew always calls his teacher "father" (1 Sam. x. 12; 2 Kings ii. 12; Matt. xxiii. 9), and his pupil, "son" (Prov. i. 8, 10, 15; ii. 1; iv. 1; Titus i. 4). We see, from the passage before us, and 2 Kings iv. 38; vi. 1, that they dwelt together in definite places, and lived in common; therefore, that they were not unregulated companies, but exclusive unions or communities. They stand in a subordinate relation to their teachers and masters (at first Elijah, and after him, Elisha, *cf.* 2 Kings ii. 15), and call them "master" (2 Kings ii. 3; vi. 5) and themselves "servants" (2 Kings ii. 16; iv. 1; vi. 3). According to all this, these schools of the prophets can hardly be identified with the free unions of the prophets under Samuel, or be considered as the immediate continuation of those. In the latter was concentrated the religious life, which at that time lacked a fixed arrangement. When this was established by David, they ceased to exist, although prophets continued to appear from time to time. The real schools of the prophets, however, came into existence for the first time, at the period of apostasy and idolatry under Ahab, and their founder was Elijah, who may, nevertheless, have had those combinations under Samuel in mind, though he gave them a different organization, and made of them institutions for planting and preserving the pure worship of Jehovah, in opposition to the intruding idolatry. Such certainly the combinations of the prophets under Samuel never were. Even if we were willing to allow Elijah to pass, not for the founder, but simply for the restorer of the schools of the prophets, yet these remain, nevertheless, an actual and important testimony that this prophet not only stepped forth publicly, in fiery zeal and heroic strength, to battle against idolatry, but also, at the same time, worked to build up and to lay foundations. Although this quieter part of his influence did not attract so much attention, yet it was not less successful. He must have understood well how to draw hearts to

himself and enchain them, as is evident from the number of these pupils of the prophets (cf. 1 Kings xviii. 4; 2 Kings ii. 16; iv. 43; vi. 1). The bloody persecution of them under Ahab and Jezebel did not avail to exterminate them, or even to diminish their numbers. In the evening of the prophet's life we even find schools of the prophets in precisely those places where the worship of the Calf and of Baal had their principal seats, so that we see that they had to be endured at last publicly—a proof that the general strength of the apostasy had been broken by Elijah. How much the heart of the faithful servant of God was set upon these foundations, is evident from the fact that he visited the three schools at Gilgal, Bethel, and Jericho before his departure, and spoke to them encouragement and consolation.

5. The prophet Elisha is the chief person after Elijah in the passage before us, from which the relation which we must think of as existing between the two prophets may be directly deduced. This relation is often conceived of as one of specific difference or even contrast. So Krummacher says (*Elisha*, 2d ed. Elberfeld, 1844, i. s. 7): "Elisha was appointed to appear as an evangelist in Israel, whereas Elijah, as the second Moses, was to enforce due respect for the Law, which had been forgotten and trodden under foot. Elisha's duty was, as herald of the divine tenderness, to restore and lead back to the father's arms, with tempting invitations, the hearts which his predecessor had broken with the hammer of the law," and (*Elias der Thib. s. 409*): "As an evangelist he needed, first of all, that his own heart should acquire a thoroughly evangelical disposition, and that he should, in his internal relation to the Lord, himself foretaste, so far as was possible, the tender nature of the New Testament" (see also 1 Kings xix. *Hist.* § 8). This opinion springs from the utterly false interpretation of the spirit of ver. 9, which makes it mean that Elisha prayed for a double measure of the spirit of Elijah. Under this interpretation Elisha's manifold acts of healing and assistance, have then been brought into connection with this prayer. Accordingly, this view falls to the ground with the correct exposition of ver. 9. As for the acts referred to, they were not by any means like those of the Saviour, altogether in the nature of assistance, but many of them served as punishments (cf. ver. 24; v. 27; vii. 19, 20). On the other hand, the miracles of Elijah were not entirely punishment-miracles (1 Kings xvii. 6, 14, 23; xviii. 45). Moreover, the time of Elisha was so far from being a time of "divine tenderness," and "gentle murmuring after the storm," that, on the contrary, it was exactly in this time that the most violent convulsion inside the kingdom (2 Kings ix. and x.), and the most violent struggles abroad (2 Kings vi. and vii.), took place. Finally, according to the oracle, 1 Kings xix. 17, it was Elisha's destiny to "slay" all who should escape from the sword of Jehu, which certainly was no New Testament calling. The spirit for which he prays (ver. 9), and which then rests upon him (ver. 15), is the "spirit of Elijah," not a different one, much less a contrasted one. This spirit of Elijah is so far from being a New Testament spirit, that the Saviour rebukes His disciples who desire to act in accordance with it (Luke ix. 55), and says: "Ye know not what manner of spirit ye are of." [Bähr takes it as a question, and emphasizes the latter "ye." So also many

good authorities, whom Meyer is inclined to join. Lachmann and Tischendorf omit it from the text. There is a heavy weight of authority against it, and the only argument for retaining it is the one suggested by Meyer, that it is difficult to account for its interpolation; while, on the other hand, it might have been omitted out of a false consideration for the reputation of Elijah.—W. G. S.] It was one and the same spirit which inspired both prophets, and worked in and through them. Elisha was not indeed "a feeble copy" of Elijah; but neither was he, what, as an evangelist before the time of the evangelists, he would have been, viz., greater than Elijah. He only desired, as first-born son of the prophet, a richer measure of the spirit than the other sons of the prophets were to obtain, because he was to be their leader and master. His relation to Elijah was like that of Joshua to Moses. Elijah had broken the strength of the apostasy in Israel—fought with fiery zeal against idolatry, and laid anew the foundation of the law and the covenant. On this foundation Elisha was to continue to build. The same spirit which, in Elijah, had to work chiefly to destroy and condemn, was to work in Elisha chiefly to cultivate and preserve. "Elijah had done the work of laying the foundation. There had been introduced among the people, in the schools of the prophets, which had arisen again under the shield of Elijah's mighty energy, a healing salt of life, which now only needed to be kept from losing its savor and to be preserved in its vigor, and blessing would proceed from it in silence and without display. To guard these germs of the newly-awakened life—to nourish them and bring them to vigorous development—was . . . the task of Elisha" (Sartorius, *Vorträge über die Prophet.* s. 38, 41). Like Elijah, Elisha was also the "chariot of Israel and the horsemen thereof" (2 Kings ii. 12; xiii. 14).

6. The three acts of Elisha after the translation of Elijah, of which we have an account, are not by any means arbitrarily placed in succession, as it were mere anecdotes of the prophet, but they belong together in time, as well as in significance, and form, to some extent, a whole, by means of which Elisha, on his first independent appearance as successor of Elijah, is represented as heir of his spirit and calling. The last act of the master before the eyes of the pupils of the prophets (ver. 8) was also the first performed before them by the disciple, after he had succeeded to the position of Elijah, and he performed it with the significant mantle of his former master. This was a sign for him that his prayer for the רוח of Elijah had been fulfilled, and for the sons of the prophets that the spirit of his master now rested upon him, and that they must henceforth recognize him as leader and guide (ver. 15). In this capacity he returns with them to Jericho, their dwelling-place. Here, when the men of the city, full of confidence, complain to him of their misfortune, he maintains himself as the Man of God, who helps and protects, and brings safety and blessing. At Bethel, on the other hand, when they come to meet him with derision and contempt, it becomes evident what judgment falls upon those who impudently despise the servant and messenger of Jehovah. Thus Elisha, like Elijah, to whose place he had succeeded (see 1 Kings xvii. *Hist.* § 1), in his first appear-

ance, is seen to be a prophet of action—he inaugurates himself, not by a detailed *speech* to the sons of the prophets and the believing or unbelieving people, but by actions. These actions, however, are of a prophetic character, not insignificant workings of superhuman power, but rather “signs,” and therefore also testimonials (*cf.* John x. 23). The passage through the Jordan bears witness that the Lord opens paths for those whom He has chosen and called to be His messengers and servants. It is a surety for the words: “Fear not, for I have redeemed thee. I have called thee by thy name: thou art mine. When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee” (Isai. xliii. 1, 2; Ps. cxxiv. 4). The act at Jericho proclaims aloud that it is the Lord who gives health. It is surety for the words: “I am the Lord that healeth thee” (Exod. xv. 25; xliii. 25, 26), “who healeth all thy diseases [infirmities]” (Ps. ciii. 3; cxlvii. 3; *cf.* Jer. viii. 22). Finally, the event at Bethel is a sign for the rebellious and apostate that judgment waits for the scoffers—a testimony to the truth of the words: “The Lord revengeth and is furious; the Lord will take vengeance on his adversaries” (Nahum i. 2); “who visits the sins of the fathers upon the (like-minded) children” (Exod. xx. 5).

7. Many have taken offence, in various ways, at the judgment which befell the derisive youths at Bethel. For instance, Köster (*Die Propheten* s. 85) says: “The story sounds very unworthy of the great prophet: it appears as if he ought not to have noticed the derision of irresponsible children;” and Thenius remarks on the passage, that “the immorality of cursing (especially wanton children) has been lost sight of in the desire to bring into prominence the inviolability of the prophetic dignity, which stands under the protection of God.” The incident appears, however, in a very different light when the persons in question, as was shown above, are not wanton little children, but youths who knew what they were doing and saying. Neither must we overlook the fact that these youths belonged to the city which was the centre and principal seat of the apostasy, and which, on this account, is called by the prophets, “Beth-Aven,” i. e., House of the Idol, instead of Beth-El [House of God], (Hos. iv. 15; x. 5; Amos v. 6). They were, therefore, literally the offspring of apostasy, and they represented in general the offspring of apostates which was growing up. The older expositors, e. g., Bochart, suppose, not improbably, that the older people had incited the younger ones, and that the object was to make the new head of the class of the prophets ridiculous and contemptible at the very commencement of his career. When, therefore, Elisha threatened with divine punishment the impudent youths who despised in the prophet the holy office to which Jehovah had called him, it was no immorality, nor was it unworthy of him; on the contrary, he therein did what belonged to his prophetic office. He did not, however, execute the punishment himself; he left that to Him who says: “To me belongeth vengeance and recompense” (Deut. xxxii. 35). It was no more Elisha who caused the bears to come (but Jehovah, ver. 21) than it was he who caused the waters at Jericho to become healthful. It was a judgment of God which befell those depraved youths and, indi-

rectly, the whole city out of which they came, and it referred back to that threat of the law: “If ye walk contrary unto me, and will not hearken unto me, . . . I will also send wild beasts among you, which shall rob you of your children and destroy your cattle; and your highways shall be desolate” (Levit. xxvi. 21 sq.). Nevertheless, the narrative bears a strongly Old Testament character; it is no portion of the gospel; we cannot make out of Elisha an “Evangelist” and disciple of the Saviour; we must bear in mind that he was the successor of an Elijah, and that the God of Israel is a jealous God. Cassel’s application of the incident seems very far-fetched (*Der Prophet Elia*, ss. 7 and 9): “The wrath and judgment upon the youths is an image of that wrath and judgment which falls upon all Israel. . . . Who does not seek in it the faithful image of the fortunes of Israel itself! . . . Like bears from a wood Hazael and Jehu burst in upon the people and the royal race. Without pity and without mercy they strangled the youth of Israel. Even the number—forty-two—signifies such a judgment, for forty-two was the number of the sons of Ahaziah whom Jehu fell in with in his capacity of avenger.” That the author of these books did not think of that, is at all events certain.

HOMILETICAL AND PRACTICAL.

Vers. 1-12. BENDER: Elijah’s Departure from the Earth. (a) The solemn journey on the eve of his departure, and (b) the glorious exit of the departing prophet.—Vers. 1-6. KRUMMACHER: The Vigil. (a) How Elijah seeks retirement; (b) how he comes to the schools of the prophets; (c) what reception he meets with there.—Elijah on the Approach of his End. (a) He goes to meet it quietly and submissively, for he had fought a good fight and kept the faith (2 Tim. iv. 7 and 8). (b) He takes leave of his friends and companions in faithful love; as he had “loved his own which were in the world, he loved them unto the end” (John xiii. 1).—Ver. 1. STARK: God does not leave His faithful children and servants forever in unrest, but delivers them finally from all evil and helps them to come to his heavenly kingdom (Ps. lv. 23; 2 Tim. iv. 18).—Vers. 2-4. MENKEN: That which Elijah had done and labored at throughout his life, that he also pushed forward and did in his last hours: he was still active for the advancement of the kingdom of God, still active in the labor of assisting and serving love, which does not seek its own. Even his last hours were consecrated to others. He was in a state of the soul, in which he was ready, at every step, in every occupation and in every conversation which might occur, to pass over into the invisible world, without need of any further preparation. Oh! let us employ all diligence, that we, too, may arrive at such a precious and blessed soul-state . . . that we, too, in all our conversation and business, whether it is spiritual or worldly, whether it is grand or small, may not only think of eternity with pleasure, but also be ready at any moment, if our Lord should so please, to pass on into the invisible world.—Vers. 2-6. The faithful Love of Elisha to his Master and Lord. (a) The ground and source of it. (It does not rest upon a natural, human basis, but upon a divine and holy one. The band

which bound him to Elijah was living faith in the living God, and life and labor in and with him. He honored and loved his father after the flesh [1 Kings xix. 20], but he left him; with his spiritual father he wished to remain unto the end [ver. 12]. Cf. Matt. x. 37.) (b) Its test and successful endurance. (Thrice did Elijah beg him to remain behind, but he would not be persuaded. Whithersoever the path may lead, and whatsoever may come to pass, I will not leave thee until God shall take thee from me. His love was not a mere passing, bubbling enthusiasm, but it was strong as death and firm as hell. That love alone is true which endures trial and will not be turned aside by any prayers, for which no hindrance is too great, no journey too long and too hard. Cf. John xxi. 17.) (c) Its victory and reward. (Elijah opens for him the path through the Jordan, after his fidelity has stood the test. He is allowed to see what no human being besides him might see. He attains to that which he has prayed for; with Elijah's mantle he inherits also Elijah's spirit; he is a witness of his master's glory. Cf. Rev. ii. 10: "Be thou faithful," &c. That fidelity conquers and is crowned, which holds fast to God and Jesus Christ.)—The words of Elisha: **As the Lord liveth, &c.**, as marriage-vow. The right foundation, the trial, and the duration, of conjugal love (until God shall separate).—Elijah and the Sons of the Prophets. (a) Elijah had not only one disciple and pupil, but a great company of them, which he collected from among those who had not bowed the knee to Baal, and to whom he stood in the relation of a father to his children, whom he led and taught, protected and nourished. This was the other side of the activity of the great Man of God.—**MENKEN**: In his public life he was, according to the needs of his time, a fire to consume rather than to warm; in his more retired life he was an enlightening and warming light.—Labor in the kingdom of God consists not only in tearing down and removing superstition and unbelief, but at the same time in building up faith, in planting and nourishing a divine and holy life. Compare the great reformers. (b) The children of the prophets were not children, but sons, young men, bound to a life in common, in the fear of God. Reading and hearing the Word of God, prayer and praise of the Lord, practice in obedience, mutual encouragement and strengthening, these were the aim and end of their union. They were, therefore, in a time of apostasy, communities for the cultivation of the knowledge of God and of the life which proceeds from God. They were for Israel the salt which gave savor, and the light which gave light, to all in the house (Matt. v. 13-15), schools of true wisdom, whose beginning is the fear of God, through which alone, until this day, all knowledge and learning receive their true value.—**Yea, I know it; hold ye your peace!** We should not make the heart of a departing friend heavy in the moment of separation, but, with him, yield quietly and peacefully to the holy will of God, who is calling him away.—Neither Elijah nor Elisha wished to have that which was about to befall the former according to the decision of God, made a subject of conversation.—**VILMAR**: No over-hasty gossip or sensation ought to be made about acts of God, especially about those which are still future; they may not be treated as objects of curious or worldly questioning. The acts of God are meant to be awaited

in respectful silence. . . . Those who are capable of seeing the majesty of the living God keep silent of themselves, upon others they have to enjoin silence.

Vers. 7-10. The two Prophets before their Separation. (a) Elijah's last act; (b) Elisha's last request.—Vers. 7, 8. **KRUMMACHER**: The Passage through the Jordan. (a) The escort of the sons of the prophets; (b) the position of the two men of God at the Jordan; (c) the marvellous passage through it.—**MENKEN**: Elijah was to finish his course by an act of faith, he was to build for himself, in a certain sense, the path to his glorious end, by an act of faith, and so impress indelibly upon the hearts of his friends and followers, who saw him, even in the hour of separation, the grand truth that Jehovah is the sole living and all-controlling God, and that faith pleases Him above all else, and that . . . no other way than faith in God's promises leads to the higher and better inheritance in light.—**WIRTH**: On the other side of the Jordan is the place of the glorification of the prophet. Between him and this spot there flows yet a broad and deep stream. Through this he must go, . . . there is no bridge, no ferryman; but he does not despair. He knows: He who has called me to the other side will help me to the other side. . . . Such incidents occur to many on the pilgrimage of life. . . . No stream is so deep, and no flood of calamity so dangerous, that God could not lead through it unharmed. . . . The prophet-mantle, which to-day as ever, when it falls upon any Jordan, divides its waves, is faith, strong, glad, living, rock-firm faith. . . . "Faith leads through fire and flood."—Vers. 9 and 10. The parting Conversation of the two Prophets. (a) Elijah calls upon Elisha to make a request; (b) the request of Elisha; (c) the answer of Elijah.—Ver. 9. Elijah speaks in the name of God: **Ask what I shall do, &c.** The Lord will not only listen to our prayers, but He even demands of us that we shall pray to Him, and pour out our hearts with all our wishes before Him (Ps. lxi. 8). Not only are we allowed to pray to Him, but it also is our duty to do so (Matt. vii. 7 sq.).—**WIRTH**. **SUMM.**: If the saints in heaven could hear our prayers and could aid us, there would have been no necessity that Elisha should beg anything of Elijah before he went thither. The invocation of deceased saints is therefore to be regarded as erroneous and false.—**MENKEN**: If we were called upon to make a request, as Elisha was, what would we choose? Would we pray for things of this world, which might delight us for the few days of this life here below; or would we pray as he did, and choose spiritual and heavenly things, in the possession and enjoyment of which we should have rich and pure sources of joy in the other world throughout eternity? The sincere and conscientious response to this question can give us an instructive indication of the nature and worth of our sentiments and of our spiritual value.—**STARKE**: The highest good on earth is not gold nor money, but the Holy Spirit.—**WIRTH**. **SUMM.**: We see and learn from Elijah that we ought only to pray for necessary and useful things, even where we have the choice.—Ver. 10. **CALWER BIBEL**: The request was great, but even great prayers are permitted when they serve the ends of the kingdom of God.—**KYBURZ**: Pray, dear soul, pray freely for something great; it is

equally hard for God to give thee something great or something small. He does not charge it upon thee as ambition if thou prayest so soon for a large faith, or a great measure of the spirit, or a high grade of holiness. Thou must only possess all in humility and use it for the honor of the giver.—OSLANDER: We may indeed pray for glorious gifts of the Spirit from God, yet we must not make a display of them, but only serve the Church usefully.

Vers. 11 and 12. *Elijah's Departure from this World.* (a) The mode in which he was taken away by God; (b) cause and aim of this removal (see the *Ereget.* and *Histor.* sections).—Ver. 11. **They still went on and talked,** certainly not about a temporal inheritance nor about anything temporal at all, or any worldly affairs, but about God and eternity, life and death, rest after labor, the eternal Sabbath. How consoling it is, in the last days and hours, to have a friend with whom one can hold such a conversation, and how elevating for him who must still remain in the world, to hear words from the mouth of the departing one, which sound already as if from the other world.—STARKE: "Blessed is that servant whom his Lord, when He cometh, shall find so doing" (*i. e.*, watching. Matt. xxiv. 46).—THE SAME: Pious Christians ought to remain faithful to one another in life and in death, and not to separate until God separates them by earthly death. . . . At our death we ought to be glad to have faithful Christians about us, and be glad to converse with them and to entrust our souls with our Heavenly Father in the midst of their song and prayer.—We shall not, indeed, pass out of this world as Elijah did, without tasting the death of the body, but we shall be received into heaven, for we trust in Him who said: "I go to prepare a place for you;" and: "I, if I be lifted up from the earth, will draw all men unto me" (John xiv. 2; xii. 21).—In storm and whirlwind Elijah was taken away, just as his life, outwardly, had been a storm-tossed one. This last storm, however, brought him to eternal rest and eternal peace. So still, in our day, human life is often stormy, but when it is led in and with God and directed by Him, eternal sunshine follows the storm of time, there, where there is no suffering or crying any more, and where God will wipe away all tears from our eyes. There is rest prepared there for all who have fought the good fight of faith.—MENKEN: He who could not here gain any taste for heavenly things, who his whole life long only grubbed in the earth like an earthworm, can he hope to pass away toward heaven with joy? Our life and death lie in the hands of the Almighty, who takes one away in storm and whirlwind and another in the enjoyment of happiness and pleasure. Thou knowest not when and where and how thou shalt die, therefore pray: let me set my house in order in time, that I may be ready at all times, and say continually in all circumstances: O Lord! dispose of me as Thou wilt.—Ver. 12. *Elisha's Exclamation.* (a) **My father, my father!** (An exclamation which does no less honor to Elisha than to Elijah. If such an exclamation from an equally full heart might only follow every teacher from every one of his pupils, and every shepherd of souls from every one of the souls entrusted to him!) (b) **The chariot of Israel and the horsemen thereof.** (Elisha does not forget what the entire people has lost in Elijah, in the thought of what his master has been to himself.

One such man as Elijah is more than equivalent to an entire army. Such was Luther for the German people. Lord, send us one such man in this time of apostasy and unbelief.)—STARKE: If God takes away faithful teachers out of the world, it ought justly to touch our hearts and to fill us with pain, but we ought also to hope that He will not leave us desolate (John xiv. 18), and to pray diligently: Lord, send faithful laborers into Thy vineyard.

Vers. 13-25. The three significant Signs which confirm Elisha as Prophet and Successor of Elijah. The sign (a) of his path-making, (b) of his preserving and conserving, and (c) of his avenging work (see *Historical*, § 6).—Vers. 13-15. *KRUMMACHER: The Bequest.* (a) Elisha with Elijah's mantle, (b) with Elijah's God, (c) with Elijah's spirit, (d) with Elijah's office.—Vers. 13-18. *Elisha's Return to the Sons of the Prophets.* (a) What he brings with him (the mantle of Elijah as a precious souvenir and significant sign—with the sign, however, the thing itself. The spirit of Elijah rests upon him, and by virtue of this spirit he makes a path for himself through the stream of the Jordan. How many a one is in possession of a prophet's mantle, but lacks the prophetic spirit! He who has not this spirit is not fit and capable for the prophetic office; it is given, however, to him who earnestly prays for it. Luke xi. 13). (b) The manner in which they receive him. (They go to meet him and evince their respect for him, because he had shown by his first act, which was also the last one of Elijah, and which they themselves had seen, that he is appointed by God to be Elijah's successor. At the same time, however, they did not forget their former father and master, and would not let themselves be dissuaded from seeking for him. These sons of the prophets are, therefore, a type of true and noble fidelity, and they teach us by their deed that to which Hebr. xiii. 7 exhorts us.—Vers. 16-18. How many, especially young and inexperienced persons, will not be dissuaded from their opinions, views, and doubts, and will not heed the words of their teachers and parents, who have the best intentions toward them, and far more experience; they must become wise by bitter experience, and then hear to their shame: **Did I not say unto you?**—HALL: Nothing makes a man wise better than to tire himself out in prosecuting his own courses and yet to fail of his object.—Vers. 13-15. It was not the mantle but the spirit of Elijah, by virtue of which Elisha divided the water and went through the Jordan. So also now, the coat of Christ does not help us to go through life unharmed and holy, but only His spirit, which He has promised to those who believe on Him from the heart. He who has not the spirit of Christ is not His (Rom. viii. 9).—STARKE: We may well preserve relics of holy people, but we must not worship them.

Vers. 19-25. *Elisha's Reception at Jericho and Bethel.* In the former place they come to meet him with confidence and respect, in the latter with derision and contempt. Thus he has to experience, at the very commencement of his course as a prophet, what is the inevitable fate of all true prophets and servants of God; they are sought and honored and loved by some, rejected, despised, and hated by others. So it was with the Lord himself—His whole life long, until His end upon the cross (Luke xxiii. 39 *sq.*); so also with His apostles, as He foretold to them (Luke x. 5-

12). He who enters upon an ecclesiastical office may indeed hope for respect and love, but he must also make up his mind to disrespect and hate.—Vers. 19–22. Elisha's Assistance at Jericho. (a) The need, out of which he helps; (b) the manner in which he helps.—Ver. 19. God is wont, in most cases, to put some internal or external need by the side of prosperity and good fortune, in order that men may bear in mind their weakness and need of help, and in order that they may not be too well off upon earth. Where nothing is wanting that the place may be pleasant to dwell in, there that comes to pass which is written, Hos. xiii. 6. In the districts and countries where there is no want of anything, and nothing to complain of, there is, as a general rule, the least religious life and the least morality.—When the men of Jericho perceived that a man of God, upon whom the spirit of Elijah rested, was within their walls, they sought him and presented their concern to him. How many trouble themselves about everything that takes place in their city, or about everything which is to be seen or heard, but not about a faithful servant of God, who proclaims the way of salvation.—STARKE: It is not enough to have teachers and preachers; it is necessary also to make use of their counsel, at the right time (Acts xvi. 30).—Vers. 20 and 21. KYBURZ: Would that all rulers, preachers, and others, to whom souls are entrusted, would exert themselves to fill up every spring of evil in the country, or, like Elijah, to heal and improve it and make it healthful. . . . For this, however, salt is necessary, the salt of heavenly wisdom. This does not come in an old vessel, but is stored in a new heart.—KRUMMACHER: In a place where the spiritual fountains are poisoned, and the people receive to drink, from all the pulpits and school-teachers' desks, not the water which streams forth unto eternal life, but the death-draught of that modern babble of deceit and falsehood, . . . there there is a more deadly curse upon the land than that which once lay upon the district of Jericho. . . . May the Lord of Elisha raise up those who shall carry the healing salt also into these fountains.—It was not the natural salt which Elisha cast into the fountain which purified it, but that of which the salt was a figure and sign, viz.: the Word of the Lord, by means of which He created heaven and earth and continually carries and preserves all things (Ps. xxxiii. 6, 9; Hebr. i. 3), which also creates anew the hearts of men, and brings them out of death unto life, preserves them from internal decay, and purifies them from all uncleanness. Therefore the Lord says: "Have salt in yourselves" (Mark ix. 50; cf. Ps. xix. 8 sq.).—Ver. 21. **I have healed these waters.** The Lord is the right Physician for both Soul and Body (Ex. xv. 26). (a) He makes healthful those who are diseased in body and saves them from death; the human physician is only an instrument in His hand, as Elisha was here, for without Him, His strength, His blessing, no physician can accomplish anything (Sir. xxxviii. 1, 2). Therefore when thou hast regained thy health, give to Him before all others the honor, and say: "Praise the Lord," &c. (Ps. ciii. 1–5). How many sick persons travel about to every physician of whose skill they have heard, without turning, with all their hearts, to Him who says: "I give health" and "Call upon me," &c. (Ps. l. 15). (b) He healeth the broken in heart

and bindeth up their wounds (Ps. cxlvii. 3). We are all sick and in need of the physician who came into the world to seek and to save that which was lost. God directs us all to this physician, and He alone can help us, of whom it is said: "Neither is there salvation in any other" (Acts iv. 12). He gives life and true health, and that man remains diseased in time and eternity whom He, the Saviour, does not heal and sanctify. Therefore, listen to His voice when He calls: "Come unto me," &c. (Matt. xi. 28).—Ver. 22. Faithful and genuine servants of God, who cast the salt of the divine, healing, purifying, and sanctifying Word into the springs of life, are a blessing for every village and every city, unto children and children's children, for whom God can never be thanked enough.

Vers. 23–25. KRUMMACHER: The Judgment at Bethel. (a) The cause of the insult; (b) the insult itself; (c) the results of the same.—Elisha on the Road to Bethel. (a) The derision of the youths. (Bethel had been for many years the seat and home of apostasy. "The fathers have eaten sour grapes," &c., Ezek. xviii. 2. As the old ones sing so the young ones twitter. Brought up without discipline and exhortation to follow the Lord, having grown up in rudeness, unbelief, and superstition, these youths had lost all reverence for what is holy, so that they not only held the men of God in light esteem, but even practised their wit upon them. Are there in our time no longer such youth?) (b) The curse of the prophet (was no vulgar, rude cursing from ill-temper and anger, no misuse of the holy name of God, but the correct use of this name, threatening with divine punishment those who, in the prophet, treated with contumely Him who had sent him. The punishment itself he left to Him who ever judges rightly, and whom no one may ask: Lord, what doest thou? As Elisha was not silent, so also now a faithful servant of the Lord may not keep silent if young people are brought up badly and godlessly; he ought not to let pass unnoticed their wickedness and impudence, and their contempt for that which is holy. It is his duty to warn them and their parents of the divine punishment. Woe to the watchmen who are dumb watch-dogs, who cannot punish, who are lazy, and who are glad to lie and sleep!) (c) The avenging judgment of God. (It is certain, and will not fail to come, for: "Be not deceived, God is not mocked," &c., Gal. vi. 7. The judgment at Bethel is recorded as a warning to us, 1 Cor. x. 11. If God punished the mocking children so severely, what will He do to the older mockers, who seduce youth and incite it to mocking? Though He may send no bears from the wood, yet He has countless other means in time and in eternity, whether earlier or later, for executing his just judgments. Those who mocked the Lord upon the cross had afterwards to call "to the mountains: Fall on us; and to the hills," &c., Luke xxiii. 30; Rev. vi. 16. Nor will those be better off who, now-a-days, exercise their wit upon the story of the cross, however learned and enlightened, *spiritual* and witty, they may be. "Blessed is the man that walketh not in the counsel of the ungodly," Ps. i. 1. ["In vain do we look for good from those children whose education we have neglected; and in vain do we grieve for those miscarriages which our care might have prevented." Bp. Hall, quoted in the COMP. COMM.]—KRUMMACHER: A man in whom Christ has found a dwell-

ing, cannot go unattacked through Dan or Bethel. —CALWER BIBEL: The prophets, even, in their day, were despised on account of righteousness, and the name of God. Be not astonished at the contemptuous epithets of to-day for pious people. —CASSEL: Young people are always ready to make wanton sport of any peculiar appearance which they do not understand. The unripe behavior of the young generation which is growing up, always forms a shadowy reflection of the shallow opposition in moral and religious ideas which exists in

public opinion. The separate bearers and supporters of the truth, which is deep, and hence misunderstood by the masses, are, for the most part, objects of blind scorn to wild youth. That which found expression against Elijah has also fallen upon many in later times. He who, in the exercise of his calling, goes up to perverted Bethel, must expect it. [The Residence at Carmel. "He can never be a profitable seer who is either always or never alone." Bp. Hall, quoted in the COMP. COMM.]

O. The Reign of Jehoram, and his Expedition against the Moabites.

CHAP. III. 1-27.

1 Now Jehoram the son of Ahab began to reign over Israel in Samaria in the
2 eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. And
3 he wrought evil in the sight of the Lord; but not like his father, and like his
4 mother: for he put away the image of Baal that his father had made. Never-
5 theless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel
6 to sin; he departed not therefrom.¹ And Mesha king of Moab was a sheepmaster,²
7 and rendered unto the king of Israel a hundred thousand lambs, and a hundred
8 thousand rams, with the wool [the wool of a hundred thousand rams].³ But it
9 came to pass, when Ahab was dead, that the king of Moab rebelled against the king
10 of Israel. And king Jehoram went out of Samaria the same time [at that time],
11 and numbered all Israel. And he went and sent to Jehoshaphat the King of Judah,
12 saying, The king of Moab hath rebelled against me: wilt thou go with me against
13 Moab to battle? And he said, I will go up: I *am* as thou *art*, my people as thy
14 people, *and* my horses as thy horses. And he said, Which way shall we go up?
15 And he answered, The way through the wilderness of Edom. So the king of Israel
16 went, and the king of Judah, and the king of Edom: and they fetched a compass
17 of seven days' journey: and there was no water for the host, and for the
18 cattle that followed them. And the king of Israel said, Alas! that the Lord
19 hath called these three kings together, to deliver them into the hands of
20 Moab! But Jehoshaphat said, *Is there* not here a prophet of the Lord, that we
21 may inquire of the Lord by him? And one of the king of Israel's servants
22 answered and said, Here *is* Elisha the son of Shaphat, which poured water on
23 the hands of Elijah. And Jehoshaphat said, The word of the Lord is with him.
24 So the King of Israel and Jehoshaphat and the king of Edom went down to him.
25 And Elisha said unto the king of Israel, What have I to do with thee? get thee
26 to the prophets of thy father, and to the prophets of thy mother. And the king
27 of Israel said unto him, Nay: ' for the Lord hath called these three kings together,
28 to deliver them into the hand of Moab. And Elisha said, *As* the Lord of hosts
29 liveth, before whom I stand, surely, were it not that I regard the presence of
30 Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.
31 But now bring me a minstrel. And it came to pass, when the minstrel played,
32 that the hand of the Lord came upon him. And he said, Thus saith the Lord,
33 Make⁴ this valley full of ditches. For thus saith the Lord, Ye shall not see
34 wind, neither shall ye see rain; yet that valley shall be filled with water, that
35 ye may drink, both ye, and your cattle, and your beasts. And this is *but* a light
36 thing in the sight of the Lord: he will deliver the Moabites also into your hand.
37 And ye shall smite every fenced city, and every choice city, and shall fell every
38 good tree, and stop all wells of water, and mar every good piece of land with
39 stones. And it came to pass in the morning, when the meat-offering was
40 offered [at the time of offering sacrifice], that, behold, there came water

21 by the way of Edom, and the country was filled with water. And when all the Moabites [had] heard that the kings were come up to fight against them, they [had] gathered all that were able to put on armour, and up
 22 ward, and stood in the border [had stationed themselves on the boundary]. And they rose up early in the morning, and the sun shone [rose] upon the water, and the Moabites saw the water on the other side [opposite them] as red as blood:
 23 And they said, This *is* blood: the kings are surely slain [have fought, to their own destruction],^a and they have smitten one another: now therefore, Moab, to
 24 the spoil. And when they came to the camp at Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smit-
 25 ing^b the Moabites, even in *their* country. And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees [until there were left]^c only in Kir-haraseth left they [omit left they] the stones thereof; howbeit
 26 the slingers went about *it*, and smote it. And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew
 27 swords, to break through *even* unto the king of Edom: but they could not. Then he took his eldest son that should have reigned in his stead, and offered him *for* a burnt-offering upon the wall. And there was great indignation against [in] Israel: and they departed from him [Mesha], and returned to *their* own land.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 3.—[מִיִּזְרְיָהוּ], sing-fem. suff. referring to a plural noun, when separated from it by a considerable interval, as in chap. x. 26; xvii. 22.

² Ver. 4.—[נֶקֶר] is well translated by sheep-master. The word was unintelligible to the Sept., who reproduces it in Greek letters. They add ἐν τῇ ἐκκένσεσιν, "after the insurrection," a detail which does not seem to be well founded.

³ Ver. 4.—[צֶמֶר] מֵאֵלֶּים. The words are best understood as suggested above. So the Sept. (ἐν νέμει, either, *in lanam*, or *in tonsuram*, Schl.), Thenius, Bunsen, Bähr, and Ewald (*Widder*, & c., *Wiesse*, *Wölle*). Kell undecided between this and "wool of lambs or rams."

⁴ Ver. 13.—[אֵל] בִּי. The Sept. and Vulg. take this as a question; so also Ewald, § 824, b: the same as *μήτις*—a question implying fear, and expecting an answer confirmatory of the fear. Kell, Bunsen, Bähr, Thenius, all take it as in the K. V.

⁵ Ver. 14.—[Ew. § 828, a, takes עָשָׂה as standing for the first person, and compares 1 Kings xxii. 30.

⁶ Ver. 23.—[נִחְרְבוּ], they have fought. The hof. inf. aba. הִחְרַב is joined with it in the adverbial usage, to be destroyed.—W. G. S.]

⁷ Ver. 24.—The keri [מֵעַד] is no improvement. We can read [מֵעַד], as in 1 Kings xii. 12, where it stands for מִכֹּחַ (Bähr). [The Sept. read בִּזְמַנְךָ מֵעַד, "And they went in further and farther, and smote Moab more and more." Thenius and Bunsen adopt this, and it makes the best sense. הִכֹּחַ is the const. used for the aba.—W. G. S.]

⁸ Ver. 25.—[הִשְׁחִיךְ] is infin. as הִשְׁחִיךְ in 1 Kings xv. 29; cf. also 2 Kings x. 11 and 17. Ew. § 288, d. (Kell). First, in the concordance, takes it as perf. עָרַח must then be taken for עָרַח.—W. G. S.]

EXEGETICAL AND CRITICAL.

Ver. 1. Jehoram the son of Ahab, &c. In regard to the chronological statements see notes on chap. viii. 16.—In ver. 2 the Sept. and Vulg. read מִצְבֹּת for מִצְבֹּת, which Thenius wrongly declares to be better. According to chap. x. 26 sq., when the temple of Baal, which had been built by Ahab (1 Kings xvi. 32), was destroyed, in the first place the (wooden) מִצְבֹּת were burned, and then the (stone or metal) מִצְבֹּת הַבַּעַל was broken in pieces. It is clear that this last was the principal statue, and we have to think here of the same or a similar one, which stood before the royal palace, and not

in the temple. It is to be noticed that Jehoram only removed and did not destroy it. It is not entirely certain whether he did it immediately after his accession, or after the expedition against Moab.

Ver. 4. Mesha king of Moab, &c. The fruitful and well-watered land of Moab was especially fitted for the pasturage of flocks (Winer, *R.-W.-B.* i. s. 99). The wealth of the king seems, as he is himself called נֶקֶר [shepherd or sheep-master], to have consisted in flocks, hence he paid the tribute in these. Michaelis, Mauren, and others, refer צֶמֶר [wool], at the end of ver. 4, to both lambs and rams, so that Mesha would have had to pay only the wool from both; in that

case, however, the rams must certainly have had a different wool from the sheep, which cannot be proved. Ewald and Thenius make it only refer to the *אילים*, mentioned last before it, so that the sense is, since *כר* is used especially for a fatted

lamb, that the lambs were given alive for food, but that from the rams only the wool or the fleeces were given up. The tribute was, in any case, a very considerable one; but this does not justify the conclusion that it was paid only on every change of government (Clericus). There is no doubt that we have to regard it as a regular annual tribute (*cf.* Isai. xvi. 1). At the division of the kingdom, Judah took Edom and Israel Moab. As early as the time of Ahaziah the Moabites had declared their independence of Israel (chap. i. 1); as he, however, soon fell sick, and did not reign for even two full years, it remained for Jehoram to try to resubjugate the rebels, and to retain them in tributary subjection. [In the year 1869 a basalt column, three feet high by one and a half feet wide, and one and a half feet thick, was discovered near *Dibon*, in Moab, on which was an inscription running in the name of Mesha and detailing his acts, especially the conquests made, and the temples built, by him. It was broken, through the jealousy and suspicion of the Arabs, before it could be removed, or a copy taken of it. Nothing remains but fragments. There are, therefore, several gaps in the inscription as we now possess it. It refers to the oppression of Moab by Israel. Omri is the king mentioned as having afflicted Moab, "because Chemosh was angry with the king [of Moab]." A gap destroys the names of kings of Israel who reigned "for forty years." The reference which is thus lost would be of the highest value for determining the date of the inscription. It goes on to say that Chemosh became gracious again in the days of Mesha, so that the king gained victories over Israel. Chemosh told him to take Nebo. He took it, and sacrificed seven thousand of its inhabitants to Ashtor-Chemosh, and took the vessels of Jehovah and offered them to Chemosh. The last part of the inscription is so fragmentary as to be hardly intelligible. As usual in such inscriptions, only the king's victories, and not his defeats, are mentioned. *Cf.* Art. "Writing;" Smith's *Dict. Bib.*, Am. ed.—W. G. S.]

Ver. 6. **And king Jehoram went out of Samaria the same time, &c.** That is, at the time when he became king, and Mesha refused him the tribute.—**He numbered, or mustered, i. e.,** he brought together, a large army, by a levy of men throughout all Israel who were capable of bearing arms; but he addressed himself to Jehoshaphat at the same time, in order to be so much the more certain of attaining his object, and the latter then entered into an alliance with him. *Cf.* on ver. 7, the remarks on 1 Kings xxii. 4. The combined army could advance by the "way" (ver. 8) over the Jordan, and then along the eastern side of the Dead Sea, and so fall upon Moab from the north; or it could march down on this side of the Jordan and the Dead Sea, as far as the southern extremity of the latter, and then force its way into Moab from the south through a portion of the land of Edom. Jehoshaphat decided in favor of the latter road, although it was longer and beset with more difficulties than the other, chiefly, we may well

believe, because they could then call the king of Edom with his army to their assistance, and make sure that he did not profit by the opportunity and make war upon them himself. Perhaps they also thought that Moab could be more easily surprised from the south. [The fortifications of the Moabites were on their northern boundary. On the south they relied upon the natural obstacles to the advance of a hostile army. On the northern route moreover, the armies of Israel would have been exposed to an attack from the Syrians, who were in a disposition to seize eagerly upon any such opportunity.—W. G. S.] Edom had at this time no king of its own, but a governor appointed by Jehoshaphat (1 Kings xxii. 48). The **seven days' journey** (ver. 9) cannot be understood of the distance from Jerusalem, which is only about sixty miles, for the king of Edom had already joined the two other kings with his army [*i. e.,* it is said that the three kings wandered seven days' journey, so that the time must be reckoned after their junction; but the king of Edom would not go to Jerusalem to meet them, and then march back again. He joined them at the borders of Edom, a very short distance from the scene of the distress for want of water.—W. G. S.]. More probably "they suffered for seven days from want of water in the desert-region to the south of the Dead Sea" (Ewald). For a more particular description of this region, see Keil on the passage. *כִּי* in ver. 10 is not equivalent to "for;" but it serves either to intensify the assertion: "Alas! for Jehovah," &c. (Keil, De Wette), or its only use is to introduce the assertion, and it is not to be translated (Luther, Thenius), as in Isai. xv. 1.

Ver. 11. **But Jehoshaphat said, &c.** *Cf.* 1 Kings xxii. 5-7. As in that case, Jehoshaphat desires to hear a prophet of Jehovah, *i. e.,* a true prophet, not a pretended one, a prophet of Ahab. That which Jehoram himself did not know was known by one of his servants, *i. e.,* no doubt one of his chief officers, who was, perhaps, like Obadiah (1 Kings xvii. 3), secretly a friend of the prophet.—**Which poured water, &c., i. e.,** who "was about Elijah daily as his servant, and who is certainly the most reliable prophet since he is gone" (Thenius).—It is clear from the definite declaration of Jehoshaphat (ver. 12), that the reputation of Elisha had extended already to Judah. It is very significant that the three kings did not summon him to them, but themselves went down to him. Probably "the tents of the kings were set upon an eminence so as to overlook the encampment" (Thenius). The inference which Josephus affirms, that the prophet had his tent outside the encampment, and at some distance from it, is not justified by the words.

Ver. 13. **And Elisha said unto the king of Israel, &c.** The prophet addresses himself to Jehoram because he is the principal person here, through whom the others have been brought into these straits. The question: **What have I to do with thee?** means: Why dost thou desire to come to me, the prophet of the God whom thou hast abandoned? The prophets of his father were, no doubt, those court-prophets, at whose head Zedekiah once stood (1 Kings xxii. 6, 11); the prophets of his mother Jezebel can have been only Baal-prophets (1 Kings xviii. 19). We see from this that Jehoram, although he had removed the statue of

Baal, still allowed the priests of Baal to perform their functions, as they had done before, without molestation. This is also clear from 2 Kings x. 19. Jehoram does not mean by the curt expression **בֵּן**: it cannot help me to go to the prophets of Baal (Rabbis), but (cf. Ruth i. 13): Do not repel me, I am not alone at stake; shall three kings with their armies perish?—On the words: **Before whom I stand**, see notes on 1 Kings xvii. 1; xviii. 15.—Elisha demands (ver. 15) a "minstrel" or harp-player, certainly not "that he might chant the reply of God to the accompaniment of the harp" (J. D. Michaelis), nor "in order to pronounce his directions with a sufficiently solemn tone" (Knobel). Bleek observes: "The recitations of the prophets were, in early times, very lively, in a lyrical form of composition, and, as is generally the case with respect to the recitation of lyrical poetry, accompanied by music;" the accompaniment in this case, then, was most probably "the mode of prophetic recitation, which was not unusual at the time." But there is no mention in any other place of any such method, and it is impossible to appeal to 1 Sam. x. 5, according to which an entire band of the prophets came out with drum and flute and harp. That only proves that music was practised in the prophet-communities. It is also certain that Elisha's master, Elijah, did not cause his recitations or speeches to be accompanied by music. The extraordinary means, which does not occur again in the story of Elisha, presupposes an extraordinary occasion therefor. In ancient times harp-music was often employed as a means of withdrawing the soul from the outer world, and of collecting, quieting, and elevating it. Among the numerous places which Bochart (*Hieroz.* i. 2. 44) collected upon this point, it may suffice to quote here only one. Cicero (*Tusc.* iv.) says that the Pythagoreans were accustomed *mentes suas a cogitationum intentione cantu fidibusque ad tranquillitatem traducere*. Cf. also 1 Sam. xvi. 16, and Clericus' remarks on the place. Elisha's dissatisfaction, which he expresses in vers. 13 and 14, although it was natural and just, was, nevertheless, not the disposition of soul which is demanded if one is to hear the voice of God within. The situation, the encampment, and the entire surroundings were unadapted for composure and elevation of soul, for we find that the prophets usually received their revelations in retirement and quiet, not in the noise and bustle of the world. In order that he may be brought into the right disposition, may direct his inner self entirely towards the Lord, and may be able to surrender himself to the higher influence, Elisha makes use of the usual means, probably the one which was regularly employed for this purpose in the schools of the prophets, and indeed not without success, for during the playing upon the harp, "the hand of the Lord came upon him." Cf. notes on 1 Kings xviii. 46 (Jer. i. 9).

Ver. 17. **For thus saith the Lord, &c.** According to Thénienus we must identify the valley where they were to dig ditches in order to collect the water, which otherwise would have run quickly away, with what is to-day called *Wady el Ahsy*, which is the natural boundary of Moab on the south (Isai. xv. 7), and from which several ravines run up into the mountain region of Moab [Robinson ii. 112,

157]. The prophecy itself, vers. 17–19, contains a climax in its two members: The Lord will not only save you out of the present need, but he will also grant you glorious victory over Moab. The words in the 19th verse are not a command, as ver. 16 is: they only declare what will occur. For this reason, in the first place, it is impossible to charge the prophet with commanding what Deut. xx. 19 sq. forbids; but, besides that, the place in Deut. refers to the conquest of Canaan, during which no fruit-tree was to be used for palisades or fortifications in sieges. To **mar every good piece of land with stones**, means to throw so many stones upon it that it would no longer be available for cultivation (Sept.: ἀρπυζετε).—**מְקוֹהָ** (ver. 20)

has the same meaning as in 1 Kings xviii. 29, 36. The interpretation which Von Gerlach and Keil give to this statement, that on account of the morning sacrifice offered in the temple at Jerusalem, according to the Law, God turned His favor once more upon the people, goes too far. The statement can scarcely be more than a mere designation of time, i. e., as it became light. Before the exile time was not defined by hours. Nevertheless, a reference may lie in it to the fact that help came just at the moment of time sacred to Jehovah. The express mention that **there came water by way of Edom**, makes the supposition inadmissible that, in digging the ditches (ver. 16), "the fresh springs bubbled up under the feet of the laborers" (Krummacher), or that we must think of "subterranean cisterns" (Richter). A much more probable explanation is that "a great shower fell at some distance from the Israelitish encampment" (Josephus even asserts: three days' journey from it), "or a kind of a cloud-burst (water-spout) took place, by which the wady was filled all at once, although the Israelites did not notice the wind, which always arises before a rain-storm, in the Orient, nor see the rain itself" (Keil).

Ver. 21. **And when all the Moabites heard, &c.** In order to await the attack on their own mountains—that is, in an excellent position—the Moabites had stationed themselves, with all their military force, on the frontier. The morning sun arising with a red light, caused the water to appear red, besides which the water itself was reddened by the red earth of Edom (Ewald). That they took it for blood was not, as the older interpreters supposed, a mistake which was brought about by God in a miraculous manner, but a perfectly natural error, into which they would fall all the more readily as they knew very well that there was no water in that desert. The supposition also, which they express in the 23d verse, is not by any means far-fetched, since similar events often occurred (2 Chron. xx. 23; Judges vii. 22); and they well knew what jealousy existed between Israel and Judah, and the inclination of Edom to throw off the yoke of the latter (Gerlach). This supposition rose to a certainty in their eagerness for booty. The sentence in ver. 25 from **עַד** to

חֲרָשָׁתָם is "to be joined with the commencement of the verse: 'and they beat down the cities.' (What comes between describes the devastation of the land, which also had an influence on the cities.) Accordingly **מִקְנֵהוּ** can only be understood in its real sense of actual wall-stones, and not of cliffs or rock, and the suffix on this word refers to **קִיר**

הַקִּיר and not to Moab" (Thenius). The city *Kir Hareseeth* is the same which is called *Kir Moab*, קִיר מוֹאָב (Isai. xv. 1), and *Kir Heres*, קִיר חֶרֶשׁ (Isai. xvi. 1; cf. Jer. xlviii. 31, 36). It was the capital city, "the most important, perhaps the only fortification in the country, built upon a high, steep, chalk-cliff" (Keil), now called *Kerak*, and provided with a fort [see Robinson, ii. 66], (Winer, *R.-W.-B.*, i. s. 658 sq.). The קִרְעִים are not those

who applied siege-engines (Grotius: *tormentarii*), but slingers, in the common meaning of the word, *funditores*, who shot at the garrison upon the walls. — **Unto the king of Edom**, i. e., toward the side where the king was with his subjects, either because this seemed to be the weakest part of the besieging force (Thenius), or because they hoped that they could most easily draw away the Edomite contingent from the allied army (Ewald).

Ver. 27. **Then he took his eldest son, &c.** Many take these words with the Rabbis, thus: During the sortie against the king of Edom, Mesha captured his son and offered him as a sacrifice. This occasioned such bitterness among the Edomites that they refused to continue the fight, and thereby compelled Israel to give up the war altogether and withdraw. This interpretation is decidedly false. The passage, Amos ii. 1, to which reference is made to support it, refers to an entirely different event, which is not known to us more particularly. Amos, who lived, moreover, one hundred years later, there announces to the Moabites the avenging judgment of God, because they had "burned the bones of the king of Edom into lime." In this case, however, the question is in regard to a son of the king, who was offered as a living sacrifice. The bones of the dead were never burned as a sacrifice, and captive kings or their sons, although they were sometimes executed out of revenge, were never sacrificed to the gods. Even in the darkest heathenism, sacrifice was always an offering of that which was nearest and dearest, and it was considered efficient only in so far as it was such. This is the case especially in respect to the child-offerings of western Asia. It was a custom among the ancients, says Philo, in the *Phœnician History* (Euseb. *Prep. Evang.* iv. 16) *ἐν ταῖς μεγάλαις συμφοραῖς τῶν κινδύνων ἀντὶ τῆς πάντων φόβας τὸ ἡγαπημένον τῶν τέκνων τοὺς κρατοῦντας ἢ πόλεως ἢ ἔθνονος εἰς σφαγὴν ἐπιδιδόναι λίτρον τοῖς τιμωροῖς δαίμοσι*. So also, in this case, Mesha sacrificed, in order to avert the threatening destruction, his first-born son, who should have succeeded him upon the throne; i. e., the dearest and most precious thing which he had, not to the God of Israel (Josephus and Grotius), but to the Moabitish War-god, Chemosh (cf. on 1 Kings xi. 7). (Cf. on human sacrifices, *Symbol. des Mos. Cultus*, ii. s. 241; Movers, *Die Relig. der Phœniz*, s. 299, sq.) That the son also, "for his part, willingly yielded himself to death for his fatherland" (Ewald), is not in the text, and is in itself very improbable. The sacrifice was offered upon the wall, in order that the besiegers might see it, and fear the divinity, who might now be supposed to be appeased.

Ver. 27. **And there was great indignation in Israel, &c.** This sentence, on account of its curt-ness and brevity, is quite obscure and difficult. Its meaning has been taken in different ways. Most of the expositors, citing the same phrase,

Numb. i. 53; xviii. 5 (comp. with Levit. xvii. 11); Josh. ix. 20; xxii. 20; 2 Chron. xix. 10; xxiv. 18, think of divine wrath or a divine judgment, and give as the meaning: As a result of this abominable action, which is so strictly forbidden in the Law (Levit. xviii. 21; xx. 3), and to which the allied army had compelled the king of Moab, there came a divine judgment upon Israel, so that they withdrew without subjugating Moab (Keil). There is no objection to this in the usage of the language; but the context is decidedly opposed to it. The divine קִרְעַה [wrath] is, in all the places mentioned

above, the result of a definite guilt on the part of Israel; in this case, however, there is not a word to the effect that Israel had incurred guilt. That which had been brought about by the allied army, had taken place as the prophet had foretold (ver. 18 sq.), and he had represented it as an especially great assistance of God. When, then, the king of Moab did something of his own accord which the Law strenuously forbade, that was his guilt and not Israel's. On the hypothesis proposed, the withdrawal of the army, which was a piece of good fortune for him, would have been even a reward for his abominable crime, instead of being the punishment which he deserved, whereas the punishment would have fallen upon guiltless Israel. Moreover, in what did the heavy judgment of God against Israel consist? The text contains not a syllable in regard to any plague or calamity. These expositors are therefore compelled to take קִרְעַה as meaning human anger (dissatisfaction, resentment, bitterness), in which sense it occurs, Eccles. v. 17 [Hbr. text, 16]; Esther i. 18, and as קִרְעַה is so often found (Gen. xl. 2; xli. 10; Ex. xvi. 20; Levit. x. 16; Numb. xxxi. 14). Many expositors, then, give to the words this sense, that on account of this shocking crime, there sprang up, in the kings of Judah and Edom, a great wrath or resentment against Israel and its king, as original cause of the war, and therefore of the crime, so that they would not fight any longer with and for Israel, but withdrew, and so compelled Israel to do the same (Dereser). It is not right, however, to fill out the text in this manner; and nothing justifies us in understanding under יִשְׂרָאֵל

here, simply the army of Jehoram. We therefore follow the old translations, according to which יִשְׂרָאֵל-לְ is not, as it is generally understood, a designation of the object, but of the subject of the anger. The Sept. have: *καὶ ἐγένετο μετὰ μेलος μέγας ἐπὶ Ἰσραὴλ*; the Vulgata has: *et facta est indignatio magna in Israel*; so also the Syr. and Arab., and Luther in like manner: "*da ward Israel sehr zornig*" (Grotius, Clericus, Thenius). לְ stands in a similar use ver. 15; Jerem. viii. 18; Jon. ii. 7 [Hbr. text, 8], and often. According to Ps. cvi. 37-39, by the sacrifice of sons and daughters the whole land was covered with blood-guilt, and was rendered impure and accursed. In the present instance this took place by the sacrifice of the first-born son of the king, which the ruler of the land himself offered. They did not wish to remain any longer in such a country, on account of their horror at this deed; they preferred to renounce further possession of it. The words: **They departed from him and returned**

to their own land, certainly do not mean to say: "The end of the expedition was attained, and the land was forced back under the sceptre of the king of Israel again" (Krummacker); on the contrary, they gave up the attempt to subjugate Moab by force.

HISTORICAL AND ETHICAL.

1. The brief and general description of the reign of Jehoram brings out into prominence, as characteristic of it, two points. In the first place, that this king removed the statue of Baal, which had been erected by his father Ahab, then, however, that he clung all the more decidedly to the Calf-worship of Jeroboam. From the first statement it does not by any means follow, as has often been assumed, that he "abolished the Baal-worship" altogether (Winer, *R.-W.-B.* i. s. 599), for, according to chap. x., this worship endured yet throughout his entire reign, and Jehu was the first who put an end to it. It appears, therefore, that he only broke with the worship of Baal for himself, asking, and meant to declare publicly, by the removal of the statue, that the worship of Baal was not the prevailing state-religion. This was, at all events, a step towards improvement, yet without especial value; for, if the fear of the living God of Israel, and the conviction of the absolute repulsiveness of idol-worship had led him to this course, then he could not possibly have allowed idolatry to continue in its complete development. That he persevered so firmly in maintaining the institutions of Jeroboam, was brought about by the same cause as in the case of all his predecessors: the existence of the kingdom, separate from Judah, was conditioned upon these institutions (see 1 Kings xii. *Hist.* § 1). It is therefore very probable that they were rather political motives and considerations than anything else which prompted him to the removal of the statue. By means of Elijah and the schools of the prophets, a large portion, and that, too, the best portion, of the people had already been won over to a disposition hostile to the worship of Baal, so that from that side danger might arise for the house of Ahab, which had introduced this worship of idols, as, in fact, at a later time, this danger became a reality through Jehu (chap. ix.). Jehoram, therefore, for his own part, renounced the worship of Baal, and desisted from all persecutions of the opponents of the same; but he still tolerated it for the sake of his mother, the fanatically idolatrous Jezebel, if for no other reason. His policy of government was therefore a half-way one, and for that reason an ineffective one. Indecision, want of firmness, and a disposition to do everything only half-way, are the characteristics which present themselves prominently, in many ways, throughout his entire behavior, as will be shown still further, below.

2. King Jehoshaphat appears here just as in 1 Kings xxii. He yielded to the request of Jehoram, in spite of the unsuccessful results of his undertakings with Ahab and Ahaziah, and in spite of the warning of the prophet Jehu not to help the apostates (2 Chron. xix. 2), probably influenced by the conviction that the war against rebellious Moab was a necessary and just one, and was also in the interest of Judah. The restless Moabites had always had a disposition hostile to all the people of Israel (Deut. xxiii. 4-6). They

had already once entered into an alliance with the Ammonites against Jehoshaphat (2 Chron. xx.), and were, therefore, dangerous neighbors for Judah: to permit them to become independent would have been only to make this danger greater. It was in the highest degree important for both kingdoms, on general principles, to hold the different kings who had been tributary since David's time in subjection, since every defection or rebellion which succeeded would only have encouraged and stimulated to another. The restoration of the ancient greatness and glory of the united kingdom, which Jehoshaphat was striving for (see above on 1 Kings xxii. 41 *sq.*), would have become more and more improbable. His behavior during the expedition stands in strong contrast with that of Jehoram. The latter does not know what to do in the time of need; he mourns and complains despairingly, while Jehoshaphat, the god-fearing, does not lose dignity and composure; he desires that the Lord should be inquired of, and he relies upon His help and counsel. The old expositors thought that he ought to have inquired of the Lord *before* the expedition, and that it was because he did not do this that he too came into so great distress. But Elisha is so far from giving utterance to any blame against him, that he declares, on the other hand, that it is only on his account that he is willing to, and will, answer and give counsel. The tendency of the whole story is to show how Jehovah, for the sake of the one king who is faithful to Him, saves the two others, in order that both they and the entire army may see that this God alone is mighty, and that victory comes from Him (Ps. lxxii. 11 [*Hbr.* 12]; Prov. xxi. 31).

3. We see *Elisha* here, for the first time, step out face to face with kings, and interfere in the fortunes of the entire nation. Here too he maintains himself as one on whom Elijah's spirit rests (chap. ii. 15), and not alone as the one who had poured water on his hands. Without the orders or the knowledge of the king, he joins the toilsome expedition, and shares all the dangers of the army, by no means from soldier-like passion for war, or from compulsion, but from prophetic zeal, in order that he may bear witness, by word and deed, to the God of Israel, His power and faithfulness, wherever and however circumstances might demand. Now, when need and distress occur, and the three kings and their train, Jehoram at the head, come to him, he knows nothing of fear, he neither allows himself to be overawed or terrified, nor does he feel himself honored and flattered; but he steps forth to meet the wavering king firmly and independently, as Elijah had once gone to meet Ahab (1 Kings xviii. 18), and rebukes his sins, so that the king stands before him, as, it were, with fettered hands, feels himself smitten, and begs that the prophet will not repel him, at least for the sake of the two other kings. Köster (*Die Propheten des A. Test.* s. 86) asserts that "the prophet appears here, under the control of unspiritual pride and anger, to profit by the distress of the king, in order to hurt his feelings deeply," and that his conduct "cannot be entirely justified;" but he mistakes entirely the nature and position of the prophetic calling in Israel, in regard to which that holds true, which was said to Jerem. (i. 9 *sq.*): "Behold, I have put my words in thy mouth. See, I have this day set

thee over the nations and over the kingdoms, to root out and to pull down, and to destroy and to throw down, to build and to plant," and to Ezekiel (chap. iii. 17): "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the warning from my mouth and give them warning from me." It is just on account of this directly divine calling that the prophecy of the Israelites stands as unparalleled in the world as the chosen people itself. Not of their own will or power did the holy men speak, but moved by the Holy Ghost (2 Peter i. 21). In the case of Elisha it would have been impossible ever to say that the spirit of his master Elijah rested upon him, if he had fulfilled the desire of that king who clung firmly to the calf-worship, and at the same time tolerated idolatry, without saying to him a single word of rebuke. The reproof of Elisha deserves besides to be considered in another aspect. Ewald (*Geschichte des V. Jer.* iii. s. 487, 3d ed. s. 525) asserts: "There is not a single sign from which it appears that Elijah and his school made war upon this image-worship (i. e., that introduced by Jeroboam) in any such powerful manner as Hosea did at a later time. On the contrary, the opposite of this appears true, in the case where this school reaches its final aim, namely, at the re-establishment of the constitution of the kingdom by Jehu" (2 Kings x. 31). He also goes on to say that, even if Elijah himself was not favorable to the image-worship, yet in his time there was no controversy about it in the kingdom of the ten tribes, but that it was allowed to endure among the people. Duncker (*Gesch. des Alterthums*, i. s. 404) goes still further. He perceives in the worship of Jeroboam's calf-image "a national reaction against the foreign worships which Solomon had introduced," may, even "the establishment of the Jehovah-worship," and then says: "That those images did not shock the feelings of the people at that time, and did not give offence to the then existing measure of religious culture, is proved by the circumstances that such honored prophets as Elijah and Elisha had no objection to make to them." These assertions find their direct contradiction in this reproof of Elisha to Jehoram. Jehoram was no idolater, he had even removed the statue of Baal which his father had set up. All the more firmly, however, did he cling to the cultus which had been introduced by Jeroboam (vers. 2, 3). In like manner the prophets of Ahab, whom Elisha here definitely distinguishes from the prophets of Jezebel, were no idol-worshippers, as 1 Kings xxii. shows, but they were false prophets of Jehovah (belonging to Jeroboam's cultus). When now Elisha, nevertheless, assails the king so severely, when he then declares solemnly, in answer to the prayer of the king, that he will not repulse him, that he will respond to this prayer, not for the king of Israel's sake, but for the sake of Jehoahaphat, who was not addicted to the image-worship, then nothing is clearer than that he "made war mightily" not only upon the Baal-worship, but also upon the worship of the calf-image. How could Elijah, the re-establisher of the organic law of Israel, the second Moses, and his successor Elisha, have been so zealous against the transgression of one Mosaic commandment: "Thou shalt have no other gods before me," and then, on the other hand, have overlooked and allowed to pass without rebuke that other commandment which

stands beside it and is most closely connected with it: "Thou shalt not make unto thee any graven image" (see 1 Kings xii. *Hist.* § 1)? [It is a very remarkable fact that Elijah and Elisha say nothing about the Jehovah-calf-worship. The nation may have been so devoted to Baal-worship at this time that the calf-worship did not deserve attention. If there is any reference to that worship in this rebuke of Jehoram, which is very doubtful indeed, then, to say the least, it is a very indirect and indifferently reference, not by any means in the style of Elijah or Elisha. When they had anything to condemn we find that they did it without circumlocution or innuendo. Even if we recognised in this rebuke a reference to the calf-worship, the difficulty would scarcely be lessened: Why did he not explicitly condemn this worship? Why do we find no direct reference to it in his recorded words? —W. G. S.]

4. The *prophecy of Elisha* forms the central point of the whole story; by the fulfilment of it he is confirmed, before the three kings of the entire army, as man of God and prophet. Although the fulfilment of this prophecy did not induce Jehoram to desist from his course (ver. 3), yet it seems to have accomplished this much in his case, that he abstained from all persecution of the prophet—did not dare to behave towards him as Ahab had done towards Elijah, but took up a friendly disposition towards him (*cf.* chap. iv. 13), and from that time on allowed him to reside at Samaria in peace (chap. v. 24). To reduce this prophecy to a mere foreboding or presentiment, would be to make of the prophet a dreamer and a hero of mere thoughtless daring, and to cut out the nerve of the entire narrative, which even Thenius reckons among the purely historical portions of these books; for it is evidently incorporated in the historical record before us, for the sake of this prophecy. Elisha needed for a mere supposition or presentiment no harp-player, who should raise him into a higher state of mind, and yet no one can call this feature of the story legendary or unhistorical; it is described rather as "in the highest degree characteristic of the more ancient Israelitic prophecy" (Eisenlohr). He *intended*, then, to prophesy and to have his promises regarded, not as *his own* opinion but as *divine revelation*. This circumstance by itself contradicts the rationalistic explanation, which is again repeated by Knobel (*Der Prophet der Hebrä.* ii. s. 95): "Elisha was a distinguished master in the knowledge of nature, for the times in which he lived. In this character he appears when he commands the soldiers, who are suffering for want of water, to dig ditches upon ditches, and thus procures them a rich supply. He seems to have recognised in the district the signs that it contained water, while these signs escaped the notice of those who were less instructed." In order to perceive that the locality contained water, or, in general, in order to make use of his remarkable knowledge of nature, he did not need harp-music; he could do all that without music. If he, however, demanded music when he really relied upon his knowledge of nature, he sinks to the level of a mere wizard. It has been inferred, not without justice, from this passage in connection with 1 Sam. x. 5, that, as was remarked above, music was practised in the schools of the prophets. It must, therefore, have been regarded as an essential means for withdraw-

ing the soul from the external world, and for disposing it to divine things, so that they ascribed to it, as a gift of God, great value. This reminds us involuntarily of Luther's declaration (*Luth. Werke, von Walch*, xxii. s. 2062, 2248 sq.): "One of the finest and noblest gifts of God is music. This is very hostile to Satan, and with it we may drive off many temptations and evil thoughts."

After theology, I give the next place and highest honor to music. . . . It has often aroused and moved me, so that I have won a desire to preach. . . . I have always loved music. He who is master of this art is always well disposed and ready for anything which may arise. Music must necessarily be retained in the schools (N. B. in the higher, so-called Latin schools, exist). A schoolmaster must be able to sing, or not in the common schools, which did not then else I do not esteem him. We ought not to ordain young men to the office of preacher if they have not trained themselves and practised [singing] in the schools."

5. *The salvation of the Israelitish army from the destruction which threatened it* "did not consist in a miracle which overruled the laws of nature, but only in this, that God caused the powers of nature, which He had prepared, to work in the manner which He had foreordained. As the abundance of water which suddenly presented itself was brought about in a natural way by a sudden flood of rain at a distance, so the illusion also, which was so ruinous to the Moabites, is to be explained in the natural manner which is stated in the text" (Keil). [The inference would be more just to say that, as the Moabites' mistake is explained in a natural way in the text, so we are justified in adopting a natural explanation of the supply of water.—W. G. S.] Nevertheless this salvation of the army belongs to that series of extraordinary events which have their foundation in the selection of the Israelites to be the chosen people, and which bear witness to their especial, divine direction and guidance. The Old Testament knows nothing whatever of the difference between absolute and relative, or direct and indirect miracles. Every act of God in which there is revealed an especial, divine guidance and providence, especially a helping and saving might and grace of God, is called a miracle (Ps. ix. 1 [Hbr. 2]; lxxi. 17; lxxii. 18; lxxvii. 11 [Hbr. 12]; cxxxvi. 4). In this sense the action before us is also a miracle, which had for its object not only to confirm Elisha as prophet, but also to serve the end that all Israel, and especially its king, who was tolerating idolatry, should perceive that Jehovah alone is God, and should confess, with the psalmist: "Thou art the God that doest wonders; thou hast declared thy strength among the people" (Ps. lxxvii. 14). This act of God is great enough in itself, and does not need to be made greater, as it is by Krummacher: "Without delay they follow the counsel of the prophet and dig out the trenches. Hardly, however, is the sand penetrated when, oh! marvel to relate! the fresh springs of water bubble forth beneath the feet of the laborers," or as it was by the old expositors, who assumed that God had miraculously influenced the eyes and imaginations of the Moabites (Menochius, Tostatus, and others).

6. *The departure of the Israelitish army in consequence of the human sacrifice of the king of Moab,*

whether we understand by אֲנָפִי, ver 27, human or divine anger and dissatisfaction, is a very remarkable sign of the difference between the fundamental opinions of the Israelites and of the heathen. Whereas, among almost all heathen peoples, sacrifice culminates in human sacrifice, and this is considered the most holy and most effective, in the Mosaic system, on the other hand, it is regarded as the greatest and most detestable abomination in the sight of God. It is forbidden, not merely from considerations of humanity, but also because, as the Law declares with especial emphasis, the sanctuary of the Lord is thereby defiled, and His holy name (see notes on 1 Kings vi.) is profaned (Levit. xx. 1-6; xviii. 21). Human sacrifice stands in the most glaring contradiction to the revelation of God as the Holy One, in which character he was known in Israel alone; hence it was to be punished, without respite, by death (*cf. Symb. d. Mos. Kult.* ii. s. 333). From the preceding narrative we see how deep roots the detestation of human sacrifice had struck in the conscience of the people. Neither the cultus founded by Jeroboam, nor that of Baal, which Ahab had imported, with all its barbarism, had been able even to weaken this detestation. It was still so strong that a victorious army allowed itself to be led thereby to withdraw again from a land it had already subdued. Von Gerlach remarks, with justice: "This occurrence serves at the same time as a strong proof that Jephthah's sacrifice of his daughter (Judges xi.) cannot be understood literally." On the contrary, Ewald infers (*Gesch.* iii. p. 518, 3d ed. 558) from this very narrative that "Israel at that time yet, for a great part, in its views of the subject of sacrifice, did not reach above or beyond the heathen conceptions," for the ancient Canaanitic sacrifice still had the intended effect upon the people, "as if Jehovah himself were angry with the Israelites for having forced the king to this bold and horrible deed," so that "the army, impelled by dumb horror, abandoned the fortress and commenced a retreat." But, apart from the fact that the text does not in the least force us to take אֲנָפִי of the

wrath of God, this acceptance is opposed to the promise of the prophet, vers. 18 and 19. For, according to that, it was Jehovah himself who helped Israel to take possession of the whole country, and to pursue the king to his capital. How then could they come to the opinion that the same Jehovah was now full of hard bitterness against Israel, which, after all, had only done what He himself had caused His prophet to promise them as *His own act*? It was not the supposed exasperation of Jehovah at the great victory of Israel which incited the army to return, but the conviction that the conquest and possession of the city over which so heavy blood-guilt and, at the same time, so severe a curse, was hanging, could not be either good-fortune or blessing for Israel. As for the act of Mesha itself, it does not indeed belong to the "most memorable signs of what a king can dare for his people, which has only just won its freedom" (Ewald, *l. c.*); it is rather a sign of a barbarism which violated all feeling of humanity, which was more than brutal, and in the highest degree detestable, on the part of a king who is so cowardly that, instead of fighting to the last as a brave soldier, and risking his own life for the sake of his first-born son, the

future leader of his people, he puts him to death, rather than continue to pay as a tribute sheep and wool of rams (ver. 4) from his great wealth of flocks. In his case, the thing at stake was not so much the "freedom" of his people as his own freedom from a yearly tax, payable in kind. [See note under *Homilet. and Pract.* on vers. 21-25.]

HOMILETICAL AND PRACTICAL.

Vers. 1-3. **BERLER. BR.**: He did that which was evil in the eyes of the Lord, and many thousands do that with him, who nevertheless sing: "God has pleasure in us. If we do not remain in the footsteps of our fathers and ancestors, yet we do not, at best, go far from them. If we perceive that a reformation or an improvement is necessary, then we are glad to let it rest at the first stage. We satisfy ourselves so easily, if we are only like father or mother, or a wicked elder brother, and do not disregard all scruples quite so much as others. Whether God is satisfied with that, however, or not, and whether He gives us the testimony of a good conscience in regard to it, about that we do not trouble ourselves. . . . If we do in truth tear down a statue of Baal or two, and adhere nevertheless to the sins of Jeroboam and to his calf-images, [i. e.] to those ordinances which, for political reasons, have been introduced and established in the Church, contrary to the will of the Lord, what will it help us?—**J. LANGE**: Those are also to be accounted godless rulers, who do indeed ordain something good here and there, or abolish something bad, and perceive still more which their duty would require them to remove, but cannot bring themselves to do it, from motives of policy which are not pure, or pleasing to God. He who, for himself, abstains from that which is opposed to God's word and commandment, but continues to tolerate it in those who are connected with him, or subject to him, shows thereby that he is not in earnest in his own obedience to God, and that his principles are deduced only from external considerations and relations.

Vers. 4-27. **The War of Israel with the Moabites.** (a) The cause of it, and the preparation for it; (b) the danger of perishing; (c) the result.—**Ver. 4. CRAMER**: When kings and lords fall away from God, then their subjects must fall away from them; and when the fathers are disobedient to God, the children and servants must also be disobedient to them, for their punishment, for with the froward, God shows himself froward [perverse]. (Ps. xviii. 26 [Hbr. 27]).—**Ver. 5.** It was not on account of poverty and need and oppressive subjection that Mesha threw off his obligations (he was very rich) and rebelled, but from avarice and arrogance. Those are still the ordinary motives to insurrection and rebellion in individual instances, or among entire nations. The very ones who have much are often most inclined to divest themselves of their obligations.—**Vers. 6-8, cf. above, under Hom. and Pract. ou 1 Kings xxii. 4. OSANDER**: When the unbelieving and wicked need the help of the pious, they tempt them with friendly words: secretly, however, they behave in a hostile manner towards them.—**CRAMER**: Covenants between believers and unbelievers are dangerous.—**Ver. 8.** "A man's heart deviseth his way; but the Lord directeth his steps" (Prov. xvi. 9). Therefore, "Trust in the Lord with all thine heart; and lean not unto thine own un-

derstanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. iii. 5 and 6; cf. James iv. 13-15).—By which way shall we go up? Only the narrow way leads upward, only upon this is the Lord with us (Matt. vii. 13, 14).

Vers. 9-12. **KRUMMACHER**: The Expedition against Moab. (a) The distress of the kings; (b) they seek refuge with the prophet.—**Ver. 9. CRAMER**: If God did not let us sometimes fall into necessity and want, we should not often think of His word and His servants (Ps. lxxvii. 2 and 3 [Hbr. 3 and 4]).—**Vers. 10 and 11.** In need and distress the state of a man's heart is brought to light. Jehoram falls into despair, he does not know what counsel to take, nor how to help himself; instead of seeking the Lord and calling to Him for help, he accuses Him, and casts the reproach upon Him that He means to destroy three kings at once. In prosperity and in days of good fortune, resisting, and building upon human wisdom and power: in time of need, forthwith despairing and helpless—that is the disposition of the heart of the natural man who does not know the living God, or, at least, knows Him only by name. Jehoshaphat, who had always bent his heart to seek God (2 Chron. xix. 3), does not wring his hands in despair, but is quiet and composed. He thinks within himself: The Lord has neither now, nor ever, withdrawn himself from His people. Therefore he trusts, and asks: Is there no prophet of the Lord here? "He that dwelleth in the secret place," &c. (Ps. xci. 1 and 2).—**KRUMMACHER**: Jehoshaphat falls into the same calamity with Jehoram. He who goes hand in hand with the godless, and makes common cause with them, must be contented if he is cast to the earth at the same time with them, when the lightning strikes their house.—Servants often know more and better where and with whom God's word, consolation, and counsel are to be found than their masters, who, however, ought to inquire into this before all others.—**Ver. 12.** "The word of the Lord is with him." It is the right testimony and the best one, when it can be said of a servant of God: He does not preach himself, his own, or other men's wisdom; his words are not sounding brass nor tinkling cymbal, but a hammer which breaks rocks in pieces, and an ointment which heals wounds.—**WÜRT. SUMM.**: So long as men are free from distress and danger, they ask nothing about the poor ministers of the Gospel, they take no notice of them, they wish to have nothing to do with them, they throw their faithful warning to the winds; but when an accident or a death occurs, then they are glad to see the despised preacher, and they desire to make use of his services and of his prayers.—Three kings descend from their elevation and come humbly and with petitions to the man who once was a servant of Elijah, and poured water over his hands, of whom they had not even known so much as that he had joined the expedition. Him who is proud He can humble (Dan. iv. 34). He raiseth up the lowly from the dust, that He may seat him by the side of princes (1 Sam. ii. 4, 7). So now emperors and kings bow the knee before Him, who came to His own and His own received Him not, who did not have a place to lay His head, who was so despised that people covered their faces before Him, and they confess, to the glory of God, that He is the Lord.

Vers. 13-19. **KRUMMACHER**: The Miraculous Assistance. (a) Elisha's address to the three

Kings; (b) the minstrel; (c) the prophet's counsel.—Elisha before the three Kings as the one who stands in the Presence of the Lord. (a) His zeal for the Lord; (b) his independence and fearlessness; (c) his prophecy. (See *Historical*, § 3.)—Ver. 13. **STARKE**: Upright servants of God have an unfettered independence, and speak the truth distinctly to the face of the great as well as of the humble (1 Kings xviii. 18).—Elisha stood before the Lord, the living God; Jehoram before the calf-god. That was not only a difference in religious views and opinions, but also an entirely different stand-point in life. Where there is a life in God, there there can be no fellowship with those who have denied and abandoned the living God; the two ways diverge directly and decidedly (2 Cor. vi. 15). The relation in which a man stands to God is decisive for his relation to other men; it divides him from some by a separation which is just as wide as the communion into which it brings him with others is close.—The children of this world have their prophets, whom they gladly hear because they speak just what the ears of their hearers are itching to hear. These prophets are to be found not only in the priestly class, but also among civilians, among poets, and learned men, in professorial chairs, and on the lecturer's platform. It is true of them to-day: "Thy friends have set thee on and have prevailed against thee: thy feet are sunk in the mire, and they are turned away back" (Jerem. xxxviii. 22; Isai. iii. 12). When thy conscience awakes and thy sin torments thee, go to them and ask them, they have no consolation but that of the high-priest, Matt. xxvii. 4. When thy soul is saddened, even unto death, go and ask them; that which belongs to thy peace in time and in eternity they cannot give thee, for they themselves have not peace.—Ver. 14. He who has renounced God and His word can make no claim to esteem, even though he be a king; fidelity to God and holding fast to His word are what make a man truly estimable, even though he were the poorest and lowliest.—God does not let the righteous perish with the unrighteous and godless (Gen. xviii. 25); it rather comes to pass that, for the sake of a single righteous man, many godless persons are saved and preserved (Gen. xxxix. 5), in order that they may give up their habits and may turn to that God who is rich in compassion and grace, and who wishes, by kindness, to lead sinners to repentance.—Ver. 15. Since a prophet like Elisha called for harp-music, and was thereby brought into a state of mind which was fitted to receive divine revelations, therefore we may and ought to regard music as a gift of God, which is given to us that we may thereby elevate our hearts and bring them into a holy disposition. It is lack of understanding and lack of gratitude to exclude it from the Church. The Scriptures say: "Praise the Lord with harp," &c. (Ps. xxxiii. 2 and 3). Whoever sings and makes melody unto the Lord in his heart will do it also with his mouth and with his hands.—Like every other gift of God which is given us for our salvation and blessing, music also can be abused: "It is a dangerous art, this mover

of souls, when it is employed in the service of the world, of vanity, and of sin" (Krummacker).—The world also often exclaims: "Bring me a minstrel!" not, however, in order to lift up the heart (*sursum corda*) and to soothe the soul, but rather to fan the fire of the smouldering passions into a flame, and to awaken the fleshly lusts that war against the soul.—Vers. 16–19. The great Promise of Elisha. (a) Its contents; (b) its aim and object.—The Lord gives beyond what we pray for, beyond what we understand; He not only saves from need and danger, but He also gives the victory besides, out of pure, undeserved grace. That is the fundamental feature of all divine promises. The Lord not only does not deal with us according to our sins, but He gives us, besides that, the victory, through Him in whom all promises are yea! and amen! (2 Cor. i. 20).—Vers. 21–25. The Fall of Moab a divine Vengeance upon fleshly Secureness and Pride, upon Avarice and Covetousness. This is written for the warning of individuals as well as of peoples. [This interpretation of the rebellion of Moab, as the result of avarice, or perhaps, more strictly speaking, of niggardliness, is not justified by the text, and could not fairly be presented in a homiletical treatment of the passage. We have not far to search for the cause of revolt. A nation which is tributary to another may well have other and nobler reasons for rebellion than to save the amount of the tribute. We have no reason for imputing any baser motives to the Moabites. They may have been influenced by baser ones, but, so long as that is not even hinted at in the text, it is not a legitimate subject for homiletical treatment. The inscription referred to in the *Exeg.* notes on ver. 4 is very valuable as giving a glimpse of the relations between Moab and Israel at this time "from the other side."—W. G. S.]—**CRAMER**: When God is about to punish any one He first causes him to become secure, proud, bold, and arrogant, then He takes away from him cunning, sense, and understanding, and strikes him with blindness.—Vers. 26 and 27. The disgraceful act of the king of Moab shows how low man can sink and fall when he does not know the living God. By the most abominable crime he thinks that he will do God a service and save himself (Rom. i. 28). Even yet human sacrifices occur among the heathen; how much we have to thank the Lord that He has saved us from the power of darkness, and has caused His holy word to enlighten us. Where this light shines, there the night of superstition flees, with all its abominations.—Men often offer the hardest outward sacrifice more willingly than they do the inner sacrifice, which alone God demands, and which pleases him (Ps. li. 17).—Ver. 27. **WÜRT. SUMM.**: When we see an abominable crime going on, or hear of it, we ought not to laugh at it, or to feel a pleasure in it, but we ought to loathe it, and turn away from it, that we may not be involved in the punishment, which will certainly come.—We must renounce an object or a possession which is stained by blood-guilt and curses, although ever so great temporal advantage may be connected with it. We must renounce it for the sake of God and conscience.

FOURTH SECTION.

ELISHA'S PROPHETICAL ACTS.

2 KINGS IV.—VIII. 15.

A.—Elisha with the widow who was burdened with debt, with the Shunammite, and with the pupils of the prophets during the famine.

CHAP. IV. 1-44.

- 1 Now there cried a certain woman of the wives of the sons of the prophets [prophet-disciples] unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is
 2 come to take unto him my two sons to be bondmen. And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of ~~omit~~ a pot of oil
 3 [for anointing].¹ Then he said, Go, borrow thee vessels abroad of all thy neigh-
 4 bors, *even* empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those
 5 vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her, and she
 6 poured out.² And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is* not a vessel
 7 more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou³ and thy children of the rest.
- 8 And it fell on a day, that Elisha passed to Shunem, where *was* a great woman; and she constrained him to eat bread. And *so* it was, *that*, as oft as he
 9 passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this *is* a holy man of God, which passeth by us
 10 continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick; and it
 11 shall be, when he cometh to us, that he shall turn in thither. And it fell on a
 12 day, that he came thither, and he turned into the chamber and lay there. And he said to Gehazi his servant, Call this Shunammite. And when he had called her,
 13 she stood before him [Gehazi]. And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And
 14 she answered, I dwell among mine own people. And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child [son], and her
 15 husband is old. And he said, Call her. And when he had called her she stood
 16 in the door. And he said, About this season, according to the time of life [of the next year], thou shalt embrace a son. And she said, Nay, my lord, *thou* man
 17 of God, do not lie unto [deceive] thine handmaid. And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life [in the following year].
- 18 And when the child was grown, it fell on a day, that he went out to his father
 19 to the reapers. And he said unto his father, My head, my head! And he said
 20 to a lad, Carry him to his mother. And when he had taken him, and brought him
 21 to his mother, he sat on her knees till noon, and *then* died. And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went

22 out. And she called unto her husband, and said, Send me, I pray thee, one of the
 23 young men, and one of the asses, that I may run to the man of God, and come
 24 again. And he said, Wherefore wilt thou go to him to-day? *it is* neither new
 24 moon, nor sabbath. And she said, *It shall be* well. Then she saddled an ass,
 and said to her servant, Drive, and go forward; slack not *thy* riding for me,
 25 except I bid thee. So she went and came unto the man of God to Mount
 Carmel. And it came to pass, when the man of God saw her afar off [ooming],
 26 that he said to Gehazi his servant, Behold, *yonder is* that Shunammite: Run
 now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well
 with thy husband? *is it* well with the child? And she answered, *It is* well.
 27 And when she came to the man of God to the hill, she caught him by the feet:
 but Gehazi came near to thrust her away. And the man of God said, Let her
 alone; for her soul *is* vexed within her: and the Lord hath hid *it* from me, and
 28 hath not told me. Then she said, Did I desire a son of my Lord? did I not say,
 29 Do not deceive me? Then he said to Gehazi, Gird up thy loins, and take my
 staff in thine hand, and go thy way: if thou meet any man salute him not; and
 if any salute thee, answer him not again: and lay my staff upon the face of the
 30 child. And the mother of the child said, *As* the Lord liveth, and *as* thy soul
 31 liveth, I will not leave thee. And he arose and followed her. And Gehazi
 passed on before them, and laid the staff upon the face of the child; but *there*
was neither voice, nor hearing. Wherefore he went again to meet him, and told
 32 him, saying, The child is not awaked. And when Elisha was come into the
 33 house, behold, the child was dead, *and* laid upon his bed. He went in there-
 34 fore, and shut the door upon them twain, and prayed unto the Lord. And he
 went up, and lay upon the child, and put his mouth upon his mouth, and his
 eyes upon his eyes, and his hands upon his hands: and he stretched himself
 35 upon the child; and the flesh of the child waxed warm. Then he returned, and
 walked in the house to and fro; and went up, and stretched himself upon him:
 36 and the child sneezed seven times, and the child opened his eyes. And he called
 Gehazi, and said, Call this Shunammite. So he called her. And when she was
 37 come in unto him, he said, Take up thy son. Then she went in, and fell at his
 feet, and bowed herself to the ground, and took up her son and went out.
 38 And Elisha came again to Gilgal: and *there was* a dearth in the land; and
 the sons of the prophets *were* sitting before him: and he said unto his servant,
 39 Set on the great pot, and seethe pottage for the sons of the prophets. And one
 went out into the field to gather herbs, and found a wild vine, and gathered
 thereof wild gourds his lap full, and came and shred *them* into the pot of pottage;
 40 for they knew *them* not. So they poured out for the men to eat. And it came
 to pass, as they were eating of the pottage, that they cried out, and said, O thou
 41 man of God, *there is* death in the pot. And they could not eat thereof. But
 he said, Then bring meal. And he cast *it* into the pot; and he said, Pour out
 for the people, that they may eat. And there was no harm in the pot.
 42 And there came a man from Baal-shalisha, and brought the man of God
 bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husk
 thereof [garden-corn in a sack].* And he said, Give unto the people, that they
 43 may eat. And his servitor said, What, should I set this before a hundred men?
 He said again, Give the people, that they may eat: for thus saith the Lord,
 44 They shall eat, and shall leave *thereof*.* So he set *it* before them, and they did
 eat, and left *thereof*, according to the word of the Lord.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 2.—*I. a.*, only so much as suffices for an anointing.—Bähr. [The chetib לִי is a late Aramaic form for the
 kerī לִי, Ew. § 247, a. The same is true of the other fem. forms, ending in ' in this chapter, all of which the kerī
 changes.—W. G. 8.]

² Ver. 5.—The kerī מִצֵּקֶת cannot be preferred to the chetib מִצֵּקֶת (piel).—Bähr.

³ Ver. 7.—All the versions agree with the kerī וְכִנִּיחַ; if we desired to retain the chetib, it would be necessary to

change **אֶתְּ** into **אֶתְּ**: "And live with thy sons on the remainder," in which case, however, the contrast, which is expressed in **אֶתְּ**, would be lost.—Bähr. **אֶתְּ** is sing. to agree with the principal subject. "If the text is here correct, it shows that even the **אֶתְּ** may be omitted in such cases." Ew. § 889, c.—W. G. B.]

* Ver. 39.—Neither he nor the other sons of the prophets.—Bähr.

* Ver. 42.—**כֶּרֶם**: "Corn got from good, garden-like plantations, which is better than field-grain, and which is either eaten roasted, or pounded to groats" (Fürst). **כֶּרֶם** occurs only this once. The authorities agree that it means a "bag."

* Ver. 43.—**אִכְלָהוּ מִמֶּנּוּ**, Ew. § 298, a. The infin. as the simplest, most direct, and most comprehensive form.—W. G. B.]

EXEGETICAL AND CRITICAL.

Ver. 1. **A certain woman of the, &c.** It is clear from the passage, vers. 1-7, that the sons of the prophets were not exclusively young men, but were also often fathers of families, and so did not lead a cloister life. Perhaps there was an arrangement for a temporary life in common, or a person might join himself more or less closely to one of the principal communities of the prophets. According to Josephus and the rabbis, the woman was the widow of Obadiah (1 Kings xviii. 3 sq.), who, they think, had exhausted his fortune in the provision for persecuted prophets, and so had fallen into debt. This singular legend rests upon no foundation other than the fact that the woman says that her husband "feared the Lord," which is also stated in respect to Obadiah. By these words she does not mean to say that the fear of the Lord had in any way been the cause of his falling into poverty, but that he had not contracted debts through folly. What the creditor demanded in this case, he was justified in demanding according to the Law, cf. Levit. xxv. 39; Matt. xviii. 26 (Michaelis, *Mos. Rech.* iii. 148). From the forms of the suffix **כִּי**, **כִּי** vers. 2, 3, 7, and the form **אֶתְּ** for **אֶתְּ** vers. 16 and 23, which have been designated as Syriacisms, we cannot infer that a later author here interpolated a fragment of his own composition, as was shown by Keil in his edition of 1845. The ordinary translation of **אֶתְּ** by "pot of oil" is not established by the necessary proofs; **אֶתְּ** means *unctio*, not ointment-jar (Gesenius), so that the phrase means, word for word, "oil for anointing;" Böttcher: *quantum ad unctionem sufficit*. Anointing with oil is an essential part of bathing among Orientals, 2 Sam. xii. 20 (cf. Winer, *R.-W.-B.*, ii. s. 357 sq.). She was entirely destitute of the oil which was essential for the preparation of food—she had only oil for anointing. Vulg. *nisi parum olei quo ungar*. The locking of the door had no other object than to keep aloof every interruption from without. The action in question was not an ordinary, simply external, operation, but an act which was to be performed by the command of the Man of God, and with the heart directed towards God, that is, in faith, so that it was to be completed, not in the noise and distraction of every-day life, but in quietness and solitude.

Ver. 8. **And the oil stayed, i. e.** it did not cease to flow until all the vessels which were on hand were full.

Ver. 7. **Of the rest.** Josephus: *περισσότερον ἐκ τῆς τρυφῆς τοῦ ἑλπίου*. The woman would not make use of that which had come into her hands by the interference of the prophet, without asking directions from him. She does not regard it as her own unconditioned possession, but she leaves it to the

prophet to decide in regard to the use to be made of it. He directs her, before all else, to discharge her debt, and then to make use of whatever may remain for their sustenance; he desires no pay or reward for himself.

Ver. 8. **And it fell on a day, &c.** The word **אֶתְּ** causes the presumption that the narrative in its first division (vers. 8-17), follows the preceding chronologically, and it is not placed after it simply because it treats of a rich woman, in contrast with a poor one. From the 23d ver. compared with the 9th, we see that Elisha often betook himself from Samaria (ii. 25), to Carmel. As Gilgal, Bethel, and Jericho, where the schools of the prophets were (chap. ii.), were south of Samaria, we may suppose that Carmel, which lay in the middle of the northern part of the kingdom, was the place where the faithful worshippers of Jehovah, and the attached followers of Elijah and Elisha, who lived in the north, came together from time to time, and were strengthened in their faith, and instructed by the prophet, as is presupposed in ver. 23. The city of Shunem [see Robinson, ii. 325] was situated in the tribe of Issachar, on the slope of the so-called Little Hermon, so that it was not much farther from Samaria than Carmel, not, however, upon the road from Gilgal thitherward (Winer), for Shunem lay to the northeast of Samaria, and Gilgal to the southwest. Elisha had to go across the plain of Jezreel in order to come to Shunem, and then go on from there to Carmel.

Ver. 9. **And she said unto her husband, &c.** Many a one may have been called or called himself "Man of God," and "Prophet," at that time, who was not such in reality. By the epithet "holy," the woman designates Elisha as a real and not a merely so-called Man of God. We have to understand by **עֲלִיזְבֵּת** "a chamber built upon the flat roof of the house, with walls which would be a protection against every attack of the weather—not a lean-to or addition on the side of the house" (Thenius). In such a room Elisha would be protected from every interruption, such as it was hardly possible to avoid entirely in the house, and there he might pass his time in quietness (cf. 1 Kings xvii. 19).

Ver. 12. **He said to Gehazi, &c.** With regard to the origin and native place of Gehazi, who is here mentioned for the first time, we have no information whatever, neither do we know when or why Elisha chose him for his servant.—**She stood before him, i. e.** before Gehazi, not before Elisha, as Thenius, among others, thinks, and he then assumes that, although she stood before him, Elisha spoke the words, ver. 13, to her through Gehazi, because he "would not communicate directly with her, lest he should compromise his dignity." However, he does this immediately after-

wards (ver. 16). Moreover, there is no instance at all of a prophet speaking to a person who stood before him through a third person. Ver. 13 is to be taken as a kind of parenthesis, in which the omission of that which Elisha said to Gehazi, when he told him to call the Shunammite, is filled up:

וְהָיָה בְּרִאשִׁית הַדָּבָר שֶׁהוּא פְּלִיפֶּרֶק.

Elisha wished to make some return to his hostess, who had received him with Gehazi and entertained him so often, but he did not know what would be acceptable to her, a wealthy woman. In order to learn this, he does not address himself directly to her, but directs his servant to ask the necessary questions, that she may express herself with less embarrassment and less reserve. The question: **Wouldst thou be spoken for to the king or to the captain of the host?** presupposes that Elisha at that time stood in favor and respect at court, yet we cannot conclude from this with certainty that by "king" in this place is meant Jehu, whom Elisha caused to be anointed (Ewald). The commander of the army is named in connection with the king as the most powerful and most influential man, and not "because he might make demands in the way of oppressive requisitions" (Thenius). In the answer of the woman, the words: **Among mine own people**, are put first for the sake of the contrast: At the court, among the high and great of the land, I have nothing to ask for or to desire. In: **I dwell**, there lies, at the same time, a notion of a sure, undisturbed and contented life (1 Kings iv. 25; Ps. xv. 1; lxi. 4 [Hbr. 5]; Prov. ii. 21). Perhaps she wished to show, at the same time, that she had not entertained the prophet for the sake of the return, but for his own sake, and for the sake of God. When now Gehazi communicates this answer to his master, the latter feels all the more bound to do something for her, and he says to Gehazi (ver. 14): Hast thou then not observed in the interview, what other thing would be welcome to her? Dost thou not thyself know of anything? Gehazi answers: I could indeed conjecture something which would be her soul's desire, but neither we nor any other mortals could do that for her: **She hath no child [son]**. To be barren was regarded as a disgrace (1 Sam. i. 11; Luke i. 25). Elisha now summons her to himself (ver. 15); she comes, but does not go into the room. Out of modesty and respect she only goes to the door. To the announcement of the prophet (ver. 16), which reminds one of Gen. xviii. 10, 14, the woman replies, surprised and humble, with the words: **Do not lie unto [deceive] thine handmaid!** i. e., do not excite deceitful and vain hopes in me. [If it were not for the "Call her" in the 15th verse, one would think of the course of the details somewhat thus: She is called—Elisha gives to Gehazi the directions in ver. 13, which he carries out in an interview with her, upon which she replies, ver. 13 at the end. While she is standing by, perhaps before the door, the conference in ver. 14 takes place, when the prophet addresses her himself. The second direction to summon her, however, breaks up the consistency of this theory. The reason suggested above by Bähr, why Elisha commissions Gehazi to speak to her, is a good one; and the hypothesis which is simplest and most satisfactory is to suppose that he carried out this commission, and that he received the reply at the end of ver. 13. This he

reports to Elisha, and they hold the conference in ver. 14. The only reason Elisha has for communicating with her through Gehazi is now removed, and he summons her to himself and addresses her directly.—W. G. S.]

Ver. 18. **And when the child was grown, &c.** The illness of which the boy complained, ver. 19, was probably a sun-stroke, which befell him as he was in the open field, at the hottest season of the year, among the reapers (cf. Judith viii. 2, 3; Ps. cxxi. 6). The mother carried the body into the upper chamber and shut the door upon it, hardly with the sole object that "nothing should happen to the corpse in the meantime" (Thenius), for she might have provided against that in other ways; on the contrary, she meant to keep the death of the child secret for a while. For this reason she did not make it known to her husband or to Gehazi (vers. 23 and 26). Evidently she had the secret hope that the man of God, who had promised her a son in the name of Jehovah, and had not deceived her, could help her to recover him. In that she carries the child to the prophet's chamber and lays him upon his bed, she already entrusts him in some degree to him, whom she prepares to bring to the spot without delay. This last she would not have done, however, if she had been given over to "the belief, which was so widespread in ancient times, that articles which had been touched or used by thaumaturgi, possessed miraculous efficacy in themselves" (Wiener). She will not undertake the journey without the knowledge of her husband; the cause of it, however, she does not state to him, but answers to his questions only: וְהָיָה.

She also limits her reply to Gehazi to the same short word (ver. 26), although in that case it is commonly interpreted somewhat differently. In the 23d verse it is said to mean: *pax tibi esto, i. e., vale!* or, do not be alarmed! or, let me have my will! In ver. 26, on the contrary, it is declared to be a simple affirmative reply to the question: Yes, it is well! It is impossible, however, that the same word, in the mouth of the same person, in two instances which follow each other directly, should have two different significations, and, what is more, it would contain an untruth in ver. 26, if it were thus understood. Clericus remarks correctly that it stands like the Latin *recte!* (cf. the German: *gut!*) when one does not wish to give a definite reply to a question, and yet wishes to pacify the inquirer (Keil). It follows from the remark of the man in ver. 23, that religious assemblies were held on the new moons and sabbaths, although the Law only speaks of a sacrifice on those days (Numb. xxviii. 9 and 11), and that, for want of legal priests and levites, they collected around men of God, i. e., prophets, to hear the divine word.

Ver. 25. **So she went and came unto, &c.** On וְהָיָה see chap. ii. 7, 15. Elisha showed, by sending his servant to meet her and to salute her, how highly he esteemed this woman. To the salutation of Gehazi she returns only the short, indefinite answer: "Well! in order not to be detained by further explanations" (Keil). She hastens to the prophet himself, and when she comes near to him, overcome by the grief which she had repressed until then, she clasps his feet, certainly not in silence, or without speaking a word, but beg-

ging for his assistance. In her conduct in clapping his feet, Gehazi sees, not so much something annoying to his master (Köster), as rather an offence against his dignity (John iv. 27); he, therefore, seeks to prevent it, but Elisha rebukes him. The words, ver. 27: **Let her alone, for . . . hath not told me**, do not mean, "We must first hear what she has to lament over" (Köster); they rather presuppose that she had declared the cause of her grief and of her prayer for help when she first embraced his feet. The words: **The Lord hath hid it from me**, contain the explanation and excuse for his not having come to Shunem to prevent the death of the child. [It is a better explanation, that the mother, in excess of grief, says nothing at first, and that Elisha commands Gehazi to allow her to collect herself and tell the trouble, which he as yet is ignorant of. The idea that the prophet ordinarily would know of an impending calamity and hasten to prevent it, is objectionable on many accounts. We must rather compare places like 2 Sam. vii. 3 sq., which show the fallibility of the prophetic knowledge and judgment. See notes on ver. 29.—W. G. S.] The stricken mother then repeats to the prophet his own promise (ver. 16), meaning to say thereby, at the same time: I did not complain of my childlessness and did not demand a son; now, however, I am more unhappy than before, for it is better never to have a child than to have one and lose it.

Ver. 29. **Then he said to Gehazi, &c.** The grief and the lamentation of the woman moved the compassionate heart of the prophet so much, that he desired to bring her relief as soon as possible. He therefore commanded his servant to make himself ready for a journey (Luke xii. 35; Acts xii. 8; Jerem. i. 17), and said: **Take my staff in thine hand, and go thy way: and lay my staff upon the face of the child.** The staff of the prophet is not, of course, his travelling staff, but, like the staff (sceptre) of a king, the badge of the prophetic gift which he had received from God, i. e., of might and strength. Moses, the prototype of all prophets, was instituted into his office as leader of the people of Jehovah with these words: "And thou shalt take this rod in thine hand, wherewith thou shalt do signs" (Ex. iv. 17). Moses himself therefore calls it: "The rod of God in mine hand" (Ex. xvii. 5, 9), or: "The rod from before the Lord" (Num. xx. 8, 9), cf. notes on chap. ii. 8. Elisha, in that he gives his prophet's staff into the hand of Gehazi, commissions him to execute a prophetic act in his stead; by means of the divine power, of which the staff was the symbol, he is to awaken the child out of the death-sleep. He is to lay it upon the face of the child, because death had fallen upon him through the head (ver. 19), and because life shows itself first of all in the face. The question why Elisha gave such a commission to his servant at all, is answered by the intervening clause in ver. 29: **If thou meet any man salute him not, &c.** These words are often understood to mean that Gehazi is to guard himself from all distraction, fix his thoughts only upon God and the commission which had been entrusted to him, and sink his soul in prayer. This sense, however, cannot by any means be established; and why should the prophet, if he wished to say this, not have expressed it distinctly, and not in a round-about way? To refrain from saluting is by no means the same thing as to lose one's self in

prayer. It is well known that salutations are far more ceremonious in the Orient than with us, and that, e. g., inferiors always remain standing until persons of higher rank pass by (cf. Luke x. 4, and Lightfoot on the passage; Winer, *R.-W.-B.*, i. s. 501), whereby delay was often occasioned. Elisha commands his servant, in the first place, to start without delay, and then not to tarry at all by the way. This command to hasten can scarcely have had any other ground than that he hoped, in spite of the declaration of the woman, that life had not yet entirely left the child, and that utter de- cease might yet be prevented by swift interference. Because he did not believe that he himself with the Shunammite could accomplish the whole journey (six hours) so quickly as appeared necessary, he despatched his servant, or at least sent him on before, and gave him his prophet's staff, not in the belief that the staff, as such, had any magical miraculous power, but on the assumption that, in such an urgent case, he might commit the prophetic gift, of which the staff was the insigne and symbol, to his servant, and so make him his representative. In this, however, he was mistaken, however good his intention was. Peter Martyr remarks: *Videtur Elishæus non recte fecisse, qui facultatem edendi miracula alteri delegare voluit, quod ipsi non est datum.* A similar case, where a prophet falls into error, is found 2 Sam. vii. 3 sq. The importunity of the woman, that Elisha himself should come (ver. 30), proceeded from the conviction that the boy was already completely dead, and that now not Gehazi, but only the prophet himself, who had promised her the son, could help. To this deep confidence he responds. Every other acceptance of the passage is entangled in great difficulties. Almost all the expositors proceed from the assumption that Elisha knew very well that Gehazi could not accomplish any miracle, although he had his staff in his hand. They state variously the reason why he, nevertheless, gave him this commission. According to Köster, Elisha wished to show himself as the only miracle-worker, and magnify his own importance. According to Keil, he did it in order "to show to the Shunammite and her connections, and to Gehazi himself, that the power to perform miracles did not appertain, in any magical way, to himself or to his staff, but rather that miracles, as works of divine omnipotence, could only be executed by faith and prayer." According to Krummacker, Elisha acted thus in "a pedagogical intention," in order to prepare shame and confusion for the "vain and pert youth," who would gladly have thrown about himself "the grandeur and glory of his master." In every one of these interpretations, however, the prophet appears in a very ambiguous light, for he would have given, according to any one of them, a formal commission, in regard to which he knew beforehand that it could not be executed. The sending of Gehazi, and the entrusting to him of the prophet's staff, took place, in that case, only for appearances; nay, he would have deceived not only his servant, but also the mother who was so burdened by sorrow, and who already felt herself deceived (ver. 28); and this time he would have done it knowingly and intentionally, an hypothesis which is not consistent, under any circumstances, with a sincere and ingenuous character, and especially is unworthy of a "holy Man of God" (ver. 9). Such a deception would be the less to be forgiven, be-

cause the command of the greatest possible haste is added. In fact, this last command is not consistent with any one of the proposed interpretations; it would be, at the very least, utterly superfluous and objectless. As for Keil's view in particular, we cannot see why the prophet should have intended to give a general instruction in regard to the performance of miracles, just on this special occasion, where haste was of such great importance.

Ver. 31. **And Gehazi passed on before them, &c.** In order to explain why Gehazi could not awake the boy, the rabbis assert that he was disobedient to the command not to salute any one by the way, but to make all the haste possible. This is contradicted decidedly by the fact that, before Elisha arrived with the mother of the boy at Shunem, Gehazi had already discharged his commission, although in vain, and was on the way back again when he met the prophet. He must, therefore, have made great haste. Theodoret supposes another reason, viz., that Elisha knew that Gehazi was *φιλόδοξος καὶ κενόδοξος*, so that he would boast of his commission to those whom he met by the way: *ἡ δὲ κενοδοξία τὴν ἀναμνηστικὴν καλῶναι*. This acceptance has been the general one. Krummacher stated it in the strongest terms. He knows exactly how Gehazi conducted himself in his vanity: "What a ceremonious mien the silly youth puts on, with what pompous gravity he strides into the house of death," &c. Others think that he could not accomplish the work because the mother of the child had not given him her confidence (Seb. Smith), or because the faith which is necessary to such a work was wanting in him (Grotius). All these attempts, however, which find the cause of Gehazi's want of success in any blamable conduct of his, are contradicted by the utter silence of the text. Even though Gehazi, at a later time, showed himself fond of money (chap. v. 20 sq.), yet it does not follow that he was fond of honor. In the other case he was severely punished; here, however, where the life of an only son is at stake, the grave transgression which is attributed to him is not rebuked with a single word of reproof or warning, wherefore we must conclude that he did not deserve any correction, but had executed everything which was entrusted to him, as the text distinctly narrates. That he was not able, in spite of this, to awake the boy, was not his fault, inasmuch as Elisha, although he had given him, it is true, the external symbol of his prophetic might and power (the *רוח*, spirit of Jehovah), yet had not consid-

ered that this might and power was a special gift of God, which he might not freely delegate according to his own will—which he therefore could not communicate or transfer to his servant without further consideration. Starke justly remarks that Elisha "gave this command (ver. 29) from some overhaste, without having a divine incentive to it."

Ver. 32. **And when Elisha was come into the house, &c.** The want of success of Gehazi's commission spurred on the prophet all the more to do what he could in order to restore the boy to life. In the main he proceeds, as his father and master Elijah had once done (see 1 Kings xvii., *Exeg.* on ver. 20 sq. and *Hist.* § 6). He calls upon Jehovah and stretches himself upon the body of the boy. This latter gesture is described more in

detail here (ver. 34) than in the other passage: on the contrary, the words of the prayer are given there, which are wanting here. Whereas Elijah there stretched himself three times upon the boy (ver. 21), Elisha does so only twice, but walks up and down in the house in the meantime. The conclusion has often been drawn, as it has been last of all by Keil, that the difference in the events consisted in this, that in the case of Elijah, the child, at his prayer, "straightway" came to life again, while in the case of Elisha, on the other hand, "the resuscitation took place by degrees," from which we may perceive "that Elisha did not possess a double measure of the spirit of Elijah." This notion does not, however, seem to us to be completely justified by the text. Why should Elisha, upon whom the spirit of Elijah rested (chap. ii. 15), and of whom more miracles are narrated to us than of Elijah, have been able to perform only gradually and by stages what Elijah accomplished at once? That Elisha, after the first attempt at resuscitation, walked up and down in the house (ver. 35), did not take place certainly, *quia illa corporis incubatione nimium laboravit* (Peter Martyr), or: *ut ambulando excitaret majorem calorem, quem puero communicaret* (Cornel. a Lapide, Seb. Smith); it was probably an involuntary result of the great emotion with which he looked and waited for the fulfilment of his prayer. After he had stretched himself once more, with prayer, upon the child, the latter gave signs, by repeated sneezing, of a restored respiration, and then opened his eyes. "Headache was the beginning of his illness, and this is wont to be relieved by sneezing, as Pliny writes (*Hist. Nat.* xxviii. 6), *Sternutamenta capitis gravedinem emendant*" (Dreser).

Ver. 38. **And Elisha came again to Gilgal, &c.** Not directly after the act at Shunem, but once, at some other time. The two following narratives are not chronologically connected with the preceding.—In regard to Gilgal, see notes on chap. ii.—

יָשָׁבוּ לִפְנֵי does not mean they lived before him (Luther, Vulgate), but they sat before him, as pupils before a teacher (*cf.* the passage from the Talmud in Schöttgen on Acts xxii. 3). Similarly chap. vi. 1. We have not, therefore, to understand a residence together under Elisha's superintendence, but a coming together and sitting down before him, in order to hear his word (*cf.* Ezek. viii. 1; xiv. 1; xxxiii. 31; Zach. iii. 8).—**אֲזַיִן**, ver. 39, has the general signification which the Chaldee gives: **רִקְקִין**, i. e., green herbs, which may be cooked and eaten; what we call "greens." The particular kind which the seeker found follows with the expression **עֲרֵב עֲרֵב**, according to the Vulgate, *quasi vitis sylvestris*, wild vines like grape-vines, not wild grape-vines. The **עֲרֵב עֲרֵב** are wild cucumbers or gourds (*cucumeres agrestes*, or, *asinini*), also called bursting-cucumbers. They have the form of an egg, and a bitter taste. When they are ripe they burst in pieces if pressed on the stem, whence their name (**עֲרֵב עֲרֵב**, *fañt, rupit*). When eaten they cause colic and violent purging. The young man took these wild gourds for ordinary ones, which were very much prized as food (Num. xi. 5). The Sept. and Vulg. translate by *colocynth*. Keil also prefers this, because this fruit does not burst

when touched, and so could be easily carried home in the garment and cut up; but the root *ṣṣḥ* is too distinctly in favor of the bursting-gourd, which did not burst in this instance simply because the specimens collected were not entirely ripe (cf. Winer, *R.-W.-B.*, i. s. 447 sq.). However, the *cucumis colocynthis* L. or the poisonous colocynth, also has a remarkably bitter taste—a vine which creeps upon the earth, and has light green leaves (cf. *l. c.*, s. 427).

Ver. 40. **There is death in the pot, i. e., there is something in the pot which causes death.** As well on account of the bitter taste (the Persians call wild gourds the gall of the earth) as on account of the effect, which followed swiftly upon the eating, they considered the food poisonous and fatal. Bitterness and death were cognate ideas among the Hebrews (Eccl. vii. 26; Sirach xli. 1). In ver. 41 the *ḥ* before *ṣṣḥ* is not superfluous, but is in the

use which denotes the connection of thought (Ewald, *Lehrbuch*, § 348, a). The meal which Elisha cast into the pot, has just the same significance as the salt which he threw into the unhealthy fountain at Jericho (chap. ii. 20). "The meal, as the natural and healthy means of nourishment, was the symbol of which he made use in order to give to the sons of the prophets the assurance that the injurious property had been taken from the food by him" (Keil, 1845).

42. **And there came a man from Baal-shalisha, i. e., some place in the district of Shalisha** (1 Sam. ix. 4), no doubt the same one which Jerome and Eusebius call Beth-shalisha, fifteen miles north of Diospolis (Lydda), quite near to Gilgal (chap. ii. 1), where we have to think of the prophet as being at this time. According to the Law, all first-fruits of grain were to be offered to Jehovah, who relinquished them to his servants, priests and levites (Num. xviii. 13; Deut. xviii. 4). Since now there were no more legitimate priests and levites in the kingdom of Israel (1 Kings xii. 31), this man, who was a faithful worshipper of Jehovah, brought his first-fruits to the "Man of God," the head of the prophets. *בְּרִיָּה* (Levit. xxiii.

14), or, in the fuller form, *בְּרִיָּה שְׂרָף* (Levit. ii. 14), is *epica recens tenera, quae tostata super ignem comeditur* (Münster), fresh wheat or barley grits (Keil). According to Hess, a hundred sons of the prophets visited Elisha in a company, and he had nothing more to set before them than what the man had brought him from Shalisha; but this can hardly be correct.

Ver. 43. **Give the people that they may eat.** As the servant, upon the first command (ver. 42), expressed some misgivings, Elisha repeated the order with a statement of the reason: **For thus saith the Lord, i. e., He has revealed it to me, and He will have it so, therefore, abandon thy misgivings and do as I bid thee.** From the words: **They shall eat and shall leave thereof,** we must not infer a miraculous increase of the food. That the bread was not exhausted under Gehazi's hands—that each one received as much as he desired, and that, when no one desired any more, then there lay still "abundance of bread upon the table," to the astonishment of Gehazi (Krummacher); of all that, there is not a syllable in the text. The miraculous part of it consists rather in the fact that, by means of the divine blessing, the hundred

men were satisfied with the little which each received at the distribution, and even had some to spare.

HISTORICAL AND ETHICAL.

1. That which is narrated of *Elisha* in the preceding and in the next following chapters, as far as viii. 15, is not a consecutive and connected description of his life, but a *simple collection of the principal acts, by which he vindicated his position as Man of God and prophet*, in different relations, as well private as public, throughout his long career. According to Keil, all these acts "belong to the reign of Jehoram, King of Israel;" but Jehoram reigned only twelve years (chap. iii. 1), and Elisha did not die until some time during the reign of Joash (chap. xiii. 14), so that he lived after Jehoram's death at least forty-five years, viz., twenty-eight under Jehu (chap. x. 36), and seventeen under Jehoahaz (chap. xiii. 1). Moreover, the name of Jehoram does not occur in any of the narratives from chap. iv. to chap. viii. 15. The "King of Israel" is mentioned indefinitely, without his name (chap. iv. 13; v. 5, 6, 7, 8; vi. 9, 11, 12, 21, 26 sq.; vii. 6, 9 sq.; viii. 3). Why Elisha should have performed all his miraculous works under Jehoram, and not have performed any others during the succeeding forty-five years, we cannot see; on the contrary, it is quite incredible. If all the prophetic acts are collected on the same principle mentioned above [namely, to collect loosely those acts which served as the credentials of his prophetic calling], the chronological order has, of course, to be given up, and acts have to be inserted here which occurred at a much later time. It is also acknowledged that the separate acts are narrated in a connection, which, as Keil admits, follows "the relation of their subject-matter to the preceding or following, and not the sequence of time at which they took place." It is a striking fact that the acts which affect private persons, especially the sons of the prophets, come first, and then that those which affect the political fortunes of the people follow. Whether all the incidents which presuppose that Elisha stands in high favor with the king, are to be assigned to the time of Jehu, as Ewald thinks, is a question which cannot be definitely answered in the affirmative; certainly what is narrated chap. iii. 17-25, did not remain without influence upon Jehoram, and upon Elisha's relation to him; and it is generally true that the relation of the kings to the prophets was not so hostile after the death of Ahab. Ewald further adopts the opinion that the collection of incidents is arrayed according to the round and significant number twelve; he reaches this number, however, only by adding to the acts recorded in chap. iv. and following chapters, the two in chap. ii. 19-25, although they are separated by the third chapter, while, on the other hand, he leaves out the first of all, chap. ii. 14, and the very important one, chap. iii. 16 sq., which stands between those which are counted, because these, he thinks, come from a different source. The theory that these narratives "were recorded in a special work, before they were incorporated into our present Book of Kings," is more probable. The collection into an unbroken line has, no doubt, contributed much to the assertion which has been made by many parties that, in the life of Elisha, "the sacred documents (2

Kings ii.-xiii.) present us with a far greater multiplication of miracles, than in the life of his predecessor, Elijah" (Kurz in Herzog's *Real-Encyc.* iii. s. 766; cf. Winer, *R.-W.-B.* i. s. 321). If we consider, however, that the collected prophetic acts belong not to the brief reign of Jehoram alone, but are spread over the entire time of Elisha's public career under four kings, that is to say, over a period of fifty-five or fifty-seven years, then the appearance of "multiplication of miracles" falls away; all the more as the time of Elijah's activity was much shorter. The number of miracles recorded as having been performed by Elijah, when accurately estimated, was not much less, and relatively was even greater. (On the "multiplication of the miraculous" see 1 Kings xvii. *Prelim. Rem.* § a.) Finally, we must remember that the acts of Elisha, which are collected in this passage, were accomplished through the רוח or Spirit of Jehovah, and are prophetic; that they are, therefore, not merely pieces of display of a great thaumaturge, but "signs," which serve to make known and to glorify the one living God, the God of Israel, and on this account have a more or less ideal significance. They are doctrines, presented in and by acts, i. e., symbolical representations of religious truths. To show this in detail is our task in what follows.

2. *The first narrative* in this chapter (vers. 1-7) is meant to show how Elisha helps a widow and her children out of debt and distress. The miraculous increase of the oil, in itself, is not the core and object of the prophet's act (as the common acceptance is), but only the means to an end; relief from distress is the main point, and thereby the act becomes a prophetic one. This first narrative, now, together with the one immediately following (vers. 8-37), is ordinarily designated particularly as having "an extraordinary resemblance" to the one, 1 Kings xvii. 7-16 (Winer, *l. c.*; Knobel, *Der Prophet.* ii. s. 96), and as one whose similarity causes it to appear as a merely slightly modified copy of the other (Kurz, *l. c.*). On a more careful comparison, however, the resemblance is seen to be limited to the one general point, that here, as there, help is given to a widow and her children by the prophet, in their need and distress; all the rest is utterly different. In the former case it is a foreigner, a woman who lives in heathen territory (Luke iv. 26), to whom the prophet is directed, and who is to nourish him; in the latter, it is the wife of one of the sons of the prophets who seeks the prophet, and calls upon him for aid. There it was a question of subsistence in time of scarcity, here, of the deliverance of two children from the slavery which threatened them. There the two indispensable means of sustenance, meal and oil, never fail, although they are consumed; here, once for all, the oil "sufficient for anointing" is increased and then sold to pay the debt. The fact that Elijah and Elisha both help and relieve a widow and her children has its ground in the character and calling of the two men as "Men of God," as they are designated both here and there (ver. 7, and 1 Kings xvii. 18). It is a well-known feature of the Old Testament Law, one which is distinctly prominent, that it often and urgently commands to succor the widows and the fatherless and to care for them (Exod. xxii. 22-24; Deut. xiv. 29; xxiv. 17, 19; xxvi. 12; xxvii. 19). They are mentioned as rep-

resentatives of the forsaken, the oppressed, and the necessitous as a class (Isai. x. 2; Jer. vii. 6; xxii. 3; Zach. vii. 10; Mal. iii. 5; Baruch vi. 37). It is especially emphasized and praised in Jehovah that he is the father and judge (i. e., protector of the rights) of the widows and the fatherless (Deut. x. 18; Ps. lxxviii. 5; cxlvi. 9; Isai. ix. 17; Sirach xxxv. 17 sq.). Neglect and contempt of them are counted among the heaviest offences (Ps. xciv. 6; Job xxii. 9; Ezek. xxii. 7;) just as on the other hand compassion and care for them is a sign of the true fear of God and of true piety (Job xxix. 12; xxxi. 16; Tobit i. 7; James i. 27). So, then, if anything is essential to the idea of a Man of God, this is, that he shall be a counsellor and helper of the widows and orphans, and shall show himself such by his actions. Elijah and Elisha were, in the fullest sense of the word, Men of God, whom Jehovah had armed with His Spirit for extraordinary and marvellous works. It would be remarkable, therefore, if, among the acts of the two genuine prophets of action (cf. above, *Prelim. Rem.* after 1 Kings xvii. § a), there were none by which they showed themselves to be counsellors and helpers of widows and orphans, and none by which they testified that the living God, the God of Israel, before whom they stood (1 Kings xvii. 1; 2 Kings iii. 14), was a father and judge of the widows and fatherless. Without this, an essential point in the prophetic calling of each would be wanting. The prophet, in the case of both widows, takes up and uses naturally and significantly the last and most necessary thing which there was in the house, and thereby directs attention all the more distinctly to Him who out of little can make much, and out of small can make great. "The naturalistic interpreters of miracles suppose that an advantageous retail transaction in oil took place here, or that there was an increase of the oil by the intermixture of other substances, for instance, of potash!" (Winer, *R.-W.-B.* i. s. 322. Cf. Knobel, *Der Prophet.* ii. s. 96.) These insipid absurdities do not deserve refutation.

3. *The second narrative* (vers. 8-37), which, as has been said already, many modern expositors have considered startlingly like to the one in 1 Kings xvii. 17-24, likewise appears, upon closer examination, to be utterly different from it. The entire situation is different. In the first place, we must observe that the narrative is divided into two parts, the first of which (vers. 8-17) forms a complete whole in itself. It narrates the reception which the prophet met with at the house of the Shunammite woman on his journey to Carmel, what he promised her, and how this promise was fulfilled. The narrative might cease there. The second part narrates what occurred afterwards, after a number of years, namely, that the promised son fell victim to an illness and was restored to life by the prophet. The fact of the resuscitation, therefore, has the fact of the promise for its premise, and rests upon it. The Shunammite appeals (ver. 28) to the promise of the prophet, ver. 16, and founds her prayer upon it. He then also does all in his power to preserve the son of promise to his mother, in order that the promise may remain truth and not become deceit. The second fact, therefore, stands in an inseparable connection with the first. In the case of the son of the widow of Zarephath, this is all wanting. He was no son of promise, and there is no question there of anything

but a restoration to life. Then, as for the act itself, it takes place there directly through Elijah himself, whereas Elisha here commits it in the first place to his servant. For the entire interlude, vers. 29-31, which is narrated so circumstantially, and is so worthy of attention, the parallel is entirely wanting. The similarity, then, which is asserted to exist, is limited to the method of resuscitation referred to in ver. 34 (*cf.* 1 Kings xvii. 21), and even this is not altogether the same. That Elisha followed a similar method was a consequence, in the first place, of the nature of the case—he breathed life once more into him from whom life had departed (*see* above, 1 Kings xvii. *Hist.* § 6)—and furthermore, it was almost a matter of course for him that he should imitate the example of his great master in a similar case. It is impossible, therefore, to conclude from this circumstance alone that the entire narrative is simply imitated. Ewald, who adopts the opinion that “the passages about Elijah, 1 Kings xvii. 19; 2 Kings ii. 1-18 were written later than those about Elisha” (in which case the contrary would rather be true, that 1 Kings xvii. 17 *sq.* was imitated from this narrative), asserts, on the other hand: “The description, 2 Kings iv. 14-17, is clearly borrowed from Gen. xviii. 9-14;” but in the latter place, also, the connection and the entire situation are utterly different, and that which they have in common amounts only to this, that there, as here, the birth of a son is foretold. This takes place, however, also in Judges xiii. 3; 1 Sam. i. 17; Isai. vii. 14; Matt. i. 23; Luke i. 13 and 31. What would become of history, especially of Biblical history, if every incident which resembles another more or less should be considered an imitation of it, and therefore unhistorical? If any story is free from the appearance of being manufactured, and has unmistakable signs of historical truth, then this one is such, with its numerous details and peculiar characteristic features.

4. *The religious point* of the narrative, and there is scarcely a story in the Old Testament which has a more beautiful one, is utterly lost when we seek it in the resuscitation of the boy by the prophet. We have before us here the total of a continuous, complete, and finished story, which is narrated with unusual care and explicitness down to the details, and not simply the record of a single prophetic act, as in the first and third narratives. The course and conclusion of the whole are indeed conditioned upon the miraculous act of the prophet, yet in fact it is rather a history of the Shunammite than an event in the life of Elisha. The object and significance of the story are not, therefore, to be sought in any single feature of the narrative, as if all the rest were merely incidental; it is rather the whole which here comes into account. Three principal points in it come out into especial prominence: A son is given to a pious, God-fearing woman, who had received the prophet at her house, and thereby a blessing and fortune falls to her lot, which she had no longer dared to hope for; soon, however, a great trial intervenes; she is to lose her only son, she holds firmly to the word of promise, however, and sustains the trial; the son is given back to her again by the prophet, and now for the first time she experiences aright that the word of the Lord is true, and that He crowns at last with grace and compassion those who hope and hold fast their faith in Him. This development of the history presents the course by which,

as a general rule, God is wont to lead his children. Thus it was with Abraham, the father and prototype of all the faithful in Israel (Gen. xvii. and xxii.; Heb. xi. 17 *sq.*), thus also with Job (Job i. 2-42), and thus also with many other pious men of the old covenant down to Him who was the beginning and end of faith (Heb. v. 5-9; xii. 2). This story, therefore, is a practical enunciation of the truth which extends throughout the entire Scriptures, and is a fundamental law of the divine economy of salvation: the Lord “hath set apart him that is godly for himself” (Pa. iv. 3). It is He who killeth and maketh alive, that bringeth down to the grave and bringeth up (1 Sam. ii. 6). They who please God are preserved through the fire of adversity (Sir. ii. 5). “All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies” (Pa. xxv. 10). The glory of God is the end and aim of the entire story, and the work of the prophet serves, here as ever, only to reach this end.

5. *The resuscitation of the boy* must remain under all circumstances, however we may conceive of it, extraordinary, marvellous, produced by the Spirit (רוח) of Jehovah. Starke, following Clericus, says: “The spirit of natural life was not warmed into life by the warmth of the prophet, but by an extraordinary power and energy of God; and the touch of the prophet, in itself, was as little able to bring back warmth and life as the touch of the staff.” No one will adopt now-a-days the marvellous explanations which Knobel (*Der Prophet* ii. s. 96) proposes: “The prophet gave a powder to the boy and thus removed the headache; or, the child had perhaps eaten of some poisonous plant, and the prophet relieved him of the poison by an emetic.” The opinion also, which is advanced here, on account of ver. 34, still more confidently, even, than on 1 Kings xvii. 20, that the boy was restored to life by the application of animal magnetism, and that Gehazi was not able to accomplish this on account of the antipathy between him and the mother (Ennemoser and Passavant), must be decidedly contradicted. The prophets of the Old Testament were no mesmerizers, but servants of Jehovah, who “stood before Him,” and whose business it was to bear witness of Him in word and deed. All the great and marvellous works which they performed were a result of earnest prayer, and followed upon their most hearty petitions (*see* above, 1 Kings xvii. *Hist.* § 6). We are not willing, therefore, to adopt, with Von Gerlach, the opinion that “a genuine life-energy was imparted to the boy from the body of Elisha, which was filled with the Spirit of God,” for the Spirit of God wrought through the prophets; but that it filled their bodies is an idea foreign to the Scriptures. The question whether the boy was utterly dead, and every sign of life had departed from him, is a very different one. He is certainly referred to as dead, vers. 20 and 32. We cannot, however, overlook the fact that, if he had been dead, decomposition must have set in long before Elisha's arrival at Shunem. If he died at noon (ver. 20), and his mother set out at once, she must have spent six hours in the journey. If we suppose besides that Gehazi went all the way from Carmel to Shunem on foot, and that he returned from there again and met the prophet and the mother on the way, so that these two did not arrive until still later, then certainly more than

twelve hours had passed since the decease of the child. In the Orient, however, decomposition commences much sooner than among us, especially in the warm harvest-season (ver. 18). With reference to the law, Numb. xix. 11, according to which the touching a corpse makes unclean, the Talmudists, as Philippson observes, raised the question: "Did the son of the Shunammite render unclean? and the answer is: כִּי כִסָּא וְאִינוּ כִסָּא (a corpse makes unclean, but not a living body)." So much at least is clear from this, that they did not consider the boy a real corpse, although they did not deny the miracle. That the act of Elisha cannot in any wise be compared with the restoration to life of the son of the widow of Nain, or of Lazarus, hardly needs to be mentioned.

6. *Gehazi's mission to Shunem*, since it was unsuccessful and had no effect whatever upon the development of the story, might have been left unmentioned. That it is narrated, however, in detail, is all the more a proof of the historical truth of the entire story, inasmuch as it cannot serve the glory of the prophet on account of its entire want of success. It is, in fact, not omitted, because it teaches practically that the gift of the Spirit with which God arms His servants, the prophets, for extraordinary deeds, cannot be transferred by these to others, and that it pertains still less to the external symbol of the prophetic calling, so that not every one in whose hand the symbol may be is thereby put in a position to execute such acts. It was not so much the mother of the boy who was to learn this, for she did not desire that Gehazi should be sent, nor Gehazi, for he did not offer to go, but was called upon by the prophet to do so, as it was Elisha himself. The gift of the רוּחַ or Spirit is not an habitual, permanent one, but one which is given specially for each occasion, and which the prophet cannot dispose of according to his own good-will and pleasure. As it had not been made known to Elisha by Jehovah that the boy was dead or would die, so the command had not been given to him by God that he should give Gehazi a commission for the deed, and intrust his staff to him. Out of anxiety, lest the prophet's credit might suffer if the cause of the failure of this mission was sought in him, it was very early thought necessary to have recourse to an allegorical interpretation. The dead boy was said to signify the human race, which had fallen under death on account of sin; the staff with which Gehazi thought that he could awake the dead boy, represented the Law of Moses, which could not save from sin and death; Elisha, finally, who afterwards brought the dead to life, was a type of the Son of God, who, by his incarnation, put himself in connection with our flesh (ver. 34), and imparted new life to humanity. This interpretation is found from the time of Origen on, in all centuries, and even in the most modern times it has been adopted by Cassel (*Elisha*, s. 42 sq.). However imaginative and edifying it may be, it has no foundation in the text.

7. *The third and fourth narratives* (vers. 38-44) belong together, because both concern the circle of sons of the prophets. Whereas in the first two narratives it is individual faithful servants of Jehovah, who experience, through the prophet, His marvellous, protecting, helping, and saving might, here it is the entire community of sons of the prophets, that is to say, of those who, in the time

of apostasy, form the core of the covenant-people, and represent the true Israel. The two narratives are not, therefore, inserted here accidentally and without connection, but they join on very fitly to the two preceding. They have not the object, however, any more than those have, to present Elisha to us as a thaumaturge and to glorify him: on the contrary they are intended to strengthen faith in Him whose instrument and servant the prophet is. They teach and attest practically the truth of the Psalmist's words (Ps. xxxiii. 18, 19), which we might even place over them as a title, "Behold the eye of the Lord is upon them that fear Him; upon them that hope in His mercy; to deliver their soul from death (vers. 38-41), and to keep them alive in famine" (vers. 42-44). At the same time both narratives afford us an insight into the schools of the prophets. In the same place where the sons of the prophets "sat before him," i. e., received instruction, there they also ate together, i. e., they led a life of close fellowship and communion (cf. Luke xv. 2; 1 Cor. v. 11 sq.). It follows that this life in common was anything but luxurious, on the contrary that it was a life of sacrifice. How straitened the circumstances were in which they lived we may see from the fact that Elisha had to send one of their number into the field to collect wild herbs before the mid-day meal could be prepared, and also that, later, the little which one man brought had to suffice for a hundred men. From this it follows either that the pupils of the prophets were poor by birth, or that they had decided to live a life of sacrifice and self-denial. Nevertheless, their number was large, and the fact that even bitter want could not separate them from one another and break up the community, is a beautiful sign of the purity of their motives and of their faithful zeal.

8. *Both prophetic acts of Elisha in the circle of the pupils of the prophets* have been referred to quite ordinary incidents. In the first it has been said that Elisha showed himself a "remarkable student of nature for the time in which he lived" (Knobel, l. c., s. 95), just as in chap. ii. 20 sq. and iii. 18 sq. If he had been such, however, he would certainly have known that no one can make a pot full of bitter and poisonous herbs uninjurious by simply adding a handful of meal. Hence the *Exeget. Handbuch des Alt. Test.* believes that the prophet may have added something else, does not tell, however, what this something else was, nor whence he got it. Theodoret observes that it was not *ἡ τοῦ ἀλεπού φάσις*, but *ἡ τοῦ προφητικῶν πνεύματος δύναμις*, which weakened or destroyed the action of the poison. The meal was here only a natural and appropriate sign of healthful nourishment. The truth underlying the second story is thought to be "that the sons of the prophets were protected by Elisha's wise precaution during that time of famine" (Knobel, s. 97). In that case Elisha must have sent orders to the man of Beth-Shalisha beforehand, and his precaution, since the man only brought twenty barley-loaves, which were not enough for so many, would have been insufficient and not by any means wise. Neither does the narrative contain "the moral, that the believer can satisfy his earthly needs even with scanty means" (Köster, *Die Prophet.* s. 88), for the prophet does not mean to give an example of the way in which we ought to behave, but he states what Jehovah will do. It is not he who brings about the satis-

faction of their hunger, but Jehovah; he only foretells it and announces it. Jehovah ordered it so that a strange man, uncalled and unexpected, should bring to the prophet in a time of famine the first-fruits, which belong to Jehovah according to the Law (Numb. xv. 19, 20; Deut. xvi. 2 sq.), and He blessed this gift so that it sufficed to satisfy the entire community of the prophets. Hence it follows that this feeding cannot be regarded as a type of the miraculous feedings in the New Testament, and that we cannot say: "Jesus taught on a grand scale what Elijah taught on a small scale" (Dereser); still less can the New Testament incidents be regarded as imitations and mythical developments of this. The Lord Himself, at the feeding of the five thousand, makes reference, not to this narrative, but to the feeding of the people with manna in the wilderness (Ex. xvi. 15 sq.), and He gives to His miracle an express object and significance (John vi. 32 sq.), such as we cannot at all think of in this case. Besides that, however, the historical connection, the occasion, the persons, all are utterly different, and the asserted similarity is reduced finally simply to this, that through the divine influence a little suffices for many: an altogether ordinary truth which pierces through many other incidents in the history of redemption, which are entirely different from this one.

HOMILETICAL AND PRACTICAL.

Vers. 1-7. KRUMMACHER: The Story of the poor Widow. (a) Her distress; (b) she seeks refuge in the prophet, and (c) finds it.—Help in Need. (a) The woman who receives assistance. (Widow of a God-fearing man, burdened by debt, and without resources; mother of two children, who are to be taken from her; her faith and trust; her gratitude. Such are always helped.) (b) The prophet who assists her. (As a genuine prophet of God he does not stop his ears to the cry of the poor, like the creditor, Prov. xxi. 13. He knows that he who has compassion on the widows and fatherless thereby serves God, James i. 27. Gold and silver he has not, but he employs the gift which he has received, and does not stop with words. Go and do likewise, 1 Peter iv. 10; James ii. 14-17.)—WÜRT. SUMM.: Our Lord and God allows it to come to pass that widows and orphans are often distressed and harshly treated in order to try their faith and patience; if they show themselves upright, trust in God, have patience and pray diligently, then God helps them marvellously, blesses a little to them, that they may have all necessary maintenance, and may find it sufficient, and He saves them, at the proper time, from the hands of their oppressors. With this reflection all widows and orphans, when they are poor, abandoned, and oppressed, must console themselves, if their nourishment is scanty, and they are besides unkindly regarded by the world.—Ver. 1. STARKE: A good reputation after death. He feared God! See to it that thou, also, after thy departure, mayest with justice have this name, for all, all must depart, but he who doeth the will of God abideth forever (1 John ii. 17).—He who fears God will not make debts thoughtlessly; but for him who falls into debt innocently God will find means of payment in time.—*Summum jus, summa injuria*. We may be entirely in the right and act perfectly according to the law, in the eyes of men, while

we are in the wrong and are sinning against the highest law before God. See James ii. 13.—Ver. 2. STARKE: As God readily hears the cry of the poor and suffering (Ps. cxlv. 18, 19), so do also His servants and children.—Vers. 3-5. CRAMER: In temporal affairs experience must precede and faith follow; in spiritual affairs faith must precede, and then experience follows, for we do not find out the truth unless belief in God's Word has preceded (John vii. 17).—Ver. 5. Whatever a man does in the obedience of faith, whether it appears foolish or vain in the eyes of the world, is nevertheless blessed by God, and redounds to his soul's health.—Ver. 6. HALL: The goodness of God gives grace according to the measure of those who receive it; if He ceases to pour it into our hearts, it is because there is no more room there to receive it. If we could receive more He would give more.—Ver. 7. If means are given thee to satisfy thy creditor, let it be thy first duty to pay him before thou carest for thyself! He who can pay his debts, but will not, takes what does not belong to him and sins against the eighth commandment.—VON GERLACH: When the Lord gives there is always something left over and above; He never merely takes away distress, He gives a blessing besides. He desires, however, that the obligation to our neighbor should first be satisfied before we begin to enjoy His blessing.

Vers. 8-37. God's Ways with His Children. See *Historical*, § 3.—BENDER: Elisha in Shunem. (a) The kind reception which he there met with; (b) the great deeds by which he there glorified the name of his God.—KRUMMACHER: The Story of the Shunammite. (a) The shelter at Shunem; (b) the grateful guest; (c) the dying boy; (d) Gehazi with Elisha's staff; (e) the resuscitation of the dead.—The Shunammite, a woman after God's own heart. WÜRT. SUMM.: She loved God's word and His servant, the prophet Elisha, and she did him much good out of her fortune; she led a quiet, modest life, so that she had no affairs at the royal court or at law; she held her husband in honor, and did not wish to undertake any journey without his permission; she was able to strike a middle course, and she knew how to conduct herself so that she did not anger God, nor give offence to her neighbors.

Vers 8-17. The house at Shunem, a tabernacle of God amongst men, for there dwelt faith and love (vers. 8-11), and therefore, also, peace and blessing (vers. 12-17).—Ver. 8. There are always, among those whose lot it is to have wealth, some who do not attach their hearts to it (Ps. lxi. 10), and do not trust in uncertain riches, but in the living God (1 Tim. vi. 17, 18); who have not become satiated and indifferent in their hearts, but hunger and thirst after righteousness, and have an earnest desire for the bread of life. The servants of the Word ought not to withdraw themselves from these, but advance to meet them in every way.—BERLEB. BIBEL: God always gives to His children pious hearts, so that they open their houses and shelter strangers. Though the Gadarenes beg Him to depart (Luke viii. 37), though there are Samaritans who will not receive Christ (Luke ix. 52 sq.), yet there is always a good soul which is glad to take the Lord Jesus and receive Him to itself.—BENDER: He who, like the Shunammite, honors and loves the Lord, and is anxious to lead a life in God, honors and loves also the servants of the

Lord, and seeks their society. He does not seek them, however, as pleasant companions, or merely in order to claim their help in bodily need, but he seeks them as shepherds, as soul-physicians, as guardians of God's mysteries, and as messengers in Christ's stead.—Vers. 8–11. The Shunammite urges the holy man of God to stay at her house and to be her guest; she prepares him a dwelling in her house. He who is more than a prophet desires to take up his residence with us. He stands before the door and knocks, and if any man, &c., Rev. iii. 20. Let us prepare the dwelling for Him, and pray every day: Come, Lord Jesus, be our guest! and: Remain with us, for the evening is drawing on. *O! selig Haus wo man Dich aufgenommen, &c.* (hymn of Spitta), Matt. xxv. 35, 40.—Be hospitable! for the sake of the Lord, and with joy, without murmuring (Rom. xii. 13; Heb. xiii. 2; 1 Peter iv. 9).—Vers. 9–10. How beautiful it is when one spouse invites the other to holy works of love, and both are in accord therein; when husband and wife understand each other well, and go on uninterruptedly in a bond of pure fidelity (Gerhardt's hymn: *Wie schön ist's doch, &c.*).—**STARKE:** Husbands should not restrain their wives from kind actions toward the children and servants of God.—Ver. 10. **J. LANGE:** God gives, in this earthly life, not only what is absolutely necessary, but also what belongs to easiness of circumstances: a fact which we ought also to recognize with thanksgiving.—Ver. 11. **HALL:** Solitude is most advantageous for teachers and students (Matt. xiv. 23).—Vers. 12–17. What the Lord says, Matt. x. 40–42, is fulfilled already here, under the old covenant; how much more will it be fulfilled under the new covenant.—The Conversation of Elisha with the Shunammite. (a) The question of Elisha. (A question inspired by gratitude, although the woman had far more reason to thank him than he her, for cf. 1 Cor. ix. 11.—**STARKE:** A noble heart does not like to receive a favor and make no return, but recognizes its obligation to return it. It is, however, also a test-question, to see if the Shunammite had received him in the name of a prophet and not for the sake of a reward, or for any temporal gain. The question as to thy wishes is a question as to the disposition of thy heart.) (b) The answer of the Shunammite. ("I dwell," &c. She asks no recompense for the good she has done, she wishes to have nothing to do with the court of the king, and the great ones of this world, she has no desire "for high things, but," &c. Rom. xii. 16—a sign of great humility and modesty. Although she lacked that which was essential to the honor and happiness of an Israelitish wife, viz., a son, yet she was contented, and no word of complaint passed her lips—a sign of great contentment. He who is godly is also contented, 1 Tim. vi. 8, and says: Howsoever he may conduct my affairs, I am contented and silent.)—He who is at peace with God in his heart, lives in, and pursues, peace with men (Rom. xii. 18; Heb. xii. 14).—Vers. 14–17. The Lord, according to His grace and truth, remembers even the wishes which we cherish in silence and do not express before men, and He often gives to those who yield to His holy will without murmurs or complaints just that which they no longer dared to hope for.—It makes a great difference whether we doubt of the divine promises from unbelief, or from humility or want of confidence in ourselves because we consider

the promises too great and glorious, and ourselves unworthy of them (Gen. xviii. 13 sq.; John xi. 23 sq.).

Vers. 18–21. Happiness and unhappiness, joy and sorrow, stand, here upon earth, ever side by side. There is no unalloyed happiness. We are not in the world simply in order to have happy days; God sets the day of adversity over-against the day of prosperity (Eccl. vii. 14).—Man, in his life, is like the grass (Ps. ciii. 15, 16). The death of loved children comes often suddenly, like the lightning from a clear sky, and destroys our joy and our hopes. Therefore we should possess these gifts also, as not possessing them, and learn to believe that God's ways, &c. (Isai. lv. 8, 9). The Lord will not abandon, in days of adversity, him who trusts in Him in days of prosperity. He who in the latter has learned sobriety, and maintained his faith, will not be without wisdom and consolation in the former, but will be composed in all adversity.—Ver. 22. **STARKE:** A pious woman does nothing without her husband's knowledge, and does not willingly call his attention to anything by which he may be saddened.—Ver. 23. Husbands ought not to put any hindrance in the way of their wives when they wish to go there where they hope to find food for their souls, and counsel and consolation from God. Sundays and feast-days are not instituted merely that we may rest from labor, but that we may hear the Word of God, and be edified thereby. This word is not, indeed, bound to any definite time, it is a well of living water, from which we may and ought to take at any time, and satisfy our thirst for knowledge, consolation, and peace. How many there are, however, of those who do not do this even on Sundays and feast-days!—Vers. 25–28. The arrival of the Shunammite at Carmel. (a) She receives a kind welcome (**OSIANDER:** Pious people have hearty love for each other, and each shares in the other's joy and sorrow, Rom. xii. 15), but she conceals from Gehazi that which troubles her heart. (Do not make known at once to every one you meet that which distresses you, but keep it to yourself until you find one who understands you, and whose heart you have tested, Sirach xxi. 28.) (b) She is thrust away by Gehazi (Beware lest thou treat harshly sad souls, who are overcome by grief, and who seek help and consolation, and lest thou thrust them away or judge them hastily. Sir. iv. 3: Do not cause still more grief to a bruised heart.—**BERLER BIBLE:** There are many servants who wish to hinder others from familiarity because it appears to them too bold. . . . Magdalen are thrust away from the feet of Jesus Christ, and the Pharisees are scandalized at them, Luke vii. 38. Elisha receives this woman in a friendly manner and listens with sympathy. Sir. vii. 38 "Leave not those who mourn without consolation, but sorrow with the sorrowing." Come, in thy sorrow, to Him who calls the sorrowful and the heavy-laden to himself, and who has said: "Him that cometh unto me I will in no wise cast out," John vi. 37.)—Vers. 29–31. Gehazi's Mission to Shunem. (a) Elisha's intention in sending him; (b) the failure of his mission (see above, the *Exeg. and Critic.* and the *Historical* notes). The especial gift which God has given, out of free grace, to one man, cannot be transferred by him to another. Let every one serve the other with that gift which he has received (1 Peter iv. 10), for we are not masters of the gifts of God, but only stewards. The

staff of the prophet is of no use if the spirit and power of the prophet are wanting. Do not mistake the sign for the thing signified. It is God alone who can help, and His help is not dependent on external instruments and signs.—O! that we might all say, as this woman did to Elisha, to Him who is more than a prophet, with firm faith and confidence, from the bottom of the heart: "I will not leave thee!" (*Meinen Jesum lass ich nicht, &c.*) Then would He also go with us in all need and trial.—Vers. 32-37. The Resuscitation of the Boy. (a) The preparation therefor (ver. 33; cf. Acts ix. 40; Matt. vi. 6). Elisha first humbles himself before the Lord, for he knows that it is He alone who can kill and make alive. (b) The means of which He makes use (vers. 34 and 35). He does not weary, but continues and struggles in prayer. The Lord does not allow great deeds to be accomplished without battles and struggles, labor and perseverance. (c) The successful accomplishment (vers. 35 and 36). Elisha's prayer and conflict are crowned with success. He may say: There, take thy son! and the mother falls on her knees, and may cry: "Oh! death, where is thy sting? Oh! grave, where is thy victory?"—What Elisha did after long struggle and prayer, He, who is himself the resurrection and the life, did with a single word (Luke vii. 14; John xi. 43), that we may believe that "The hour is coming," &c. (John v. 25; xi. 26).—Ver. 37. Genuine gratitude and thanksgiving, when God has done great things for us, consists in this, that we bow ourselves humbly, and fall down upon our knees and say: "Lord, I am not worthy," &c. (Gen. xxxii. 10).

Vers. 38-44. The high Significance of both the Acts which Elisha performed among the Pupils of the Prophets. (a) He makes the poisonous food healthful (vers. 38-41); (b) he feeds many with a little (vers. 42-44); (see *Historical*).—The sons of the prophets in time of scarcity. They had to struggle with want and distress, but no want could hin-

der them from entering the community, or could induce them to separate. Life in common, in faith, in prayer, in the praise of God, was dearer to them than pleasant days, and enjoying the pleasures of sin in this world (Heb. xi. 25). Hence they experienced also the truth of the words: "I will never leave thee nor forsake thee" (Heb. xiii. 5; cf. Ps. xxxiii. 18 and 19).—Ver. 38. Where unity of spirit and true love call people together to a common meal, there is no need of great preparations and expensive dishes; they are readily satisfied with the simplest food (Prov. xv. 17; xvii. 1).—Ver. 39. CALWER BIBEL: The poor are here, as they so often are, in great distress; the most necessary means of subsistence often fail them.—Ver. 40. Death in the pot! Fear of death; means of rescue from it.—It is often with spiritual food as it is with bodily food; it looks as if it were healthful and nourishing, i. e., the words are beautiful and attractive, and yet there is soul-poison in it, which is destructive, if we are not on our guard against receiving it.—Vers. 42-44. KRUMMACHER: The man with the loaves, Elisha's command, Gehazi's confusion.—Ver. 42. By accident a strange man comes and brings what is needed. How many times that has occurred! The Lord sent him and opened his heart, for, when God has found us faithful, and perceived no hypocrisy in us, He comes before we know it, and causes great good fortune to befall us.—Ver. 43. "Give the people, that they may eat." The Lord gives in order that we may give, and it is more blessed to give than to receive (Heb. xiii. 16; Acts xx. 35).—Ver. 44. What the Lord said: "They shall eat, and shall leave thereof," holds true still, to day; all depends upon His blessing. Ps. cxxvii. 1.—KYBURZ: God can bless a little and increase it, so that we shall find ourselves as well provided for, nay, even have as much to spare, as many who have much and yet are not satisfied, because there is no blessing upon it (Matt. iv. 4).

B.—The healing of Naaman, punishment of Gehazi, and recovery of a lost ass.

CHAP. V.—VI. 7.

- 1 Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable [honored], because by him the Lord had given deliverance unto Syria: he was also a mighty man in valor, *but he was a leper.*
- 2 And the Syrians had gone out by companies [in marauding bands], and had brought away captive out of the land of Israel a little maid; and she waited on
- 3 Naaman's wife. And she said unto her mistress, Would God my lord *were* with
- 4 the prophet that *is* in Samaria! for he would recover him of his leprosy. And *one* [he, i. e., Naaman] went in, and told his lord, saying, Thus and thus said
- 5 the maid that *is* of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand *pieces* of gold, and ten changes
- 6 of raiment. [,] And he brought the letter [*omit* the letter] to the king of Israel [the letter], saying [*which was* to this effect]: Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that
- 7 thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, *Am I God*, to

kil, and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore, [Nay! only] consider, I pray you, and see how he seeketh a quarrel against me.

8 And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know [learn] that there is a
9 prophet in Israel. So Naaman came with his horses and with his chariot, and
10 stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to
11 thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover
12 the leper [heal the leprosy]. Are not Abana¹ and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So
13 he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* great thing, wouldst thou not have done *it*? how much rather then, when he saith to thee,
14 Wash, and be clean? Then he went down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

15 And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing [token of
16 gratitude from—*omit* of] of thy servant. But he said, *As* the Lord liveth, before whom I stand, I will receive none. And he urged him to take *it*; but he
17 refused. And Naaman said, Shall there not then [If not, then let there], I pray thee, be given to thy servant two mules' burden of earth? [,] for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but
18 unto the Lord.² In this thing the Lord pardon thy servant, [;] *that* [*omit* that] when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: [;] when I bow down myself³ in the house of Rimmon, the Lord pardon thy servant in
19 this thing. And he said unto him, Go in peace. So he departed from him a little way [some distance].

20 But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as* the Lord liveth, I will run after him, and take somewhat of
21 him. So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, *Is* all well?
22 And he said, All *is* well. My master hath sent me, saying, Behold, even [just] now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of gar-
23 ments. And Naaman said, Be content, [pleased to—*omit* ,] take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before
24 him. And when he came to the tower [hill] he took *them* from their hand, and
25 bestowed *them* in the house: and he let the men go, and they departed. But he went in and stood before his master. And Elisha said unto him, Whence
26 comest thou, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid
27 servants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever. And he went from his presence a leper *as white* as snow.

CHAP. VI. 1. And the sons of the prophets said unto Elisha, Behold now,
2 the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a
3 place there, where we may dwell. And he answered, Go ye. And one said,

4 Be content [pleased], I pray thee, and [to] go with thy servants. And he
5 answered, I will go. So he went with them. And when they came to Jordan,
they cut down wood. But as one was felling a beam, the axe-head fell into the
6 water: and he cried, and said, Alas, master! for it was borrowed. And the
man of God said, Where fell it? And he cut down a stick, and cast it in
7 thither; and [made] the iron did [to—~~omit~~ did] swim. Therefore said he, Take
it up to thee. And he put out his hand, and took it.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 12.—[Keri, Amara. See *Erepet*.]

² Ver. 17.—[The Sept. join the first two words of the next verse with this one, *et ēphēmati toutōi*, because of this thing.—W. G. S.]

³ Ver. 18.—Thenius proposes to change the last ' in בְּרִשְׁתָּהּ to י, and it certainly does seem better to do so. This is the reading of the Sept. (*et ēphēmati toutōi*), and of the Vulg. (*adorante eo*).—Bähr.

EXEGETICAL AND CRITICAL.

Ver. 1. Now Naaman captain of the host,

&c. The י with which the narrative begins, is used as in 1 Kings i. 1, and does not mark the incident as having occurred immediately after the preceding. We cannot decide certainly whether it belongs to the time of Jehoram or to that of the house of Jehu. In any case it refers to a time when the relations between Syria and Israel were not hostile. That Naaman was the man who fatally wounded Ahab is a mere guess of the rabbis, and it is not strengthened at all by the statement of Josephus: *παῖς δὲ τῆς βασιλικῆς τοῦ Ἀδάδου, Ἀμανὸς ὄνομα*. Naaman is called a great man in so far as he occupied a high position in the service of the king. The statement: **by him the Lord had given deliverance unto Syria, &c.**,

victory, does not compel us to translate *נָתַן* as Thenius does, by "a man of great physical strength;" the expression marks his military ability. Keil takes it as second predicate: "The man was a general though a leper," meaning that, although in Israel lepers were excluded from all human society, in Syria a leper could fill even a high civil office. This is certainly unfounded, for lepers were everywhere physically incapable of performing important duties. *מִלֵּךְ* is evidently used by contrast,

whether the omission of the י connective sharpens the contrast (Thenius) or not. He was a mighty military chief, but, on account of his disease, he could not fulfill his duties. "It is significant that he who had helped to gain the victory over Israel, is represented as a leper, who must seek help in Israel, and who finds it there" (Thenius). [By whom the Lord had given deliverance. In consistency with the standing conception of the Hebrews that Jehovah was the God of all the earth, it is represented as a dispensation of His providence that Naaman had won victories for Syria, cf. chap. xix. 25 and 26.—W. G. S.] *אָמַן*

ver. 3, as in Ps. cxix. 5, *attam*. The word *אָמַן* &c., collect, take up, receive, designates the reception into the society of men which followed upon deliverance from leprosy (Numb. xii. 14).

Ver. 5. And the king of Syria said, &c. We see, from the king's readiness, how anxious he was for the restoration of Naaman. The treasures

which the latter took with him were very valuable; we cannot, however, estimate their value accurately. According to Keil 10 talents of silver are about 25,000 thalers (\$18,000), and 6000 shekels of gold (= 2 talents) are about 50,000 thalers (\$36,000); according to Thenius the value would be 20,000 thalers and 60,000 thalers (\$14,400 and \$43,200). On the ten changes of raiment, cf. *εἰματα ἐξῆναιβά* (Odys. viii. 249). Winer: "An Oriental is still fond of frequent changes of apparel (Gen. xii. 14; 1 Sam. xxviii. 8; 2 Sam. xii. 20), especially of grand dresses at marriages and other celebrations (Niebuhr, *Reise*, i. 182)." The royal letter is abbreviated in ver. 6, for it could not begin with "Now when." Only the main passage is given here. The letter was simply a note of introduction, and we cannot infer from the words: **That thou mayest recover him of his leprosy**, that the king of Israel was then in a relation of dependence to the Syrian king. The king "probably thought of the prophet, of whom he had heard so great things, as the chief of a sort of magi . . . or as the Israelitish high-priest, who could probably be induced to undertake, on behalf of a foreigner, those ceremonies and functions of his office from which so great results were to be expected, only by the intercession of the king" (Menken). The king of Israel, however, so far misunderstood the intention of the letter as to suppose that he himself was expected to perform the cure; he thought that this demand was only a pretext, in order to bring about a quarrel with him. He was thereby so frightened and saddened that he rent his clothes (chap. ii. 12; 1 Kings xxi. 27). The meaning of the words in ver. 7 is: he demands of me something which God alone can do, so that it is clear that he is only seeking a quarrel. To kill and to make alive is the province of that Divinity alone who is elevated far above the world (Deut. xxxii. 39; 1 Sam. ii. 6); leprosy was regarded as the equivalent of death (Numb. xii. 12); to deliver from it was to make alive. It is not probable that the king spoke the words: **Wherefore, consider**, in the solemn audience in which the letter was delivered to him (Thenius): he uttered this suspicion only in the circle of his most intimate attendants.

Ver. 8. And it was so when Elisha the man of God, &c. If the arrival of the celebrated Syrian with his retinue caused a sensation, still more did the fact that the king rent his clothes; the news of it came speedily to the prophet, who was then in Samaria (ver. 3), and not in Jericho

(Krummacher). The king, in his fright, either did not think of Elisha, or he did not believe at all that there was any one who could help in such a case. Elisha therefore sends to him to remind him that **there is a prophet in Israel**, i. e., that the God who can kill and make alive, the God of Israel, in spite of the apostasy of king and people, yet makes Himself known, in His saving might, through His servants the prophets.—**The house of Elisha**, before the door of which Naaman stood (ver. 9), was certainly not a palace, but rather a poor hovel, so that the "great man" did not go in, but waited for the prophet to come out to him, and receive him in a manner befitting his rank. This, however, the prophet did not do, but sent a message to him to instruct him what he should do. The idea that he did this before Naaman reached his house (Köster) contradicts the words of the text. The reason why Elisha did not come out was not that he was wanting in politeness, or that he was influenced by priestly pride, or that he feared the leprosy, or avoided intercourse with a leper in obedience to the Law (Knobel), but: "He wanted to show to Naaman once for all that this princely magnificence, this splendor of earthly honor and wealth, did not affect him at all, and that there was not the least cause in all this why Naaman should be helped. Furthermore, he wished to prevent the foreigner from thinking that the help came from the prophet, and that he had the healing power in himself, and also to prevent him or any other from ascribing the cure to the application of any external means: for the Syrians knew as well as the Israelites that the Jordan could not heal leprosy. . . . Naaman was to understand that he was healed by the grace and power of Almighty God, at the prayer of the prophet" (Menken).—**Thy flesh shall come again to thee**, &c. In leprosy raw flesh appears and running sores are formed, so that the diseased person dies at last of emaciation and dropsy (Winer, *R.-W.-B.* i. s. 115); the cure, therefore, consists in the restoration of flesh.

Ver. 11. **But Naaman was wroth**, &c. "Not because he did not meet with becoming honor and attention, but because none of the religious ceremonies which he had expected were performed" (Menken). He himself tells what he had expected: Elisha's brief answer sounds to him like scorn. The river *Abana* (ver. 12), or, as the *keri* has it, *Amana*, is the *Χρυσόπποδας* of the Greeks, now called Barada or Barady. It rises in Antilebanon, and flows through Damascus itself in seven arms (Winer, *R.-W.-B.* ii. s. 194). *Pharpar*, i. e., the swift, is hardly the little river Fidscheh, which flows into the Barada, but the larger, independent stream Avadsch, south of Damascus (see Thenius and Keil on the passage). Both rivers, as mountain streams, have clean fresh water, and Damascus is celebrated to-day for its pure and healthy water; "whereas the Jordan is 'a deep, sluggish, discolored stream'" (Robinson, ii. 255, ed. of 1841), so that we understand how Naaman could consider the rivers of his native country better" (Keil). The address: **My father** (ver. 13), is at once familiar and respectful, as in chap. vi. 21, and 1 Sam. xxiv. 11; the attendants addressed him with mild words and sought to soothe him.

Thenius' conjecture that נָאִי is corrupted from נָאִי, *נָאִי*, is utterly unnecessary. *נָאִי* . . . *נָאִי* is a con-

ditional sentence without *וְ* and the object precedes for emphasis (Keil).—*נָאִי* as in 2 Sam. iv. 11.

—*נָאִי* ver. 14, means he journeyed down, i. e., from Samaria to the valley of the Jordan.

Ver. 15. **And he returned to**, &c. That which Elisha had aimed at by his direction in ver. 10, namely, not merely the cure of the leprosy, but Naaman's conversion by means of it to the one true God, the God of Israel, was gained, as Naaman himself acknowledges: **Behold, now I know**, &c. At the same time he desires to show his gratitude to the man of whom God had made use, and he begs him earnestly to accept a gift (*נִתְּנָה*) as in Gen. xxxiii. 11; 1 Sam. xxv. 27; xxx. 26). Although Elisha on other occasions accepted gifts for himself, or at least for the body of prophet-disciples (cf. chap. iv. 42), yet in this case he steadily refused (ver. 16), not certainly from haughty self-assertion in his dealings with the great Syrian, but to show him that the prophet of the God of Israel observed a different conduct from the heathen priests, who allowed themselves to be richly rewarded for their deceitful services; especially, however, in order to establish in the mind of the healed man the conviction that the God of Israel alone, out of free grace and pity, had helped him, and that he owed to that God sincere and lasting gratitude. The refusal of Elisha must have made a deep impression not only upon Naaman, but also upon his entire retinue. As Theodoret observes, there lay at the bottom of this refusal the feeling that our Lord demanded of His disciples: "Freely ye have received, freely give."

Ver. 17. **And Naaman said: If not, let there, then**, &c. *נָאִי* = *et si* *non*, as the Sept. have, not: *ut vis* (Vulg.), nor: "And oh!" (Ewald). It was not Naaman's object, in his request that he might take a load of earth with him, to "sacrifice to Jehovah on this outspread earth, as it were in the Holy Land itself" (Thenius), but he wished to build an altar of it. Altars were often made of earth; the altar of burnt-offering even, according to the Mosaic Law, was to be of earth (Ex. xx. 24; *Symbol. des Mos. Kult.* i. s. 491). It is almost universally supposed that Naaman was subject to the "polytheistic superstition," that each country had its own deity, who could be worshipped properly only in it, or on an altar built of its soil (so the latest commentators: Thenius, Keil, Von Gerlach, &c.). But if Naaman had cherished the delusion that every land had its own God, that is to say, that there were other gods by the side of and besides the God of Israel, even though they were not so mighty as He, he would have been in contradiction with his own words in ver. 15: **I know that there is no God in all the earth but in Israel**, and he would not yet have grasped the main point, nor recognized that truth which forms the distinction of the Israelitish religion from all others, viz., that Jehovah alone is God, and that there is no other beside Him (Deut. iv. 35; xxxii. 39, &c.). Moreover, the prophet could have passed over this delusion least of all without combating it, not to say anything of his replying to it: "Go in peace." He must, at the very least, have called the Syrian's attention to this error. Peter Martyr explains the desire to take away a load of earth quite correctly: *hoc signo suam contestatur fidem erga deum Israelis*,

et ad terrā, tanquam symbolo, voluit ejus admoneri. Not because he ascribed to this earth an especial magical power, but because Israel was the land in which the only true God had revealed and vindicated himself to His people, and now finally to him, did he wish to erect an altar of this earth, which should be, in the midst of a heathen country, a sign and monument of the God of Israel, and a memorial of the prophet of that God. This was why he did not take the load of earth, as he might have done, from any indifferent spot, but begged it of the man through whom he had been brought to a knowledge of the one true God. His request was, therefore, the result of a strong and joyful faith rather than of a heathen delusion. If, in a similar manner, according to the narrative of Benjamin of Tudela, cited by Thenius on this passage, the synagogue at Nahardea in Persia was built only of earth and stone which had been brought from Jerusalem, it was so built by the strict monotheistic Jews, certainly not from "polytheistic superstition," but for the same reasons for which Naaman wished to build his altar of sacrifice out of Israelitish earth. [See bracketed note at the end of *Hist.* § 1.]

Ver. 18. **In this thing the Lord pardon, &c.** Rimmon is doubtless a designation of the highest Syrian divinity, abbreviated from Hadad-Rimmon (Movers). See above, *Exeg.* on 1 Kings xv. 18. It is of little importance for us whether the name is derived from רִמֹן (רִמֹן) i. e., *to be high*, so that it is equivalent to עֶלְיוֹן (Ps. ix. 2; xxi. 7), or from רִמֹן pomegranate (the well-known symbol of the reproductive power).—The expression: **And he leaneth on my hand**, designates a service, which appertained to a high official (adjutant) of the king, on occasions when the latter bowed down or arose, or performed any similar ceremony. This service was also executed at the court of the Israelitish kings (chap. vii. 2, 17). The urgency of the request is marked by the repetition of the words: **when I bow down**. The meaning of the request is: when I, in the execution of any duty, accompany my king to the temple of Rimmon, and bow down when he bows down, then may that be pardoned me, and may I not be regarded as worshipping that divinity. I will not serve, from this time on, any God but Jehovah. Theodorēt: εἰσὼν ἐγὼ τὸν ἀληθινὸν προσκυνήσω θεόν· συγγνώμης τυχεῖν ἠερέω, ὅτι ὁμὰ διὰ τὴν βασιλευσὶν ἀνάγκην ἐκείλθην πρὸς τὸν ψευδόμενον θεόν ἀναγκάσαι. The word תִּשְׁתָּחֵי, which is

used of prostration before men as well as before God, and so in itself does not signify a purely religious act, cannot here be understood of an act of worship, for, if it could, Naaman would say in ver. 18 the very opposite of what he had promised in ver. 17, and Elisha could not have responded to the request that he might worship Rimmon besides Jehovah with the blessing: "Go in peace." Some have very unjustly found, in the request that he might take away a load of earth, and also in the prayer that he might be forgiven for prostration in the house of Rimmon, signs that his faith was still wavering, undecided, and weak. It rather shows that he had a tender conscience, which desired to avoid an appearance of denying Jehovah, and which was forced to speak out its scruples and have them quieted. Such scruples would not have occurred to one who was wavering between ser-

vice of God and service of the gods.—According to Keil, Elisha meant by the words: **Go in peace**, ver. 19, to wish for the Syrian, on his departure, the blessing of God, "without approving or disapproving the religious conviction which he had expressed;" or, according to Von Gerlach, "without entering into the special questions involved." But the prophet could not return a reply to a request which proceeded from conscientious scruples, such as the new convert here presented, nor give a reply which was at once yes and no, or neither the one nor the other. Naaman was to proceed on his journey "in peace," not in doubt or restless uncertainty. If his request had been incompatible with a knowledge of the true God, the prophet would have been forced to show him that it was so; he could not have dismissed him with an ordinary, indifferent "formula of farewell." That he omitted the correction and dismissed him in peace, shows beyond question that he acceded to the request.

Ver. 19 sq. **So he departed from him a little way, &c.** Literally: a length of country, as in Gen. xxxv. 16, without definite measure. It cannot have been very far (a parasang, according to the Syrian Version, or three and a half English miles, according to Michaelis). If it had been so far Gehazi could not have overtaken the horses (ver. 9).—**This Syrian**, ver. 20, Vulg.: *Syro istū*, i. e., this foreigner, from whom he would have had a double right to take some reward. The oath: **As the Lord liveth**, stands in contrast with that of Elisha, ver. 16. Blinded by his avarice, Gehazi considers it right before God to take pay, just as Elisha, in his fidelity, considers it right before God to accept nothing.—Descent from a vehicle (ver. 21) is, in the East, a sign of respect from the inferior to the superior (Winer. *R.-W.-B.* i. s. 501); Naaman honored the prophet in his servant. "From Gehazi's hasty pursuit he infers that something unfortunate for the prophet has occurred" (Thenius), and asks, therefore, *Recense sunt omnia?* (Vulg.) In reply to Gehazi's assertion (ver. 22), he urges him to accept two talents, one for each prophet-disciple, and he causes the money to be borne before Gehazi in two sacks, as a mark of his eager

willingness. Whether תְּרִמִּים means open-worked, basket-like sacks, with handles (Thenius), or not, can hardly be determined from the word.—הַעֲפָלָה (ver. 24) is not a proper name (Luther), but the hill which stood before the house of Elisha, not before the house of anybody else, an acquaintance, for instance (Clericus).

Ver. 25 and 26. **And Elisha said unto him, &c.** The words of Elisha: לֹא-לִבִּי הָלָךְ, stand in evident contrast with the words of Gehazi: לֹא-הָלָךְ עִבְדִּי, and mean: Thou sayest that thou didst not go anywhere; neither did I go away anywhere, i. e., I was not absent when Naaman descended from the chariot to come to meet thee.

Instead of "I," the prophet says לִבִּי, my heart (1 Sam. xvi. 7; 1 Kings viii. 39; Jerem. xvii. 10, &c.), because he was not present there, as Gehazi was, bodily and visibly, but in spirit, invisibly (1 Cor. v. 3). Vulgata: *Nonne cor meum in presenti erat quando, &c.* Thenius: "Did I not go hence in spirit, and was I not present there?" It

is not necessary to take it as a question, however, as is usually done. The question begins with *הֲיָקֵץ*.

Ewald takes "my heart" to mean "my favorite," so that Elisha here rather refers with a severe pleasantry to his most intimate follower, who could so far transgress against his master, although he was his favorite pupil." It is incredible that the prophet could have introduced the hard punishment of Gehazi (ver. 27) with a jesting, scornful question. [This rendering of Ewald: "Had not my dear pupil gone forth when some one (i. e., Naaman) turned back from his chariot to meet thee," makes better sense than any other. It is not so much a jest as it is a sarcastic stripping bare of the falsehood, and it is not at all inconsistent with the revulsion of indignation and severity which prompts the condemnation which follows. Against this explanation, however, is the fact that this meaning for *בְּחִי* cannot be proved. Ewald refers to the Song

of Solomon to justify the explanation, but without citing particular passages, and the context is so different in the two cases that the usage could not be established by its occurrence in that book.—W. G. S.] The explanation of Böttcher is equally inadmissible: "I, according to my convictions, could not have prevailed upon my heart . . . to go." After ver. 16 Elisha no longer needed to assert this. It was already clear. Maurer's explanation: *Non abierat, i. e., evanuerat* (Ps. lxxviii. 39), *animus meus, h. e., vis divinandi me nequaquam defecerat*, falls, because *הֲיָקֵץ* would have to be

taken in a very different sense from what it has in ver. 25, and because the clear reference to Gehazi's words would then be lost. [The explanation of Thenius, practically that of the E. V., is the best. The strain put upon the words to make them mean, "I did not go away from the interview between thee and Naaman," i. e., "I was present at it," is apparent.—W. G. S.]—*Is it a time, &c., i. e., "In any other case better than in this, mightest thou have yielded to thy desire for gold and goods"* (Thenius). Gehazi had not received olive-trees, &c., but he meant to buy them with the money. [The form in which the Vulgate translates the verse is not literally faithful to the original, but it brings out with great distinctness the antithesis between the objects Gehazi had in view, and which, indeed, he had gained, and the other results which must follow: "Thou hast indeed received money wherewith thou mayest buy garments, and oliveyards, and vineyards, and sheep and oxen, and men-servants, and maid-servants; but, also, the leprosy of Naaman shall cleave unto thee and unto thy seed forever."] *A leper as white as snow* (ver. 27), cf. the same expression, Ex. iv. 6; Numb. xii. 10, where a similar sudden attack of this disease takes place. According to Michaelis this takes place often under great terror or great affliction. The skin under the diseased spots is chalk-white (Winer, *R.-W.-B.*, i. s. 114). Upon the words: *Unto thee and unto thy seed (posterity) forever*, Menken says: "It is the full, strong expression of excited, deep, yet holy and just feeling, which dare not and will not lay its words upon delicate scales, and which, to express the fulness of its abhorrence or its admiration, of its curse or its blessing, seizes upon a formula of the vulgar dialects of the country, even

though it may not apply, in syllable and letter, to the case in hand."

Chap. vi. 1. **And the sons of the prophets said, &c.** This story is to be connected with the two in chap. iv. 38–44, and is a supplement to them. Thenius supposes that it stands here "in order to show that what is said here in ver. 1 did not take place until long after." The connection into which Cassel brings it with chap. v. is very forced, viz.: that the needy community of the prophets forms a contrast to the rich and mighty military commander; or, that, in spite of Gehazi's fall, the number of prophet-disciples had increased so much, that a new house was necessary for them. Theodoret's connection is at least more natural: He (Gehazi) sought riches and became a leper; the company of prophet-disciples, on the contrary, loved the greatest poverty. It is hardly possible that the place which had become too small was in Gilgal (chap. ii. 1; iv. 38), for this lay at a considerable distance from the valley of the Jordan; the same is true of Bethel. It is more likely to have been Jericho. The words: **Where we dwell with thee** (see on chap. iv. 38), show that the need was of a larger place of assembly, since the number of prophet-disciples had increased, and amounted at this time to certainly over a hundred (chap. iv. 43). There is no reason to find a reference to dwellings which were to be built for all, as has been done in the interest of monasteries. They wished to go to the Jordan (ver. 2), because "its bank is thickly grown with bushes and trees" (willows, poplars, and tamarisks. Hitzig on Jerem. xii. 5), so that the building material was conveniently at hand. By the following words they mean: if each one cuts a beam, the work will soon be accomplished. They beg the prophet to go with them, not that he may direct the work—he was no architect—but because they wish to have him in their midst, and promise themselves, from his presence, blessing and success for their labor.

Ver. 5. **But as one was felling a beam, &c.** It has been inferred from *הָאֵץ*, which also occurs in the 3d verse, that it was the same one who is there referred to, but without reason. According to Hitzig and Thenius the *אֵץ* before *הָרָחֵל* introduces the new, definite subject. According to Keil, it serves to subordinate the noun to the sentence: "As for the iron, it fell into the water." In the lament lies also a request for help, which is strengthened by *וְהָאֵץ*. The person in question had "begged" for the axe, probably because he was too poor to buy one; hence the loss grieved him more than it would have done if it had come into his possession by gift. Luther's translation [and that of the E. V.], "borrowed," is correct in sense, though not exactly the corresponding word. The Vulgate has: *et hoc ipsum mutuo acceperam*.—The words *הָאֵץ הָרָחֵל* are translated

by Luther, following the Sept.: "The iron swam," and hence the story, vers. 1–6, is commonly entitled "The swimming iron." Thenius and Keil translate: "And he caused the iron to swim." But *אָצָה* does not mean "swim," like *סָחָה* (Isa. xiv. 11), but: overflow (Lament. iii. 54): "Waters flowed over mine head;" in the hifi: to cause to overflow;

Deut. xi. 4: "He made the water of the Red Sea to overflow them." The word does not occur out of these two places, in which it is impossible to translate it by swim and cause to swim. Cf. also *ἄρτις*, honeycomb (Ps. xix. 10), from the idea of overflowing. Just as Jehovah brought the water over the horses and chariots, so that they were under it, Elisha here brought the axe over the water, so that it was no longer concealed by it. The Sept. translate: *καὶ ἐπεπόλασε τὸ σιδήρον*, i. e., and the iron arose—appeared upon the surface. Hesychius explains *ἐπιπολάσαντες* by *ἐπάνω τοῦ ὕδατος περιφερόμενοι*. If *ἐπιπολάζειν* meant swim, it could not, at the same time, have the meaning: to be haughty, to exalt one's self impudently (Plut. *Symp.* ii. 1, 12). Hence Theodoret, on the passage, says correctly: *ὁ προφήτης ἀνήγαγε τὸ σιδήριον. ἔβλον γὰρ ἐμβαλὼν, παρεσκεύασεν ἐπιπολάσαι τὸ σιδήριον*. [The translation "swim," meaning simply "float," is perfectly allowable for either the Hebrew word or the Greek one, by which the Sept. render it.—W. G. S.] The miracle was not, therefore, "that the wood which was thrown in sank, while the iron swam upon the surface" (Philippon), but, that the prophet, by throwing in the wood, caused the iron to come to the surface, where the young man could get it. Following many of the rabbis, Vatablus and others, including Thenius, have adopted the opinion that Elisha pierced the hole in the axe with the stick, and so raised it out of the water. Of this the text says nothing, it only states that he did bring up the axe, not, however, how he did it; wherefore, it can only be regarded as a guess when Von Gerlach says: "He thrust the stick into the water, so that it passed beneath the iron and raised it to the surface."

HISTORICAL AND ETHICAL.

1. *The first of the two preceding narratives*, which fills the whole 5th chapter, is one of the most important in the life and prophetic labor of Elisha, and this is marked, in fact, by the fulness of detail with which it is narrated. Menken, in his excellent homilies upon this chapter (see his *Schriften* v. 2. 77-117), says of it with justice: "This is a charming testimony to the living God!—a worthy part of the history of those revelations and manifestations of the living God, which, in their connection and continuation through many centuries, and in their tendency toward one goal and object, were designed to plant upon earth the knowledge and the worship of the true God! But it offers besides to our consideration a rich store of reflections, in which neither heart nor understanding can refuse a willing participation." There is hardly a single Old Testament story in which the character of the Old Testament economy of salvation is mirrored in any such way; it is a truly prophetic story, that is, an historical prophecy. On the one side it shows the wonderful providence and mode of salvation of God, His saving power and grace, as well as His holy severity, and His retributive justice; on the other, closely interwoven with this, it shows human thought and desire, suffering and action, as well in good as in evil: it is the scheme of salvation epitomized. However, when Krummacher says: "We should rather expect to find it upon a page of the Gospel than seek it in an Old Testament book," and

affirms: "The baptism of the New Testament meets us here already in a type which is full of life," he confounds the economies of the two Testaments. In spite of all its typical force, the story is specifically an Old Testament one. The main point, the proof of the whole, and therefore the thing which is not to be lost sight of, is, that a foreigner, a heathen, who, moreover, belongs to the people by which Israel at that time was most threatened; a mighty commander, by whose instrumentality Jehovah had given victory to the Syrians, finds help from the "prophet in Israel" (ver. 8), and comes to a knowledge of the one true God, the God of Israel. This is the point, too, which our Lord lays stress upon (Luke iv. 25-27) when He, in order to shame and warn His countrymen who were scoffing at Him, refers to the widow of Sarepta, the foreigner, to whom Elijah was sent, and then to Naaman the Syrian, whom Elisha healed. The conjunction of the two is by no means accidental: both these great prophets of action testified, during the time of apostasy in Israel, each of them by an act of assistance towards a foreigner, that Jehovah, with His might and grace, was not confined to Israel; that He takes pity upon the heathen also, and leads them to knowledge, that His great name may be praised among all nations. What the later prophets preached by word, Elijah and Elisha prophesied by acts. As "widows and orphans" were succored by both (see above on chap. iv. 1 sq.), so foreigners are helped by both. The story of Naaman, therefore, occupies an essential place in the history of the prophetic work of Elisha; without it one of the chief points of the prophetic calling would be wanting in this work.

[We must endeavor to analyze this story more closely, and to gain a more definite conception of the course of the incidents. Naaman undoubtedly had the religious ideas which were universal throughout ancient heathendom. He regarded the gods of Syria, which he had been educated to worship, as *real* gods. None of them, or of their priests or prophets, had or could cure him of leprosy. He heard by chance the fame of Elisha, as one who wrought wonders in the name of the God of Israel. No heathen would maintain that his national divinities were the *only* true gods. Sennacherib declared that he was conquering Judah by the command of Jehovah, whom he recognized as the god of that country. The heathen colonists whom the king of Syria brought to populate Samaria, attributed the ravages of the wild beasts to the fact that the worship of the god of the country was not provided for. It was the notion of the heathen that each country had its god, so that Syrians worshipped Syrian gods, and Hebrews the Hebrew god. To the heathen this seemed perfectly natural and correct. On the other hand, the Hebrews declared that Jehovah was the one only true God of all the earth, and that the gods of the heathen were nullities (vanity, E. V.). Naaman did not violate the principles of his religious education when he went to Elisha; Ahaziah, when he sent to Ekron (chap. i.), did. Naaman came with a letter from the king of Syria to the king of Israel, and he came with gifts, and in pomp—all according to heathen ideas of the means of inducing the thaumaturge to exercise his power. He was to be armed with the influence of authority and rank; he was to appear as a great man, for whom it was well worth while for the wonder-worker to do what-

ever he possibly could, and he brought the material means which his experience among wizards, diviners, soothsayers, and priests, had taught him to regard as indispensable. The king of Israel was terrified at the demand; but the prophet intervened. We are surprised at this feature. If Naaman's errand was really to *Elisha*, the literal words of the letter would not have been a demand that the king should heal him (ver. 6), but that he should command his subject, the prophet, to exercise his powers on the Syrian's behalf. Thus the king would have simply referred Naaman to Elisha for the latter to do what he could. The story is evidently so much abbreviated at this point that its smoothness is impaired. Naaman comes in all his pomp to the door of Elisha. He receives the prophet's command, and his words in vers. 11 and 12 bear witness again to wide and deep heathen conceptions. In ver. 11 he describes graphically the mode of performance of the heathen thaumaturge. "I thought, he will stand" (take up a ceremonious and solemn attitude) "and call upon the name of his God" (repeat a formula of incantation), "and strike his hand upon the place" (with a solemn gesture) "and remove the leprosy." Had he come all that journey to be told to bathe? Could water cure leprosy? If it could, was there not the pure water of Abana and Pharpar, better far than the sluggish and muddy water of Jordan? His pomp and state were thrown away: the man of God did not even come to look at them. His high credentials were wasted; the means of cure prescribed for him might have been prescribed for the poorest outcast in Israel. The deep and permanent truth of this feature, and also of the prophet's refusal to accept money, is apparent. The difference between the Jehovah-religion and the heathen religions is sharply portrayed by the contrast in each point, between Naaman's expectations on the one hand, and the prophet's words and actions on the other. The Syrian's servants suggested to him the sensible reflection that he ought not to despise the prophet's command. He went, bathed, and was cleansed. He then returned to reward the prophet, but found that the prophet did not give him help as a thing to be paid for. The Syrian was not to think that the prophet had used a power which was his own, and which might be paid for, whereby the obligation would be discharged. The service came from God; it was a free act of grace; a special blessing upon this one, and he a foreigner, while many Israelitish lepers remained uncleansed (Luko iv. 27). The prophet and his God were not at the service of any one who came and could pay a certain price; they wrought only where and when there was good reason, and, when they did so, the recipient of grace lay under an obligation which he never could discharge. In regard to Naaman's words: "Now I know that there is no God in all the earth but in Israel," a careful scrutiny shows that the proposition is not strictly accurate, for the God of Israel is and was not only in Israel, but in all the earth. The true proposition would be: The God of Israel is the only true God, and He reigns over all the earth. In the very form of his confession Naaman shows that his mind was still under the bias of the heathen idea of local deities, so that he says that there is no God anywhere else in the world but in Israel. No other had been able to heal him; but Jehovah had done so by apparently very insignificant means, hence he esteemed Jehovah true, and esteemed the

others very lightly or not at all. It should be noticed also that the conception which he seems to have reached was that which was held by very many of the Jews, viz.: that Israel alone had any God, and that the rest of the world was godless; their own gods were nullities, and Jehovah did not care for them, so that they had no God at all. He determined to devote himself to the worship of Jehovah for the rest of his days. He therefore very naturally, in accordance with the same idea of local or territorial divinities, asked for earth from Palestine to build an altar for the worship of Jehovah. He also made one further request. His duty at his master's court (although it is difficult to understand how a leper could have had that office) was to attend his master, and support him when he went to worship in the temple of the Syrian God, Rimmon. The idea that Naaman was "converted" to the worship of Jehovah in such a sense that he went over to the Hebrew idea of the other gods, is without foundation. It is a modern idea, which has no place in this connection. Naaman did not feel bound at all to keep away from the temple of Rimmon, as an early Christian would have kept away from an idol-temple. His last request to the prophet is, that, when he goes into this temple in the course of his official duty, it shall not be regarded as a violation of his vow to pay all his worship, for the future, to Jehovah, to the neglect of all other gods. To this the prophet answers: "Go in peace," i. e., your sincere performance of your vow shall be recognized, and this conduct shall not be interpreted as a violation of it.—W. G. S.]

2. *The healing of Naaman* did not take place at a mere word, but was like all miraculous deeds of the prophet, attached to some corresponding external means, but to such an one that to it, in itself, no healing power could be ascribed. This power must first be conferred upon it by the prophet, so that the cure must necessarily be recognized as an act of God, whose instrument and minister the prophet was. The external means, a sevenfold bath in Jordan, was a very significant one. Evidently the prophet had in mind what the Law prescribed for the purification of a leper. Such an one was to "bathe himself in water" (Levit. xiv. 8, 9), and throughout the entire ceremony of purification, "sevenfoldness" is the rule (Levit. xiv. 7, 16, 27; cf. 51; *Symbol. des Mos. Kult.*, i. s. 196, and ii. s. 508, 518). The conduct of Elisha was, therefore, in general analogous to the ordinance in the Law, and, in so far, it referred back to the God of Israel, who had given the Law. Naaman had to bathe in the Jordan because that is the chief river of the promised land, which flows through the long and narrow country, so that it is called simply the land of the Jordan (Ps. xlii. 6). As Canaan was the land of Israel, so the Jordan was the river of Israel. Moreover, it had great importance for the history of Israel. From the "passage of the chosen people" through this water, which is compared directly with the passage through the Red Sea (Ps. cxiv. 3, 5), "dated the existence of the theocracy in Palestine" (Winer, *R.-W.-B.* i. s. 620). The Jordan was witness, and, in a certain degree, pledge and warrant of the might and grace of God, which were revealed in Israel. It was the water, in and at which Jehovah had manifested himself as the almighty, helping,

and saving God of Israel. The fact of being healed and purified by bathing in this water, was designed to draw the mind of the heathen to the truth, that it is the God of Israel who alone can help and save, and that He it was who had helped him; that he therefore owed gratitude to this God alone, and not to the prophet who was only His servant. We have, then, in this case another proof that the miracles of the prophet were symbolic acts, and it is remarkable that the immediate significance of Elisha's transaction with Naaman, although it lies upon its face and is so easily to be recognized, has been hitherto almost entirely overlooked. The naturalistic method of explanation is at a loss to account for this miracle. According to Knobel (*Prophet*. ii. p. 92-97): "Elisha had the reputation of a good physician among the Syrians as well as among the Israelites. . . The bath, taken in obedience to the command of a man of God, was blessed with an extraordinary efficacy. That this, however, was not the entire curative process employed by Elisha is certain (?), though it is not possible to find out what else he did to Naaman." To relegate the entire story to the domain of myth or legend, on account of the miracle, is the least admissible course to pursue. This story bears in itself the impress of historical genuineness, if ever one did, by virtue of its simplicity, its moderate statements, its numerous characteristic details, and its purely objective representation. To invent such a story is impossible; and it can occur to no one who understands the matter that Naaman is a mythical person. The remark of Köster (*Die Prophet*. s. 89): "The whole story is meant to show that miracles were always intended to extend the worship of Jehovah," is unsatisfactory, because this was evidently not the case in many miracles, and especially in all the rest which are recorded of Elisha (*cf.* chap. iv.). [The most important and most instructive feature of the story seems to be overlooked by our author. It was not the water either of Jordan or of Abana which could heal, it was the obedience of this haughty general to a mandate which seemed to him frivolous and absurd. In the gospels faith is the first requisite in similar cases of healing, and so it was here also—faith and obedience. Naaman came with his mind all made up as to how he was to be healed, and he turned away in anger and disgust from the course which the prophet prescribed. Yet, when he turned back, even with a lame and half-doubting faith, and a half-unwilling obedience, he was healed. This is the permanent truth which is involved in the story. Naaman was a type of the rationalist whose philosophy provides him with a *priori* dogmas by which he measures everything which is proposed to his faith. He turns away in contempt where faith would heal him. That is the truth which the story serves to enforce.—W. G. S.]

3. In the acknowledgment with which Naaman returns to the prophet after being healed, the story reaches its climax: all the ways in which God led this man tended to this end. With the words: "Behold, now I know that there is no God in all the earth, but in Israel," he renounces the fundamental error of heathenism on the one hand, viz.: that every nation had its own god, and on the other hand he acknowledges that there is only one God on earth, and that He reveals himself in Israel. He does not, therefore, ex-

change one national god for another, but declares that Jehovah is the first and the last, and that there is no God beside Him (*Isai*. xlv. 6), that the whole earth belongs to Him (*Ex*. xix. 5), and that this God has chosen the people of Israel for the salvation of all nations, and revealed himself to them. This is the kernel of Naaman's confession, that he does not merely turn from Polytheism to Monotheism, but recognizes the God who has revealed himself to Israel as the one living God. Therefore, also, this land, which God promised and gave to his people, is for him a holy land (*cf.* *Dan*. xi. 16, 41; *Ps.* xxxvii. 9, 29; *Prov.* ii. 21 *sq.*). Therefore he wishes to take earth from this country that he may sacrifice thereon to its God. Such a confession from the mouth of a heathen would be incomprehensible, especially from one who had the disposition which Naaman showed before he was healed (*vers.* 11 and 12), if something extraordinary and miraculous had not taken place. For unfaithful, wavering Israel, which had had a far wider experience of the might and glory of its God than Naaman, this confession was a source of shame, of warning, and of reproof.

4. Naaman's request (*ver.* 18) and Elisha's reply (*ver.* 19) have been made the text of extended theological treatises (*cf.* Buddeus' *Hist. Eccles.* ii. p. 360 *sq.*). For instance: it has been inferred that, under certain circumstances, it is permitted to participate in the ceremonies of a religion one recognizes as erroneous. Among Roman Catholics the passage has been used to justify the conduct of missionaries who permitted the newly-converted heathen to continue to observe pagan ceremonies; among Protestants, as Starke says, "Some have drawn the conclusion that an attendant of a prince or king might accompany him to Mass, and do him service there, if he was in the service of the prince before the latter was converted to a false worship of God. Such a case was that of John of Saxony, whom the Emperor Charles V. asked to carry the sword in procession as Grand Marshal of the empire, when the emperor went in solemn state to Mass." The passage does not, however, give a general rule for all times and all places, because the case of Naaman belongs entirely to the Old Testament, and could not now occur. If Naaman ought not to have continued to exercise his office about the person of his king any longer, then he must have given up, not only his influential position, but also his fatherland and his nationality, and must have become an Israelite, and that too at a time when there was so much apostasy in Israel itself. The entire object of his being healed, viz., that he, in the midst of a heathen nation, which was hostile to Israel, might be a witness and an actual confessor of the God of Israel, and might carry His name into another country, would have been frustrated. Elisha, who had this object before all else in view, does not, therefore, raise any objections to his request: he invokes upon him "peace" at his departure; and, "since he perceives that Naaman's purposes are pure, he leaves him to the direction of God, as the one who will guide his conscience" (*Jo. Lange*). Cassel (*Elisha*, s. 89) not improperly draws attention here to the difference between the conduct of Naaman and that of Themistocles in a similar case. The latter found it necessary to appear before the Persian king, and there prostrate himself before him, according to the Persian custom. As he,

however, considered this unworthy of a Greek, he had recourse to the stratagem of allowing his ring to fall, and then, as he picked it up, he bowed before the throne, and so thought that he had given satisfaction both to his conscience and to the king. "Naaman did not wish to act thus. He was not willing to deceive or act the hypocrite, for he knew that his God could see through the stratagem, and would not permit himself to be deceived, although men might think that they had concealed their hearts." [There is no reason whatever to suppose that Naaman knew all that; and the heinousness of this stratagem of Themistocles was very different from that of an hypocritical act of worship. Why should we imagine that Naaman, after he was cleansed of leprosy, had the clear conceptions, the pure piety, and the delicate conscience of a modern Christian? Furthermore, it seems that, if the words of the author above are pressed, he will be made to say that any one may engage in hypocritical acts of worship, if he can, by so doing, remain in a position where *he can make proselytes*! The object of the miracle was not to make a proselyte of Naaman (see above, bracketed note at the end of § 1). The Israelites, at this period, made no effort whatever to gain proselytes. The opportunity offered to glorify the God of Israel before a heathen of rank, and it was done. He naturally turned, as a consequence, to the worship of Jehovah, as superior to all other gods. In the addition to § 1, it is stated what Naaman meant by this request, and what the significance of the prophet's answer was.—W. G. S.]

5. *Gehazi's transgression and its punishment* are to be estimated principally from the historical-theological, and not alone from the moral standpoint. His act was not a product of mere vulgar avarice, which shrinks back from no falsehood. By it he made his master, all of whose intercourse with him ought to have exercised a purifying influence upon him, a liar, and his oath (ver. 16) an empty phrase. He did not leave Naaman with the undimmed conviction that all the grace he had experienced had come to him gratis, and that "there was a prophet in Israel." He did not fear to stain the work which God had done upon a heathen for the glory of His name, and thereby he denied the Holy One, whose might he had just seen manifested upon Naaman. The words which Peter used of Ananias were true of him: "Thou hast not lied unto men but unto God" (Acts v. 4). His act was a betrayal of the prophet, of Naaman, and of Jehovah. "A thousand deceptions and dishonesties might have been committed, by all of which not one of the dear and holy interests would have been injured, which in this case were in danger, and which, by this act, were criminally and faithlessly betrayed" (Menken). Hence it incurred so severe a punishment, which was not arbitrarily or indifferently chosen, but which proceeded out of the transgression, and corresponded to it. The leprosy of Naaman (ver. 27) became the leprosy of Gehazi; as Naaman was a living monument of the saving might and grace of Jehovah, so Gehazi was a monument of the retributive justice of the Holy One in Israel; a living warning and threat for the entire people. By his conversion Naaman was taken up into God's community of redemption in Israel; by his unfaithfulness and denial of this God, Gehazi brings down upon himself the punishment which excludes him from

the society of the prophet-disciples, and of the entire covenant people. Finally, as Naaman's cure and conversion was a physical prophecy that God will have pity upon the heathen also, and will receive them into His covenant of grace, so Gehazi's leprosy prophesied the rejection of the people of Israel who should abandon the covenant of grace, and persevere in apostasy (Matt. viii. 11, 12; xxi. 43).

6. *The second narrative* (chap. vi. 1-7) relates the last of the acts of Elisha which concern individuals. It is distinguished from the two mentioned above, which likewise took place in the circle of the prophet-disciples (chap. iv. 38-44), by the circumstance that here help is given in need to one person, not, as there, to the entire society. The number of the prophet-disciples had become so great, that the construction of another building had become necessary. Here now was to be shown how each separate individual of the company might be consoled by the help of Jehovah even in the slightest need. The loss of the axe, even though it had been "begged for," was very slight in itself; but for a poor man, who did not even possess the necessary implements for cutting wood, a greater one than it would be for a rich man, if all his treasures should fall into the water. As before God there is no respect of persons, prince or beggar being all one, so there is also before Him no independent value in things; what is small and insignificant for one person, being great and important for another. The lilies of the field, which bloom to-day and to-morrow are cast into the oven, are as glorious before God as Solomon in all his glory (Matt. vi. 28-30). His might and goodness are revealed in the smallest detail as well as in the greatest combination. He helps in what are apparently the smallest interests of the individual, as well as in the greatest affairs of entire nations, and He rules with His grace especially over those who keep His covenant, and turn to him in all the necessities of life. That is the great truth which this little story proclaims, and just for the sake of this truth, it was "thought worthy to be inserted in the history of theocracy" (Hess). The restoration of the axe, whereby aid was given to the prophet-disciple in his need, strengthened all the others in the faith that the God in whose honor they were erecting the building was with them, and would accompany their work with His blessing; they worked now only the more zealously and gladly.

7. *The swimming iron*, which is the title ordinarily given to this narrative, is an entirely incorrect designation of it. It has the literal meaning of the text against it, and it misleads to the opinion that the only point of the story is, that Elisha also made iron swim upon water like wood. What significance, however, would such a miracle have under these circumstances? It would not have any proper force, either for the prophet-disciple himself, or for the construction of the building, and would be nothing more than a feat of the divine omnipotence, without either moral or religious foundation, and at most only a thing to excite astonishment. This object has indeed been suggested: "the prophet-disciples were to learn here, that God had not only made the forces which have sway in nature, but, also, that He directs them continually; that He makes that easy which is hard, when we only pray him to do

so in a just cause" (Von Schlüssler). In that case, however, every connection with the building of the house would be wanting, and one does not see why so general a truth should be made known to the prophet-disciples precisely on the occasion of the loss of an axe, which its owner had begged for or borrowed. The same objection applies with still more force to the opinion that the miracle of the floating iron proclaimed the following: "A light thing raises a heavy thing from the deep . . . The world's history shows that in the miraculous providence of God, that which is heavy is raised by that which is light. . . . Iron is the symbol of sin; wood, however, serves for peace, reconciliation, sacrifice. . . . He who died upon the wood made all sin powerless; raised it up out of the deep where it lay buried, in history and in the individual man" (Cassel, *Elisha*, s. 100-106). This allegorical explanation, which is, to begin with, arbitrary and unfounded, overlooks, from the outset, the fact that it is not a question here of a piece of heavy metal, iron in general, but rather of a definite implement, which was necessary for cutting timber, of an axe which had been lost, and of the poor man who had lost it, after begging for it, and for whom it was to be recovered. In this misfortune the prophet helped him, and this is the main point; not the fact that the iron floated. According to the naturalistic explanation Elisha "pierced the hole in the axe with the pointed stick, and so lifted it up" (Knobel, *Der Proph.* ii. s. 98); and Köster (*Die Proph.* s. 90) says: "It was very correctly asserted, even by the Jewish expositors, that this was no miracle. (Buddens, p. 364, opposes, and maintains the miracle, but cannot tell what was the use of the sharpened stick.) The axe had flown from the handle; Elisha pierced a stick into the aperture of it, and brought it up. The edifying application of it was, that presence of mind becomes a prophet, and is valuable even in the slight affairs of every-day life." But the text says nothing about what would here be the main point, viz.: the sharpening of the stick. **צַרְפָּ** (ver 6) does not mean to point, to sharpen, but only to chop off (Gesenius). Besides, it is clear that the narrative is not intended to tell of some ordinary incident, which any one could do in every-day life without especial "presence of mind," but of an act which only a prophet, by virtue of the spirit of Jehovah, could do. That he made use for this purpose of an external physical means is true not only here, but also in the case of all his miraculous deeds (cf. 1 Kings xvii., *Hist.* § 5).

HOMILETICAL AND PRACTICAL.

Vers. 1-19. The Story of Naaman. (a) His illness (vers. 1-8); (b) his cure (vers. 9-14); (c) his conversion (vers. 15-19).—Vers. 1-8. BENDER: Naaman; a consideration (a) of the discipline of suffering under which he was; (b) of the star of hope which arose for him in his misfortune; (c) of the path in which he was led by this hope.—Ver. 1. MENKEN: Everywhere where there is, or seems to be, something great and fortunate, there is also a slight discordant "but," which, like a false note in a melody, mars the perfectness of the good-fortune. A worm gnaws at everything pertaining to this world; and everything here below carries the germs of death in itself. . . . We ought to

consider all human suffering and misery worthy of consideration, wherever we find it. It is found everywhere; it dwells in the palace and in the hovel; it is interwoven with the life of prince and beggar; and it is inseparable from all worldly happiness. This is to the end that we may perceive and be convinced that there is nothing earthly with which a man should be contented, and in which he can find true rest and the ever-enduring peace of the soul, and therefore that the poor and lowly have no reason to envy the rich and great. That which makes us happy in truth and for eternity does not depend upon rank or upon wealth.—CALWER BIBEL: God treated this heathen in the way in which He is accustomed to treat His children. Just as He is wont to give to them, together with everything joyful which He grants them, also something incidental to restrain their pride, that they may remain humble, and may learn to seek God, so that He may still further glorify himself in them, so He visited this great military chief, whom He had so magnified in other respects, with a disease, which should make him humble, and teach him to seek further grace. That which seems to us and to all the world to be the greatest misfortune, and which is mourned as such, is often, according to God's wise counsel, the way to our highest good-fortune and welfare. The Lord says: "What I do thou knowest not now" &c. (John xiii. 7; Heb. xii. 11).

Vers. 2 and 3. KRUMMACHER: The Foreign Slave-Girl. (a) The momentous purchase; (b) the development of the seed of true religion in a heathen land; (c) the earnest ray of hope in the dark night of sorrow. The Little Girl from the Land of Israel. (a) Her heavy lot (such an one as that of Joseph and Daniel.—MENKEN: Torn from her friends, led away from her people and her fatherland, sold in a foreign country, slave of a heathen, she was a stranger to the joys of youth and the pleasure of life, and sadness and sorrow overclouded her life. How often may she, seized by yearning for the land of her childhood and youth, by longing for father and mother, have cried out to God. She could endure all this because she had learned in early youth to know the God whose eye overlooks all countries, and who holds His hand over all who heartily depend on Him. How necessary it is that parents should early make their children acquainted with the living God and His holy Word, that they may learn to yield themselves to His ways, and may have a light and staff in the dark valley); (b) her good advice. (It came from a heart which was full of sympathy for the trouble of her master, and which did not, like so many, serve with mere eye-service to please men. It was like a sun arising in a dark night, and it was the first movement towards Naaman's salvation in body and soul, and towards the glorification of the living God among the heathen. How great things the little maid brought about without knowing it. God often makes use of the most insignificant instruments (1 Cor. i. 28) for building up His kingdom and for spreading abroad His name. The least important person in the household becomes a living proof of the all-controlling, loving care and providence of God, and of the declaration, Isai. lv. 9).—Ver. 4. CRAMER: One ought not to despise the counsel of even insignificant persons, for God can accomplish great things even by means of these.—CASSEL: When the

great and mighty are so bowed down that they do not know where else to get help, they listen even to a child. Nay: such are we all. When the waves reach to our heads we begin to listen to *anything*; no advice is too contemptible for us; no person too insignificant for us to be willing to listen.—Ver. 4-7. Naaman's Journey to Samaria.

(a) The equipment for it. (The king gives him a letter of introduction: he departs with great pomp, with horses and chariots, and he takes with him rich treasures for gifts. Provided with all this, he has a firm hope of attaining his object. Rank, might, and wealth, those are the things in which a man hopes who has not yet learned to know the living God; but the Scripture says: "Put not your trust," &c., Ps. cxlvi. 3, 5; cxviii. 9; and: "A horse is a vain thing," &c., Ps. xxxiii. 17; and: "We brought nothing into," &c., 1 Tim. vi. 7.) (b) The Reception in Samaria. (The king is terrified because he has a bad conscience, Job xv. 21; Wisdom xvii. 11. Such a man always finds more in a letter than it says. Those who do not trust God do not trust one another. In his terror he is at a loss what to do. The king of Israel does not know what the little maid knew (ver. 3). In matters of the kingdom of God the humble and lowly have often more experience than the great, Matt. xi. 25; 1 Cor. i. 27, 28. Naaman was to be made to feel this, Sirach li. 10; Ps. lxxxviii. 5, in order that he might come to Him from whom alone help can come, Ps. iii. 8; lxxviii. 20).—Ver. 6. Great men, who are accustomed to find every one ready to do their will, often believe, in their blindness, that they can command that to be done which only God can do.—Ver. 7. What good does it do to believe in a God who can kill and make alive, if one does not fear Him and bow before Him; does not seek Him, and therefore does not find Him? (James ii. 19).

Vers. 8-14. The Healing of Naaman. (a) The conduct of the prophet (vers. 8, 10, 14); (b) Naaman's behavior under it (vers. 9, 11-13).—Ver. 8. CRAMER: When faithful servants of God see that the unbelief of the godless redounds to God's dishonor, they hasten to oppose it. God spoke and made known His mercy by the prophets in Israel many times and in many ways. Last of all, He revealed Himself by His Son, who is the "brightest of His glory, and the express image of His person" (Heb. i. 1-3). He speaks to all who have to console the sorrowing or counsel the despairing: Let them come to me that they may learn that a Saviour has come into the world, who restores the sorrowful and heavy-laden, and in whom they can find rest for their souls.—CASSEL: In Israel a prophet is never wanting; He lives who goes ever with us; He lives who has washed all wounds in His blood; though all the world should fall in ruins, my Saviour and my prophet lives.—Vers. 9, 10. Horses and chariots, external grandeur and display, must often be employed to conceal internal misery from the eyes of the world, and to impose upon it. A genuine man of God does not, however, allow himself to be deceived, or to be bribed by pomp and display, but he speaks out whatever God commands, whether it pleases the world or not. In human affairs the word of the Apostle applies: "Be kindly affectioned one to another," &c., Rom. xii. 10. In divine matters, however, when the recognition of truth, and the honor of God, and the glory of His name, are at stake, a servant of God ought not to be governed

by the rules of worldly politeness, but only to be guided by that which will contribute to the salvation of souls. It often requires far more self-denial to resist the great than to yield to them; not all is priestly pride which seems to the world to be such. That which Naaman believed to be contempt and rudeness really proceeded, in the case of Elisha, from genuine love to him, and humility and obedience to God.—Ver. 11 *sq.* MENKEN: This man, convinced of the inadequacy of all human and earthly means to relieve his misfortune, seeks divine help, and when he finds it, and it is before him, so that he only needs to reach out his hands and take it, he is dissatisfied, and complains of the divine help, on account of its peculiar form and character; he turns away from it with anger as from something worthless. And why? Simply on account of his prejudice; because he had made up his mind that what was divine must take place in another way, that its form of acting and helping must be different. He did not stop and ask himself whether he had reason and right for his expectation, nor whether the peculiarity of speech, action, and relief, which displeased him, was unbecoming to what was divine. Trusting to his prejudice without scruple or investigation as to its justice, as it were to an oracle, i. e., trusting to himself as possessing an infallible insight, he departs. How faithful and true the old picture is! How fresh and new it is, as if men of to-day had sat for it! Ask thousands, who are devoted to human pursuits with enthusiasm and zeal, and who leave what is holy and divine in contemptuous neglect, why they do so, and they will be able to give but this one answer: I thought that the divine must speak, and act, and will, and work, in a different way from this; I cannot reconcile it with my opinion; if I should accept this I should have to throw away my opinion, and that of the public and the time.—Observe this now well, and do not think it of little importance. This "I thought!" is the most mighty of all mighty things on earth, and even if it is not the most ruinous of all ruinous things, it is yet certainly the most unfortunate of all unfortunate ones. This "I thought" brought sin and misery and death into the world, and it prevents redemption from sin and death in the case of thousands. These thousands, if they perish in their opinion, will begin the next life with "I thought!"—CALWER BIBEL: How common it is for men to prescribe to God the ways of His providence and the modes of His assistance! Just in order to break this self-will, and to awaken and test our faith and our patience, God must act contrary to our prejudice.—RICHTER: How many a one asks in unbelief: how can water do so great things? Water does not indeed do it, but the word of God, which is in and with the water.—The Means by which Naaman was made whole. (a) Their apparent insignificance; (b) their real significance (see *Hist.* §§ 1 and 2).—MENKEN: Blessed is he who is not offended because of me, said once He, in whom and through whom the divine appeared to men in its purest and most glorious form, and in its deepest and directest sense. Thereby He showed conclusively that the divine has a peculiarity on account of which it is and must be opposed to the perverse sense of sinful men. Therefore we call that man blessed who can believe the divine, and to whom the humble form in which it appears here below is no cause

of mistake, and whom the simplicity in which it is dressed for the sake of truth, and the humility with which it is clad for the sake of love, offends so little that he admires and honors and loves it all the more exactly on this account.—*Cf.* 1 Cor. i. 20-29.—Naaman became angry on account of the message which the prophet sent to him. So now also the message of salvation is received with anger because it opposes the opinion and the pride of the natural man, who is not willing to admit that he is a poor sinner, and diseased, and in need of salvation (James i. 21). That which is offered as a means of life and peace, becomes thus all the greater cause of destruction.—**LUTHER:** The world wants to earn heaven from God, although He proclaims through the world: I will be your God; I will give it to you out of free grace, and I will make you blessed without a price. [Naaman as a Type of the Rationalist. The *a priori* notions which men form, which become prejudices in their minds, and by which they measure things. They invent a God in their own minds and go to the Bible to see if they find the same God there; if not, they reject Him. They form *a priori* notions of Christ, of the Bible, of religion, and the way in which religion ought to be presented to them, of prayer, of Providence, of the sacraments, &c. If these are not satisfied they turn away angry. If the diseases of their souls cannot be healed as they have made up their minds that they ought to be healed, then they will not have them healed at all. See *Histor.* 1 and 3, with translator's additions.—*W. G. S.*—Ver. 13. "The kingdom of God cometh not with observation;" "it is not in word but in power" (Luke xvii. 20; 1 Cor. iv. 20).—**MENKEN:** Thousands, who are sad and heavy-laden under the consciousness of the spiritual misery of sin and death . . . would be glad if the Word would order them to the utmost end of the earth, and would command them to make the pilgrimage without shoes under their feet, or covering upon their heads, and to give all their goods to the poor, and to brand and torture their bodies with chastisements, because that would correspond to their sensual feeling, and to their preconceived opinion; but they cannot reconcile themselves to the gospel of the grace of God, that He sent His Son into the world as a propitiation for sin (1 John iv. 10).—**Servants and subordinates cannot better prove their love and fidelity to their masters than by dissuading them from angry and violent steps by friendly and humble words—not by falling in with and encouraging their temper.** (Prov. xv. 1).—Ver. 14. **KRUMMACHER:** It is a great thing, when a man is willing from his heart to submit himself to the ordinances which God has established for his salvation.—**BENDER:** The divine means of grace of the Church are for us what the Jordan was for Naaman. We are called to profit by them by the Holy Ghost, who will therein enlighten us by His gifts, and sanctify and strengthen us in the faith. As Naaman was healed gratis of his leprosy, which threatened him with death, so that his flesh became like that of a little child, so are we, through the compassion of God, which was revealed in Christ, purified from sin and saved through the "washing of regeneration, and renewing of the Holy Ghost," so that we may be first-fruits of His creatures, and, as such, heirs of eternal life (Titus iii. 5 *sq.*; James i. 18).

Vers. 14-19. **BENDER:** The Healing of Naaman.

(a) The act of God; (b) Naaman's confession; (c)

his gratitude; (d) his especial request.—Ver. 15. He who has come to faith in the living God, who revealed himself to Israel by His prophets, and to us by His Son, feels an impulsion to confess this faith with joy before men. Without faith there is no confession, and without confession there is no faith (Pa. cxvi. 10; Rom. x. 10).—**J. LANGE:** That knowledge of God which is won by experience of the purification of the heart, and which is enjoyed in the sweet and quiet peace of the soul, is the only real, genuine, and saving knowledge.—**STARKE:** Nothing is impossible for faith. It can make of a proud and boastful soldier a pious and humble servant of God (Mark ix. 23). Naaman gave with joy, and God loveth a cheerful giver. He gave not only because he had been healed, but because he had come to a knowledge of the true God. After God we owe gratitude to none so much as to those who have brought us to a knowledge of God and a recognition of the truth.—Ver. 16. **MENKEN:** Godly and holy men, who have devoted their lives to the service and witness of the divine truth among men, have always had two peculiarities, which bad men have never been able to imitate: freedom from all love of gain, and, in neglect of the praise and honor of the world, a pure looking-up to the Father, "who seeth in secret" (Acts viii. 18-20).—**STARKE:** True Godliness knows when to open the hand and when to close it (Sir. iv. 36).—A servant of God must always firmly ward off whatever might cast the least evil appearance upon the purity and fidelity of his service to his master.—Vers. 17-19. Naaman's Two Requests, as testimonies to his firm and decided faith (see *Historical*, §§ 1, 4). (a) The altar built of the soil of Israel in a foreign land was an indicator of the way to Israel and to Israel's God; a physical confession which required strong courage, for it might call down persecution, disgrace, and death. So now it is an act of faith when a messenger of the faith sets up the cross in the midst of a mighty heathen people. How deeply does Naaman blame the Christians who, even among Christians and in Christian countries, do not dare to confess Christ by word and deed. (b) The prayer for indulgence came from a fine and tender conscience, which makes an earnest thing of its faith; to which all hypocrisy is loathsome; which is not willing to lean both ways, but demands confidence and certainty as to whether what it does and what it leaves undone are right in the sight of God, and whether it is maintaining the grace it has won. How rare are those in our times who, in matters of religion, are equally scrupulous!—Ver. 17. **GASEL:** As Naaman was the type of the converted heathen world, and he carried the soil of Palestine to Aram, so did the heathen carry over into their own lands, together with Christianity, the doctrine, life, disposition, and spirit, which had flourished in the Holy Land, and thereby they established for themselves a new home. . . . When we hear here and there in Christian lands the names Bethany, Bethlehem, Zion, &c., what are they but holy places transferred, in their spirit, from their original location into our life and thought and feeling. In thy religious observances the main point is not the correctness and truth of thy knowledge, or of the doctrine which thou professest, but the truth and purity of thine own character. What one may do under his circumstances without violating his conscience, the conscience of another, under other cir-

circumstances, will forbid him to do. We have no right to judge him: to the Lord each one stands or falls (Rom. xiv. 1-7).—**MENKEN**: The higher a man stands in the world, and the more important he has made his position, the more is he bound.—Ver. 19. When a man has been heartily converted, and earnestly strives to enter in at the straight gate, we ought not to make harder for him what is already hard, and we ought not to make demands of him which, according to the circumstances in which God has placed him, he cannot fulfill, but look to the main point and not the incidental or external things, leaving him with prayer to the gracious guidance of God, who will complete the work of grace which He has begun in him. God makes the sincere to succeed.—**MENKEN**: One does not know what to admire most in Elisha's mild and simple answer, the clear and correct insight into a genuine heart experience, which, whatever may surround and obscure the main point, still seizes this quickly and clearly; or the holy moderation which, even in the case where it is its prerogative to urge, limit, bind, loose, or burden, still restrains itself; or the pure humanity of disposition, which can so thoroughly sympathize, so completely put itself in the position and at the stand-point of the other. The knowledge of the living God, and the experience of His saving grace, is the fountain of all peace, with which alone a man can go gladly on his way.

Vers. 19-27 (*cf. Histor.* § 5). **BENDER**: Gehazi, the False Prophet-Disciple. (a) His disposition; (b) his procedure; (c) his punishment.—**KRUMMAHNER**: Gehazi. (a) Gehazi's heart; (b) Gehazi's crime; (c) the judgment which fell upon him.—Ver. 20. Let not desire overcome thee. How mighty are the evil inborn lusts of the human heart! Even in the case of those who have for years enjoyed the society of the noblest and most pious men, who have heard and read the word of God daily, and who have had the example of holy conduct daily before their eyes, lusts arise, take possession of them, and carry their captive (James i. 13-15; Matt. xv. 19). Therefore, "Be sober, be vigilant," &c. (1 Peter v. 8).—The avaricious and covetous are always envious; they are discontented when others neglect chances to become rich, or renounce that which they would be glad to have.—**CALWER BIBEL**: Gehazi speaks contemptuously of Naaman because he is a Syrian and not an Israelite, although he was far better than Gehazi. So also now-a-days, unwise Christians and Jews condemn one another. . . . It is plain from his unnecessary oath what kind of a man Gehazi was. Those who swear unnecessarily judge themselves. Covetousness is the root of all evil: where there is covetousness and avarice there is also falsehood and deceit, vulgarity and rudeness, and cunning theft and bold theft.—Ver. 22. **BENDER**: Gehazi was Elisha's servant. Ye servants, how do you conduct yourselves toward your masters? Are ye open, sincere, honest, obedient, as the apostle says Eph. vi. 5, 6? Is the property and good name of your masters as dear to you as your own property and your own honor, or do ye take advantage of them where ye can? "My master has sent me"—so says many an unfaithful servant, who cares for silver and gold, raiment, fields, vineyards, and gardens, but not for the honor of his master—who cares more for the wool than for the sheep. Hypocrites do more harm to the cause of God than the godless (2 Tim. iii. 5).—Ver. 23. He who himself

thinketh no evil and is sincere, does not suspect cunning and deceit in others. Good-hearted, noble men, to whom it is more blessed to give than to receive, are easily deceived, and they follow the inclination of their hearts, instead of examining carefully to whom they are giving their benefactions.—Ver. 24. That which we must conceal brings no blessing.—Ver. 25. "Whence comest thou, Gehazi?" Happy are they of whom there is no need to ask this question; who can give an account without falsehood of all the paths in which they have walked, and of all the places in which they have been.—**MENKEN**: This question should have been to Gehazi like the wind-gusts before a storm, which warn the traveler to seek a refuge where the coming storms and floods cannot reach him.—This is the curse which rests upon a lie, that the man seeks to escape from it by new lies, and so involves himself more and more in the net of him of whom the master says: "When he speaketh a lie he speaketh of his own" (John viii. 44).—Ver. 26. If God himself arms His prophets with the gift to be witnesses of hidden sin, and to bring it to the light, how much more will He, before whose judgment-seat we shall all have to appear, bring that to light which now lies hidden in darkness, and reveal the secret counsels of the heart?—Ver. 27. **MENKEN**: How did the raiment of Damascus appear to the leper, or the pieces of silver to the wretched outcast? How often must he have desired to buy back again with all his treasures one day of his healthful poverty? Then, too, the lost peace of God. Alas! Most incomprehensible, most depraved, most indestructible and terrible of all deceits, deceit of riches, who fears thee, as we all should fear thee? God have pity upon us all, and help us all, that no one may set his hopes upon uncertain riches, but upon the living God, who gives us all richly to enjoy all His blessings. And yet again: "They that will be rich fall into temptation and a snare" (1 Tim. vi. 9-12).—The story of Naaman and Gehazi is a prophecy of the salvation of the heathen who seek help and grace, and of the rejection of Israel, if it destroys and rejects salvation (Isai. v. 25 *sq.*). [The leprosy of riches. Gold is tainted—strength required to use it aright; right pursuit of wealth; absorbing pursuit of it; curse which cleaves to it when it is ill-gotten or ill-used; this curse crops out most frequently in the children. A father absorbed in pursuit of wealth, and mother absorbed in fashion, will bring up corrupt and neglected children. Parents love gold, and fashion, and display, children will hold these the chief things in life. Thou hast gotten thee gold, but leprosy shall cleave to thee and to thy seed forever.—W. G. S.]

Chap. vi. 1-7 (*cf. Histor.* § 6 and 7). (a) Sketch of the Community-life of the Prophet-disciples. (a) Their number does not diminish in spite of all contempt and persecution, but increases (ver. 1); (b) they undertake nothing without their master (vers. 2 and 3); (c) they help and encourage one another in their work (ver. 4); (d) they experience the divine help and blessing (vers. 5-7).—Ver. 1. It is a good state of things when a community can say: "Behold! the place," &c. How many Churches have room and to spare, and might accommodate twice as many hearers, while the room in the buildings devoted to the lusts of the eye and the flesh, and to the pride of life, is too small.—Ver. 2. **PFAFF BIBEL**: Each one should contribute his

share to multiply churches and schools as the population increases.—Ver. 5. STARKE: Pious people are more careful of what is borrowed than of their own property.—Vers. 5-7. WERT. SUMM.: We have here an instance where God is touched by even the least misfortune which visits his children. He will not let himself be hindered by natural laws from helping his servants in their need, . .

that they may not despair in adversity, but trust in God, and be only the more diligent in prayer.—KRUMMACHER: It often happens that the Lord takes from us some possession, or appears to do so, only with the purpose of returning it after a longer or shorter time in some unexpected way, that it may thus come to us as a gift of divine love, and a pledge of His grace.

O.—Elisha's conduct during the Syrian invasion and the siege of Samaria.

CHAP. VI. 8-VII. 20.

- 8 Then the king of Syria warred against [was at war with¹] Israel, and took counsel with his servants, saying, In such and such a place *shall be* my camp.
- 9 And the man of God sent unto the king of Israel, saying, Beware that thou
- 10 pass not such a place; for thither the Syrians are come down.² And the king of Israel sent to the place which the man of God [had] told him and warned him of, and saved [protected³] himself there, not once nor twice [4 a, a great many
- 11 times]. Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not show me which of
- 12 us⁴ is for the king of Israel? And one of his servants said, None, my lord, O king; but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.
- 13 And he said, Go and spy where he *is*, that I may send and fetch him. And
- 14 it was told him, saying, Behold, *he is* in Dothan. Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed
- 15 the city about. And when the servant of the man of God was risen early, and gone forth, behold, a host compassed the city both with horses and chariots.
- 16 And his servant said unto him, Alas, my master, how shall we do? And he answered, Fear not: for they that *be* with us *are* more than they that *be* with
- 17 them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and behold, the mountain *was* full of horses and chariots of fire round about Elisha.
- 18 And when they came down to him, [4 a, the Syrian, for, the Syrian army—Bähr] Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.
- 19 And Elisha said unto them, This *is* not the way, neither *is* this the city: follow me, and I will bring you to the man whom ye seek. But [And] he led
- 20 them to Samaria. And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these *men*, that they may see. And the Lord opened their eyes, and they saw; and behold, *they were* in the midst of
- 21 Samaria. And the king of Israel said unto Elisha, when he saw them, My
- 22 father, shall I smite *them*? shall I smite *them*? And he answered, Thou shalt not smite *them*: wouldst thou smite [*if thou shouldst do that*, wouldst thou be smiting] those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their
- 23 master. And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the [marauding] bands of Syria came no more into the land of Israel.
- 24 And it came to pass after this, that Ben-hadad king of Syria gathered all
- 25 his host, and went up, and besieged Samaria. And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for
- 26 [worth] fourscore *pieces* of silver, and the fourth part of a cab of dove's dung [was worth—omit for] for five *pieces* of silver. And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord,
- 27 O king. And he said, If the Lord do not help thee, whence shall I help thee?
- 28 out of the barnfloor, or out of the winepress? And the king said unto her,

What aileth thee? And she answered, This woman said unto me, Give thy son, 29 that we may eat him to-day, and we will eat my son to-morrow. So we boiled my son and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son.

30 And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, 31 behold, *he had* sackcloth within upon his flesh. Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him 32 this day. (But Elisha sat [was sitting] in his house, and the elders sat [were sitting] with him; [.]) And *the king* sent a man from before him: but ere the messenger came to him, he [Elisha] said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at [hold him back by means of] the door: *is* 33 not the sound of his master's feet behind him? And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil *is* of the Lord; what should I wait for the Lord any longer [what hope shall I still place in the Lord]?

CHAP. VII. 1. Then Elisha said, Hear ye the word of the Lord; Thus saith the Lord, To-morrow about this time *shall* a measure of fine flour *be sold* for [be worth] a shekel, and two measures of barley for [be worth] a shekel, in the 2 gate of Samaria. Then a lord [an officer, or adjutant] on whose hand the king leaned answered the man of God, and said, Behold, *if* the Lord would make windows in heaven might this thing be? [Verily! Jehovah is going to make windows in heaven! *even then* could this come to pass?] And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof.

3 And there were four leprous men at the entering in of the gate: and they 4 said one to another, Why sit we here until we die? If we say, We will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here we die also. Now therefore come, and let us fall [away] unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we 5 shall but die. And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part [outskirts, *etc.*, those 6 nearest the city] of the camp of Syria, behold, *there was* no man there. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel 7 hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their 8 life. And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it*; and came again, and entered into another tent, 9 and carried thence *also*, and went and hid *it*. Then they said one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief [penalty] will come [fall] upon 10 us: now therefore come, that we may go and tell the king's household. So they came and called unto the porter [guard] of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, *there was* no man there, neither voice [sound] of man [a human being], but horses tied, and asses tied, 11 and the tents as they *were*. And he [one] called the porters [guards], and they told *it* to the king's house within [reported it inside of the king's house].

12 And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we *be* hungry; therefore are they gone out of the camp to hide themselves in the field,* saying, When 13 they come out of the city, we shall catch them alive, and get into the city. And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left in the city, (behold, they *are* as all the multitude of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed [dead*];) and let us send and see.

- 14 They took therefore two chariot horses [two chariot-equipages]; and the king sent after the host of the Syrians [towards the Syrian camp], saying, Go and see.
 15 And they went after them unto Jordan: and, lo, all the way *was* full of garments and vessels [utensils], which the Syrians had cast away in their haste
 16 [hasty flight']. And the messengers returned, and told the king. And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour *was sold* for [became worth] a shekel, and two measures of barley for [omit for] a shekel, according to the word of the Lord.
 17 And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man
 18 of God had said, who spake [as he said] when the king came down to him. And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be
 19 to-morrow about this time in the gate of Samaria: And that lord answered the man of God, and said, Now, behold, *if* the Lord should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with
 20 thine eyes, but shalt not eat thereof. And so it fell out unto him: for the people trode upon him in the gate, and he died.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 8.—[The first clause expresses a circumstance of the main action, best rendered by the absolute participial construction. The king of Syria, being at war with Israel, held a council of his officers, and decided, in such and such, &c.—Ew. *Lehrb.* § 161, a, explains *וַיִּחַדְתָּ* as a noun in the form of the infinitive, *das Sich lagern*. Hence the form of the suff.

² Ver. 9.—[On *וַיִּחַדְתָּ*] Ges. *Thea. s. v.* says: "Whoever gave this word its punctuation seems to have derived it from the root *וַיִּחַדְתָּ* (*q.* Job xxi. 18), but the force of *descent, going down*, is necessary and indubitable." Sept. *καταβαι;* Vulg. *in insidias sunt*. The *H. W.-B.* makes it an adj. from *וַיִּחַדְתָּ*, but Ew. casts doubt upon the form, and says it could as well be a part. niph. from *וַיִּחַדְתָּ*, § 187, d.

³ Ver. 10.—["He protected himself," &c., he occupied the threatened point, and so frustrated the attack. Every time that the Syrians came they found that the Israelites had anticipated them at the point where they proposed to attack.

⁴ Ver. 11.—[Ewald, *Lehrb.* § 181, b, and note 9, rejects the form *וַיִּחַדְתָּ* as an incorrect reading. He takes *וַיִּחַדְתָּ* (as in chap. ix. 5) to be the true reading. It is clear, however, that in ix. 5 Jehu includes himself among those, one of whom the answer is to designate, while the king of Syria asks, "Who of those who belong to us?" naturally enough excluding himself from the number of those who fall under suspicion of treachery. The meaning of the two forms is quite distinct, and each belongs to the place in which it is used. Ewald's theory of the use of the abbreviated form of *וַיִּחַדְתָּ* must bend to this instance; the instance cannot be thus done away with, in the interest of the theory.

⁵ Chap. vii. ver. 12.—[The *ו* in the chetib is that of the article, which, in the later books, is sometimes found even after a preposition. Ew. § 244, a.

⁶ Ver. 13.—[That is to say: They go to the fate which has already befallen all the people who are gone, and which sooner or later, awaits all who remain.—W. G. S.] We agree with Thenius that the *keri וַיִּחַדְתָּ* is to be preferred, because the word occurs immediately afterward without the article.—Bähr. [Ew. explains the article in the chetib as retained in the later or less accurate usage, especially where the article has emphatic force. § 290, d.—W. G. S.]

⁷ Ver. 15.—Kell: The chetib *וַיִּחַדְתָּ* is the only possible correct form, for *וַיִּחַדְתָּ* has the meaning, to *flee with haste*, only in the niph. *Q.* 1 Sam. xxiii. 26; Ps. xlviii. 5.—Bähr.

EXEGETICAL AND CRITICAL.

Ver. 8. Then the king of Syria, &c. According to Ewald, the story (vers. 8-23) belongs to the time of Jehoahaz (chap. xiii. 1-9). However, the passage immediately following begins, ver. 24, with the words, "And it came to pass after this," so that it also would fall in a later time; but, by the words in ver. 26, "king of Israel," and by Elisha's epithet "son of a murderer," ver. 32, as Ewald himself admits, we must understand Jehoram, and not either Jehoahaz or any other king of the house of Jehu.—*אֵלִישָׁה* is used as in 2 Chron. xx. 21: He brought to them the deliberation [*i. e.*, made them parties to it]. *וַיִּחַדְתָּ* as in Ruth iv. 1; 1 Sam. xxi.

3. "My encamping," *i. e.*, the encampment of my army. The word *וַיִּחַדְתָּ*, occurs only here. It is a derivative from *וַיִּחַדְתָּ*, to sit down, to encamp

(Gen. xvi. 17; Ex. xiii. 20; xvii. 1). Ewald proposes to read *וַיִּחַדְתָּ*, and to translate: "shall ye form an ambuscade," because ver. 9 says: "for there the Syrians are *וַיִּחַדְתָּ*;" but *וַיִּחַדְתָּ* nowhere has the meaning "to lay an ambuscade," or "to lie in wait," but: "to go down" or "sink down" (see Gesen. *s. v.*), so that it coincides very well with the meaning of *וַיִּחַדְתָּ*. The conjecture is therefore unnecessary. The proposal of Thenius to change *וַיִּחַדְתָּ* into *וַיִּחַדְתָּ*, and to translate: "Ye shall conceal yourselves at such and such a place," is still less admissible. The Vulgate has in ver. 8: *ponamus insidias*, and in ver. 9, *quia dii Syri in insidiis sunt*. The Sept. have in ver. 8: *παραβάλω*; ver. 9: *ὅτι ἐκεῖ Συρία ἐβέδρετοσαν*. This is correct, however, rather according to the sense than the words, inasmuch as the army, which had encamped behind the mountains, might certainly be said to

be lying in ambush. In ver. 9, Clericus, DeWette, and Keil translate the words of Elisha: "Beware lest thou neglect this place," i. e., leave it unoccupied, "for there it is the wish of the Syrians to make an incursion;" but עָזַב, which means *to pass over*, never has the meaning *to neglect*; certainly not that of: *to leave unoccupied*. Moreover, this signification does not fit well with הִוְיָרָרָה ver. 10, to which Keil incorrectly denies the meaning: *to warn* (cf. Ezek. xxxiii. 3; iv. 5; Ecclesiastes iv. 13). At a time when the Syrians were intending to encamp at a particular spot, and to attack the Israelites when they should pass by, the prophet gave warning to the king: the latter anticipated them, stationed troops in the threatened position, and so frustrated their plan.

Ver. 11. **Therefore the heart of the king of Syria was sore troubled, &c.** כָּעָר means more than: *to lose courage* (Luther). It is used of the tossing, stormy sea (Jonah i. 11). Clericus wants to read כָּלֶשֶׁן (cf. Prov. xxx. 10) instead of כָּעָר, because the Vulg. translates: *quis proditor mei sit apud regem Israel*, and the Sept.: *προδοῦναι με*. It may be, however, that both only translated according to the sense. At any rate it is not necessary to alter the text. From ver. 12 we see that Elisha's reputation at that time extended even to Syria. The old expositors thought indeed that the servant who answered the king was Naaman, or one of his companions. The king learned the dwelling of Elisha by spies. Dothan (Gen. xxxvii. 17) lay five or six hours' journey north of Samaria, upon a hill (ver. 17), at a narrow pass in the mountains (Judges iv. 5; vii. 3; viii. 3), in the district of the present Jinin (Van de Velde, *Reise*, i. s. 273).—The king of Syria wished to get Elisha into his power, not "that he might hold him," and find out through him "what the king of Israel and other princes were plotting against him in their secret councils" (Cassel), but in order that, for the future, his military plans against Israel might not become known to the king of Israel through Elisha. The phrase חֵיל קָבֵר, ver. 14, cannot here be translated: "a great army" (De Wette, and others), as is clear from vers. 22 and 23, but it is used exactly as in 1 Kings x. 2. The horses and chariots were accompanied by a large body of infantry.

Ver. 15. **The servant of the man of God, &c.** Not Gehazi, who would be mentioned by name, as in all other places (chap. iv. 12, 25; v. 20; viii. 4); moreover, the expression מַסְרֵת is never used of him. Perhaps it was one of the prophet-disciples who had accompanied Elisha to Dothan. That which Elisha says in ver. 16 is essentially the same as is read Numb. xiv. 9; 2 Chron. xxxii. 7; Ps. iii. 6; xxvii. 3. He saw already the divine, protecting power, and begged God to allow his attendant also to see it, that he might undertake the journey back to Samaria with him, through the hostile army, fearless and consoled. "The opening of the eyes signifies elevation into an ecstatic state in which the soul sees things which the bodily eye never can see" (Keil, ed. of 1845), Numb. xxii. 31. The horses and chariots which Elisha and the servant see (ver. 17), stand over-against the horses

and chariots of the Syrians (ver. 15), and they are designated by עָרָא, the form of appearance of Jehovah (see above, p. 14), as from God, so that they are symbols of the might of Jehovah, which surpasses all human, earthly might, and is unconquerable. We have not to think of literal chariots and horses of fire here, any more than in chap. ii. 11. Usually, Gen. xxxii. 2 is compared, but there express mention is made of angels, who are not to be identified directly with the horses and chariots of a vision.—The Syrians are usually understood as subject of הִוְיָרָרָה in ver. 18, but in

that case we must suppose that they were on a hill from which they descended when they saw Elisha and his companion go out from the city. Keil adopts this supposition, for he says: "Dothan stands upon a hill, which stands by itself on the plain, but it is surrounded or shut in on the east side by a ridge which runs out into the plain (cf. Van de Velde, l. c., s. 273). The Syrians who had been sent out against Elisha had taken up a position on this ridge, and from there they marched down against the city of Dothan, which lay upon the hill, while Elisha, by going out of the city, escaped from them." This idea is contradicted, however, by the assertion, in ver. 14, that the Syrians "surrounded the city" in the night. They enclosed it, therefore, and did not simply take up a position on the east side upon a hill, which was, besides, separated from it by the plain. Furthermore, according to ver. 17, it was not the ridge upon which the Syrians are said to have stood, but the hill upon which Dothan was, which was full of horses and chariots of fire, round about Elisha, under whose mighty protection he and his servant went out of the city and down the hill. The Syrian army surrounded the hill at its base, so that escape seemed impossible; the heavenly army, however, surrounded the city at the top of the hill, and so stood opposed to the Syrian. This is clearly the meaning of the passage. In the immediately following words (ver. 18): "and they went down," the reference can only be to Elisha and his companion, who are the subjects of the words immediately preceding. If the words are not taken as referring to them, then there is no statement that they left the city, and there is a gap in the narrative. Accordingly עָרָא must be taken as referring

to the Syrian army. The Syriac version and Josephus take it so ('Ελλοισαίος . . . παρελθὼν εἰς μέσους τοῖς ἐχθροῖς). There is no need of assuming that אֱלֹהִים stood in the text originally in

the place of אֱלֹהֵי, as Thenius does, for אֱלֹהִים is often used in the singular for the Syrian army (ver. 9; 1 Kings xxii. 35), and is construed with the verb in the singular (1 Sam. x. 14, 15; Isai. vii. 2).—**And he smote them with blindness, i. e.,** they were put into a state in which, although they had their sight, yet they did not see him (Elisha), i. e., did not recognize him. JARCHI: They saw, but did not know (יָדָעוּ) what they saw. Cf. Gen. xix. 11 (Luke xxiv. 16; Isai. vi. 10).—On ver. 19 Keil says: "Elisha's untrue declaration: 'This is not the way,' must be judged like every other military stratagem, by means of which the enemy are deceived;" but, as Thenius well replies: "There is

no untruth in the words of Elisha; for his home was not in Dothan, where he was only residing temporarily, but in Samaria; and the words 'to the man' may well mean: to his house." Josephus understood the passage correctly; he says: "Elisha asked them whom they had come to seek. When they answered: 'The prophet Elisha,' παρὰ δὲ αὐτοῦ ἐπέσχετο, εἰ πρὸς τὴν πόλιν, ἐν ᾗ τυχάνει ὄν (i. e., where he is to be found), ἀκολουθήσειαν αὐτῷ. He certainly used a form of speech which the Syrians might understand otherwise than as he meant it, but he did not pretend in the least to be anything else than what he was. That they did not know him was a divine dispensation, not the result of an untruth uttered by him. How could the "man of God," after repeated prayers to Jehovah, straightway permit himself a falsehood, and try, by this means, to save himself from danger? If he saw, as his companion did, horses and chariots of fire round about him, and if he was thus assured of the divine protection, then he needed for his deliverance neither a falsehood nor a stratagem. The Syrians wanted to take him captive; instead of that he, by the help of God, captured them all; not, however, as is usually the case in such a ruse, to their harm or ruin, but, after he has shown them that they could not capture him, "the prophet in Israel" (ver. 12), he takes them under his protection, repays evil with good (ver. 22), and shows them by this very means the man whom they are seeking.

Ver. 21. **And the king of Israel . . . when he saw them, &c.** The address: "My father," does not presuppose any filial relationship, but is rather a mere title (Clericus: *sic honoris causa dicitur*). Even Benhadad is called "thy (Elisha's) son," by Hazael (chap. viii. 9). The prophet-disciples called their master "father," and this because it was the ordinary title of the chief of the prophets, somewhat as the same word is occasionally used now-a-days. The repetition of כָּרַךְ expresses the eager desire to smite them. Elisha's words (ver. 22): הֲאִישׁ אֵלֶּיךָ &c., are taken by many expositors as a question [as in the E. V.], the idea being: if thou dost not even put to death those whom thou hast captured with bow and spear, how canst thou slay these? (Thenius, Keil). Such a question, however, would be very extraordinary; for if Jehoram was not accustomed to put to death even those who had been made captive in battle, why should he ask whether he should kill these, who had fallen into his hands without a combat? It seems more probable, on the contrary, that he was accustomed to put captives to death, in accordance with the prevalent war-usage of the time (Deut. xx. 13), and he raises the question, in the present extraordinary case, only out of consideration for the prophet, and because he does not trust his own judgment in the unprecedented circumstances. The Vulgate gives the sense correctly: *non percutes; neque enim cepisti eos gladio et arcu tuo, ut percutias*. The objection that הָ, the article, could not have patach before כָּ cannot be held to be decisive against this interpretation; the Massoretes themselves took הָ as the article (Gesen. Lex. s. v. הָ; De Wette). [I take הָ to be the interrogative (Ewald, § 104, b), but agree with the above interpretation. "If thou shouldst put these to death, would it be a case of slaying prisoners of war?" i. e., couldst thou justify it by Deut. xx. 13?—W.]

G. 8.] No one doubts that כָּרַךְ, כָּרַךְ, in ver. 23, signifies the preparation of a meal. The only disagreement is as to the connection of this signification with the fundamental meaning of the root. According to Thenius the root is כָּרַךְ, which, with its derivatives, always refers to something round; hence, כָּרַךְ the circle of guests. According to Keil, כָּרַךְ, to dig, gradually acquired the meaning: to prepare, make ready, so that it ought here to be rendered: *paravit apparatus magnum*. According to Dietrich (in Gesen. Lex. s. v.), the cognate dialects lead to the idea of bringing together or uniting, which, he thinks, is the fundamental idea in a banquet. Cf. *cœna* from *κοινή*.—The result of Elisha's act was that, from this time on, the raids of the Syrians ceased, not indeed because the magnanimity of the Israelites shamed them, but because they had found out that they could not accomplish anything by these expeditions, but rather brought themselves into circumstances of great peril.

Ver. 24. **And it came to pass after this, &c.** Josephus correctly states the connection between the passage which begins with ver. 24, and what precedes, as follows: κρύφα μὲν οὐκ ἐτι δέγγον τῶ τῶν Ἰσραηλιτῶν ἐπιχειρεῖν βασιλεῖ, τὸν Ἐλισαῖον δεδοικώς· φανερώς δὲ πολεμῆιν ἔκρινε, τῷ πληθύνει τῆς στρατιᾶς καὶ τῇ δυνάμει νομίζων περιέσσεσθαι τῶν πολεμίων. Nevertheless, an interval of some years must be supposed to have elapsed between the two incidents. Ben-Hadad is not an appellative, like Pharaoh; it is the same king who is mentioned in 1 Kings xx. 1. In order to show the depth of the distress from the famine, the writer states the price of things which are not ordinarily articles of food. The worst part of an animal, which, at best, was unclean, the head of an ass, sold for 80 shekels, according to Bertheau and Keil, 35 thalers (\$25.20), according to Thenius 53 thalers, 20 sgr. (\$38.64). In like manner, in a famine among the Cadusians, Plutarch (*Artaxerxes*, xxiv.) tells that the head of an ass was scarcely to be bought for 60 drachmæ, whereas, ordinarily, the entire animal only cost 25 or 30 drachmæ. The price of a mouse rose to 200 denarii in Casalinum, when it was besieged by Hannibal (Pliny, *Hist. Nat.* viii. 57; Valer. Max., vii. 6).—There is no doubt that חֲרִיבֹנִים, i. e., חֲרִיבֹנִים, means "dove's dung," and not "dove's food" (*Berleb.* and *Cahu. Bibel*); the only question is, whether this is to be taken literally, or whether it is a designation of a very insignificant species of pease. Bochart maintains the latter (*Hieroz.* ii. 44), and he appeals to the fact that קֶבֶץ is really a measure of grain: so

also Clericus, Dathe, Michaelis, and others. The Arabs call the *herba alcali* "sparrow's dung." Celsius (*Hierobot.* ii. p. 30), on the contrary, maintains the literal meaning, which is supported by the כְּרִיבֹנִים, *fluxus, profuvium columbarum* (כְּרִי from the Chald. כְּרִי, to flow), a euphemism for the chetiv. So also Ewald and Thenius; the latter says: "If snipe's dung is eaten as a luxury, necessity may well make dove's dung (2 Kings xviii. 27; Joseph. *Bella. Jud.* v. 13, 7) acceptable." Gosenius and Keil do not decide. We incline to the interpretation which makes it a kind of vegetable. Supposing even that dung was collected

for food, as was the case, according to Josephus, at the destruction of Jerusalem, why should dove's dung be especially used? There is, moreover, no instance of dove's dung having been used as food, and sold at so high a price. The meanest form of vegetable seems to be here put in contrast with the meanest form of flesh. The vegetable probably took its name from the similarity of color (white) and form, as in the case of the German *Teufelsdröck* (*assafœtida*). *Cab* is the smallest Hebrew dry-measure; according to Bertheau, it is equivalent to 27.58 cubic inches (Paris), and, according to Bunsen, to 56.355. Five shekels are equal to 2 thr. 2 sgr. (\$1.49, Keil), or 3 thr. 10 sgr. (\$2.40, Thenius).

Ver. 26. **And as the King of Israel was passing by, &c.** The wall of the city was very thick; the garrison of the city stood upon it; the king went thither in order to visit the posts, or to observe the movements of the enemy.—**If the Lord do not help thee, whence, &c.** לֹא is taken

here, by many, in its ordinary signification, *ne*: May the Lord not help thee! *i. e.*, *perdat te Jehovah* (Clericus). If this is correct, the king invokes a curse upon her (Josephus: *ὀργισθεὶς ἐπηράσατο αὐτῇ τὸν θρόνον*). The following words, however, "Whence," &c., do not coincide with this interpretation. The same is the case if we translate, with Maurer, *verecor*, *ut Deus te servet*. Keil's translation: No! let Jehovah help thee! (*i. e.*, do not ask me, let, &c.) is still more inadmissible, for לֹא must not be separated from הִנֵּה, with which it is connected by a makkeph. It evidently stands here for לֹא דָן (Ew. § 355, b), and the meaning is: "On the general supposition that there is no help for her: 'If God does not help thee, how can I?' (Thenius). Cassel's interpretation of the words as a "rebellious invocation of God," is entirely mistaken: "Let God help thee: why does not the Eternal, whom ye have in Israel, and who has always revealed himself here, help thee? Where is He, then, that he may help us?" They are rather words of despair.—**Out of the barn-floor or out of the wine-press?** as much as to say: with corn or with wine? (Gen. xiv. 28, 37); not, corn and oil, for דֶּבֶר is wine-press (Prov. iii. 10). [The distress has reached a point where God's interposition alone can provide food. If He does not interpose, how can I satisfy thy hunger? from the threshing-floor or the wine-press—the only human resources in case of hunger? Thou knowest that these are exhausted, and that the limits of my power of relief have been passed. Address thyself, therefore, to God. If He does not help thee, much less can I. The difficulty of the passage is one that is common enough. There is an unexpressed premise, viz., the circumstances of the case, which are vividly present to the mind of both hearer and speaker, and an unexpressed conclusion, viz., the proper inference to be drawn, or the proper conduct to be pursued, in the premises. The first speaker has drawn a false inference from the facts, and the question aims to lead him to a correct judgment. Hence לֹא is used, very nearly in the sense of לֹא דָן.—W. G. S.] When

the woman had, probably, replied to the king that she did not demand food of him, but appealed to him as judge, he asked her: **What aileth thee?** Thereupon she relates the horrible incident, in which the existing misery had attained its height. The other woman had hidden her child, not in order to consume it alone, but in order to save it. Her act reminds us of 1 Kings iii. 26.

Ver. 30. **He rent his clothes, &c.**, as a sign of horror and of grief. As he stood upon the wall, and therefore could be seen by all, the people observed that he had sackcloth next his body, like Ahab, 1 Kings xxi. 27, under the royal garment, which he tore open. Sackcloth was usually worn next the skin (Isai. xx. 2, 3), only the prophets and preachers of repentance appear to have worn it over the under-garment, because in their case it was an official dress, and so needed to be seen (Winer, *R.-W.-B.* ii. s. 352). The sentence: **He passed by upon the wall,** is not, according to Thenius, to be connected with what follows, but, as the *athnach* shows, with what goes before. Jehoram did not wear sackcloth in order to make a show before the people, for they could not see it before he tore the cloak which was above it; neither did he wear it out of genuine penitent feeling, for, in that case, he could not have sworn, with sackcloth upon his body, to put to death the prophet, whom he had called "Father," and to whom he was under such deep obligations. He wished, by means of this external action, to turn aside the wrath of God; "He thought that he had done enough, by this external self-chastisement, to satisfy God, and he wished now, in a genuine heathen disposition, to be revenged upon Elisha, since he learned from this story that the famine had not ceased" (Von Gerlach). It is not necessary to understand that Elisha had distinctly demanded that he should put on the garment of penitence (Ewald); perhaps the prophet had only exhorted generally to penitence, and the king, in order to put an end to the distress, had put on sackcloth. He became enraged at the prophet, partly because he believed himself deceived by him, if he, as we may suppose, had given the advice not to surrender the city ["If it had not been for him (Elisha), he (the king) would long before have surrendered the city on conditions," Ewald], but to rely upon the help of Jehovah, and partly because he thought that the prophet might have put an end to the distress if he had chosen, and thereby might have prevented the horrible crime of the women. The oath reminds one of that of Jezebel against Elijah (1 Kings xix. 2).

Ver. 32. **But Elisha sat in his house, &c.** The narrative in vers. 30–33 seems to be somewhat condensed, and to require to be supplemented. This, however, can be done with tolerable certainty from the context. The sentence: **Elisha sat in his house, and the elders sat with him,** is a parenthesis; the following, and **he**, namely, the king (not Elisha, as Köster and Cassel suppose), **sent, &c.**, joins directly on to ver. 31.

מִן הַמִּשְׁפָּטִים can only refer to the magistrates of the city, not to the prophets or prophet-disciples (Josephus). They had not been sent in order to report to Elisha how far matters had come in the city (Cassel), but had betaken themselves to the prophet, since no one any longer could give counsel, in the great distress, in order to take his ad-

vice, and to beg for his assistance. While they were thus assembled the king sent a man, מַלְאָכִי, not, before him (Luther and others), but, from his presence, i. e., one of those men who stood before him, and, as servants, waited for his commands (1 Kings x. 8; Dan. i. 4, 5), just as we see in Gen. xli. 46. This man was to behead Elisha, in fulfilment of the oath which the king had sworn in his excitement. Perceiving in spirit what was being done (as in chap. v. 26), the prophet says to the elders: **See ye, i. e., do ye know, &c.** He applies to Jehoram the significant epithet: **son of a murderer**; as by descent, so also in disposition, is he a son of Ahab, the murderer of the prophets, and of the innocent Naboth (1 Kings xxi. 19); **filius patriæ**. With the words: **Is not the sound, &c.**, Elisha straightway announces that the king will follow upon the heels of the messenger (cf. 1 Kings xiv. 6), and he calls upon the elders not to let in the messenger until the king himself comes.

Ver. 33. **And while he yet talked with them, &c.** The first question is, what is the subject of מַלְאָכִי? If we take מַלְאָכִי to be the subject, then we must suppose, as Thenius, Cassel, and others do, that the messenger speaks the words: "This evil is of the Lord," &c., as the mouthpiece of the king, since they certainly are the words of the latter. This, however, is, in the first place, very forced, because he must have expressed it by saying: The king commands me to say to you, &c., but it is imperatively excluded by the consideration that the king, according to chap. vii. 17, was present, and so the messenger could not speak in his name, in his presence. Ewald,

taking account of vii. 17, wishes to read מַלְאָכִי for מַלְאָכִי, but then the affirmation that the messenger, whom the elders were to restrain until the arrival of the king, really came, would be wanting from the text. The simplest course seems to be to supply מַלְאָכִי as the subject of מַלְאָכִי (there is an athnach after מַלְאָכִי) and to supplement the text here by what is stated in vii. 17. The sense would then be: And the king, who had followed close upon his messenger, said, &c. Why did the king follow his servant? Certainly not "in order to see what was the result of his command" (Ewald); nor, "in order to be assured that his commands had been executed" (Eisenlohr); but, on the contrary, "in order to restrain the execution of a command which he had given in an excess of rage" (Keil). Even Josephus says: "Jehoram repented of the wrath against the prophet, which had overcome him, and, as he feared lest the messenger might have already executed his commands, he hastened to prevent it, if possible."—**Behold, this evil is of the Lord, &c.**, i. e., Jehovah has brought it to this pass that mothers slay and eat their own children; what further shall I then hope for or expect from Him? By these words, "he means to show the prophet that he no longer refuses to recognize the chastising hand of God in the prevailing distress, and then he desires to learn from him whether the divine wrath will not be turned aside, and whether the distressed city may not hope for aid" (Krummacher). To these *verba hominis pens desperantis*

(Vatablus), Elisha replies in chap. vii. 1, with a promise of immediate and extraordinary deliverance. The interpretation: The distress is so great that no help can any longer be hoped for, so that nothing remains but to surrender the city; thou, however, who hast prophesied falsely, and hast vainly promised help, and therefore art to blame for the calamity, thou shouldst justly suffer death (Seb. Smith, and similarly Thenius), is entirely mistaken. If this were the sense, Elisha's solemn promise would seem to have been forced from him by the threat of death, whereas it rather serves to shame the king, who had doubted of Jehovah, and is, therefore, an answer fully worthy of the prophet. Jehoram had already given up his plan of murder when he followed his messenger. [His despair is, to a certain extent, intended as an excuse for his murderous project. It is as if he had said: God sends me only calamity upon calamity. Is it strange that my faith deserts me, and that I can no longer hope or believe that God will ultimately help? This despair produced the blind and senseless rage against thee. I have recovered from that madness, but how can I hope longer? This hope seems only to delay the catastrophe, and to make it worse the longer it is deferred. The prophet answers the despair by a new, definite, and confident prediction.—W. G. S.]

Chap. vii. ver. 1. **Hear ye the word of the Lord, &c.** The solemnity and distinctness with which the prophet addresses the king, the elders, and the others who are present, must not be overlooked.—On מַלְאָכִי see note on 1 Kings xviii. 32.—

In the gate of Samaria, i. e., the place where the market was usually held (Winer, *R.-W.-B.* ii. s. 616). On מַלְאָכִי and the following form of speech see note on 1 Kings ix. 22, and 2 Kings v. 18. Instead of מַלְאָכִי, all the versions read מַלְאָכִי, which, according to ver. 17 and 2 Kings v. 18, is the correct reading; the dative gives no sense.—The words of the "lord" in ver. 2 are the scoff and jest of unbelief; Jehovah will indeed open windows in heaven, and cause it to rain barley and meal! will that come to pass? Thenius connects the two sentences thus: "Supposing even that the Lord should make windows in heaven, will this (viz., the promised cheapness and plenty) even then come to pass?" This interpretation finds in the words only doubt, and not bitter scorn, but, from the threat with which Elisha answers, it seems that the latter must be included. "Windows in heaven" may be an allusion to Gen. vii. 11.

Ver. 3. **Four leprous men, cf. Levit. xiii. 46; Numb. v. 2 sq.** No one any longer brought them food from the city, and they were not permitted to enter it. In order to escape death from hunger, they proposed to go over to the camp of the enemy at dusk, when they would not be seen from the city. That מַלְאָכִי (ver. 5) does not mean "early in the morning" (Luther), is clear from vers. 9 and 12.—קוֹל, in ver. 6, can only be understood of a continuous and increasing rushing and roaring in the air, by which the Syrians were deceived. There are instances, even now-a-days, that people in certain mountainous regions regard a rushing and roaring sound, such as is sometimes heard

there, as a sign of a coming war.—On the kings of the Hittites, see note on 1 Kings x. 29. The slight remains of the nations of the Hittites having been subjugated by Solomon (1 Kings ix. 20), we have to understand that reference is made here not, as Thenius thinks, to “an independent remnant of this people, living near their ancient home (Gen. xv. 20; Numb. xiii. 29), towards the river of Egypt,” but, to an independent Canaanitish tribe, which had withdrawn into the northern part of Palestine. “The kings of the Egyptians” must not be understood too literally; they are only involuntarily mentioned for the sake of the balance of the phrases” (Thenius). Both expressions are only meant to convey, in general terms, the idea that people from the north and from the south are on the march to the assistance of the Israelites, so that danger threatens the Syrians upon all sides. [It is worth while to notice also the graphic force which is given to the story by quoting what purport to be the exact speeches of all the parties. We are told just what Elisha said, and what the officer said, and what the lepers said, and finally what the Syrians said, as if the speeches had been recorded at the time they were uttered. But how could any one tell what the Syrians said in their encampment at night? Evidently the writer puts himself in the place of the Syrians, and imagines what their interpretation of any sudden alarm would be. Instead of stating this in the flat and colorless form in which a modern historian would state it: The Syrians thought that some one was coming to help the Israelites—he gives the speech in what purport to be the exact words. The mention of the king of the Hittites is very strange. No such nation as the Hittites any longer existed, and the kings of Egypt did not interfere in Asiatic affairs throughout this entire period. Yet we should expect that the Hebrew writer would ascribe to the Syrians such fears as they would be likely to have under the circumstances.—W. G. S.]

On אֲנִיכֵימָם see note on 1 Kings xix. 3.

Ver. 9. Then they said one to another, &c. After they had satisfied their hunger and loaded themselves with booty, it occurred to them that *officium civium est, ea indicare, quae ad salutem publicam pertinent* (Grotius). They were justly anxious lest they might be punished if they should longer conceal the joyful intelligence from the king and the city.—In ver. 10, Thenius wishes to read,

with all the oriental versions, שָׂעִיר, watchmen, instead of שָׂעִיר, because לָהֶם follows. Maurer and Keil take the singular collectively for the body of persons who were charged with the guard of the city.—The subject of וַיִּקְרָא, ver. 11, is not the speaker among the lepers, but the soldier on guard. He could not leave his post, so he called to the other soldiers who were within the gate, and they then gave news of the occurrence to the guards in the palace. The attendants of the mistrustful king (ver. 12) give him very sensible advice, the sum of which is, “However it may turn out, nothing worse can happen to the troops we send out than has already happened to many others, or than will yet happen to the rest” (*Berleb. Bibel*). “Five” is here as it is in Isai. xxx. 17; 1 Cor. xiv. 19; Levit. xxvi. 8, a general designation of a small number.

The origin of this use of language is probably that five, as the half of ten, is opposed to this number, which expresses perfection and completeness, to denote the imperfect and incomplete: so that it means a few horses. According to ver. 14 (two chariots) there were not five, but four. Two chariots, or equipages, were sent, in order, we may suppose, that if one were captured, the other might quickly bring the news.

Ver. 16 sq. And the people went out, &c. We may well imagine with what eagerness. The king had given to his adjutant (ver. 2) command to maintain order, but the people trod him down in the gate. He was not “crushed in the crowd,” as Ewald states, but trodden under foot (סָמָךְ Isai.

xli. 25). This can hardly have taken place unintentionally, for why should it have happened just to him? Probably the eager and famished people would not listen to his commands, and bore down his attempts to control them. The repetition of the prophet's prediction (vers. 1 and 2) in vers. 18 and 19, shows what weight the narrative lays upon its fulfilment. It is meant to be, as it were, “a finger of warning to unbelief” (*Cahner Bibel*), and designates this fulfilment as the object and the main point of the entire narrative.

HISTORICAL AND ETHICAL

1. With the story of these two incidents now, we pass, in this *résumé* of the prophetic acts of Elisha (see above, *Historical* on chap. iv), to those which bear upon the *political circumstances and fortunes of the nation and of its king*. First come those which are connected with its foreign affairs. The especial danger from without was from the Syrians. Benhadad was the chief and bitterest enemy, who was evidently determined to subjugate Israel. He did not succeed in this; he only served as a rod of chastisement to bring back the king and the people from their apostasy to their God. Jehovah rescued them again and again from his hand; not by the hand of the king, nor by mighty armies, nor by great generals, but by the “man of God,” the prophet, in order that all might perceive that salvation from the might of the sworn foe was not a work of human strength or wisdom, but was due to Him alone, the God of Israel, to testify of whom was Elisha's calling. The two incidents belong together, for one of them shows how his secret plans and cunning plots, and the other, how his open assaults, with the employment of the entire force at his disposal, were brought to naught by the intervention of the prophet. If anything could have done it, these extraordinary proofs of the might, the faithfulness, and the long-suffering of Jehovah, ought to have brought Jehoram to a recognition of his fault, and to reformation (chap. iii. 3). This is the point of view from which both narratives must be considered.

2. In the first incident, *Elisha appears in the distinct character of a seer*, רֹאֵה, which was the older name for a נְבִיאָה (1 Sam. ix. 9). He “sees” the place where the Syrians have determined to encamp, not once, only, but as often as they formed a plan, and, when they came to take him captive, he saw the heavenly protecting powers, and, at his prayer, the eyes of his attendant were opened, so

that he, too, saw them, whereas the enemy were struck with blindness. This gift of secret sight, while one is in clear possession of all the faculties of consciousness, is similar to that of prophecy. Both are effects of the spirit of Jehovah, which *non semper tangit corda prophetarum, nec de omnibus (Syra), nec datur illis per modum habitus, sic ut est in artifice (Sanctius)*. The prophet only sees what others do not see when Jehovah grants it to him, and his sight does not apply to all things whatsoever, nor to all events, as its legitimate objects, but only to those things which pertain directly or indirectly to the relation to Jehovah and to the guidance of the people of Israel as a nation, or as individuals. [Moreover, it is not in the power of the prophet, by any physical and ever-available means, to bring about this state of the soul at will]. This sight is therefore something entirely different from so-called clairvoyance, which has nothing in common with divine revelation. It may be asked why Elisha, who saw the places where the Syrians would encamp, and would attack Israel, did not also foresee their coming to Dothan, and the danger which threatened him of being captured by them. Cassel (*Elisha*, s. 116) is of the opinion that "he must have known it; yet he remained at Dothan and awaited the hostile emissaries: he knew that there were more with him than all the enemies together could muster." This opinion, however, has no foundation in the text. On the contrary, it is clearly declared that the arrival of the Syrians was not observed until the morning, and that it was totally unexpected. If Elisha had known beforehand, by a divine revelation, that they were coming, he would have regarded it as a direction to escape from the threatening danger, and not to remain any longer in Dothan, as Elijah once fled from Jezreel (1 Kings xix. 3), and Joseph from Bethlehem (Matt. ii. 14). The great danger which suddenly came upon him, without his knowledge or fault, was a trial of faith for him and for his attendant. While the latter fell into anxiety and terror on account of it, Elisha showed himself a true "man of God" in that he trusted firmly in his Lord and God, and spoke courageously to his companion: "Fear not." In this firm faith he experienced the truth of what is written in Ps. xxxiv. 7, and xci. 11.

3. *The conduct of Elisha towards the band of Syrians, which had been sent out against him*, is not, as might at first appear, a mere pendant to the similar incident in Elijah's history (chap. i. 9-16). It cannot even be compared with it, for the persons and the circumstances are of an entirely different character. The emissaries, who were sent to take Elijah captive, were sent out by a king of Israel, who despised the God of Israel, and sought succor from the Fly-god of the Philistines. They were also themselves Israelites who, being of a like disposition with their king, mocked the prophet of Jehovah. Under these circumstances an act of kindness and forgiveness on the part of the prophet, whose high calling it was to pronounce, by word and deed, the judgment of God upon all apostasy, would have been a renunciation of his calling (see above, p. 6). Benhadad, on the other hand, was a heathen, who did not know the living God of Israel. His troops were blind instruments of his will, who did not know what they were doing, and did not scoff at the God of Israel, or at his prophet. Besides, Elisha's act was not

merely a piece of good-nature and magnanimity, it was rather a prophetic act, in the strict sense of the words, which had no other aim than to glorify the God of Israel. Not for his own sake did Elisha pray Jehovah to smite the Syrians with blindness, but in order that he might lead them to Samaria. The thanks for their surrender into the hands of the king were due, not to him, but to Jehovah. Jehoram was to learn once more to recognize the faithfulness and might of Jehovah, and to be convinced that there was a prophet in Israel (chap. v. 8), from the fact that these dangerous enemies were delivered into his hands without a blow. On the other hand, Benhadad and the Syrians were to learn that they could not accomplish anything, with all their cunning plots, against the "prophet that is in Israel" (ver. 12), and much less, against Him whose servant and witness this prophet was. From this time on, therefore, they ceased their raids, as is expressly stated in ver. 23. The release, entertainment, and dismissal of the troops was a deep mortification to them. The slaughter of the captives, on the contrary, would have frustrated the purpose of the prophet's act.

4. *The miraculous features of this story* some have attempted to explain, that is, to do away with, in various ways. Nobel (*Der Proph. der Hebr.*, ii. ss. 93, 98 sq.) remarks upon the incident as follows: "Inasmuch as Elisha had extended his journeys as far as Syria (chap. viii. 7), he had gained information of the plans of the Syrians against Israel. This information, as a good patriot, he did not fail to make known to his king. He led the Syrians, who do not appear to have known either him or the locality, to Samaria. The inability to recognize the person as Elisha, or the place as Dothan, was, inasmuch as the safety of a man of God was at stake, caused by God; all the more, seeing that it appeared to be extraordinary and miraculous that they should not see that which was directly before their eyes. The cessation of this inability was then an opening of their eyes by God. Sudden insight into things which have long been before the eyes and yet have not been perceived, the Hebrews regarded as being directly given by God. . . . The horses and chariots of fire in the narrative are a purely mythical feature." This explanation is almost more difficult to explain than the narrative itself. Nothing is said anywhere about frequent journeys of Elisha to Syria. Only one such journey is mentioned, and that later (chap. viii. 7). He could only have gained knowledge of Benhadad's plans from his immediate and most familiar circle of attendants. These attendants, however, reject any hypothesis of treachery, and cannot explain Elisha's knowledge in any way except on the ground that he is a "prophet," i. e., himself sees the things which are plotted in the king's bed-chamber. So far from conspiring with Elisha, these servants of Benhadad find out his place of abode, and so bring about the attempt to capture him. Then, when a company is sent to Dothan, and really arrives there, they must have known where the place was, and that they were there and not elsewhere. Furthermore, how could, not a single individual, but a whole company, allow themselves to be deceived by a man who was unknown to them, and to be led a way five hours' journey without getting "insight into that which was directly before their

eyes?" The fiery horses and chariots, finally, are a symbolic but not a mythical feature (see above, p. 14). Ewald's explanation is much more probable than this rationalistic interpretation. According to him, Elisha proved himself "the most faithful counsellor, and the most reliable defence of the king and people, by pursuing the plans of the Arameans with the sharpest eye, and by frustrating them often single-handed, by means of his sure foresight and tireless watchfulness. The memory of this activity is preserved in chap. vi. 8 sq., where we have a vigorous sketch of it, as it had taken form in the popular imagination." If, however, the prophet's second-sight, which is the central point of the entire story, is a product only of the popular imagination which, at a later time, wrought upon the story, then we no longer have history before us, and the "man of God," who is especially presented to us as seer and prophet, sinks down into a wise and prudent statesman. It would then be an enigma how he could have "sure forebodings" of the presence of the enemy at this or that place, and could give them out as certain facts. According to Köster, the gift of sight, which was imparted to the companion of Elisha, at the prayer of the latter, is only a "beautiful representation of the idea that the eye of faith sees the sure protection of God where, to the vulgar eye, all is dark." In like manner Thenius says: "It is a glorious thought, that the veil of earthly nature is here lifted for a moment, for a child of earth, that he may cast a look upon the workings of the divine Providence." But here we have not an idea, be it ever so beautiful, clothed in history, but an historical fact. The prayer of Elisha does not mean: Give him faith in the sovereignty of divine Providence; or: Strengthen this faith in him; but: Give him power to see that which, in the ordinary course of things, it is not permitted to a man to see. His companion then sees, not the thought-image of his own brain, but that which Jehovah allows him to see in symbolic form. In like manner it was a dispensation of Providence that the Syrians did not see, in spite of their open eyes. [The author vindicates the literal historical accuracy of the record, but his opponents bring out its practical importance. Let us suppose that, as a matter of historical fact, on a certain day, a certain man, under certain circumstances, looked up and saw in the air "chariots and horses of fire," or something else, for which "chariots and horses of fire" is a symbolic expression. The practical religious importance of the incident lies in the fact that he was thereby convinced that God protects His own. The prophet's object in his prayer could be none other than that he might be thus confirmed in the faith, and the edification of the story depends upon these two deductions: God protects His servants; and, to the eye of faith, this protection is evident, when earthly eyes see it not.—W. G. S.]

5. *The narrative of the second incident gives us information of the great famine in Samaria during the siege by the Syrians.* It is impossible not to perceive the intention of showing, in the description of this siege, how the threats in Levit. xxvi. 26-29, and Deut. xxviii. 51-53, against transgressions of the covenant, were here fulfilled; for the separate incidents, which are here referred to, correspond literally to those threats. The famine, such as had hardly ever before been experienced,

and especially the abominable crimes which it occasioned, referred back to those threats, so that they forced the people to observe the violation of the covenant, and the great guilt of king and people, and, in so far, were the strongest possible warning to return to the God whom they had abandoned. As for the abomination wrought by the two women, nothing like it occurs anywhere but in the history of Israel; at least, no one has yet been able to cite any incident of the kind from profane history. According to Lament. ii. 20; iv. 10 (cf. Jerem. xix. 9; Ezech. v. 10), something similar seems to have occurred during the siege of Jerusalem by Nebuchadnezzar (2 Kings xxv.; Jerem. xxxix.); and Josephus (*Bell. Jud.*, vi. 34) relates that, at the destruction of Jerusalem by Titus, a noble lady slew her child and ate a part of it, an action which filled even the Romans with horror, and caused Titus to declare that he would not permit "that the sun should shine upon a city on earth in which mothers nourished themselves with such food." That such abominations were perpetrated precisely among that people which had been thought worthy to be the bearer of the revelation and knowledge of the one living God, only proves that if such a people once falls away from its God, it sinks deeper than another which does not know Him, but adores dumb idols.

6. *The deliverance of Samaria*, like that of the three kings in the war with the Moabites, did not take place by a miracle, in the accurate sense of the word, but it belongs, nevertheless, as that does, in the rank of the events which bear witness to the special divine governance of Israel (see above, p. 36). Josephus' opinion that God raised a great tumult in the ears of the Syrians (*ἤρξατο δὲ θεὸς κρίνον ἀρμάτων καὶ ὅπλων ταῖς ἀκοαῖς αὐτῶν ἐνὶ τῇ νύκτι*) does not agree with the text, which distinctly mentions a real and strong roaring. Still less is *ῥῆμα* to be rendered by "rumor" (Knobel:

"The Syrians raised the siege suddenly, because they heard a rumor that the Egyptians and Hittites were on the march against them"). The threefold repetition of the word, which, moreover, never means rumor, is against this interpretation. As for the prediction of deliverance, by Elisha, that can never be explained on naturalistic grounds. Knobel leaves it undecided "whether Elisha, who probably had intrigues with the Syrians, succeeded in starting such a report among them, or whether, in reality, an hostile army was advancing upon the Syrians, of which fact Elisha had information." The first hypothesis falls to the ground when we consider that it was no "rumor" at all, but a rushing and roaring noise, which the Syrians heard. The alternative is just as unfounded, for all the external communications of the city were cut off, and the approaching army, of which, however, history makes no mention, must have been so near already that the noise of its march would be heard, not only in the Syrian camp, but also in Samaria; or, can we conceive that Elisha might have ordered up an Egyptian and Hittite army, over night, and that this might have marched at once? Ewald's notion that the prophet's promise of deliverance only shows the "lofty confidence" with which he met "the despairing complaints" of the king, is equally unsatisfactory. It would have been more than foolhardy in the prophet to proclaim, as the word of Jehovah, be-

fore the king, his attendants, and the elders, something which he, after all, only guessed, and which was contrary to all probability. If his guess had not been realized, what would have become of him, and how would he have been disgraced in his character of prophet? What is more, he not only promised deliverance, but also foretold to him who scoffed at his promise: "Thou shalt see it with thine eyes, but shalt not eat thereof," and the threat was fulfilled. The promise and the threat of the prophet form together the central point of the story; they are not mere incidental details, as is clear from the express repetition at the close. The truth of the occurrence, which no one doubts, stands or falls with both together. The object of the story is, to show that there is a prophet in Israel (chap. v. 8), so that it appears, to say the least, very insipid to hold, with Köster, that "the moral of the story is: God can save by the most unexpected means, but the unbeliever has no share in such salvation." [Chap. v. 8 cannot, with any justice, be cited as bearing upon, the significance of this story. Its lesson is one much more nearly touching the "historical development of the plan of redemption" than chap. v. It was important that all should know that there were prophets of God in Israel, only to the end that they might believe what follows from this fact, viz., that God has a plan for the redemption of the world in which the Israelitish nation plays a prominent part: that He, therefore, is especially present among them by His prophets, and that their history and fortunes, their calamities and chastisements, their mercies and deliverances, are interpositions of God for the furtherance of His plan. The point of the incident before us is, that God would interpose to arrest a national calamity at the very crisis of its fulfilment, for the instruction, warning, and conversion of His people.—W. G. S.]

7. *King Jehoram* presents himself, in both narratives, just as he was described above (p. 34). He does not persecute the prophet; he rather listens to his counsel, and addresses him as "father" (chap. vi. 9, 21); but he never places himself decidedly on his side. "He stands an example of those who often permit themselves to be led, in their worldly affairs, by holy men, who admire them from a distance, who suspect the presence of a higher strength in them, but still hold them aloof and persist in their own ways" (Von Gerlach). When the prophet leads the enemy into his hands without a blow, he becomes violent, and is eager to slaughter them all; then, however, he allows himself to be soothed, gives them entertainment, and permits them to depart in safety. At the siege of Samaria, the great distress of the city touches his heart. He puts on garments which are significant of grief and repentance, but then allows himself to be so overpowered by anger that, instead of seeking the cause of the prevailing misery in his own apostasy and that of the nation, he swears to put to death, without delay, the man [who had endeavored to fix his attention upon the true cause of the calamity, and] whom he had once addressed as "father." Yet this anger is also of short duration. He repents of his oath, and hastens to prevent the murder, and asks Elisha, trembling and despairing, if there is no further hope. He does not hear the promise of deliverance with scorn, as his officer does, but with hope and confidence. Then again, when the promised

deliverance is announced as actually present, he once more becomes doubtful and mistrustful, and his servants have to encourage him, and push him on to a decision. Thus, at one moment elated, at another depressed, now good-natured and now hard and cruel, now angry and again despairing, now trustful and again distrustful, he never rises above a character of indecision, changeableness, and contrasted dispositions. He was indeed better than his father Ahab, but he was still a true son of this father (see 1 Kings xviii., *Hist.* § 6). In one thing only he was firm: "He cleaved unto the sins of Jeroboam, the son of Nebat, which made Israel to sin; he departed not therefrom" (chap. iii. 3). Since, not to mention so many other proofs of the divine power, patience, and faithfulness, even the deliverance of Samaria from the greatest peril did not avail to bring him into other courses, judgment now came upon him and his dynasty, and the threat of the Law was fulfilled: "I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation" (Ex. xx. 5). He was the fourth member of the dynasty of Omri, or, as it is commonly called, from the principal sovereign of the family, the house of Ahab. With him, that dynasty ended (chap. ix. 10).

HOMILETICAL AND PRACTICAL.

Vers. 8-23. The Lord is Hiding-place and Shield (Ps. cxix. 114). (a) He brings to nought the plots of the crafty, so that they cannot accomplish them (Job v. 12), vers. 8-14. (b) "The angel of the Lord encampeth round about them that fear Him, and delivereth them" (Ps. xxxiv. 7), vers. 15-19. (c) "The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken" (Ps. ix. 15; xxxv. 7), vers. 20-23.—Vers. 8-17. *KRUMMACHER*: Hints of the Course of Things in Zion. (a) The revealed plot; (b) the military expedition against one man; (c) the peaceful abode; (d) the cry of alarm; (e) the unveiled protection from above.—Ver. 8. *CRAMER*: The heart of man plots its courses, but the Lord alone permits them to prosper. "A man's heart deviseth his way; but the Lord directeth his steps" (Prov. xvi. 9). "There is no wisdom, nor understanding, nor counsel against the Lord" (Prov. xxi. 30).—Let them undertake the enterprise as cunningly as they can, God leads to another end than that they seek (Isai. viii. 10).—"In such and such a place shall be my camp" (Prov. xxvii. 1; James iv. 13-16).—Ver. 9. *OSIANDER*: It is no treason to bring crafty and malicious plots to the light. It is a sacred duty (Acts xxiii. 16). Beware of going into places where thou wilt be in jeopardy of soul and body. Be on thy guard when the enemy advances, and "put on the whole armor of God" (Ephes. vi. 13 sq.).—Ver. 10. No one has ever regretted that he followed the advice of a man of God; on the contrary, many have thus been saved from ruin.—Ver. 11. *STARKE*: When God brings to naught the plots of the crafty, they become enraged, and, instead of recognizing the hand of God and humbling themselves, they lay the blame upon other men, and become more malicious and obstinate.—He who does not understand the ways of God, thinks that he sees human treason in what is really God's dispensation. Woe to the ruler

who cannot trust his nearest attendants (Ps. ci. 6, 7).—Ver. 12. A heathen, in a foreign land, confesses, in regard to Elisha, something which no one in Israel had yet admitted to be true. The same thing also happened when the greatest of all prophets appeared (Matt. viii. 10; xiii. 57).—KRUMMACHER: Tremble with fear, ye obstinate sinners, because all is bare and discovered before His eyes, and shudder at the thought that the veil, behind which ye carry on your works, does not exist for Him! All which ye plot in your secret corners to-day, ye will find to-morrow inscribed upon His book, and however secretly and cunningly ye spin your web, not a single thread of it shall escape His eye!—Ver. 13. How mad it is to fight against, or to attempt to crush, a cause in which the agency of a higher power is visible (Isai. xiv. 27; Acts v. 38, 39).—Ver. 14. Ben-hadad sends out an entire army against one, but finds out the truth of the words in Ps. xxxiii. 18 sq.

Vers. 14-23. Elisha during Distress and Danger. (a) (Although enclosed by an entire army, he does not fear or tremble, like his companion, but speaks to him words of encouragement and confidence. This is the effect of a firm faith, which is the substance, &c., Heb. xi. 1. Faith takes away all fear, and gives true and joyful courage, Ps. xxiii. 4; Ps. xci. 1-4; 2 Cor. iv. 8. David speaks with this faith, Ps. iii. 5 and 6; xxvii. 1-3; and Hezekiah, 2 Chron. xxxii. 7; and Luther: *Und wenn die Welt voll Teufel wär, und wollt, &c.*) (b) His prayer, vers. 17 and 18. ("Lord, I pray thee, open his eyes!") So should every true servant of God pray for every soul that is entrusted to him. We all need to use this prayer daily: Lord, open my eyes! for it is the greatest misfortune if one cannot see the light, even by day (Eph. i. 18). Elisha, however, also prays: "Lord, smite this people, I pray thee, with blindness," for his own protection, and for their salvation, for they were to learn that He is a God who can save marvelously from the greatest distress, and that no craft or skill avails against Him. It is not permitted us to pray for harm to our enemies; but we may pray that God will make them powerless, and show them His might.) (c) His victory, vers. 19-23. (Those who wish to capture him, he captures; but his victory is no victory of revenge. He causes the captives to be entertained kindly, and allowed to depart in safety, that they may learn that the God, whose prophet Elisha is, is not only a mighty, but also a merciful and gracious God. God is not so much glorified by anything else as by returning good for evil. "For so is the will of God," &c., Peter ii. 15; cf. Romans xii. 20. He won the highest victory who said upon the cross: "Father, forgive them, for they know not what they do.")—Ver. 15. Our fortune also may change over night; then, how shall we bear it?—STARKE: Our feeble flesh cannot do otherwise than despair, when distress comes suddenly upon us, especially if we are young and inexperienced; for experience brings hope (Rom. v. 4).

Vers. 16 and 17. CRAMER: If we had spiritual eyes, so that we could see the protecting forces of loving, holy angels, it would be impossible for us to fear devils or wicked men (Ps. civ. 4; Heb. i. 14).—Vers. 17 and 18. BERLEB. BIBEI: In the kingdom of Jesus Christ, which is hidden from the world, blind men every day receive their sight, and men who see are smitten with blindness.—

Ver. 18. The Lord smites with blindness those who fight against Him, not in order that they may remain blind, but in order that they may truly see, after they shall have observed how far they have strayed, and shall have recognized the error of their way (Acts ix. 8 sq.; John ix. 39).—Ver. 19. It is not a sin to withhold the truth from any one until the proper time for making it known, but, in many cases, it is even the duty of wisdom and love (John xiii. 7; Matt. x. 16). "Follow me!" is the call of the only one who can lead us where we shall find that which we are, consciously or unconsciously, seeking, for He is the light of the world, &c. (John viii. 12).—Ver. 20. A time will come for all who are spiritually blind, when their eyes will be opened, and they will learn that they have been walking in the paths of error.—KRUMMACHER: Ye dream of some unknown kind of an Elysium, and ye shall awake at last among those of whom it shall be said: "Bind them hand and foot, and cast them into outer darkness."—Vers. 21-23. "The wrath of man worketh not the righteousness of God" (James i. 20). God does not give our enemies into our hands in order that we may revenge ourselves upon them, but in order that we may show ourselves to be children of Him who doleth not with us according to our sins, neither rewardeth us according to our iniquities. He who receives forgiveness from God, must also show forgiveness to others; that is the gratitude which God requires of us, and which we owe to Him.—Ver. 23. STARKE: True love to one's enemies is never fruitless (1 Sam. xxiv. 7, 17, 18).

Vers. 24-31. Samaria during the Siege. (a) The great scarcity; (b) the two women; (c) the king.—Ver. 24. Evil men wax worse and worse (2 Tim. iii. 13). As Benhadad accomplished nothing by his raids, he made an attack with his entire force. A perverse and stubborn man cannot endure to be frustrated, and when he is, instead of leading him to submissiveness as it ought, it only hurts his pride, and makes him more irritated.—Ver. 25. General public calamities are not mere natural events, but visitations of God on account of public guilt. Cf. Jerem. ii. 19, and iii. 12 and 13.—KRUMMACHER: Of all the judgments of God in this world, none is more terrible than famine. It is a scourge which draws blood. . . . It often happens that God takes this scourge in hand when, in spite of manifold warnings, His name is forgotten in the land, and apostasy, rebellion, and unbelief are prevalent.—Vers. 26 to 29. Necessity leads to prayer, wherever there is a spark of the fear of God remaining; but where that fear is wanting, "necessity knows no law" becomes the watchword. The crime of the two women is a proof that, where men fall away from God, they may sink down among the ravenous beasts. Separate sores, which form upon the body, are signs that the body is diseased, and the blood poisoned. Shocking crimes of individuals are proofs that the community is morally rotten.—Ver. 26. STARKE: Earthly might can help and protect us against the injustice of men, but not against the judgments of God.—Ver. 27. How many a one speaks thus who might help if he only earnestly tried. When the prayer: Help me! is addressed to thee, do not refer the suppliant to God for consolation while any means of help, which are in thine own hands, remain untried (1 John iii. 17; James ii. 15, 16).—Vers. 30 and 31. CALW. BIBEI:

See here a faithful picture of the wrongheadedness of man in misfortune. In the first place, we half-way make up our minds to repent, in the hope of deliverance; but if this is not obtained at once, and in the wished-for way, we burst out in rage either against our fellow men, or against God himself. Observe, moreover, the great ingratitude of men. Jehoram had already, several times, experienced the marvellous interference of God; once it fails, however, and he is enraged. The garment of penitence upon the body is of no avail, if an impenitent heart beats beneath it. Anger and rage and plots of murder cannot spring from the heart which is truly penitent. It is the most dangerous superstition to imagine that we can make satisfaction for our sins, can become reconciled to God, and turn aside His wrath, by external performances, the wearing of sackcloth, fasting, self-chastisement, the repetition of prayers, &c. (Ps. ii. 16, 17). The world is horrified, indeed, at the results of sin; but not at sin itself. Instead of confessing: "We have sinned" (Dan. ix. 6), Jehoram swears that the man of God shall die (2 Cor. vii. 10).—**STARKE**: Whenever God's judgments fall upon a people, the teachers and preachers must bear the blame (1 Kings xviii. 17; Amos vii. 10).

Ver. 32—Chap. vii. 2. Elisha's Declarations in his own House. (a) To the assembled elders; (b) to the despairing king; (c) to the scoffing officer.—Ver. 32. The Lord preserves the souls of His saints; he will save them from the hands of the godless (Ps. xcvi. 10). He sends friends at the right moment, who serve us as a defence against wickedness and unrighteous persecution.—**KRUM-MACHER**: It is pleasant to be with brethren in a time of calamity. One feels in union a power against all calamities which threaten him. . . . Moreover, especial promises attach to such a union. Where two or three are gathered together in the name of the Lord, there is He in the midst of them.—**CRAMER**: Although the saints of God are terrified at the possibility of martyrdom, yet they are not permitted to cast themselves into the flames, but may properly make use of all ordinary and just means to preserve themselves for the good of the church of God (Phil. i. 22).—Ver. 33, cf. Prov. xxi. 1. The wrath of the king changes to timidity and hesitation. The heart of the natural man is a rebellious, but, at the same time, wavering thing. Blessed is the man who trusts in the Lord (Jer. xvii. 7, 9; Ps. xxxvii. 17).—Chap. vii. 1. We must still answer "Hear the word of the Lord" to those who, in littleness of faith and in despair, cry out, what more shall I wait for from the Lord? A bruised reed shall he not break, &c. (Matt. xii. 20). "To-morrow, at this time." When the need is greatest, God is nearest. If God often unexpectedly helps even apostates out of great need, how much more will He do this for His own, who call to Him day and night. He has roads for every journey; He does not lack for means.—Ver. 2. The Sin of Unbelief and its Punishment. The children of this world consider their unbelief to be wisdom and enlightenment, and they seek to put that which is a consolation and an object of reverence to others, in a ridiculous light. The Lord will not leave such wickedness unpunished. It is only too often the case that high-born, and apparently well-bred men, at court, take pleasure in mockeries of the word of God and

of its declarations, without reflecting that they thereby bear testimony to their own inner rudeness, vulgarity, and want of breeding. It is a bad sign of the character of a prince, where scoffers form the most intimate circle of his retinue (Ps. i. 1-4). Unbelief is folly, because it robs itself of the blessing which is the portion of faith.

Ver. 3-16. The Miraculous Deliverance of Samaria. It declares loudly (a) what is written in Daniel ii. 20: "Wisdom and might are His." (He knows how, without chariots or horses, without arms or army, merely by His terror, to put an enemy to flight, Ex. xxiii. 27; to feed the hungry, and set the captives at liberty, Ps. cxlvii. 7, in order that all may confess: "Who is so great a God," &c., Ps. lxxvii. 13 and 14; and: "Let not the wise man glory," &c., Jerem. ix. 23, 24); (b) cf. Ps. ciii. 8: If ever a deliverance was undeserved, then this was, that all might admit: "It is of the Lord's mercies," &c. (Lament. iii. 22; Rom. ii. 4 and 5).—Vers. 3-10. The Lepers outside the City. (a) Their conversation (ver. 3 and 4); (b) their visit to the Syrian camp (vers. 5, 8); (c) their message to the king (vers. 9, 10).—Vers. 3 and 4. **KRUM-MACHER**: How often the same disposition meets us in the dwellings of the poor; instead of a joyful and believing looking up to heaven, a faithless looking for help from human hands; instead of submission to God, a dull discontent—a despair which quarrels with the eternal. . . . Thence comes the frequent neglect of the household, and decay of the family. And then what language is this: "If they kill us, we shall only die," as if the grave was the end of men, and the great Beyond were only a dream; or as if it were a matter of course that the pain of death atones for the sins of a wasted life, and must rightfully purchase their pardon, and a reception into heavenly blessedness. Our life lies in the hand of God, who sets its limit, which we may not anticipate. Circumstances may, indeed, arise in which a man wishes for death; it makes a great difference, however, whether this wish comes from weariness of life, or whether we say, with St. Paul: "I long to depart and be with Christ." Only when Christ has become our life, is death a gain.—Vers. 5-7. **STARKE**: The Almighty laughs at the planning of the proud, and brings their schemes to a disgraceful end (Ps. ii. 1 sq.; Dan. iv. 33 and 34).—**WÜRTEMB. SUMM.**: It is only necessary that in the darkness a wind should blow, or that water should splash in free course, or that an echo should resound from the mountains, or that the wind should rustle the dry leaves, to terrify the godless, so that they flee as if pursued by a sword, and fall, though no one pursues them (Levit. xxvi. 36). Therefore, we should cling fast to God in the persecution of our enemies, should trust Him, and earnestly cry to Him for help; He has a thousand ways to help us.—Ver. 6. **KRUM-MACHER**: It happens to the unconverted man, as it did here to the Syrians. God causes him to hear the rumbling of His anger, the roaring of the death-floods, the thunder of His law, and the trumpet-sounds of the judgment-day. Then he flees from the doomed camp, in which he has dwelt hitherto, and hurls away the dead-weight of his own wisdom, justice, and strength.—Vers. 8 and 9. **WÜRTEMB. SUMM.**: Many a one gets chances to acquire property dishonestly, to enjoy luxury and debauchery, to gratify fleshly lusts, and to commit other sins, and, if he is secure

from human eye, he does not trouble himself about the all-seeing eye of God; but his crime is discovered at last in his own conscience, and, by God's judgment, it is revealed and punished. Conscience can, indeed, be benumbed for a time; but it will not rest forever; it awakes at last, and stings all the more the longer it has been still. He who conceals what he has found, is not better than a thief.—PFAFFSCHE BIBLE: It is a good action to warn others of wickedness, and to hold them back from sin, still more to encourage them to virtue (Heb. x. 24).—Ver. 10. Lepers, *i. e.*, out-cast and despised men, were destined, according to God's Providence, to announce to the threatened city, in the crisis of its danger, the great and wonderful act of God. God is wont to use slight and contemptible instruments for his great works, that He may, by the foolish things of the world, confound the wise (1 Cor. i. 27). Fishermen and publicans brought to a lost world the best Good News, the gospel, which is a power to make all blessed who believe in it.—Vers. 12–15. Doubt and distrust of God's promises are deeply inrooted in the human heart. Where it is most necessary to be prudent, there the heart of man is sure and free from care (Ps. liii. 5), and where there is nothing to fear, there it is anxious. Instead of con-

fessing with joy: Lord, I am unworthy of the least of all thy mercies, when the promised help is offered, it does not trust even yet, until it can see with the eyes and grasp with the hands.—Ver. 16. CALW. BIBLE: Learn from this that He can lead us, as in a dream, through the gates of death, and, in an instant, set us free.—WÜRT. SUMM.: It is easy for our Lord and God to bring days of plenty close upon days of famine and want. Therefore, we should not despair, but trust in God, and await His blessing in hope and patience, until He "open the windows of heaven" (Mal. iii. 10).—STARKE: God's word fails not; not a word of His ever fell upon the earth in vain; every one is fulfilled to the uttermost, both promise and threat.—Vers. 17–20. The judgment upon the king's officer proclaims aloud: "Be not deceived: God is not mocked" (Gal. vi. 7; Prov. xiii. 13).—KRUMMACHER: His corpse became a bloody seal upon the words of Jehovah, and of His prophet.—BERLEB. BIBLE: In the last days also, when the abundance of the divine grace shall be poured out, like a stream, in the midst of the greatest misery, many despisers of the glorious promises of God will see the beginning thereof, but will not attain to the enjoyment of it; they will be thrust aside by marvellous judgments.

D.—The Influence of Elisha with the King, and his Residence at Samaria.

CHAP. VIII. 1–15.

- 1 THEN spake [Now] Elisha [had spoken] unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the Lord hath called for [up] a famine;
- 2 and it shall also come upon the land seven years. And the woman arose, and did after the saying of the man of God: and she went with her household, and
- 3 sojourned in the land of the Philistines seven years. And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines:
- 4 and she went forth to cry unto the king for her house and for her land. And the king talked [was just then talking] with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.
- 5 And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king,
- 6 this *is* the woman, and this *is* her son whom Elisha restored to life. And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that *was* hers, and all the fruits of the field since the day that she left the land, even until now.
- 7 And Elisha came to Damascus: and Benhadad the king of Syria was sick;
- 8 and it was told him, saying, The man of God is come hither. And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and
- 9 inquire of the Lord by him, saying, Shall I recover of this disease? So Hazael went to meet him, and took a present with him, even of [and—*omn* even of] every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son, Benhadad king of Syria hath sent me to thee, saying, Shall
- 10 I recover of this disease? And Elisha said unto him, Go, say unto [tell] him [then], Thou mayst [shalt] certainly recover [live]: howbeit the Lord hath
- 11 shewed me that he shall surely die. And he [Elisha] settled his countenance [and gazed] steadfastly [at him], until he was ashamed [became confused]:

- 12 and the man of God wept. And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children [in pieces], and rip up their women with child. And Hazael said, But what, is thy servant a dog, [What is then thy servant, the dog,] that he should do this great thing? And Elisha answered, The Lord hath showed me that thou *shalt be* [let me see thee] king over Syria.
- 14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me [:] that [omit *that*] Thou
- 15 shouldest [shalt] surely recover [live]. And it came to pass on the morrow, that he [Hazael] took a thick cloth [the blanket], and dipped it in [the] water, and spread it on his face, so that he died: and Hazael reigned in his stead.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 6.—[The Masoretes write Π in $\Pi\Pi\Pi$ as suffix without mappik, of which other examples occur (cf. 1 Kings xiv. 12; Isai. xxiii. 17). It might be punctuated as a perfect $\Pi\Pi\Pi$. Ew. 247, d. and nt. 2.—Böttcher (§ 418, c) accounts

for the omission of mappik by the accumulation of guttural and hissing letters: \aleph , η , ψ .

² Ver. 10.—[I. e., give him that delusive hope, since he longs for it, and you, as a courtier, desire to gratify him. This is adopting the *keri* Π . See *Exeg.*

³ Ver. 13.—[Π has the force of *then*. What then is thy servant, the dog, that, &c. The English translators rendered the sentence as if it were the same use of language as in 1 Sam. xvii. 48; 2 Sam. xli. 8, but it is quite the contrary. Hazael calls himself a dog and asks how he can do great deeds. Goliath and Abner resent being treated as if they were contemptible, which they do not admit. Π ; even when it refers to persons, asks, not *who?* but *what?* I. e., what kind of one? (Böttcher, § 599, c).—W. G. S.]

EXEGETICAL AND CRITICAL.

Ver. 1. Then spake Elisha, &c., or, as it should read, Elisha had spoken; for what is told in ver. 2 took place long before the incident which is narrated in the 3d and following verses, and forms only the necessary introduction. The famine of four years' duration is doubtless the same which is mentioned chap. iv. 38. The years in which it falls among the twelve of Jehoram, it is impossible to fix. The advice which the prophet gave the woman to go into a foreign land, must have been founded upon peculiar grounds, since she did not belong to the poorer classes (ver. 6 and chap. iv. 8 sq.). Perhaps she had become a widow, as some suppose, and had lost, in her husband, her chief reliance in a time of distress. She chose the land of the Philistines as her residence, probably because it was near, and because the plains on the sea-coast did not suffer so much from scarcity as the mountainous country of Israel (Thenius). On her return, the woman found her property in the hands of strangers. We may suppose that it had been taken possession of, either by the royal treasury, as property which the owner had abandoned (Grotius, Clericus, and others), or by individuals, who had illegally established themselves in the possession of it, and who were not willing now to surrender it. She appeals, therefore, to the chief judge, the king.

Ver. 4. And the king talked with Gehazi, &c. Piscator, Sebast. Smith, Keil, and others, have felt compelled to assign this incident to a time previous to the healing of Naaman, because it is said (v. 27) that Gehazi and all his posterity were, from that time on, to be lepers, but here we find the king conversing with him. In general, there is no objection to this, for it is very doubtful if the narrative of the acts of Elisha presents them to us in their chronological order (see above,

p. 45). The principal ground for this opinion, viz., Gehazi's leprosy, has not compulsory force, for, although lepers were obliged to remain outside the city (chap. vii. 3, and the places there cited), yet it was not forbidden to talk with them (Matt. viii. 2; Luke xvii. 12). Naaman, the leper, was admitted to the palace of the king (chap. viii. 6), and, at a later time, such persons were not excluded even from attendance in the synagogues (Winer, *R.-W.-B.* i. s. 117). Gerlach thinks that the king could the more probably meet with Gehazi, for the very reason that the latter had not been for a long time in Elisha's service. Jarchi and some of the other rabbis declare that the four lepers (chap. vii. 3) were Gehazi and his sons, but this is a purely arbitrary and unfounded notion. They were led to it probably by the desire of bringing the present incident into some connection with the preceding. Menzel also brings the story, vers. 1-6, into connection with that in chap. vii. by saying: "Great fear of the prophet took possession of the king from that time on" (i. e., from the death of the scoffer—vii. 20—which Elisha had predicted). However, if this had been the ground of his interview with Gehazi, the story would certainly have had a different introduction from that in vers. 1-3. It is no cause for wonder that the king did not ask Elisha himself in regard to his acts, but obtained a recital of them from Gehazi. As he had been himself a witness of so many of the prophet's acts, he was now curious to hear, from a reliable source, about those acts which Elisha had done quietly, in the narrow circle of his intimate associates, and in regard to which so many unreliable reports circulated among the people. To whom could he apply with more propriety for this information than to one who had formerly been the prophet's familiar servant? Among these acts the restoration of the Shunammite's son to life was the most important. By $\Pi\Pi\Pi$, ver. 6, we must understand

a high officer of the court, not necessarily a eunuch (cf. 1 King. xxii. 9). מַלְאָךְ can hardly mean the *rent*; it is rather the produce in kind, which must have been restored to her out of the royal stores.

Ver. 7. **And Elisha came to Damascus, &c.:** not *into* the city of Damascus, as is often assumed, for Hazael came out with camels to meet him (ver. 9), so that the most it can mean is that he came into the neighborhood of the city. Perhaps the name Damascus stands for the whole province, as Samaria did. Keil, who follows the old expositors, thinks that Elisha clearly went thither "with the intention of executing the commission which had been laid upon Elisha at Horeb (1 Kings xix. 15) to appoint Hazael to be king of Syria," but so important an object to the journey must have been specified in some way. To pass over the objection that that commission was given to Elijah and not to Elisha, and that there is nowhere any mention of its having been transferred to the latter, we observe that the prophet does not say here (ver. 12): Jehovah has commanded me to anoint, or appoint, thee, Hazael, king of Syria, but: He has made me see that thou wilt be king of Syria, and that thou wilt do much evil to Israel. According to Ewald, Elisha went into voluntary exile for a time, on account of a disagreement between himself and Jehoram, who still tolerated idolatry, but the text does not say anything of this, and we are not compelled to assume anything of the kind. The prophet was already known and highly esteemed in Syria, as we see from the entire narrative, especially from vers. 7 and 8. He might very well, therefore, even without any especial ground, extend the journeys, which he made in the pursuit of his prophetic calling (chap. iv. 9), as far as Damascus. We may, nevertheless, suppose that it was done "by the instigation of the Spirit" (Thenius). The revelation, of which he speaks in vers. 10 and 13, he certainly did not receive until after his arrival in Syria. It was not the occasion of his journey thither.

Ver. 8. **And the king said unto Hazael, &c.** Josephus calls Hazael ὁ πρῶτος τῶν οἰκτῶν: perhaps he was also commander-in-chief of the army (ver. 12). There is a tacit request in the question of Benhadad that the prophet would obtain his restoration to health, from Jehovah, by prayer. He who wished to consult a man of God did not come with empty hands (1 Sam. ix. 7; 1 Kings xiv. 3). The *י* before מַלְאָךְ, ver. 9, is hardly explanatory: "and in truth" (Keil); it is rather the simple conjunctive (Thenius). The messenger had a "gift in his hand," and besides there were all kinds of other valuable articles and products from Damascus, which were carried by forty camels. A camel-load is reckoned at from 500 to 800 pounds, but it would be wrong to reckon the weight of these gifts accordingly at 20,000 to 32,000 pounds (Dereser). "The incident is rather to be estimated by the oriental custom of giving the separate parts of a gift to as many servants, or loading them upon as many animals as possible, so as to make the grandest possible display of it. Harmar, *Beob.*, ii. s. 29. Rosenmüller, *Morgenland*, iii. s. 17." (Keil). "Fifty persons often carry what a single one could very well carry" (Chardin, *Voyage*, iii. p. 217). Nevertheless, the gifts were very important, and we see from their value in how great esteem Elisha stood among the Syrians. If he refused to accept

any gift whatsoever at the healing of Naaman (2 Kings v. 16), far less is it likely that he accepted these grand gifts in this case, where he had to bewail the misfortunes of his country (vers. 11 and 12).

Ver. 10. **And Elisha said unto him, &c.** The *keri* gives לְ instead of אַחֲרֵי after מַלְאָךְ, and the Massoretes reckon this among the fifteen places in the Old Testament where אַחֲרֵי is a pronoun, and not the negative particle. All the old translations, and some manuscripts also, present the *keri*. No one of the modern expositors but Keil has adopted אַחֲרֵי, *non*; he accepts that reading as "the more difficult." He rejects the makkeph between מַלְאָךְ and אַחֲרֵי, joins אַחֲרֵי with the following word הִנֵּה, and translates: "Thou shalt not live, and (for) Jehovah hath shown me that he will die." But *י* never means *for*, as it would here, if this interpretation were correct. It rather means here *but*, as it so often does, so that the sentence which begins with it forms a contrast to the one which precedes. This tells strongly against the *chetib* אַחֲרֵי. A further consideration is that the infinitive before the verb (הִנֵּה) always serves to strengthen the verbal idea (Gesen., *Gramm.*, § 131, 2, a), and that, in this construction, the negative stands before the finite verb and not before the infinitive, cf. Judges xv. 13 (Ew., *Lehrb.*, § 312, b). אַחֲרֵי cannot, therefore, be connected with הִנֵּה. Still less can it be taken as a negative with מַלְאָךְ, for Hazael says, ver. 14: "He (the prophet) told me: 'Thou shalt surely recover.'" This, therefore, was the answer of Elisha, which Hazael (suppressing the other words of the prophet) brought to the king; an answer such as the latter was eager to receive. If there is any case where the *keri* is to be preferred to the *chetib*, this is one. Nearly all the expositors, accordingly, agree in reading לְ, but their interpretations differ. Some translate, apparently with literalness: "Tell him:—Thou shalt recover;—but God hath shown me that he shall die," and they suppose, accordingly, that Elisha consciously commissioned Hazael with a falsehood, either because he did not wish to terrify or sadden the king, that is, out of compassion (Theodoret, Josephus), or, because it was generally held to be allowable to deceive foreign enemies and idolaters (Grotius). Neither the one nor the other, however, is consistent with the dignity and character of the prophet, who here speaks in the name of Jehovah. It is impossible that the narrator, who only aims to advance the glory of the prophet, in all his stories about him, should have connected with his words a sense which would have made Elisha a liar. Other expositors, therefore, explain it thus: "Of thy illness thou shalt not die, it is not unto death;" but that he then added, for Hazael: "the king will lose his life in another way" (i. e., violently). Clericus (following Kimchi), J. D. Michaelis, Hess, Maurer, Von Gerlach, and others, agree in this interpretation. The form הִנֵּה אַחֲרֵי in the first member of the sentence, to which מוֹת יָמָי in the second member corresponds, is a bar to this interpretation. The infinitive strengthens the verbal idea in both

cases. It cannot serve with תַּחֲיֶיךָ to tone down the verb ("as far as this illness is concerned, thou mayest preserve thy life"), and with יָכַת to strengthen it. We must, therefore, translate: "Thou shalt surely live," and: "He shall surely die." Then the words can have no other sense than that which Vitringa has established in his thorough discussion of the verse (*Observat. Sac.*, i. 3, 16, pages 716-728): *Vade, et dic modo (καὶ ἐντοπίζῃ) ipsi: Vivendo vires; Deus tamen mihi ostendit, illum certe morituum esse.* So, likewise, Thenius: "Just tell him (as thou, in thy capacity of courtier, and according to thy character, wilt surely do): 'Thou shalt surely recover; yet Jehovah hath revealed to me that he shall surely die'" (*cf. Roos, Fussstapfen des Glaubens Abrahams*, s. 831). [This explanation of the grammatical sense of the words is undoubtedly correct, but there is room for some scruple about the interpretation. Elisha seems to encourage the courtier to flatter the king with a delusive hope. This could at best be only a sneer, or irony. A clue to a better interpretation is given above. Note that the question is: "Shall I recover of this disease?" The answer seems to be measured accurately, and strictly to fit this question: "Go, say to him: Thou shalt surely live." That is the answer to the question asked, and the infinitive has its full force. Thus the prophet promises a recovery from the illness. At the same time he sees farther, and sees that though the illness is not fatal, other dangers threaten Benhadad. He need not declare this, and in his categorical answer to the king he does not, but in an aside he does: "Nevertheless, Jehovah hath shown me that he shall surely die," i. e., not of the disease, but by violence.—W. G. S.] Elisha, by his prophetic insight, had seen through the treacherous Hazael, just as he once saw through the plans of Benhadad (chap. vi. 12), and he now showed him that he knew the secret purpose which he cherished in his heart. He gave him to understand this, not only by his words, but also by the circumstance which is added in ver. 11: "And he fixed his countenance steadfastly until he (Elisha) shamed him (Hazael)," i. e., he fixed his eyes steadily and sharply upon him, so that the piercing look produced embarrassment and made Hazael's countenance fall. This detail is consistent with the above interpretation of ver. 10 and with no other. ["Jehovah hath shown me that he shall surely die," says the prophet, and fixes his eyes upon the ambitious and treacherous courtier, who has already conceived the idea of murdering his master, until the guilty conscience of the latter makes him shrink from the scrutiny.—W. G. S.] The Sept. give a purely arbitrary rendering of ver. 11, thus: καὶ ἐστὶν Ἀζαήλ κατὰ πρόσωπον αὐτοῦ, καὶ παρέθηκεν ἐνὸς αὐτοῦ τὰ ὄρα ἐκ ψαλίνο. The only possible subject of ἔστη is Elisha, and the text says nothing about the presentation of the gifts. ἔστη does not mean either: "remarkably long" (Ewald), nor: "In a (taking the words strictly) shameless manner" (Thenius), *cf.* on chap. ii. 17. The man of God did not weep for Benhadad, nor for Hazael, but for his own countrymen, on account of the judgments which should be inflicted upon them by the hand of Hazael, as he himself declares in ver. 12.

Ver. 12. And Hazael said, Why weepeth

my lord? The particular statements in Elisha's reply must not be taken too strictly in their literal meaning. He only means to say: Thou wilt commit in Israel all the cruelties which are wont to be practised in the bitterest wars (see Hos. x. 14; xiii. 16; Isai. xiii. 15 *sq.*; Nahum iii. 10 *sq.*; Ps. cxxxvii. 9; Amos i. 13 *sq.*). How this was fulfilled we see in chap. x. 32 *sq.*; xiii. 3, 4, 7, 22. In the 13th verse, where the proud Hazael, high in office, and already plotting to reach the throne, calls himself "thy servant, the dog," he commits an extravagance which, in itself, shows us that he was not in earnest, and that his humility was hypocritical and false. "Dog" is the most contemptuous epithet of abuse, 1 Sam. xxiv. 14; 2 Sam. xvi. 9 (Winer, *R.-W.-B.*, i. s. 517). Elisha now declares openly to the hypocrite that which, in vers. 10 and 11, by word and look, he had only hinted at: "Jehovah hath shown thee to me as king of Syria," i. e., I know what thou aimest at, and also what thou wilt become. The words by no means involve a solemn prophetic institution or consecration (anointing) to be king, such as, for instance, occurs in chap. ix. 3, 6, but they are a simple prediction (which, at the same time, probes Hazael's conscience) of that which should come to pass. He means to say: As God has revealed to me Benhadad's death, so has he also revealed to me thy elevation to the throne. Hazael, therefore, startled by the revelation of his secret plans, makes no reply to the earnest words of the prophet, but turns away.

Ver. 14. So he departed from Elisha, &c. Hazael makes the very reply to his master which the prophet had predicted that he would (ver. 10), and we see from the words וְהָיָה לִי עֶבֶד still more clearly, that we must read לִי for לָא in ver. 10. In the 15th verse וַיִּקַּח cannot have any other subject than the three verbs which precede, וַיֵּלֶךְ, וַיִּבְרָא, and וַיֵּאָכֵל. It is not, therefore, Benhadad (Luther, Schulz, and others), but Hazael. Moreover, it is inconsistent with the entire context that Benhadad himself, in order to refresh himself, should have laid a cloth, dipped in water, upon his face, and then should have died from the effects of the repressed perspiration. מִכְבֵּר means, primarily, something woven, a woven fabric, but it is not a fly-guard (Michaelis, Hess, and others), nor a bath-blanket or quilt (Ewald); but a woven, and hence thick and heavy, coverlet (Sept. στρώμα); the bed-coverlet. This, when dipped in water, became so heavy that, when spread over his face, it prevented his breathing, and so either produced suffocation, as most understand it, or brought on apoplexy, as Thenius suggests. Clericus correctly states the reason why Hazael chose just this form of murder: *ut hominem facilius suffocaret, ne vi interemptus videret.* He would have the less opposition to fear, in mounting the throne, as he intended, if Benhadad appeared to have died a natural death. We have not, therefore, to think of strangulation, which Josephus states was here employed (ὅτι μὲν στραγγάλη διέθευρε). Philippon remarks that, in cases of violent fever, it is the custom in the Orient, according to Bruce, to pour cold water over the bed, and that this bold treatment was perhaps tried in the case of Benhadad, but with unfortunate results. This, however, is not at all probable. We may feel confident that no one will ever succeed in clearing Ha-

rael from the crime of regicide, however much some have tried it. Ewald (*Geschichte des Volkes Israel*, iii. s. 522 [3e Ausg. s. 561]), narrates the occurrence thus: "As the king was about to take his bath (?), his servant (?), we cannot now tell more precisely from what particular motive, dipped the bathing-blanket (?) in the warm (?) water, and drew it, before the king could call for help, so tightly together (?) over his head, that he was smothered." Every one sees that the text says nothing of all that. [It is unnatural, of course, to introduce a new subject for *וַיִּקַּח*. Also, it is not likely that the king committed suicide the day after he had shown so much anxiety about his life. Hazael alone remains, and so we translate. But Ewald refers the case to the usage in which an indefinite subject, *one* (Germ. *man*), must be supplied, § 294, b. He furthermore points to the article in *הַמִּכְבֵּר*, which refers to some well-known object, he thinks to a *bath-blanket*. This, then, would identify the subject as the servant who was assisting him in the bath. Again, Ewald observes that if Hazael were the subject he would not be mentioned again immediately afterwards (*Geschichte*, ed. iii. vol. III. s. 562 n. 2). These considerations are not, perhaps, strong enough to support the inferences which he draws from them, but they certainly are not contemptible. —W. G. S.]

HISTORICAL AND ETHICAL.

1. *This passage is not by any means arbitrarily inserted here in the course of the history of the kings.* It stands in close and intelligent connection with what precedes and what follows. The first incident (vers. 1-6) is not intended simply to prove "how God, by overruling slight circumstances, often brings about great blessings" (Köster); neither can it properly be entitled: "The Seven-year Famine," or "The Restoration of the Shunammite's Property." It is rather intended to show the high estimation in which the king held the prophet. The king had been a witness of very many acts of Elisha, which forced from him a recognition of the prophet's worth. In order to arrive at a still more complete estimate of him, he desires to learn from a reliable source all the great and extraordinary works which Elisha had accomplished, and of which he had already perhaps heard something by public rumor. He therefore applies to Gehazi for this information. While Gehazi was telling the story of the Shunammite, she herself came in and was able to ratify what he narrated. The king was so much carried away by the story, and by this marvellous meeting with the woman herself, that he, for the sake of the prophet, restored to her the property she had lost, and even added more than she ever could have expected. This story, therefore, shows us the effect which the acts of Elisha had had upon the king, and is perfectly in place here. Moreover, it forms the connection with what follows. In spite of all his recognition of Elisha as a prophet, still Jehoram "cleaved unto the sins of Jeroboam and departed not therefrom" (iii. 3). He still tolerated the disgraceful idolatrous worship in Israel, so that, before his end, Jehu could retort upon him: "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" (chap. ix. 22). Therefore it was that the storm-clouds of divine judgment, which were to bring ruin to

him, and to the entire house of Ahab, were already collecting. This judgment came from two directions, as the oracle 1 Kings xix. 15 *sq.* (see *Ezeg.* notes thereon) had already predicted that it would come, both from without and from within; foreign invasion from Syria by Hazael, and domestic rebellion by Jehu. The second narrative above concerns Hazael; chap. ix. treats of Jehu. The main point in the second narrative (vers. 7-15) is the announcement of the divine judgment which is to fall upon Israel by the hand of Hazael (vers. 11-13). All the rest, both what precedes and what follows, is only introduction to this, or development of it. As God's prophet in Israel (v. 8), Elisha had the painful task, which he performed with tears, of designating in advance the usurper Hazael as the one through whom the divine judgment should be inflicted, "in order that Israel might thereafter know all the more surely that Jehovah had prepared this chastisement, and that it was His hand which laid this scourge upon apostates" (Krummacker). [As the whole series of incidents, of which this is one, is told in order to show the greatness of the prophet, so it seems more consistent to see the aim of this one in the intention to show that Elisha foreknew and foretold Hazael's crime and usurpation, and the misery which he inflicted upon Israel. —W. G. S.]

2. *The first narrative* (vers. 1-6) contains, besides the chief point, which has already been specified, a series of incidents which form a marvellous web of divine dispensations. The restoration of the Shunammite's property, with which it ends, is connected by a chain of intervening incidents with the famine predicted by the prophet, with which it begins. The restoration of the property presupposes its loss; this the temporary absence from the country; that took place by the advice of the prophet, and this advice was founded upon the scarcity which God had inflicted as a punishment, and which He had revealed beforehand to the prophet. It was especially the marvellous, divinely ordered, meeting of the Shunammite and Gehazi in the presence of the king, which influenced the latter to his unexpected decision. This meeting was, for the king, a seal to the story of Gehazi, and for the Shunammite a seal upon her faith and trust in the prophet. Once she declined any intercession of the prophet with the king on her behalf (chap. iv. 13); now she found that she received help, for the prophet's sake, even without his immediate interference. Krummacker: "God does not always help by startling miracles, although His hands are not tied from even these. More frequently His deliverances are disguised in the more or less transparent veil of ordinary occurrences, nay, even of accidents. This and that takes place, which at the time we hardly consider worthy of notice; but let us wait until these slight providential incidents are all collected together, and the last thread is woven into the artistic web."

3. What is here told us about *king Jehoram* presents him to us from his better side. His desire to learn all of Elisha's acts, still more the way in which he was ready at once to help the distressed Shunammite to the recovery of her property, testify to a receptivity for elevated impressions, and to a disposition to yield to them. By the fact that he recognized all that was extraordinary in the person of the prophet, and yet that he did not desist from his false line of conduct, he showed that, in

the main point, the relation of himself and of his people to Jehovah, nothing good could any longer be expected of him. His better feelings were transitory and, on a broad and general survey, ineffectual. He continued to be a reed, swayed hither and thither by the wind, easily moved, but undecided and unreliable, so that finally, when all the warnings and exhortations of the prophet had produced no effect, he fell under the just and inevitable judgment of God.

4. *The second narrative* (vers. 7-15) relates, it is true, the fulfilment of the oracle in 1 Kings xix. 15, but it shows, at the same time, that that oracle cannot be understood in its literal sense (see the *Ezech.* notes on that passage), for it is historically established here that Hazael, who now appears for the first time in the history, was not anointed king of Syria by either Elijah or Elisha, though he does appear as the divinely-appointed executor of the judgments which God had decreed against Israel. Jehovah "shows" him as such to the prophet, and the latter, far from seeking him in Damascus and anointing him, or even saluting him, as king, gives the usurper, who comes to meet him with presents and hypocritical humility, to understand, both by his manner and his words, that he sees his treacherous plans, and he tells him, with tears, what God had revealed, that he should be the great enemy and oppressor of Israel. Thereupon Hazael departs, startled and embarrassed, without a word. This is the clear story of the incident as this narration presents it to us. There is no room, therefore, for any supposition that Hazael was anointed by the prophet. On the other hand, it is an entire mistake, on the part of some of the modern historians, to see in the conduct of Elisha only the "enmity of the prophets of Jehovah" towards Jehoram and his dynasty, and to make Elisha a liar and a traitor, as Duncker (*Geschichte des Alterthums*, i. s. 413) does, when he says: "At a later time [after the siege of Samaria by Benhadad, chap. vi.] Elisha spent some time among the enemies of his country, in Damascus. Here Benhadad was slain by one of his servants, Hazael, at the instigation of Elisha. Hazael then mounted the throne of Damascus and renewed the war against Israel, not without encouragement from Elisha." In like manner Weber (*Gesch. des Volkes Israels*, 236) remarks: "This opportunity [the illness of Benhadad] appears to have been taken advantage of by the prophet to bring about a palace revolution, as a result of which the king of Damascus was murdered on his sick-bed, by means of a fly-net (?)." Such misrepresentation of history can only be explained by the neglect or ignorance of the Hebrew text. When will people cease to make modern revolutionary agitators of the ancient prophets? According to Köster (*Die Proph.*, s. 94) the sense of the entire story is this: "A prophet may not allow himself to be restrained from proclaiming the word of Jehovah, by the possibility of evil or crime which may result from it." This thought, which is, at best, a very common-place one, and which might have been presented more strikingly and precisely in a hundred other ways, is entirely foreign to the story before us.

5. *The prophet Elisha appears, in this second narrative, in a very brilliant light.* As he had forced recognition of his own worth from the king of Israel, so he had attained to high esteem with the king of

Syria. The rude, proud, and unsubmissive Benhadad, the arch-enemy of Israel, whose undertakings Elisha had often frustrated, who had once sent an armed detachment to capture him, shows him, as soon as he hears of his presence in his country, the highest honors. He sends out his highest officer with grand gifts to meet him, calls himself humbly his son, and sends a request to him that he will pray to God on his behalf. This in itself overthrows the notion that "Elisha's celebrated skill in medicine" (Weber) led the king to this step. We are not told what produced this entire change in Benhadad's disposition; but it is, at any rate, a strong proof of the mighty influence which Elisha must have exerted, both by word and deed, that he was held in so high esteem even in Syria, and that Benhadad himself bent before him. This reception, which he met with in a foreign land, was also a warning sign for Israel. He stands before us, high in worth and dignity in this occurrence also, both as man of God and prophet. He does not feel himself flattered by the high honors which are conferred upon him. They influence him as little as the rich gifts, which he does not even accept. At the sight of the man who, according to the purpose of God, was to be the scourge of his people, he is carried away by such grief that he, as our Lord once did, at the sight of Jerusalem moving on to its destruction, burst into tears for the people who did not consider those things "which belonged to their peace." How any one can form the suspicion, under such circumstances, that Elisha stood in secret collusion with Hazael, to whose conscience he addresses such sharp reproofs, or can say: "Hazael at once commenced a war upon Israel, instigated by Elisha" (Weber), it is hard to understand.

6. This narrative leaves no room for doubt as to Hazael's character, and especially is that labor thrown away which is spent upon the attempt to acquit him of the murder of Benhadad, or to represent his guilt at least as uncertain, for *חָמַד*, which follows the words: He (Hazael) "spread it on his face," means, so that he died, as in 1 Sam. xxv. 38; 1 Kings ii. 46; 2 Kings xii. 21. At heart proud, haughty, and imperious, he affects humility and submissiveness; towards his master, who had entrusted him with the most important commission, he is false and treacherous. He shrinks from no means to attain his object. He lies and deceives, but, at the same time, he is cunning and crafty, and knows how to conceal his traitorous purposes. When, alarmed and exposed by the words of the prophet, he can no longer keep them secret, he marches on to the crime, although he seeks to execute it in such a way that he may not appear to be guilty. With all this he combines energy, courage, cruelty, and a blind hatred against Israel, as the sequel shows. On account of these qualities, he was well fitted to be, in the hand of God, a rod of anger and a staff of indignation (Isai. x. 5). "The Lord makes the vessels of wrath serviceable for the purpose of His government" (Krummacher), and here we have again, as often in the history of redemption, an example of wickedness punished by wickedness, and of godless men made, without their will or knowledge, instruments of holiness and justice (see above, 1 Kings xxii. Hist. § 6).

HOMILETICAL AND PRACTICAL.

Vers. 1-6. King Jehoram and the Shunammite.

(a) The marvellous meeting of the two (the inscrutable and yet wise and gracious orderings of God, *Isai. xxviii. 29; lv. 8, 9*); (b) the restoration of the property believed to be lost (a proof of the truth of *Prov. xxi. 1*; and *Ps. cxlvi. 7, 9*; therefore, *Ps. xxxvii. 5*).—Vers. 1-3. **KRUMMACHER**: Famine, pest, war, and all other forms of calamity, form an army which is subject to the command of God, which comes and goes at His command, which is ready to attack or ready to retire as He may order, and which can assail no one without command. They are sometimes commissioned to punish, and to be the agents of the divine justice, sometimes to arouse and to bring back the intoxicated to sobriety, sometimes to embitter the world to sinners, and push them to the throne of grace, and sometimes to try the saints, and light the purifying fires about them. . . . So no man has to do simply with the sufferings which fall upon him, but, before all, with Him who inflicted them.—**SEILER**: It is not a rare thing for God to lead even a large number of persons at the same time away from a certain place, where some calamity would have befallen them with others. Do not abandon thy fatherland without being certain of the call of God: "Arise! Go," &c., as Abraham was (*Gen. xii. 1*). Faith clings to the words in *Ps. xxxvii. 18, 19*. It is the holy duty and the noblest task of human government to help the oppressed, to secure justice for orphans, and to help the cause of the widow (*Isai. i. 17; Ps. lxxxii. 3*).—Vers. 4-6. The King's Consultation with Gehazi. (a) The motive of it; (b) the effect of it.—**VER. 4. OSLANDER**: That is the way with many great men; they like to hear of the deeds and discourses of pious teachers, and even admire them, but will not be improved by them (*Mark vi. 20; Acts xxiv. 24 sq.; xxv. 22; xxvi. 28*).—**KRUMMACHER**: People are not wanting even now-a-days who, although they are strangers to the life which has its source in God, nevertheless have a feeling of interest and enthusiasm for the miraculous contents of the text. They read such portions of Scripture with delight. . . . Even a certain warmth of feeling is not wanting. What, however, is totally wanting, is the broken and contrite spirit, the character of a poor and helpless sinner.—**VER. 5**. That the word which has been heard may not fall by the wayside, but take root in the heart, God, in His mercy, often causes special occurrences to take place immediately afterwards which bear testimony to the truth of the word.—**VER. 6**. For the sake of the prophet the Shunammite was helped out of her misfortune, and reinstated in the possession of her property. The Lord never forgets the kindnesses which are shown to a prophet in the name of a prophet (*Matt. x. 41*); He repays them not once but many times (*chap. iv. 8-10*). The word of God often extorts from an unconverted man a good and noble action, which, however, if it only proceeds from a sudden emotion, and stands alone, resembles a flower, which blooms in the morning, and in the evening fades and dies. True servants of God, like Elisha, are often fountains of great blessing, without their own immediate participation or knowledge.

Vers. 7-15. Elisha in Syria. (a) Benhadad's mission to him; (b) the meeting with Hazael; (c)

the announcement of the judgments upon Israel.—Vers. 7 and 8. Benhadad upon the Sick-bed. (a) The rebellious, haughty, and mighty king, the arch-enemy of Israel, who had never troubled himself about the living God, lies in wretchedness; he has lost courage, and now he seeks the prophet whom he once wished to capture, just as a servant seeks his master. The Lord can, with his hammer, which breaketh in pieces even the flinty rock, also make tender the hearts of men (*Isai. xxvi. 16*). Those who are the most self-willed in prosperity are often the most despairing in misfortune. Not until the end approaches do they seek God; but He cannot help in death those who in life have never thought of Him. (b) He does not send to ask the prophet: What shall I, poor sinner, do that I may find grace and be saved? but only whether he shall recover his health. (**STARKE**: The children of this world are only anxious for bodily welfare; about eternal welfare they are indifferent.) It should be our first care in severe illness to set our house in order, and to surrender ourselves to the will of God, so that we may truthfully say with the apostle: "For whether we live," &c. (*Rom. xiv. 8*). The time and the hour of death are concealed from men, and it is vain to inquire about them.—**VER. 7**. The man of God is come! That was the cry in the heathen city of Damascus, and the news penetrated even to the king, who rejoiced to hear it. This did not occur to Elisha in any city of Israel, *Luke iv. 24 sq. (John i. 11; Acts xviii. 6)*. Blessed is the city and the country where there is rejoicing that a man of God is come!—Vers. 9-11. So much the times may change! He who once was despised, hated, and persecuted, is now met with royal honors and rich presents; but the one makes him uncertain and wavering just as little as the other. The testimonials of honor, and the praise of the great and mighty, the rich and those of high station, are often a much more severe temptation to waver for the messengers of the word of God, than persecution and shame. To be a true man of God is not consistent with vanity and self-satisfaction. The faithful messenger delivers his message without respect of persons, in season and out of season (*2 Tim. iv. 2*). He who seeks for the honor which cometh only from God (*John v. 44*), will not let himself be blinded by honor before men (*Acts xiv. 14; Sirach xx. 31*).—**VER. 10**. However well a man may know how to conceal his secret thoughts and wicked plans, there is One who sees them, even long before they are put in operation; from whom the darkness hideth not, and for whom the night shineth as the day (*Ps. cxxxix. 2-12*). He will sooner or later bring to light what is hidden in darkness, and reveal the secret counsel of the heart (*1 Cor. iv. 5*).—**VER. 11**. He who has a good conscience is never disturbed or embarrassed if any one looks him directly in the eye; but a bad conscience cannot endure an open, firm look, and trembles with terror at every rustling leaf.—Vers. 11, 12. Elisha weeps. These were not tears of sentiment, but of the deepest pain, worthy of a man of God, who knows of no greater evil than the apostasy of his people from the living God, the determined contempt for the divine word, and the rejection of the divine grace. Where are the men who now-a-days weep such tears? They were also tears of the most faithful love, which is not easily provoked, thinketh no evil, vaunteth not itself, and is not puffed up. So

our Lord wept once over Jerusalem (Luke xix. 41), and St. Paul over Israel (Rom. ix. 1-3).—Ver. 13. Subserviency before men is always joined with falseness and hypocrisy. Therefore trust no one who is more than humble and modest. Hazael called himself a dog, while he plotted in his heart to become king of a great people.—CRAMER: It is the way with all hypocrites that they bend and cringe, and humble themselves, and conceal their tricks, until they perceive their opportunity, and have found the key of the situation (2 Sam. xv. 6).—KRUMMACHER: There is scarcely anything more discordant and disgusting than the dialect of self-

abasement, when it bears upon its face the stamp of affectation and falsehood.—Vers. 14, 15. It is the curse which rests upon him who has sold himself to sin, that all which ought to awaken his conscience, and terrify and shock him out of his security, only makes him more obstinate, and pushes him on to carry out his evil designs (*cf.* John xiii. 21-30).—Ver. 15. The Lord abhorreth the bloody and deceitful man (Ps. v. 7). He who, by treason and murder, ascends a throne, is no king by the grace of God, but only a rod of wrath in the hands of God, which is broken in pieces when it has served its purpose.

FIFTH SECTION.

THE MONARCHY UNDER JEHORAM AND AHAZIAH IN JUDAH, AND THE ELEVATION OF JEHU TO THE THRONE IN ISRAEL.

CHAP. VIII. 16-IX. 37.

A.—The reigns of Jehoram and Ahasiah in Judah.

CHAP. VIII. 16-29 (2 CHRON. XXI. 2-20).

- 16 AND in the fifth year of Joram the son of Ahab king of Israel [(*cf.* 'Jehoshaphat *being* then [had been] king of Judah)], [*or expunge the sentence in parenthesis*]
 17 Jehoram the son of Jehoshaphat king of Judah began to reign. Thirty and
 18 two years old was he when he began to reign; and he reigned eight years' in
 18 Jerusalem. And he walked in the way of the kings of Israel, as did the house
 19 of Ahab; for the daughter of Ahab' was his wife: and he did evil in the sight
 19 of the Lord. Yet the Lord would not destroy Judah' for David his servant's
 19 sake, as he [had] promised him to give him always [*omit* always] a light [forever],
 20 and to [referring to] his children.
 20 In his days Edom revolted from under the hand of Judah, and made a king
 21 over themselves. So Joram went over to Zair, and all the chariots with him:
 21 and he rose by night, and smote the Edomites which compassed him about,' and
 21 [*smote*]' the captains of the chariots [*i.e.*, of the Edomites]: and the people [*of*
 22 Israel] fled into their tents. Yet [So] Edom revolted from under the hand of
 23 Judah unto this day. Then Libnah revolted at the same time. And the rest
 23 of the acts of Joram, and all that he did, *are* they not written in the book of
 24 the Chronicles of the kings of Judah? And Joram slept with his fathers, and
 24 was buried with his fathers in the city of David: and Ahaziah his son reigned
 24 in his stead.
 25 In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the
 26 son of Jehoram king of Judah begin to reign. Two and twenty years old *was*
 26 Ahaziah when he began to reign: and he reigned one year in Jerusalem. And
 27 his mother's name *was* Athaliah, the daughter of Omri king of Israel. And he
 27 walked in the way of the house of Ahab, and did evil in the sight of the Lord,
 27 as *did* the house of Ahab: for he *was* the son-in-law of [connected by marriage
 27 with]' the house of Ahab.
 28 And he went with Joram the son of Ahab [And Joram himself' went] to
 28 the war against Hazael king of Syria in Ramothgilead; and the Syrians

29 wounded Joram. And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him¹ at Ramah, when he fought against Hazael King of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 16.—[Keil and Bähr and the English translators take *וַיִּהְיוּ* as a parenthesis. In this view it must be understood that Jehoram of Judah assumed the government during the lifetime of his father. (See the Excursus on the Chronology.) In the Sept. (Alex.) Syr., Arab., and many MSS., the words are wanting. They arise from an error of the copyist, who repeated them from the end of the verse (Thenius, Bunsen). Ewald supplies *וַיִּהְיוּ* before *וַיִּהְיוּ*; but, as Thenius well objects, there is no instance of any such statement inserted in the midst of this current formula.

² Ver. 17.—[The *keri* proposes the pl. *וַיִּהְיוּ* according to the rule for numbers between two and ten.

³ Ver. 18.—[“Daughter of Ahab,” viz., Athaliah, ver. 26. According to 2 Chron. xxi. 4, he put to death all his brothers, perhaps, as Keil suggests, in order to get the treasures which Jehoahaphat had given to them (2 Chron. xxi. 8).

⁴ Ver. 19.—[“The Lord would not destroy Judah,” &c., 2 Chron. xxi. 7. “The Lord would not destroy the house of David, because of the covenant that He had made with David,” cf. 2 Sam. vii. 12. On *וַיִּהְיוּ*, see on 1 Kings xi. 36. *וַיִּהְיוּ*, 4. a., “referring to, or, according to the sense, through, or by means of, his children” (Thenius, Bähr, Keil, Bunsen, and others). A man’s posterity is spoken of as his light. It burns until his descendants die out. God promised that David’s light should last forever, “referring to” his posterity, through whom, or by preserving whom, God would keep the promise. (cf. 1 Kings xv. 4, for another example of the usage. The “and” in the E. V. is imported from 2 Chron. xxi. 7, where it is adopted, as in the Vulg. and Sept., as an “easier reading” (Thenius).

⁵ Ver. 21.—[*וַיִּהְיוּ* is an anomalous form. It is punctuated with *tsere*, which is thus written full, although it is long only by accent. Ewald only says of it that it “is very remarkable” (a. 52, note 1). There are a few forms like *וַיִּהְיוּ*, which have sometimes been explained as part. *kal*, and some desire to punctuate this *וַיִּהְיוּ*, still regarding it as part. *kal*, but explaining it by the last-mentioned analogy. Böttcher, however (§ 994, 2), disposes otherwise of every one of those forms, and thus destroys that analogy. He punctuates this *וַיִּהְיוּ*. The sense would not be different, but a concise and literal translation is difficult. “He attacked Edom, the investment against him,” 4. a., he attacked the line which enclosed him.

⁶ Ver. 21.—[“Smote” must be repeated in the English in order to show that “captain” is in the same construction with “Edomites.”

⁷ Ver. 27.—[*וַיִּהְיוּ* is used here generally for a relative by marriage. See the Chron. (II., xxii. 3 and 4) for a development of this statement.

⁸ Ver. 28.—[*וַיִּהְיוּ* is not the prep., but the case-sign. Böttcher has vindicated for this the signification “self,” § 515, cf. 2 Kings vi. 5. “The iron itself;” the part which was iron; not the handle.

⁹ Ver. 28.—[For the omission of the article in *וַיִּהְיוּ*, cf. 1 Sam. xvii. 52 and 53, and Ew. § 277, c. The article is necessary according to the general usage, but exceptions occur.

¹⁰ Ver. 29.—[“Which the Syrians had given.” The Imperf. here, and in ix. 15 in the Hebrew text, is very remarkable. Elsewhere we find the perf. in relative or other subordinate clauses, which interrupt the flow of discourse in order to specify attendant circumstances or details. It is like the aorist used for the pluperf. In 2 Chron. xxii. 6 we find the perf.—In 2 Chron. xxi. 17 it is stated that the Philistines and Arabians carried away all the sons of Jehoram but Jehoahaz, the youngest. In xxii. 1 it is stated that the inhabitants of Jerusalem made Ahaziah, the youngest and only remaining son of Jehoram, king. The two names are equivalent in meaning, the syllable from the name of Jehovah being in the one case prefixed, and in the other, affixed. Probably the latter form was the one adopted when he ascended the throne. In xxii. 6 we have the form Azariah, which is probably, as Ewald suggests, a slip of the pen.—W. G. B.]

THE CHRONOLOGY OF THE PERIOD FROM AHAZ TO JEHU.

Polus says of the chronological statement with which this passage commences: *Occurrit hic nodus impeditus*, because it does not accord with previous data, especially with chap. i. 17, and has, therefore, caused the expositors great trouble. The question whether any reconciliation at all is possible, and, if so, how it is to be brought about, can only be answered after comparing all the data with reference to the reigns of the several kings of both realms between Ahab and Jehu. For, not only does a new period in the history of the monarchy begin with Jehu’s reign, but also it gives a fixed point from which to calculate the chronology of the preceding period, seeing that Jehoram of Israel and Ahaziah of Judah were both slain by him, perhaps upon the same day (chap. ix. 21–27), and so there was a change of occupant on both thrones at the same time. This year, which almost all modern expositors agree in fixing, with a unanimity which is not usual with them, is the year 884 B.C.

[This unanimity is not apparent. Rösch (Art. “*Zeitrechnung*,” in Herz. *Encyc.*) gives a table of twelve authorities. They fix this date as follows: Petavius, 884; Ussher, 884; Des Vignoles, 876; Bengel, 886; Thiele, 888; Winer, 884; Ewald, 883; Thenius, 884; Keil, 883; Seyffarth, 855; Bunsen, 873. We may add, Rawlinson, 884; Lenormant, 886; Lepsius (on the ground of the Egyptian chronology) 861. No one of them makes this the starting point for introducing the dates of the Christian era into the Jewish chronology, and it is clear that there is no more certain means of establishing the date of Jehu’s accession in terms of the Christian era, than that of any other event. This date being thus arbitrarily fixed by the consensus of chronologists who have reached it by starting from some other date which they were able to fix by some independent means, all the other dates in Bähr’s chronology must suffer from the uncertainty which attaches to this. It is not an independent and scientific method of procedure. For the true point of connection between the Jewish chronology and the Christian era, see the appendix to this volume. The

dates adopted by Bähr are also there collected into a table for convenience of reference.—W. G. S.] From this date backwards, the dates of the other reigns must therefore be fixed according to the data given in the text. As there are two kings who have the same name, יִרְמְיָהּ or יְהוֹרָם (in 2 Kings i. 17 and 2 Chron. xxii. 6, both are called יְהוֹרָם; in 2 Kings ix. 15, 17, 21, יִרְמְיָהּ is the name of the king of Israel; in 2 Kings viii. 16 and 29, the king of Israel is called יִרְמְיָהּ, and the king of Judah יְהוֹרָם, while in chap. viii. 21, 23, 24, the king of Judah is called יִרְמְיָהּ), we will call the king of Israel, in what follows, Joram, and the king of Judah, Jehoram, simply in order to avoid ambiguity.

We have to bear in mind, first of all, in counting the years of the reigns, the peculiar method of reckoning of the Hebrews. According to a rule which is given several times in the Talmud, and which was adopted also by Josephus in his writings, a year in the reign of a king is reckoned from Nisan to Nisan, in such a way that a single day before or after [the first of] this month is counted as a year (see Keil on 1 Kings xii. s. 139 sq., where the passages from the Talmud are quoted). [The note is as follows: "The only method of reckoning the year of the kings is from Nisan." Further on, after quoting certain passages in proof, it is added: 'Rabbi Chasda said: "They give this rule only in regard to the kings of Israel." Nisan was the beginning of the year for the kings, and a single day in the year (i. e., after the first day of Nisan) is counted as a year. "One day on the end of the year is counted as a year." The citations are from the tract on the "Beginning of the

Year" (רֵאשִׁית הַשָּׁנָה) in the Guemara of Babylon, c. l. fol. iii., p. 1, ed. Amstel.] It cannot be doubted that this method of reckoning is the one employed in the books before us, for we saw above (1 Kings xv. 9 and 25) that the reign could not have comprised full years to the number stated. The same is also clear from a comparison of 1 Kings xxii. 51, and 2 Kings iii. 1, and other examples will follow. Such a method of reckoning, which counted portions of a year as whole years in estimating the duration of a reign, necessarily produced inaccuracies and uncertainties, so that the difference of a year in different chronological data cannot present any difficulty, much less throw doubt upon the entire chronology of the period or overthrow it. If now we reckon back from the established date, 884 B.C., the reigns of the separate kings, the following results are obtained:

(a) For the kings of Judah:—Ahaziah, who died in 884, reigned only one year (2 Kings viii. 26), and, in fact, as is generally admitted, not a full twelvemonth. He therefore came to the throne in 884 or 885. His predecessor, Jehoram, reigned eight years (chap. viii. 17), down to 885, so that his accession fell in 891 or 892. Jehoshaphat, his father, reigned twenty-five years (1 Kings xxii. 42), that is, from 916 or 917 on. As he came to the throne in the fourth year of Ahab, the accession of the latter falls in 919 or 920.

(b) For the kings of Israel:—Joram, who died in 884, had reigned for twelve years (chap. iii. 1). He came to the throne, therefore, in 895 or 896. His predecessor, Ahaziah, reigned for two years (1

Kings xxii. 51 and 2 Kings iii. 1), but, as is admitted, not two full years. Hence he became king in 897 or 898. Ahab, his father, reigned for twenty-two years (1 Kings xvi. 29); came to the throne, therefore, between 919 and 920, which agrees with the reckoning above.

Again, if we reckon the corresponding years of the reigns in the two kingdoms, we arrive at the following calculation: (a) Ahaziah of Judah became king in the twelfth year of Joram of Israel (chap. viii. 26), and, as the latter was slain in the same year as the former (884), the one year of the former (viii. 26), cannot have been a full year. (b) Jehoram of Judah became king in the fifth year of Joram of Israel (viii. 16), and, as the latter's accession falls in 895 or 896 (see above), his fifth year coincides with 891 or 892, the date above established for the accession of Jehoram. (c) Ahaziah of Israel became king in the seventeenth (1 Kings xxii. 51), and his successor, Joram, in the eighteenth (2 Kings iii. 1) year of Jehoshaphat, whence it is clear that Ahaziah, as was above remarked, did not reign for two whole years (1 Kings xxii. 51). The seventeenth of Jehoshaphat falls, reckoning from his accession in 916, in 899, and his eighteenth in 898, whereas, according to the above calculation, Ahaziah came to the throne between 897 and 898, and Joram between 897 and 896. This insignificant discrepancy is evidently due to the Hebrew method of reckoning, for under that system it might well be that the two years of Ahaziah, although not complete, might embrace parts of 898, 897, and 896, and still Ahaziah might follow in the seventeenth and Joram in the eighteenth year of Jehoshaphat. At any rate, the historical details, which are of far greater importance, are not touched by these slight chronological differences, far less are they in contradiction with them. Finally, if we add the reigns of the three kings of Judah, viz., Jehoshaphat twenty-five, Jehoram eight, and Ahaziah one, the sum is thirty-four years. As these years, however, were not all full, there cannot be more than thirty-two in all. The reigns of the three kings of Israel, Ahab twenty-two, Ahaziah two, Joram twelve, amount to thirty-six years, which were not all complete, so that they cannot give in all over thirty-five years. The entire period from Ahab to Jehu contains between thirty-five and thirty-six years, and, as Jehoshaphat came to the throne in the fourth year of Ahab, the sums agree.

While the eleven data given in six passages thus agree essentially, one statement, 2 Kings i. 17, according to which Joram of Israel became king in the second year of Jehoram of Judah, differs decidedly. If it is authentic, Jehoshaphat cannot have reigned twenty-five years, but only seventeen, and there was no eighteenth year of his, in which the accession of Joram of Israel is declared to have fallen (iii. 1). Moreover, Jehoshaphat's successor, Jehoram of Judah, did not then reign eight (chap. viii. 17), but fourteen years, and he came to the throne, not in the fifth (viii. 16) year of Joram of Israel, but a year before him. This brings great disturbance, not only into the chronology, but also into the history of the entire period. In order to do away with this glaring discrepancy, the founder of biblical chronology, Ussher, following the rabbinical book called *Seder Olam*, adopted the explanation, in his *Annal. Vet. et Nov. Testam.*, 1650, that Jehoram reigned for six

or seven years with his father Jehoshaphat. This theory of a joint reign is the most generally accepted explanation. Keil defends it very vigorously, and asserts that "Jehoshaphat, when he marched out with Ahab to war against Syria in Ramoth Gilead (1 Kings xxii. 3 sq.), appointed his son regent, and committed to him the government of the kingdom. The statement in 2 Kings i. 17, that Joram of Israel became king in the second year of Jehoram of Judah, dates from this joint government. . . . But, in the fifth year of this joint administration, Jehoshaphat gave up the government entirely to him (Jehoram). From this time, i. e., from the twenty-third year of Jehoshaphat, we have to reckon the eight years of the reign of Jehoram of Judah, so that he reigned alone, after his father's death, only six years." This reconciliation is artificial and forced; but the following considerations tell especially against it:

(a) The biblical text says nothing anywhere about the assumed fact that Jehoshaphat raised his son to share his throne six or seven years before he died, and that he then, in the fifth year of this divided government, retired entirely, although, if any king had done such a thing, it must have had deep influence on the history of the monarchy. Keil himself is forced to admit that "we do not know the reasons which impelled Jehoshaphat to abdicate in favor of his son two years before his death." It never can be proper to supplement the history on the basis of an isolated chronological statement. In 2 Chron. xxi. 5 and 20, the reign of Jehoram dates from the death of his predecessor, just as in the case of all the other kings, and its duration is stated as eight years, no account being taken of any two years during which he is thought to have reigned while his father was yet alive, or of five years that he reigned jointly with him. It is said there, in ver. 3, that Jehoshaphat "gave" to his sons gold and fortified cities, but to his eldest son, Jehoram, the kingdom; yet that clearly refers to the disposition he made for the time after his death, and not to any distribution which he accomplished two, or, in fact, seven, years before his death.

(b) Appeal is made, in support of this assumed joint government, to the obscure words in 2 Kings viii. 16: *וַיִּהְיֶה כִּלְיָהוּ עֹד חָיָה*, which Clericus supplements by *עוד חי, adhuc erat in vivis, aut simile quiddam*. Keil, with many of the old commentators, translates: "While Jehoshaphat was (still) king of Judah," i. e., during the lifetime of Jehoshaphat. But those words are wanting in the Syrian and Arabic versions, in some MSS., and in the Complutensian Septuagint. Luther and De Wette leave them untranslated. Houbigant, Kennicott, Dathe, Schulz, Maurer, and Thenius want to remove them from the text. Thenius says that they are "evidently due to an error of the copyist, who has repeated them here from the end of the verse," and that "they were then provided with the conjunction, in order to give them a connection." We cannot, therefore, call their omission from the text "a piece of critical violence," as Keil does. If, however, it is desired to retain them, because they are in the massoretic text, the Chaldee version, the Vulgate, and the Vatican Sept., still they cannot be translated in the manner proposed. The word "still," which is here so important, is wanting in the text, and cannot be inserted without further deliberation. Kimchi and Ewald, with the rabbinical

Sedar Olam, supply *סָדָר* after *וַיִּהְיֶה*, i. e., "and Jehoshaphat, king of Judah, was dead." This, however, would be constructing a sentence which states what is true to be sure, but "the superfluousness of which, and the unprecedentedness also, in the midst of the current formula in which it occurs, it is not necessary to point out" (Thenius). If the words are to stand, the only possible recourse is to supply *וְהָיָה*, which so often is wanting, in the sense of the pluperfect. The sentence would then have to be understood as a parenthesis, intended to refer back again to the last king of Judah, because, in this verse, the history of the kingdom, which has been interrupted by the narrative of other incidents from 1 Kings xxii. 50 up to this point, is now to be resumed. "Jehoshaphat had been king of Judah." But in what manner soever the words may be translated, they can in no case obscure the clear and definite declaration that Jehoram became king in the fifth year of Joram of Israel, and that he reigned eight years. What is obscure can never explain what is clear, but only, *vice versa*, that which is clear can explain what is obscure.

(c) When Joram of Israel undertook the war against Moab (2 Kings iii. 4 sq.), (at the earliest in the first year of his reign), he called upon "Jehoshaphat king of Judah" to go with him, and when the three kings of Judah, Israel, and Edom, turned, in their distress, to Elisha, he would have nothing to do with Joram, but referred him to the prophets of Ahab and Jezebel, and finally gave ear to him only for the sake of "Jehoshaphat king of Judah," who was faithful to Jehovah (ver. 14). But if Jehoram had then been king of Judah according to chap. i. 17, or even joint ruler, Jehoshaphat could not have been spoken of simply as ruling king of Judah.

(d) Jehoshaphat held firmly to the worship of Jehovah, and was a decided opponent of all worship of Baal or Astarte. He was, in fact, one of the most pious of the kings of Judah (1 Kings xxii. 43; 2 Chron. xvii. 3-6; xix. 3; xx. 32); his son Jehoram, on the contrary, did what was evil in the sight of God, and was devoted to the worship of Baal, which Ahab's family had introduced (2 Kings viii. 18; 2 Chron. xxi. 6 and 11 sq.). It is impossible, therefore, that they should have ruled together. If Jehoshaphat had allowed his fellow-ruler to introduce and foster the worship of Baal, he would have made himself a participant in the same guilt, and would not have received the praise of changeless fidelity to Jehovah.

(e) Joint governments are foreign to Oriental, and, above all, to Israelitish antiquity. It is true that it is stated in the history of king Azariah (Uzziah) that he was a leper, and, therefore, lived in a separate house, and that his son Jotham "was over the house, judging the people of the land" (2 Kings xv. 5). The "house" here meant is the royal palace (cf. 1 Kings iv. 6; xviii. 3), and it is not intended to assert that he became king during the lifetime of the rightful king, as is assumed with regard to Jehoram. Jotham did not become king until Uzziah's death, and then he ruled for sixteen years (2 Kings xv. 7, 33). The years in which he acted as regent for his sick father are not reckoned in these, as they should be, if it is to be a precedent for including in the eight years of Jehoram certain years during which he was joint

ruler with his father. There is no statement anywhere with regard to Jehoshaphat that he was sick or otherwise incapacitated for governing. This energetic ruler was far from needing an assistant, certainly not such a weak one as Jehoram. The latter was sick for two years before his death; but even he had no joint regent. His son Ahaziah did not come to the throne until after his death.

From all this we see plainly that all attempts to bring 2 Kings i. 17 into agreement with the other chronological data, which are essentially in accord among themselves, are vain. We are therefore forced to the conclusion that the text of this verse, as it lies before us, is not in its original form. Thenius considers it corrupt, and desires to read for: "In the second year of Jehoram, the son of Jehoshaphat," "in the twenty-second year of Jehoshaphat." But this does not agree with 2 Kings iii. 1, where it is said that Joram of Israel came to the throne in the eighteenth, not twenty-second, of Jehoshaphat, nor with 1 Kings xxii. 51, where "in the seventeenth year" must be changed, as Thenius proposes, to "in the twenty-first year," a change which is inadmissible. On the other hand, it must be admitted that the form of statement varies considerably from the standing formula. In each case where the death of a king is recorded, there follows immediately the formula: such a one became king in his stead, without any further details in regard to the successor than simply his name. Then when the history of the following reign commences, often after the insertion of other incidents and reflections of greater or less length, it is stated in what year of the reign of the king of the other nation he began to reign, of what age he was, and how many years he ruled (*cf.* 1 Kings xiv. 20-31; xv. 8-24; xvi. 28; xxii. 40-51; 2 Kings viii. 24; x. 35; xii. 22; xiii. 9; xiv. 16-29; xv. 7, 22, 25, 30, 38; xvi. 20; xx. 21; xxi. 18, 26; xxiii. 30; xxiv. 6). Now, in 2 Kings i. 17, after the words "and he died according to the word of the prophet Elijah," follows the ordinary formula, "and Joram became king in his stead;" but then there is added, what is not added in a single other passage: "In the second year of Jehoram, son of Jehoshaphat king of Judah," but without the further details, which are usually given in that connection, in regard to the length of the reign, &c. These details are not added until we come to the commencement of the history of his reign, chap. iii. 1; there, however, they vary very much from this short statement, as does also viii. 16. Now since, of course, the two complete and precise statements are to be preferred to the incomplete one, the unusual chronological datum in i. 17 must be regarded as a later and incorrect addition, all the more as it stands in contradiction with all the other chronological data of the period in question. It appears distinctly as an addition in the Sept., where it stands at the end of the verse, and is not incorporated into it. It is remarkable that scholars have preferred to change the other complete and consistent data, in order to force them into agreement with this, rather than to give up this one statement which is totally unsupported, and which introduces confusion not only into the chronology, but also into the history.

Finally, we have to notice another calculation of the chronology of this period which

Wolff has attempted (*Studien und Kritiken*, 1858, 4: s. 625-688). He rejects in general very decidedly any assumption of joint sovereignty, and especially the joint rule of Jehoram and Jehoshaphat; but he inconsistently sets up such an assumption when he says (s. 643): "As his (Ahaziah of Israel's) health was so far lost that he could no longer administer the government, he took his brother Joram on the throne with himself, as co-regent, at about the end of the eighteenth year of Jehoshaphat. He remained king until the twenty-second year of Jehoshaphat, and then gave up the government entirely in favor of his brother, but did not die until the second year of Jehoram." Ignoring the above-mentioned Jewish mode of reckoning, and starting from the purely arbitrary and unfounded assumption that only the dates given for the reigns of the kings of Judah are correct and reliable, Wolff changes the twenty-two years of Ahab to twenty, the two years of Ahaziah of Israel to four and a half, makes Joram succeed to the throne in the twenty-second instead of the eighteenth year of Jehoshaphat, Jehoram in the third and not in the fifth year of Joram, and, finally, Ahaziah of Judah in the eleventh and not in the twelfth year of Joram. No one else has hitherto conceived the idea of undertaking so many changes in the text; they are all as violent as they are unnecessary, and, therefore, need no refutation, although their necessity is confidently asserted. The joint rule of Ahaziah and Joram is, if possible, still more contrary to the text than that of Jehoshaphat and Jehoram.

EXEGETICAL AND CRITICAL.

Ver. 19. **Yet the Lord would not destroy Judah, &c.** The connection between vers. 19 and 20 is this: Although for David's sake Judah did not, as a consequence of its apostasy, lose its dynasty and its existence as a nation, yet it had to pay dearly for its sin; for the Edomites, who had been subject to Judah for one hundred and fifty years, endeavored, during Jehoram's reign, to regain their independence. Josephus says that they had killed the governor, whom Jehoshaphat had appointed (1 Kings xxii. 47), and had chosen a king for themselves. In order to re-subjugate them Jehoram marched out with an army *צָבָאָהּ*, unquestionably the name of a place, but not equivalent to Zoar (Hitzig and Ewald), for this lay in Moab (Jerem. xlviii. 34), not in Edom. The place cannot be more definitely located. The chronicler has instead *עִמְשָׁרָיָהּ*, i. e., "with his captains," and does not mention any place, probably because he did not know any place by the name here given. Thenius proposes to read *עִמְשָׁרָהּ*, which is favored by the Vulg., Seira, so that we should have to understand it as referring to the well-known mountainous region of Edom.

Ver. 21. **And he rose by night, &c.** "It is clear that we have in this verse the record of an unsuccessful attempt of Jehoram to re-subjugate Edom. We must, therefore, form our conceptions of the details according to this character of the whole" (Thenius). It is an utter mistake to understand the occurrence as the *Cakev Bible*, on 2 Chron. xxi. 7 sq., explains it: "The cowardly,

faithless king plotted and executed a massacre by night of the Edomites who surrounded him, in which his own captains also fell; and since, according to 2 Kings viii. 21, his own people upon this deserted him, he could not accomplish anything further against the Edomites, and they remained independent." The passage rather states simply that the army of Judah, as it approached Edom, was surrounded by the Edomites, but broke through them by night, and fled homewards (1 Kings viii. 66), so that it barely escaped an utter defeat. From this time on the dominion of Judah over Edom was at an end (Ps. cxxxvii. 7).

Ver. 22. **Unto this day**, i. e., until the time of composition of the original document from which this is taken (see above, on 1 Kings viii. 8). The Edomites were, indeed, re-subjugated for a short time (xiv. 7, 22), but never again permanently.—**Then Libnah revolted at the same time.** This city lay in the plain of Judah, not far from the frontier of Philistia. It was at one time an ancient royal residence of the Canaanites, and afterwards one of the priests' cities [cities of refuge] of the Israelites (Josh. xv. 42; xii. 15; xxi. 13), though it can hardly have retained the latter character until the time of Jehoram. We may suppose that it was instigated to revolt by the Philistines, and that it was assisted by them. Among the further details mentioned by the chronicler, it is stated that the Philistines attacked Jehoram, and inflicted upon him a severe defeat (2 Chron. xxi. 16 sq.). [It is also stated there that the allied Philistines and Arabians took Jerusalem and plundered the temple, an event to which Hitzig refers the passage Joel iv. 4-6. Thenius approves this, but thinks that 2 Chron. xxi. 17 is inconsistent with 2 Kings x. 3, which assigns a different fate to Ahaziah's kindred.—W. G. S.]

Ver. 25. **Did Ahaziah begin to reign.** The chronicler states Ahaziah's age at his accession as forty-two (II., xxii. 2). This is the result of a mistake of כ for כ, in the numerals (Keil, Winer, Thenius), as we must conclude from the age assigned to Jehoram in ver. 17. Jehoram was thirty-two when he ascended the throne; he reigned eight years; died, therefore, at forty. Ahaziah was twenty-two at his accession; he was, therefore, born when his father was eighteen. There is nothing astonishing in this, for, according to the Talmud, young men might marry after their thirteenth year, and eighteen was the usual age of marriage (Winer, *R.-W.-B.*, i. s. 297). [It should be noticed that this bears upon 2 Chron. xxi. 17, where it is said that Ahaziah was the youngest of the sons of Jehoram.—W. G. S.]—Athaliah is here (ver. 26) called the daughter of Omri, although she was in fact his granddaughter, because he was the founder and father of the royal house to which she belonged, and which brought so much misfortune upon Israel and Judah. The chronicler adds (II., xxii. 3), that she was "his [Ahaziah's] counsellor to do wickedly."

Ver. 28. **And he went with Joram, &c.** [Joram himself went; see the amended translation and *Textual and Grammatical*, note 7. If נתן is taken as the prep., then we have to assume that, after Joram was wounded, Ahaziah also left the seat of war and went to Jerusalem, and then that he went down from there again to Jezreel to visit Joram; for that is the simple and natural meaning

of the last clause of ver. 29. The awkwardness of this acceptance is evident. It is better to take נתן as the so-called "accusative sign," as explained

in the note referred to.—W. G. S.] On Ramoth-Gilead, see note on 1 Kings iv. 13. This strongly fortified city was, in the time of Ahab, in the hands of the Syrians, and he did not succeed in taking it away from them. He was wounded in the attempt so that he died (1 Kings xxii.). From chap. ix. 2; xiv. 15, we see that, at the time when Joram was at war with Hazael, it was again in the possession of the Israelites. It is not stated when or how, since the death of Ahab, it came into their hands. According to ix. 14, Joram

was שָׁמַר בְּרָמֹת, i. e., he was defending the city against the attacks of Hazael, who was thirsting for conquest, and who undoubtedly commenced the war. It was, therefore, in defending, and not in attacking the city, that Jehoram was smitten, that is, severely wounded. [See note on ix. 1.] He ordered that he should be taken to Jezreel (see note on 1 Kings xviii. 45), and not to Samaria, although the latter was much nearer, probably because the court was at Jezreel. [Thenius' suggestion that he could make this journey over a smooth road, while the way to Samaria lay over mountains, is also good.—W. G. S.] But the army remained under command of the generals in and before Ramoth. The king's wound does not seem to have healed for some time. Ewald maintains that Ahaziah did not go to the war with Joram, but went to visit him from Jerusalem at a later time, when he was being healed of his wound. He says, therefore, that the particle נתן in ver. 28 is to be struck out.

There is, however, no ground for this (see Thenius on the verse), for יָרַד, in ver. 29, does not prove that he went from Jerusalem to Jezreel, since the latter lay to the north of Ramoth as well as of Jerusalem. It may well be that he visited Joram from Ramoth, whither he had gone with him to the war, especially as it was not so far from there as from Jerusalem. [נתן is not the prep. but the case-sign with the nominative; יָרַד is therefore the subject of יָרַק, and not Ahaziah, as it is commonly understood (see *Text. and Gramm.*). Ahaziah did not go to Ramoth, but went down from Jerusalem to Jezreel.—W. G. S.]

HISTORICAL AND ETHICAL.

1. The history of the reign of the two kings of Judah, which forms a consistent whole, does not interrupt the flow of the narrative, as might at first appear, but is inserted here for good and imperative reasons. The kingdom of Judah had kept itself free from the worship of the calf and of Baal, which prevailed in the kingdom of Israel, until the death of Jehoshaphat. That worship was, however, transplanted to Judah by the marriage of Jehoram, the son and successor of Jehoshaphat, with Athaliah, the daughter of Ahab and Jezebel, for Athaliah controlled her husband Jehoram, and his son, Ahaziah, as we see from vers. 18 and 27, and from 2 Chron. xxi. 6 and xxii. 3, just as Jezebel, the fanatical idolatress, controlled Ahab. Though the guilt of the house of Ahab,

relationship in spirit and feeling; they work gradually, but mightily; one member of the connection draws another with him, either to good or to evil. In spite of their pious father and grandfather, Jehoram and Ahaziah were tainted by the apostasy of the house of Ahab (vers. 18, 27). How many are not able to resist the evil influences of these connections, and therefore make shipwreck of their faith, and are either drawn into open sin and godlessness, or are transformed into a superficial, thoughtless, and worldly character. (b) The duty which therefore devolves upon us. (The calamities which even the pious Jehoshaphat brought upon his house, nay, even upon his country, arose from the fact that he gave the daughter of Ahab and Jezebel to his son, as a wife, and did not bear in mind that relationships which do not rest upon the word and commandment of God bring discontent and ruin. Therefore beware of entering into relationships which lack the bond of faith and unity of spirit, however grand or advantageous externally they may seem to be. Do not, by such connections, transplant the Ahab and Jezebel spirit into your house, for it eats like a cancer, and corrupts and destroys to the very heart.)—Ver. 19. Behold the faithfulness of God, who, for the sake of the fidelity of the father, chastises indeed the son, but yet will not utterly destroy him.—CRAMER: God will sustain his Church (kingdom) until the end of the world, in order that a holy heaven may remain, no matter how many may be found who scoff at His promise to sustain His Church.—Ver. 20. God punishes infidelity to himself by

means of the infidelity of men to one another.—CRAMER: If we do not keep faith with God, then people must not keep faith with us. By means of insurrection God punishes the sins of sovereigns, and dissolves the authority of kings (cf. Job xii. 18).—Ver. 26. CALW. BIB.: It is a horrible thing when not merely relatives, but even a mother instigates to evil.—Ver. 28. CRAMER: Have no dealings with a fool-hardy man, for he undertakes what his own mind dictates, and you will have to suffer the consequences with him (Sirach viii. 18).—Ver. 29. CALW. BIB.: As he so gladly joined himself to Ahab's family, and was so fond of spending his time with them, there it was, by the ordering of Providence, that he met his end. Those who, by their hostility to the Lord, belong together, must come together, according to God's just decree, that they may perish together. Jehoram was so anxious to be healed of the bodily wound which the Syrians had given him, that he left the army and returned to Jezreel; but the wounds of his soul, which he had inflicted upon himself, caused him no trouble, and did not lead him back, as they should have done, to Him who promised: "I will restore health unto thee, and I will heal thee of thy wounds" (Jerem. xxx. 17). The children of this world visit one another when they are ill; they do it, however, not in order to console the sick one with the Word of Life, and to advance God's purpose in afflicting him, but from natural love, from relationship, or other external reasons. Their visits cannot, therefore, be regarded as Christian work.

B.—Jehu's Elevation to the Throne of Israel.

CHAP. IX. 1-37. [2 CHRON. XXII. 7-9.]

- 1 And Elisha the prophet called one of the children of the prophets [prophet-disciples], and said unto him, Gird up thy loins, and take this box [vial]¹ of oil
- 2 in thine hand, and go to Ramoth-gilead: And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry [lead] him to an inner cham-
- 3 ber; Then take the box [vial] of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed [I anoint] thee king over Israel. Then open the door, and flee, and tarry not.
- 4 So the young man, *even* the young man [the servant of]² the prophet, went
- 5 to Ramoth-gilead. And when he came, behold, the captains of the host *were* sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto
- 6 which of all us? And he said, To thee, O captain. And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the Lord God of Israel, I have anointed [I anoint] thee king over the people of the
- 7 Lord, *even* over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all
- 8 the servants of the Lord, at the hand of Jezebel. For [omit for] The whole house of Ahab shall perish; and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left [both him that is of age and
- 9 him that is not of age] in Israel: and I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of

- 10 Ahijah : and the dogs shall eat Jezebel in the portion [purlieus] of Jezreel, and *there shall be none to bury her*. And he opened the door, and fled.
- 11 Then Jehu came forth to the servants of his lord : and *one* said unto him, *Is all well ? wherefore came this mad fellow to thee ?* And he said unto them, *Ye*
- 12 *know the man, and his communication [secret].* And they said, *It is false ; tell us now.* And he said, Thus and thus spake he to me, saying, Thus saith the
- 13 Lord, I have anointed [I anoint] thee king over Israel. Then they hasted, and took every man his garment, and put *it* under him [*Jehu*] on the top of the stairs
- 14 [bare steps], and blew with trumpets, saying, Jehu is king. So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept [defended] Ramoth-gilead, he and all Israel, because of [against] Hazael
- 15 king of Syria : but king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, *then* let none [no fugitive] go forth
- 16 *nor escape [omit nor escape]* out of the city to go to tell *it* in Jezreel. So Jehu rode in a chariot, and went to Jezreel ; for Joram lay there. And Ahaziah king
- 17 of Judah was come down to see Joram. And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company.* And Joram said, Take a horseman, and send to meet them, and
- 18 let him say, *Is it peace [Is all well] ?* So there went one on horseback to meet him, and said, Thus saith the king, *Is it peace [Is all well] ?* And Jehu said, What hast thou to do with peace [well or ill] ? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.
- 19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it peace [Is all well] ?* And Jehu answered, What hast thou
- 20 to do with peace [well or ill] ? turn thee behind me. And the watchman told, saying, He came even unto them, and cometh not again : and the driving *is* like
- 21 the driving of Jehu the son of Nimshi ; for he driveth furiously. And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against [to meet] Jehu, and met him in the portion of Naboth the Jezreelite.
- 22 And it came to pass, when Joram saw Jehu, that he said, *Is it peace [Is all well], Jehu ?* And he answered, What peace [is well], so long as the whore-
- 23 doms of thy mother Jezebel and her witchcrafts [sorceries] *are so many ?* And Joram turned his hands, and fled, and said to Ahaziah, *There is treachery,*
- 24 [Treachery !] O Ahaziah. And Jehu drew [took] a bow with his full strength [in his hand] and smote Jehoram between his arms, and the arrow went out at
- 25 his heart, and he sunk down in his chariot. Then said *Jehu* to Bidkar his captain [lieutenant], Take up, and cast him in the portion of the field of Naboth the Jezreelite : for remember how that, when I and thou' rode together [two by two] after Ahab his father, the Lord laid this burden [passed this sentence]
- 26 upon him ; Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord ; and I will requite thee in this plat, saith the Lord. Now therefore take and cast him into the plat of ground, according to the word of the Lord.
- 27 But when Ahaziah the king of Judah saw *this*, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also [Him also ! Smite him] in the chariot. And *they did so* at the going up to Gur, which
- 28 *is* by Ibleam. And he fled to Megiddo, and died there. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his
- 29 fathers in the city of David. And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.
- 30 And when Jehu was come to Jezreel, Jezebel heard of *it* ; and she painted
- 31 her face [eyelids], and tired her head, and looked out at a window. And as Jehu entered in at the gate, she said, *Had Zimri peace*, who slew his master
- 32 [Hail ! thou Zimri, murderer of his master !] ? And he lifted up his face to the window, and said, Who *is* on my side ? who ? And there looked out to him two
- 33 or three eunuchs. And he said, Throw her down. So they threw her down ;

and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. And when he was come in, he did eat and drink, and said, Go, see now [to] this cursed woman, and bury her: for she is a king's daughter. And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him. And he said, This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion [purlieus] of Jezreel shall dogs eat the flesh of Jezebel. And the carcass of Jezebel shall be as dung upon the face of the field in the portion [purlieus] of Jezreel; [so] [so] that they shall not say, This is Jezebel.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1.—[חֶשֶׁן] ² 1 Sam. x. 1, here, and in ver. 2.

² Ver. 4.—[The article is used with the second לָעַר in the stat. const. to give it definite reference back to the first one. *Ew.* § 290, d. 8. *Cf.* chap. vii. 13.

³ Ver. 10.—[On חֶלֶק see 1 Kings xxi. 23, where חֶלֶק occurs nearly in the same meaning. חֶלֶק is the moat or ditch just outside the wall, with the adjacent strip of country. חֶלֶק has a wider application to the district on which the city is built, including the strip of country just outside the wall. In a walled city this latter place is always a place of deposit for rubbish and offal. Hence the degradation involved in the fate prophesied for her.

⁴ Ver. 18.—[The words הַפְּעֻלֹת הָרִגָּם are very obscure. No better meaning is suggested than this, that they spread their over-garments directly upon the stairs, and so formed something resembling the covered scaffolding on which the king presented himself to the people, and received their homage.

⁵ Ver. 17.—[The second שָׁפַעַת is in the case absolute. *Ew.* § 173 d. *Cf.* חֵיטַת Pa. lxxiv. 19.

⁶ Ver. 24.—[מָלֵא יָדוֹ בַקֶּשֶׁת, word for word, "filled his hand with a bow," i. e., made ready an arrow.

⁷ Ver. 25.—[אֲנִי וְאַתָּה are accusatives after זָכַר. "Remember me and thee riding." The E. V. is a smooth and correct rendering of it. עֲצוּדִים; "together" would be a correct rendering of it, but the word suggests that they were together, one pair in a retinue which was formed two by two.

⁸ Ver. 27.—[This is a translation of the Hebrew as it stands. It seems necessary, however, to correct the text. (a) We may insert וְיַכְּהוּ after הַכְּהוּ = "Smite him also! and they smote him in the chariot." This is Bähr's emendation, following Ewald and others (see *Ew.* on the verse). (b) We may read וְיַכְּהוּ for הַכְּהוּ and translate: "Him also! So they smote him in the chariot." This gives the same sense, but "Him also!" stands as a short exclamatory command. (c) Thenius takes these words in this way, but then (following the Sept.) he conjectures וְיַכְּהוּ for הַכְּהוּ = "And he smote him." It is very tame to make Jehu utter this exclamation merely as such, not as a command, and then shoot the king himself. The second emendation is the best.—W. G. S.]

EXEGETICAL AND CRITICAL.

Ver. 1. And Elisha called one of the prophet-disciples, &c. Elisha was undoubtedly at this time in Samaria, where his residence was. The prophet-disciple, to whom he gave this commission, may have stood to him in the same relation in which he once stood to Elijah. It is an unfounded supposition of several of the rabbis that it was the prophet Jonah, the son of Amittai [chap. xiv. 25]. —To Ramoth: see chap. viii. 28.—It is not stated anywhere to what tribe Jehu belonged. It is very probable that he, as the most able of the generals, had received the supreme command on the departure of Joram, as Josephus states.—Ver. 2. And go in: i. e., into the house in which he dwells, as is clear from ver. 6 (וְהָיְתָה), and from the words: to an inner chamber (see note on 1 Kings xx. 30). Jehu with his army was not, therefore, in camp before Ramoth besieging it, but in the city itself defending it (see note on viii. 28). [No mention is made anywhere of any hostilities between Israel and Syria, from the death of Ahab until this time, in which the city of Ramoth could have changed hands. It is clear that the representation throughout this chapter is, that the Israelites were in possession of the city. It may, therefore, be inferred with considerable certainty that they had succeeded in taking it in this war, either in the assault

in which Joram was wounded, or in some previous one. If Joram had gained this important victory for them, it is not probable that the army would have been in a disposition to see him deposed by any one else. The inference is that, in the battle, he had not conducted himself well, and that Jehu's talents had shone by comparison. It would be quite consistent with the character of each as it appears to us elsewhere. Moreover, we see from ver. 21 that Joram was already so far recovered as to be able to go out in his chariot to meet Jehu. Yet he had not rejoined his army. This would seem to indicate that he had made much of a slight wound, and that he was shirking the hardships of the war. Putting all this together, we can understand that the feeling of the army towards the king was that of contempt, and towards Jehu that of admiration and respect, and the sudden and complete success of the revolution is not then difficult to understand.—W. G. S.] The prophet-disciple entered the house, in the court of which the generals were sitting together, perhaps holding a council of war. Jehu was to be anointed privately, and the fact was for a time to be kept secret.—Ver. 3. And tarry not: that no questions might be asked and "that he might not be involved in affairs with which he was not competent to deal" (Von Gerlach); Josephus: *ὅπως λάθῃ πάντας ἐκείδεν ἀνταρῶν*. It was not, therefore, in order that he might escape the danger of being captured by the friends

of Jeram (Theodoret, Clericus).—Ver. 6. **I have anointed thee**; see above, *Eleg.* on 1 Kings xix. 16.—On vers. 7-10 see notes on 1 Kings xiv. 10; xvi. 3, 4; xviii. 4; xix. 10; xxi. 21 *sq.* On **לָמַח** see note on 1 Kings xxi. 23 [and note on this verse under *Textual and Grammatical*].

Ver. 11. **Then Jehu came forth, &c.** The question **לָמַח** occurs, in this chapter, six times, and it is impossible that it should have a different sense in each case. As it evidently stands in opposition to "strife" or "hostility" in vers. 17, 18, 22, and 31, it must also be translated in its original meaning in ver. 11, "Is it peace?" and not: *recte sunt omnia?* (Vulg.); or *Stehet es wohl* (is all well?) (Luther). Cf. 1 Kings ii. 13. [Nearly all the commentators agree with the opinion here

advocated, and translate "Is it peace?" **לָמַח** unquestionably meant, originally and etymologically, welfare, *salus*. It is often used generally, not in any special formula, for "peace." As a formula of salutation, however, its etymological signification was entirely lost, as much as in our own "good-bye," the etymological meaning of which we very seldom have in mind when we use it. As a question it is destitute of intrinsic meaning. It merely asks, "What is the news you bring?" In form only it asks, "Is it good news?" "Is all well?" Every language presents similar examples of current formulae and words which have lost their etymological significance. Our own word "well" is a good instance, particularly in colloquial usage, where it often is almost meaningless, and where it often implies anything but approval of what has preceded. The inflection of the voice here carries all the significance. A similar instance occurs in this chapter. In ver. 26 Jehu quotes the sentence of God upon Ahab, beginning with the words **לֹא דָם**. This is the formula for an oath, and

an ellipsis is necessary to explain the form. This consists of an imprecation upon the speaker by himself. "If I did not see—then may—&c." As Thénius well remarks, we cannot believe that the origin of this formula could have been present to the mind of Jehu, or that he could have thought of the alternate, omitted, phrase, when he represented God as having spoken in these words. The alternate was utterly lost sight of, and **לֹא דָם** meant simply "verily," as a strong affirmation.—**הַשְׁלִים**

therefore is simply a salutation which calls upon the person addressed to tell the news, or his message. So in ver. 11 it might be translated: "Well? Wherefore came," &c. In vers. 17 and 18 it has the same meaning, but Jehu plays upon it by using it in its strict meaning in his reply (see the amended translation). In ver. 22 this is still more evident. In ver. 31 Jezebel uses it as the regular conventional salutation, with which to address her insulting and defiant words to Jehu. To make it mean in vers. 17, 18, 22, "Is there peace?" i. e., do you come with hostile or peaceful intent towards me? is to ascribe to the king a suspicion, first of the unknown party which is approaching, and afterwards of Jehu. If he had been suspicious that it was an enemy, he would not have sent out one man; if he had been suspicious of Jehu, he would not have gone down himself, and, as it seems,

without guards, to meet him. Finally, ver. 23 shows that he did not suspect anything until he heard Jehu's answer, which was a bold condemnation of Jezebel. Then he recognized treachery, and, as soon as he did, he endeavored to escape. To send out a man to meet the coming troop and "say

לָמַח," was, therefore, simply to send him out to salute them and inquire what was the intelligence they brought. When Jehu was recognized, the same message was sent to him (cf. chap. x. 13). Finally, the king went to ask for himself. *The only news which he expected was news about the war.* When the commander-in-chief came riding in hot haste towards the capital, news, either of a great victory or an overwhelming defeat, was to be expected. As for hostility from the approaching party before it was recognized, or from Jehu after he was recognized, there was no thought of it, until Jehu's answer, in ver. 23, revealed it all at once as openly declared.—W. G. S.] The generals put this inquiry, not because "they feared the madman might have done him some harm" (Ewald), but because they inferred, from the haste with which the prophet-disciple departed, that he had brought important intelligence, perhaps bad news, about the war with Syria (Thénius). Their further question: **Wherefore came this man to thee?** is generally

understood as the mocking and contemptuous speech of rude soldiers about a prophet. The Hebrew word is then understood to mean a madman or rhapsodist. It is certain, however, that these soldiers, who were expecting important and perhaps discouraging intelligence in regard to the war, were not in a disposition to scoff at prophets. If they had taken the prophet for a madman, they would not, when Jehu made known to them (ver. 12) the object for which he came, have taken the extraordinary step they did, without consideration or delay, and made Jehu king, on the word of a fanatic. In ver. 20 it is said of Jehu himself: "He driveth **בְּשִׁעָרָא**," whereby it is not meant to

be said that he was a crazy man, a lunatic, or a fanatic, but that he was a man of fierce and violent temper (Vatablus, following the Syriac, translates *præcipitantly*). In Arabic **بَشَعْن** means to be bold, rash, wild (see Ges. Dict., s. v.). The generals meant to say, therefore, that the wild behavior of the man, who had come and gone without saying a word to any one, had struck them. They thought that his conduct indicated some extraordinary intelligence, and they wanted to know what it was. Jehu at first gives them an evasive answer: **Ye know the man and his word**. This word does not mean "his speech or

words" (Ges., De Wette, and Luther, who follows the Vulg.: *et quid locutus sit*); nor, "his babble" (Junius, Köster, and Philippson, who follows the Sept. *ἀδόλεσχία*), for the word does not occur anywhere in this sense. Neither does Jehu connect with his words the meaning: "Ye yourselves have sent this prophet to me, in order to give me courage to carry out the plan which ye have formed (Dereser following Seb. Smith, J. D. Michaelis), nor this meaning: "Ye know the man and what he said to me; ye yourselves are at the bottom of this jest, for ye it was who planned the farce" (Krummacher). Jehu could not have meant this, for he knew that the plan or jest had not originated with the generals, and his answer

would not then have been an evasive one. No less incorrect is the explanation of Cornelius a Lapide, whom Keil follows: *Nostis, cum insanum esse ac proinde insana loquitur, ideoque non credenda, nec a me narranda*, for שָׁנָה is no synonym of שָׁנָה.

Finally, we cannot translate it with Bunsen and Thenius, "his disposition:" "Ye should be accustomed to his disposition, since ye have often seen him before." The word is rather to be taken here in the same sense as in 1 Kings xviii. 27, i. e., *meditatio*, absorption in thought; so that, in other places, it stands for every deep agitation of the soul: rancor, sorrow, or dissatisfaction (Ps. liv. 2; cii. 1; cxlii. 2; Job vii. 13), and in 1 Sam. i. 16 it stands as synonym to שָׁנָה. Jehu means to say:

The conduct of this man ought not to astonish you; he was lost in thought, as prophets are wont to be; therefore he did not enter into conversation with any one, and departed as hastily as he came. [It must be apparent that the epithet שָׁנָה, as it

is correctly explained above, is not a proper epithet for a man who is lost in meditation. Wildness of behavior is in general inconsistent with meditation. Moreover, as above stated (note on

ver. 11), it is an error to take השָׁלוֹם to mean "Is there peace?" and then to suppose that these soldiers asked the question with reference to the war with Syria. How should they ask whether there was peace with Syria, when they were there on purpose to make war with that country? or how should they expect that this prophet could bring intelligence which was to decide that point? The prophet came from home, from Israel, and although his message might ultimately bear upon the continuance of the war with Syria, the natural expectation would be that he brought news from Israel, whence he came. They asked in general what the news was which he brought. The epithet which they applied need not be pressed so far as to make them guilty of any intentional disrespect to a prophet. He was wild in his behavior, and they called him carelessly a "mad fellow." The tone and meaning could hardly be better given in English. Jehu's reply is best understood as an attempt to sound them. He appears in chap. x. distinctly in the character of a crafty man. So here; he is in doubt whether the prophet has been instigated by his fellow-commanders to do this thing, because they hesitated to make an outspoken proposition of rebellion to him. He charges them with having plotted this, as a means of inducing him to rebel. Ye know the man, and the errand he had. שָׁנָה occurs very

frequently in the sense of "complaint," a deep-seated subject of anxiety. It is used here of the business or communication which the prophet brought deeply hidden in his heart—the deep plot which had been the result of long meditation. To this interpretation of ver. 11, שָׁנָה, "it is a lie,"

in ver. 12, answers well. They deny the charge.—W. G. S.] The generals notice that Jehu is trying to evade them, and, as he is not able to conceal his agitation entirely, they are only the more urgent. They reply: שָׁנָה, i. e., not: "That is not true!" (Luther, Keil), or: "A lie!" (De Wette), but, "Deceit!" (1 Sam. xxv. 21; Jerem. iii. 23), Thenius: "Nonsense! thou desirest to es-

cape us." Thereupon Jehu cannot help himself any longer; he tells them plainly what has happened. Niemeyer's interpretation: "It is true that he (this man) does not always tell the truth, yet tell us what he said," is certainly false.

Vers. 13. **Then they hastened and took every man his garment.** The immediate and joyful homage to the general shows, on the one hand, that they were far from scoffing at the prophet, or regarding him as a crazy man or a mere fanatic, on the other hand, that a deep dissatisfaction with Joram and the house of Ahab prevailed in the army, while Jehu stood in high esteem. The words מָלְכוֹת הַמֶּלֶךְ have been understood in many different ways. Generally מָלְכוֹת is taken in the sense of its synonym שָׁנָה, "self," and the

clause is translated: "upon the stairs themselves," i. e., upon the bare steps (Kimchi, whom Keil follows); but the word scarcely has this signification except in connection with personal pronouns. Still less can we approve the translation of Grotius, Clericus, and others: *in fastigio graduum*, for מָלְכוֹת never means the top or summit.

Thenius believes that מָלְכוֹת is written for מָלְכוֹת, as the Vulg. shows: *in similitudinem tribunalis*. He translates: "As a representation of (or make-shift for) the (necessary) scaffolding [by mounting upon which to show himself to the people and receive their homage, a king was inaugurated], Jehu stepped up upon the piled-up garments." But, to say nothing of other objections, there could be no mention of "steps" in connection with a pile of heaped-up garments. Evidently, we have rather to think of a spreading-out of the garments such as is recorded in Matt. xxi. 8, and, as מָלְכוֹת, which

we must not interchange with שָׁנָה, designates motion to or towards, we translate literally: "towards," or, "in the direction of, the stairs." In the building, in which the generals were assembled, there was, therefore, a staircase, an arrangement like that in the court of the temple for the king (2 Chron. vi. 13), which had perhaps been prepared for the king, who formerly lived in Ramoth. The generals spread their garments over the ground from the place where Jehu stood to this place, which was ordinarily reserved for the king, and thus formed a path for him to this place, on which they saluted him with royal honors. [See note under *Grammatical* on this verse.]—On the blowing of the trumpet, see note on 1 Kings i. 34; cf. 2 Kings xi. 14.—Ver. 14 does not state the cause of the act in ver. 13, but the consequence of it, so that we must not understand that there was a "conspiracy" in the ordinary sense of the word, i. e., a secret bond, previous to the wounding of Joram (Köster). After they had chosen Jehu king by acclamation, he bound himself and them firmly and solemnly to hostility to Joram (קָשָׁר means to bind, to fetter). The word does not imply, in itself, that he made them take an oath of allegiance to himself.

Ver. 14. **Joram had defended Ramoth, &c.**

שָׁמַר מָלְכוֹת shows again, what we saw in ver 6, that the city was not at that time besieged by Joram (Köster), but that he was in it and was de-

fending it against the Syrians. In vers. 15 and 16 we have a repetition of viii. 28, 29, but it is not "a mere superfluous" repetition, which "proves that those verses and the chapter before us were not written by the same person" (Thenius). In the former place the statement is purely historical, but here it is intended to explain the event narrated in vers. 1-14. Ver. 21 shows that Joram was healed at the time that Jehu was anointed. Instead of returning, however, to share the labors and the dangers of the war, he remained in his summer palace in Jezreel, and appears to have been taking his pleasure with his guest, king Ahaziah of Judah. This must have had a bad effect on the army, which could see in it only indifference or cowardice, and it explains the enthusiasm with which they yielded allegiance to Jehu, as well as the haste with which the latter started for Jezreel, inasmuch as it was important for him to lay hands at once upon the trio, Joram, Ahaziah, and Jezebel. He therefore proposes to the generals that they shall keep the army at Ramoth, and not allow any one to leave the city, and he hastens with a small company (חֲמִשָּׁה ver. 17) to

take possession of Jezreel. Peter Martyr: *Silentium et celeritatem adhibet, ne Joram spatium detur vel ad deliberandum vel ad se munendum*. Ewald's assertion: "He mounted his chariot *alone* with his old companion in arms Bidkar, and drove," &c., contradicts the text.

Ver. 17. **And there stood a watchman, &c.** Ver. 17 stands in close connection with the end of ver. 16. While the two kings were enjoying themselves in the summer palace, and thought of no danger, the watchman appeared before Joram, and reported: "I see a company." That which is narrated in vers. 17-20 is as characteristic of Joram as of Jehu, and that is why it is narrated with so much detail. It shows, on the one hand, how careless Joram was, since it was not till after he had in vain sent out two horsemen, that he took a more earnest view of the matter, and, on the other hand, how decided and energetic Jehu was, since he did not allow himself to be detained, and kept the two horsemen in his own train, lest they should hurry on before him with intelligence of his coming. His question in ver. 18 has the meaning, What is it of thy business, whether I come in friendship or in hostility; thou hast nothing to do with that, it does not concern thee. [See note on ver. 11.] It is probable that the watchman had seen, while they were at a distance, that they were not Syrians. As they came nearer, he recognized more and more distinctly that they were Israelites, and he inferred, from their violent speed, that Jehu, the commander of the army, whose wild and fierce disposition was well known to him, was at their head. On בִּשְׁעָתָם see note on ver. 11.

Ver. 21. **And Joram said: Make ready, &c.** Now, at length, when he heard Jehu's name, he became anxious, and set out to meet him—a thing which he could not have done, be it noticed, if he had been confined by his wound. [It must be clear that this anxiety could only have been as to what events of the war east of the Jordan could have been the cause that the chief commander came hurrying home in such haste. If he had suspected treachery, it is not conceivable that he would have gone to meet Jehu. See notes on vers.

11, 22, and 30.—W. G. S.] **The portion of Naboth, where the two kings met Jehu,** "is the כֶּרֶם, vineyard, of Naboth, which now formed a part of the park of the royal palace" (Keil). Joram's question, ver. 22, "Is it peace?" shows that he did not even yet suspect rebellion, but rather expected news of a victory from Ramoth, otherwise he certainly would not have gone out alone to meet him. [That is to say; the question had reference to the hostility between Syria and Israel, not to any suspected hostility of Jehu towards his king. This is just the distinction which must be kept in mind, and this question must be interpreted as asking news of the war. No other interpretation is possible. The rest of the chapter must therefore be interpreted consistently with this. The king did not here ask: Is there peace *between me and thee*? No more did he send a messenger to ask: Dost thou come for peace or war *between me and thee*? in vers. 17 and 18. If he knew that they were Israelites, he certainly did not ask the question in this sense; if he thought that they were Syrians, he would not send out one man to ask them the idle question whether they came for peace or war. See note below, on ver. 30.—W. G. S.]—In Jehu's answer, עַד has the

same force as in Judges iii. 26 [so long as, or, while]. He gives as the reason for his hostile coming, the whoredoms and sorceries of Jezebel. [He gives the king to understand that he has not come to bring news from the war, but to overthrow him, by a reply in which he condemns the vices of the queen-mother, in terms which no man could use who was willing any longer to be a subject.—W. G. S.] וְנָתַן is not to be taken literally,

but is used, as it so often is, in referring to idolatry (Jerem. iii. 2, 9; Ezek. xxiii. 27, &c.), with which, however, licentiousness was almost always connected. By נָתַן we have not to understand

"mysteries" (Thenius), but that general practice of sorcery, and use of incantations for producing various supernatural effects (Winer, *R.-W.-B.*, II. s. 718), which was closely connected with idolatry. All these practices were forbidden, as well as idolatry, on pain of death, in the Mosaic law (Ex. xxii. 18; Deut. xviii. 10). Jehu's words show that Jezebel was generally regarded as the soundness and patroness of idolatry. They also contain a rebuke for Joram, because he had submitted to be led by her, had helped her instead of opposing her, and had thereby made himself accessory to her crime.

—וַיִּהְיֶה, ver. 23, see 1 Kings xxii. 34. The exclamation, מָרְמָה, *deceit*, means, "We are *deceived*, i. e., really, *betrayed*" (Keil).

Ver. 24. **Between his arms, &c.**, from behind, since Joram, in his flight, had turned his back to Jehu. It means, therefore, really, between the shoulders (Vulg. *inter scapulas*), so that the arrow went obliquely through his heart.

Ver. 25. **Then said Jehu to Bidkar, his lieutenant.** וְכָר is rendered by all the old versions, which are misled by אָנִי, which follows, in the first person: "For I remember how," &c. But it is evidently incorrect. Whether רִכְבִּים here signifies riding on horseback, or in a chariot, is of

very little importance. The point is, that Jehu was in Ahab's retinue, was an ear-witness when the prophet pronounced upon the king the sentence of God, after the death of Naboth (1 Kings xxi. 19 sq.). This had made an ineffaceable impression upon Jehu.—*נִשָּׂא* means really: "burden," i. e., something which must be borne. If God lays a "burden" upon any one, he passes a sentence of punishment upon him, which must be endured. Hence the word is often used by the prophets in the sense of a condemnation of, or judicial sentence upon, a man or a nation (Isai. xlii. 1;

xiv. 28; xv. 1).—*נָא* DN, in an oath or affirmation: "Verily" (Numb. xiv. 28). Jehu quotes the sentence which was pronounced 1 Kings xxi. 19–24 according to its substance, as it remained in his memory after sixteen years, and with such inaccuracies in the wording as were occasioned by his excitement in a moment of the most violent activity. The repetition of "saith the Lord" places emphasis on the oracle of God, as such. I have seen, saith the Lord: I will repay, saith the Lord. Jehu, however, mentions something which was not mentioned at all in the former place; viz., "The blood of his sons," and that he should be requited *in the field of Naboth*. Thenius considers this an "essential variation," and says that "all attempts at reconciliation are vain." But the author must have been the most thoughtless man in the world, if he had not perceived that what he here recorded was contradictory to what he had written a few pages before. It may, therefore, nevertheless be permitted us to attempt a "reconciliation" which will make him talk sense. Although the blood of the sons of Naboth is not mentioned in 1 Kings xxi., it may nevertheless be that they were also killed. It is impossible that Jehu should have talked to an eye and ear witness, as Bidkar was, about the blood of the sons of Naboth, if their blood had never actually been spilled. Thenius very justly remarks on ver. 7 ("And the blood of all the servants of the Lord"), that "Jezebel must have vented her rage upon a still wider circle than that which is expressly mentioned." Perhaps Naboth's sons were murdered because it was feared that they might lay claim to the property of which their father had been robbed, and might avenge his murder. Jehu mentions their blood also, as well as that of their father, because the divine punishment would thereby appear all the more just, and his own command, to throw Joram's corpse upon the field of Naboth, would be more completely justified. As the murder fell upon Naboth and his sons, so the penalty fell upon Ahab and his sons. The word "yesterday" must not be insisted upon too strongly in its strict signification. It implies simply, "a while ago," as in Isai. xxx. 33. The sentence of condemnation in 1 Kings xxi. was certainly not pronounced on the day after Naboth's murder. Secondly, as to the addition, "In this plat," the emphasis is not upon this phrase, but upon the word requite: that is the main idea, about which all the rest is grouped, not the "plat." The slaying of Joram, the "son of a murderer" (vi. 32) is marked as a penalty for the murder of Naboth and his sons by this very circumstance, that his body is cast upon the field which that murder had been committed to win. Jehu very justly saw, in the fact that Joram must die just here, a dispensation of Providence, the

ground for which he discovers in the oracle 1 Kings xxi. [Jehu commands the corpse to be cast upon the field of Naboth, and proceeds to quote the oracle as a motive for the command, after which he repeats his order. (Throw him there, for God said that he would requite him there; therefore throw him there.) It is, therefore, evident that the emphasis is on the words, "In this plat." For the rest, 1 Kings xxi. 19 is strictly and literally fulfilled by this command of Jehu, although it is not literally quoted.—W. G. S.]

Ver. 27. **But when Ahaziah the king of Judah saw this, &c.** The garden-house, towards which Ahaziah fled, was certainly not the summer palace in Jezreel (Calmeth), but, since he sought the open country, either a house which "stood at one of the exits from the park" (Thenius), or which did not belong at all to the royal domain, but "stood at some distance from Jezreel" (Keil).—**And Jehu followed after him, and said, &c.** From his words it is clear that he did not himself pursue Jehu, but gave the command to do so, just as so often that which one commands to be done is ascribed to himself. His object was to reach Jezreel, where Isabel, the originator of all the mischief, was, and, as he was now close to the city, he hastened thither (ver. 30), leaving the pursuit of Ahaziah to some of his followers. After the words: "Smite him in the chariot," something must be supplied, viz., the fulfilment of the command, as also after the command in ver. 26: "Cast him into the plat of ground," &c. The Sept. have: *Καίτε αὐτὸν. Καὶ ἐπάραθεν αὐτὸν ἐν τῷ ἀγῶνι ὅσα ἐν τῇ ἀναβύσσῳ τοῦρ.* Thenius, as usual, follows them, and desires to make the utterly unnecessary change from *הַכְרֹתוֹ* to *יִרְדּוֹתוֹ*. He then translates: "Him also! (I must have him also!) And he smote (wounded) him on the chariot on the height of Gur." The rendering of the Vulg. is better: *Etiā hunc percussit in curru suo! Et percusserunt eum in ascensu Gaver*, except that in *curru suo* belongs with *percusserunt*. Ewald, Maurer, and Keil are satisfied with inserting *יִרְדּוֹתוֹ* after *הַכְרֹתוֹ*, and this is certainly the simplest course to pursue.—The height or hill Gur is not mentioned anywhere else. [Thenius takes *גִּר* to mean a caravanserai (cf. *בֵּצֵל גִּר*, 2 Chron. xxvi. 7, *hospitium Baalis*. Ges.), and thinks that the hill had its name from an inn which stood alone upon it. Ges., *The saurus*, gives the name under *גִּר*, *cabulus*, a cub or whelp. So that it would mean *ascensus cabuli*. The place was not important, and the name was a popular and ephemeral one.—W. G. S.] Jibleam is mentioned Josh. xvii. 11 and Judges i. 27 in connection with Megiddo. On the latter place, see note on 1 Kings iv. 12. The location of Jibleam cannot be more definitely fixed either from the two places cited, or from 1 Chron. vi. 55, where *בֵּלְעָם* stands for it. As Megiddo lay, according to all the latest maps, directly west of Jezreel, and as Ahaziah died at Megiddo, Jibleam, whither he fled and where he was wounded, must have been likewise to the west of Jezreel, and between that place and Megiddo (Thenius). It is true that Keil objects that "between Jezreel and Megiddo there is only the plain of Jezreel or Esdraelon, in which we cannot suppose that there was any height Gur."

But Megiddo, and therefore Jibleam, which was near it, did not lie in the midst of the plain, but on the slope of Mt. Carmel, where there may well have been a height, such as is referred to. Least of all can we adopt Keil's supposition that Jibleam was "south of Jenin," for this place was in a direct line as far south of Jezreel as Megiddo was west. It is not clear how Ahaziah, when severely wounded, should have gone from there in a north-westerly direction, to Megiddo. He cannot have fled at the same time in a direct westerly and a direct southerly direction.—The chronicler gives another story of Ahaziah's death (II. xxii. 8 sq.): "And it came to pass that when Jehu was executing judgment upon the house of Ahab . . . he sought Ahaziah, and they caught him, for he was hid in Samaria, and brought him to Jehu; and when they had slain him they buried him." Keil thinks, in order to combine the two stories, that it is very possible "that Ahaziah really escaped to Samaria, and that he was there captured by Jehu's followers and brought back. Then that he was wounded at the hill Gur, near Jibleam, and, having fled again from there, that he breathed his last at Megiddo." This explanation is, in the first place, very forced and unnatural, but it falls to the ground when we know that Jibleam was on the road westward towards Megiddo, and not on the road from Jezreel to Samaria. A variation in the history is here clearly apparent, and cannot be denied. The main point, i. e., the slaying of Ahaziah by Jehu or his followers, is firmly established by both. A different tradition in regard to the where? and how? may have prevailed in the time of the Chronicler. The one which is followed by the record before us, which is certainly older, appears, especially on account of its geographical details, to be the more correct and reliable.—The difference between ver. 29 and chap. viii. 25, which amounts, after all, to only one year, is explained "most simply on the supposition of a difference in reckoning the first year of the reign of Joram" (Keil). See above, note on chap. viii. 16.

Ver. 30. **Jezebel heard of it.** Women make use of paint for the eyes, in the Orient, until the present day. It consists of a mixture of antimony (*stibium*) and zinc, which is moistened with oil, and applied with a brush to the eye-brows and eyelids. The eye itself is thrown into relief by the dark border, and appears larger (Pliny says of *stibium* in his *Hist. Nat.* 33: *in calliolepharis mulierum dilatat oculos*). Large eyes were considered beautiful. Homer applies to Juno the epithet *βοῶπις* (cf. Rosenmüller, *Alt und Neu. Morgenland*, iv. 268, and Keil on this passage). [Boxes have been found in the tombs of Egypt containing portions of this mixture; also the small, smooth sticks of wood, or bone, or ivory, by means of which it was applied. There are specimens in the "Abbot Collection" in the rooms of the N. Y. Hist. Soc.—W. G. S.] **And tired her head** hardly means that she put on a "coiffure of false hair" (Theinius). It refers rather to the ordinary decorations of the head, head-band, crown, &c. The old opinion, which is still held by Ewald and Eisenlohr, that she summoned up all her seductive fascinations, in order to tempt and conquer Jehu, is certainly incorrect, for Jezebel had, at this time, a grandson who was 23 years old (viii. 26), so that she must have been advanced in years. Since, moreover, women fade earlier in the Orient, she can-

not have intended to excite any carnal desire in Jehu. The haughty, imperious woman intended, rather, to go to meet the rebel in all the majesty of her position as queen-dowager, and to so far overawe him that he should desist from any further steps. She therefore takes her place at the lofty-window of the palace, and shouts to him, as he enters the gate, the bold and haughty words in ver. 31: "Is it peace, Zimri, murderer of his master?" Luther translates [like the E. V.]: "Had Zimri peace, who slew his master?" Maurer supports this rendering by suggesting that she could not have asked him if he came in peace, at the same time that she called him a murderer of the king. But *דמה* cannot have any different meaning here from that in ver. 22 [where, as Bähr explains it, it means, "Is there peace in the Syrian war?" or, "Dost thou bring news of a victory?"]. Jezebel connects with the question this meaning: "Wilt thou submit to me, the queen, and desist from the rebellion, or wilt thou persist in it?" [The reader will see that this interpretation, which makes *דמה* mean, "Is there hostility between me and thee?" is not consistent with the author's own exposition of ver. 22. Jezebel must have felt that the hostility of Jehu reached to herself, even if she had not heard that his declaration of war was aimed, in its terms, exclusively at her. She had heard of the fate of the king, as the last part of her speech shows. She could not, therefore, have intended to ask Jehu if he came, in general, on a peaceful errand. This is perhaps the clearest instance of all, to prove that this formula had lost its etymological significance, and it must be apparent that the attempt to give it this meaning here produces inconsistency and confusion. It was a standing formula, empty of all independent meaning, used as an interjection in beginning an address: Ho! or Hail!—Just what she hoped to accomplish by her decorations, and by her address, it is difficult to see. Perhaps the safest conclusion is one founded upon her domineering and wilful character. These traits were developed in her to a tragical degree. She has scarcely a parallel either in history or poetry save Medea. Her last toilet was probably the consequence of a determination to die in full state, self-willed, arrogant, defiant to the last.—W. G. S.] There is a threat also in her words. Zimri, who murdered king Elah (1 Kings xvi. 10-18), reigned only seven days, and met with a frightful end. She means to terrify the violent rebel. "Thou shalt fall as did Zimri. Thy rule shall not endure!" Perhaps she had also taken measures of resistance, had collected about her those on whom she thought that she could rely, and was, therefore, all the more self-willed. Jehu's reply, ver. 32, **Who is on my side?** **Who?** seems to sustain this opinion. He gives her no answer whatever, still less does he submit to the influence of her manner; he knew well that no one would heartily support the hated and tyrannical woman. The two eunuchs, who were her immediate attendants, gave Jehu a sign, probably from another window, that they would join him and serve his purposes. They obeyed his command. [The "or" between "two" and "three" in ver. 32 is not in the text. It means either that two looked out first, and were immediately joined by another, or that two appeared at one window, and three at another (the latter is

adopted by Stanley).—W. G. S.]—נָחַץ, ver. 33, literally: **And he trode her under foot**, not, however, "with his own feet" (Ewald). He caused her to be trodden under foot, i. e., the horses of his chariot trode upon her. Hence the Sept. and Vulg. have the plural *conculcaverunt eam* (cf. Hom., *Il.*, x. 432; xi. 534).

Ver. 34. **And when he was come in**, &c. After Jezebel was slain, Jehu went into the palace, took possession of it, and refreshed himself, after the day of bloody labor, with food and drink. Then, not, according to Köster's fiction, at the banquet, but afterwards, he gave orders to see to the corpse of Jezebel and bury it. He calls her: **this cursed woman**, not "abusing her in his wrath" (Thenius), but as the originator of all the corruption which had now met with its fitting reward. Nevertheless, he does not wish to have her refused burial, for, he says, **she is a king's daughter**. Not, therefore, because she was the wife of Ahab, the mother of Joram, and the grandmother of Ahaziah, but because she was the daughter of the king of Tyre and Sidon, she was to be spared the last ignominy of lying unburied (see note on 1 Kings xiv. 11). Polus: *Fortis sic fecit, ne invidiam et odium regum Zidoniorum in se inflammaret*. When he was told that sepulture was no longer possible, he remembered also the remainder of the oracle which he had quoted in ver. 26 (1 Kings xxi. 23). This shows that that was no prediction *post eventum*. He quotes the oracle freely, according to its sense, calling to mind particularly that portion of it which seemed to him the most important. This explains the use of נָחַץ instead of הָלַךְ (see above, on ver. 10 [and the *Grammatical* note on that verse]). Jehu did not intentionally bring it about that Jezebel had no sepulchre, i. e., that there was no spot which perpetuated her memory. This was ordained by God. The memory of her was to be rooted out (Ps. xxxiv. 16).

HISTORICAL AND ETHICAL

1. *The fall of the house of Ahab* is one of the most important events in the history of the Israelitish monarchy, and is marked as such by the detailed and vivid description which we have of it. In order to understand it correctly and estimate it justly we must look at it from the stand-point of the Old Testament theocracy. The house of Ahab was not only devoted to the cultus of the calf-images of Jeroboam, but it had also (a thing which no other dynasty had ever done) formally introduced idolatry, murdered the prophets, and persecuted the worshippers of Jehovah. All attempts to draw it away from these evil courses had proved vain. We see from chap. x. 18-28 how far the worship of Baal had taken possession of the kingdom of the ten tribes. As a result of intermarriage with the house of Ahab, the evil had spread to Judah also, and had been already fostered by two kings, Jehoram and Ahaziah. "According to all appearances, therefore, the corruption, which had already eaten so deeply into Israel, and which, in spite of all the opposition which the prophets had exerted, threatened to gradually destroy all the good influences which remained, was about to strike root also in Judah, the last stronghold of

the religion of Jehovah, and thereby to destroy the very foundation of the Mosaic theocracy" (Eisenlohr, *Das Volk Israel*, ii. s. 193). The rule of the house of Ahab was, in very truth, the opposite of what the monarchy of Israel ought to have been. Instead of holding and maintaining (Deut. xvii. 19, 20) the laws and commandments of Jehovah, and, above all, the Mosaic law, the covenant upon which the existence of Israel, as the chosen people, rested, it destroyed, consciously and intentionally, the foundations of the Israelitish nationality, and was, therefore, a continual rebellion against Jehovah, the true and only king of Israel. The prolonged rule of this house would have drawn Israel down into heathenism, and would thereby have frustrated its destined influence on the history of the world. It would have been the end of Israel as the chosen people of God. The overthrow of this house had become a matter of life and death for the Old Testament theocracy as an institution, and a necessity, if God's redemptive plan with Israel was ever to reach its consummation. It had been threatened many times with destruction, and, after it had shown itself during forty years incapable of reformation, the time was come at last when it was to meet the fate with which it had been threatened. It was so decreed in the counsels of Him who raises up and puts down kings, who has power over the kingdoms of men, and gives them to whomsoever He will (Dan. ii. 21; iv. 14, 31). Here, therefore, the question of the justifiableness of rebellion against a legitimate dynasty, or of revolution in the ordinary sense of the word, cannot arise. The course of the house of Ahab was a rebellion against all law, divine and human, in Israel. It was, therefore, a revolution which was being brought about by those in authority. Therefore it resulted in a catastrophe which was not the overthrow of divine and human order, but rather its restoration. All the details of the occurrence must be weighed from this stand-point.

2. The long-threatened downfall of the house of Ahab is the work of the prophet *Elisha*, in so far that he gave the order to anoint Jehu king. His name therefore stands at the head of the narrative, and whereas, in other places, his name stands either alone or with the epithet, "man of God," here we find him expressly called "the prophet," in order to show that he did what is here recorded of him as a prophet, i. e., by virtue of his prophetic calling; as one, therefore, who, as he himself solemnly declares (1 Kings xvii. 1), stands, like Elijah, "before Jehovah," and, as an immediate servant of God, acts in His name and by His authority. Thereby we are pointed, from the outset, to the grand difference between the fall of the house of Ahab and that of the other earlier or later dynasties. While the latter were all overthrown by military chiefs, whose only concern was to arrive at power, the fall of the house of Ahab was brought about by the prophet, and did not aim at the gratification of ambition, but at the uprooting of the idolatry which had been introduced and fostered by this family. The first and chief duty of the prophets, before all, of the great prophets Elijah and Elisha, consisted in bearing witness by word and deed against the radical evil, idolatry, in combating it by every means, and in plucking it up by the roots. Jehovah had appointed them "watchmen over His people," and

armed them by His Spirit for this work, in order that the great object of the choice of this one people out of all the nations of the earth (Ex. xix. 3-6), i. e., its destined influence in the history of the world, might not be frustrated (Habak. ii. 1; Ezek. iii. 17; xxxiii. 7; Jerem. vi. 17, 27). The words which Jeremiah heard, when he was called to be a prophet: "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant" (Jerem. i. 10; cf. xviii. 7; Ezek. xliii. 3; xxxiii. 18), hold true of all true prophets. They appear, therefore, as Knobel (*der Proph. der Hebr.*, i. s. 196 sq.) justly observes, not only as heralds of the acts of God, but also as executors of them, and things are often ascribed to them which in truth were done, and could be done, by God alone (see *Ezek.* on 1 Kings xix. 15-18, and, besides the places already quoted, Jerem. v. 14; xiv. 15; Hos. vi. 5). It was therefore the right and duty of the prophet Elisha, when idolatry had been pushed to the utmost, and every attempt to bring the house of Ahab into other courses had failed, by virtue of his prophetic office and calling, to labor to bring about the fall of that dynasty and the foundation of another. Far from being a sinful and rebellious undertaking, what he did was, for all Israel, as Eisenlohr himself admits, "an act of salvation."

3. The anointing of Jehu is generally regarded, as it is by Keil, as the fulfilment of "the last of the commissions which Elijah received at Horeb" (1 Kings xix. 16). But the correct interpretation of that passage (see notes thereon) makes this explanation unnecessary; and it is moreover to be noticed, that such an explanation presupposes that Elijah commissioned his successor to do something which he was commanded to do, and which he might have done, since Jehu was already, in the lifetime of Elisha, in the train of Ahab (ver. 25), but which he nevertheless did not do. There is no hint in the text that this act of Elisha was a fulfilment of that command to Elijah, and it is not consistent with the universal and unconditional obedience of Elijah. [The discrepancy between this chapter and 1 Kings xix. 16 in this particular must be frankly admitted. Even a superficial examination will show that, between the two, this passage contains the historical account of the share of the prophets in Jehu's revolt.—W. G. S.] It is still more improbable that Elisha should not have executed a commission which had been given him, as is suggested, by Elijah, but should have commissioned another, a prophet-disciple, to do it. Von Gerlach thinks that the "already aged Elisha" did this, because "he was bent with age;" but Elisha did not die until Joash was on the throne (2 Kings xiii. 14), so that he lived for at least forty-three years after Jehu was anointed. Accordingly, at the time of that event, he was not fifty years old. Neither can the reason which Krummacher assigns be maintained: "Nothing could have been more distasteful to the loving and evangelical disposition of Elisha than the command, in his own person, to put the avenging sword into the hands of Jehu. So God, who, father-like, weighs with the most tender anxiety what He may demand of each one of His children, and what not, exonerated him from this duty, and allowed him to send one of the prophet-disciples in his place." The narrative itself shows us the

reason clearly. The prophet-disciple was commanded to lead Jehu into an inner chamber, and, after anointing him, to depart immediately, without speaking a word to any one. The important transaction was, therefore, to be carried out in private, and to be kept as secret as possible. This was the reason why Elisha did not take it in hand himself, for if he, the well-known head of the prophet-guild, had gone to Ramoth and had had dealings with Jehu, it would have occasioned great observation, and the cause of his coming could not have been kept secret. The affair was to be kept quiet for a time, and only to be proclaimed when the right time should come according to the leadings of Providence, just as, at a former time, the communication of the prophet Ahijah to Jeroboam (1 Kings xi. 29 sq.) was not to be made public, and Jeroboam had to wait until the right moment for his elevation came (see *Hist.* § 3 on 1 Kings xi. 14-43). Therefore also Jehu did not at once make known to his fellow-commanders what had been done, but gave them an evasive answer. When they pressed him, he broke silence and thought that the right time had come. Elisha limited his own action strictly to the announcement of the destiny which awaited Jehu. All the rest he left to the control of Providence, so we hear no more of him until his death (chap. xiii.).—As for the act of anointing, it was not performed with "the sacred oil of anointing" (Menzel), as in the case of the kings of Judah (1 Kings i. 39; cf. 2 Kings xi. 12; xxxiii. 30), for, in the kingdom of the ten tribes, where there was no sanctuary of Jehovah, and where the levitical priesthood did not exist, it appears that the kings were not anointed at all. It was not, therefore, a priestly act which Elisha in this case executed, but a prophetic one, i. e., a symbolical act, a physical sign and testimony of that which Jehovah has determined upon and will do. Hence it is accompanied by the words: "Thus saith the Lord: I anoint thee," &c. (vers. 3-6), just as in chap. ii. 21, where the prophet throws the salt into the fountain with the words: "Thus saith the Lord: I have healed these waters" (see pp. 17, 25). For the significance of the act of anointing, when it is ascribed to Jehovah himself, see above, note on 1 Kings xix. 15-18.

4. What Schlier (*Die Könige in Israel*, s. 207) says of the newly-anointed king Jehu, holds true. "There are few persons in the sacred history who have been so variously judged as he. To some he is a stirrer up of rebellion and a bloody despot; others see in him a pure and unimpeachable servant of the Lord. Both equally err, for both depart alike from what the sacred record declares, and all depends, especially in the case of Jehu, on allowing ourselves to be led simply by the record." If we restrict ourselves to what is said in chap. ix., this much is certain, that he did not make himself king. There is not a word to justify the suspicion that he plotted and conspired before he was anointed king; on the contrary, the story shows clearly that the prophetic calling to be king surprised and astonished him, and also that his fellow-commanders knew nothing of it. He ought not, therefore, to be put in the same category with Baasha, Zimri, Shallum, Menahem, Pekah, and Hoshea (1 Kings xv. 27; xvi. 9, 16; 2 Kings xv. 10-30), who, instigated by ambition, without authority and in self-will, took the royal power into

their hands. He was called to be king by the prophet, in the name of Jehovah. The explanation of the selection of just this man, as the instrument for the destruction of the house of Ahab, and for the uprooting of idolatry, is found in the fact that at that time there was scarcely a man who united, as he did, all the necessary qualifications; so that Ewald also is forced to admit that "Elisha certainly could not have fixed his eye upon a military chief who was better fitted for the purpose he had in view." In the first place, Jehu was a decided opponent of idolatry and of the abuses which were connected with it (ver. 22). The opposition of the prophet Elijah to Ahab and Jezebel, after the murder of Naboth, had made an indelible impression upon him, so that he had not forgotten the words of the prophet sixteen years afterwards (vers. 25 and 36). This was the first characteristic which was required. Jehu possessed the second also. He was a man of the greatest energy. Pushing onward with boldness and enterprise, decided and pitiless, he shrank back before no difficulty (vers. 20, 24, 32 sq.). Moreover, he did not lack prudence or wisdom (vers. 11, 15, 18). Finally, he stood high in the popular esteem as a military leader. After Joram left Ramoth he seems to have had supreme command of the army. We see from the joy with which his fellow-commanders caught up his nomination and anointment, and from the readiness with which they obeyed his commands, that he enjoyed their fullest confidence (vers. 14-16). It is true that his subsequent conduct is fierce and soldier-like; that was the natural product of his character, calling, and education. "To drive like Jehu" has become a proverb. We ought not to overlook the fact, however, that nothing was to be accomplished here by mild and kind means. If the deep-rooted evil of idolatry, which threatened Israel with total ruin, was to be rooted out, it could not be done without violence. Moreover, we have to notice that Jehu, when Joram came to meet him, did not shoot him down at once, but, in answer to his question: "Is it peace?" declared that, so long as his mother, Jezebel, nourished shameful idolatry in Israel, there was no chance for peace and prosperity in the kingdom. Upon this absolutely true declaration of Jehu, Joram turned and cried "Treason," and took to flight, so that he took sides with his idolatrous mother. Not until this point did Jehu send the death-arrow after the flying king (who sought to reach Jezreel, and to join her), and give orders to pursue Ahaziah, who came with Joram, and who likewise took Jezebel's part. As Joram fell upon the very spot of ground which had been taken from the murdered Naboth, Jehu, who saw in this incident a dispensation of God, felt encouraged to proceed with his fierce task. So too, he did not slay Jezebel without further delay, but only when she put herself in opposition to him, and shouted down to him her impudent defiance, and insulted him as another Zimri, *i. e.*, as a murderer and traitor, did he call out to "throw her down."

[Jehu came to Jezreel on purpose to put to death the king and the queen-dowager. Of the particular circumstances in which he should meet them, or of the accident which was going to throw in his way the king of Judah, another member of the house of Ahab, he could know nothing beforehand. Ewald thinks that he had had half-formed

plans in his mind ever since the time when he heard the prophet's denunciation of Ahab, but Bähr is more correct, according to the text before us, when he supposes that the visit of the prophet and his business took Jehu by surprise. Whether this incident only came to satisfy and bring to a definite determination half-formed plans which Jehu had long cherished, is a secret of his inner life which probably few or none, even of his contemporaries, ever learned. Whether it came at the very crisis of time when the commanders of the army were disgusted with the king, and excited with admiration of Jehu, to suggest to them an act which perhaps no one had yet proposed in words, is also uncertain, but it is a theory which is thoroughly consistent with the text. When Jehu had told them what the prophet had done, it was only a suggestion, something which might be neglected and allowed to fall and be forgotten. But the other generals caught at the idea enthusiastically, and proceeded to act upon it by proclaiming Jehu king with all the solemnity which the means at hand would allow. The affair had now entered a new phase. One of the prophets of Jehovah, who were, as a matter of course, hostile to the reigning house, might nominate a new king and anoint him, and the event might be passed by as only another declaration of hostility from a well-known and uncompromising enemy; but to proclaim the new king was an overt act of treason, and all who participated in it must know that there was no receding from it, and that the reigning monarch could never overlook or pardon it. Jehu's cunning and caution had been shown in the reply to the generals in ver. 11, in which he tried, in the first place, to see if they were really the instigators of this proposition. Now that he was committed to an overt act, his promptness, decision, and energy showed themselves. "If it be your minds, if you are determined to take this step, then we must go forward at once. Let no one go out of the city to take news to Joram of what we have done." He then set out himself for Jezreel. Between himself and the house of Ahab there was no possible compromise. He must gain the advantages of time and energy. He made no delay (this may be reckoned as a virtue on his part) in carrying out his purpose. He took circumstances as he found them, and carried out his intention as he best could. He unquestionably intended to destroy the whole house of Ahab when he returned to Jezreel. He could not tell what opportunities would offer, but it is clear that he meant to make opportunities if they did not come of themselves. He meant to get all the royal family into his hands and kill them. Bähr's idea that he waited until Joram had taken sides with Jezebel, and waited until Jezebel had insulted him, is suggested by a laudable desire to excuse him, but it is an invention. We can hardly repress some feeling of pity, even for Jezebel, in reading the bloody and tragical details, but pitilessness is a virtue in a man situated as Jehu was. He had a task to accomplish which led through blood, and he had to follow it. To waver from pity or from fear would have been equal treason to his calling. The sentimentality which forgets the crime in pity for the criminal is a modern and a "civilized" weakness. It is not a feeling which a man called to conduct great national or religious revolutions can allow to dim the clearness of his judgment, or to unnerve his determination.—

Jehu was, therefore, a cautious, crafty man, who was slow to commit himself to any irrevocable course of action, but energetic and unrelenting in prosecuting it when he had resolved upon it. He was a man of action, who did not hesitate or waver, and did not lose time in long plans, but struck quickly and surely where he had determined to strike. He did not shrink from difficulties, did not hesitate at harsh means of accomplishing his purposes, did not feel pity in striking down those who stood in his way, did not leave behind him anything which might, at a later time, rise up to mar or overthrow his work. This is not a lovely character. It does not present the amiable virtues, patience, pity, mercy, kindness. It is not a character to be imitated in modern, civilized, thoroughly regulated life, but neither ought it to be measured and judged by the standards of a society trained to peace and order, fearful of revolution, and encased in law. Its virtues must be sought in the use to which it put its strength, its energy, and its decision. It is a character, however, such as is needed to lead great movements, to give form, and purpose, and consistency of action, and perseverance, to a national effort, in times of discontent with existing institutions and tendencies, when all are convinced that the nation is going down, under depraved leadership, to ruin, but when no one seems able to step to the front and lead on the reformation. In the providence of God, such men are often raised up for great crises in Church and State. The man is swallowed up in the movement. It is impossible to tell whether the work has made him or been made by him. His personal virtues and faults are lost sight of in the stormy, tumultuous crisis in which he lived. We cannot, in justice, sit down in peace, when the storm is over, and lay the line of every-day standards to such a rugged character, and, from the stand-point of a time of order, peace, and quiet, condemn it in so far as it passed beyond the bounds of peaceful, domestic, citizen-like virtue. He was needed and was called; he responded, and accomplished his calling well. That is his place in the history, and that is the judgment on his career.—W. G. S.]

5. *The fall of the three heads of the house of Ahab* on one day is narrated with so much minuteness because it not only has simple historical significance, but also proves the inevitableness of the threats of God, and the certainty of His requital ("vengeance") (vers. 7-10, 26, 36). The sentence against the house of Ahab, which accompanied the anointment of Jehu, is almost literally the same as that which Ahijah pronounced against the house of Jeroboam (1 Kings xiv. 10), Jehu against the house of Baasha (1 Kings xvi. 3), and Elijah against the house of Ahab (1 Kings xxi. 21). Its repetition shows that it was the established formula of condemnation against every royal house which sought to undermine the foundations of the Israelitish nationality, the covenant with Jehovah. Those whom God had set to be watchmen over His people, were to pronounce the same sentence for the same transgression, wherever it occurred. (On the peculiarly Old Testament form of the condemnation, see 1 Kings xiv. 1-20, *Hist.* § 1.) The day on which the three heads of the house of Ahab fell is, therefore, represented as a day of divine judgment. It has all the marks which belong to days of judgment in general, and to that one great general judgment at the last. It is a terrible day (Joel ii.

29); it comes unawares, like a thief in the night, and overtakes those who are its just victims when they are careless and contented (Zeph. i. 14; Luke xvii. 28 sq.; 1 Thess. v. 2 sq.); they cannot escape it either by flight or by resistance, they are brought to nought and come to a terrible end (Zeph. i. 18; Lament. ii. 22; Ps. lxxiii. 19; lxxxiii. 17; Jerem. ii. 26; Heb. x. 27, 31 &c.). It is to this day that the word of the apostle applies: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. x. 11).

6. *The story of the end of Jezebel* is given with particular detail, because therein the prophet's threat was fulfilled with especial frightfulness. As the sin of the house of Ahab was represented to the fullest extent in Jezebel, the originator and patroness of idolatry, so her terrible end forms the crisis of the divine punishment. Ahaziah is fatally wounded, and dies in a strange place. Although he was, as Josephus says: *πρωτός καὶ χειρὼν τοῦ πατρὸς αὐτοῦ*, yet he was buried by his subjects, because he was "the son (grandson) of Jehoshaphat" (2 Chron. xxii. 9). Joram falls dead, pierced through the heart, but is thrown upon the field of Naboth and not buried. Jezebel is thrown down from the window by her own attendants; as she lies weltering in her own blood she is trodden under foot by horses, and her corpse lies unburied "like dung upon the fields" (see note on 1 Kings xi. 14). She appears here in her last moments such as she had ever been, proud and impudent, arrogant and domineering, [defiant and insolent]. She places herself at the window, painted and grandly dressed, and presumes upon her assumed majesty. Instead of recognizing in the judgment, which is falling upon her house, the just recompense for her misdeeds, instead of suing for grace, she, who had shed so much innocent blood, and had exalted herself against the God of Israel, insults the instrument of the divine vengeance as a murderer and a traitor, demands that he shall submit to her, and threatens him, relying upon her imagined power, with destruction, if he persists. Just here judgment overtakes her. Her nearest attendants forsake the hated queen and hurl her down from her position. She does not reach the rest of the grave, and remains, even in death, marked with infamy for all time, a proof of the truth of the words: "It is a fearful thing to fall into the hands of the living God" (Heb. x. 31).

7. Modern historians represent the *elevation of Jehu to the throne of Israel* in a very different light from that in which it appears in the Scriptures. According to Winer (*R.-W.-B.*, i. s. 37, 600): "Elisha secretly anointed Jehu king of Israel (the prophets could not even yet forget the injuries they had received from Jezebel, the mother of this family!);" in consequence of the unfortunate campaign of Joram against Hazael of Damascus "a rebellion broke out in the Israelitish camp; Jehu killed his king, and, soon afterwards, Ahaziah also." According to Menzel (*Staats und Religi. Gesch. von Isr.*, s. 205 sq.): "The relation in which Elisha stood to Hazael was not without influence" on the overthrow of the house of Ahab; he (Elisha) was in communication with Hazael; Joram gave the command of the army to Jehu when he returned wounded to Jezreel, "without surmising that Jehu had already conspired with several of the other generals for his overthrow. The time

for the accomplishment of the change of dynasty planned by Elisha has come; Elisha sends one of his servants to the camp with the holy oil of anointment, commands that it shall be poured upon Jehu's head and that he shall be called upon to make himself king, and to root out the house of Ahab." According to Köster (*Die Proph.*, s. 94): "Hazeal's accession to power is parallel with that of Jehu which immediately followed." Jehu had "conspired even before Joram was wounded, and, when he killed him," he gave to Elisha's prophecy against Ahab (1 Kings xxi.) an extension which made it subserve his plans. Finally, according to Duncker (*Gesch. des Alterthums*, i. s. 413), it was the "hostility of the prophets of Jehovah" which brought such a sad fate upon Joram and his house. [There can be no question that it was. Duncker, however, seems to criticize the history of the period from the stand-point of Ahab in 1 Kings xviii. 17 and xxi. 20 ("Art thou he that troubleth Israel;" "Hast thou found me, O mine enemy!"). It may be that he is led to it by a revulsion from the naive method of reading the Scriptures which insists on making some characters saints and others demons, but it is simple perversity, and uncritical self-will to take the contrary side. Some of the old expositors seem to have felt that in reviewing the acts of one who is called "good" in the record, they must excuse and explain away and account, on all kinds of imaginary hypotheses, for any acts of his which were not good according to our standards. Also that, when a character is marked as "bad" in the record, they must interpret any good acts of his in an unfavorable manner. The modern critics, many of them, revolt with disgust from a notion, which is so manifestly unjust and unsound, into the other extreme. Many of them proceed as if they had adopted some such canon as this: Every person, who is made a hero or a saint in the record, was in reality a coward and criminal, and, *vice versa*, all who are represented as wicked and base, were, in fact, noble and good; the writers, from some prejudice, or for some partisan reason, represented them as we find in the record, therefore, to get at the truth, we must take them all by contraries.—W. G. S.] Elisha [Duncker goes on to say], "was the favorite attendant of Elijah, and stood at the head of the prophets of Israel." After the siege of Samaria (vi. 24 sq.) "he resided for a time among the enemies of his country in Damascus. Here, at his instigation, Benhadad, the king, was murdered by Hazeal, one of his servants, who now ascended the throne, and recommenced the war against Israel, not without encouragement from Elisha. Joram was wounded at a battle in Gilead, and left the army in order to be healed at his palace in Jezreel. This moment seemed to Elisha to be favorable for the overthrow of the king of Israel also. Samuel had once favored David's rebellion against Saul, so also Elisha now succeeded in prevailing upon Jehu, one of the generals of the army, to rebel against Joram." It is not necessary, after the detailed explanations which have been given above, to refute at length this construction of the narrative. The biblical passage before us, which is the only authority we have for this history, contains no ground whatever for the suspicion that there was a connection between the murder of Benhadad by Hazeal and the overthrow of the house of Ahab by Jehu. It is an as-

sertion which is as false historically as it is revolting, that Elisha instigated Hazeal to murder his master, then encouraged the attack of the national enemy upon his own country, and finally provoked Jehu to rebellion. What just reason is there for making such a vulgar intriguer, political agitator, instigator of rebellion and traitor, out of the "man of God?" The assertion that Jehu had formed a conspiracy with the other generals before Joram was wounded, and he was anointed, and that he brought about a rebellion in the army, is equally groundless and false. The text contradicts it distinctly. But the whole tenor of this conception of the history is to set aside the true reason for the overthrow of the house of Ahab, viz., the corrupting idolatry which had been introduced by this house, and which was destroying the character of the nation. Although this reason is perfectly clear, yet it is ignored, and instead of it, the true reason is said to lie in personal hostility, ambition, and other passions, so that finally the whole story appears only as a drama in which human interests are at stake and depraved forces are in play.—Ewald's conception of the history is far better and more probable. He explains (*Gesch.*, iii. s. 526; cf. also s. 382) [3d ed. 566 and 409 sq.] "The Great Revolution" by the conflict which had been maintained ever since the time of Solomon, "between the two great independent powers," the monarchy and the prophetic office as a national institution in Israel [prophethood, if one may coin a word, after the analogy of priesthood, for the prophetic office as an institution—*Prophetenthum*]. "Heathenism, fostered by the monarchy, threatened to displace the old religion, in both kingdoms at the same time. But just at this point the old religion stood desperately on its defence once more against the new one; in the first place, it is true, only spasmodically (!?), and through that instrument only which had hitherto been its living fountain, and its most powerful force, viz., the prophethood." This explanation is based upon that idea on which Ewald's method of presenting the history rests, and which has been referred to several times above (see 1 Kings xi. 14–43, *Hist.* § 3), viz., that "violence" was a radical trait both of the monarchy and of the prophethood (*Gesch.*, iii. 13), and that, therefore, they stood in opposition to each other as "independent powers," and struggled for the supreme control—a theory which we cannot by any means regard as correct. The prophethood does not anywhere appear as an "independent power," parallel with the monarchy. The prophets never combated the monarchy as such, and never strove with it for the supremacy, as, for instance, the popes with the emperors. No prophet ever strove for royal authority, or endeavored to raise himself to the throne. The two great prophets, Elijah and Elisha, who had, most of all, to resist the kings who were their contemporaries, were farthest from all hierarchical tendencies and from all lust for power. They remained poor and humble, and had, from all their strifes, neither advantage nor enjoyment. The office and calling of the prophets consisted in taking care that the covenant of Jehovah, the fundamental constitution of Israel, should be maintained in its integrity. They were not to rule by the side of the kings, much less over them, but to be the standing corrective to the royal power, when this departed from the Mosaic

constitution, according to which it was bound to rule (Deut. xvii. 19, 20). The prophets were not, therefore, in hostility to all the kings, but only to those who, in contradiction with their calling to be servants of Jehovah, despised, more or less, the covenant of the God of Israel. They must resist most earnestly of all those kings, who, like those of the house of Ahab, not only broke that covenant, but also introduced and fostered idolatry, or, at least, tolerated it. Nothing could be more perverse then, as Knobel himself has shown (*Der Proph. der Hebr.*, i. s. 11 sq.), than to make an "hierarchical party or caste" out of the prophets, or "to regard them as restless, innovating demagogues, who were continually plotting, striving to introduce arbitrary changes, and stirring up the people to rebellion against the government." [This, then, was the true hostility between the prophethood and the monarchy. A single reflection, however, will show how deep it was. The history of the foundation of the monarchy in 1 Sam. throws doubt upon the degree to which it was founded or approved by the prophetic authorities of the time. Under a king like David the prophethood, an institution which took its specific authority from direct and continual inspiration, and the monarchy, an institution founded it is true by God in the first instance, but deriving its continued authority from descent and tradition (in which sense they certainly were independent authorities, each claiming the right to direct and control), worked in sufficient harmony. In the case of another king, who departed from the standards of judgment which were maintained by the prophets, there would be opposition and hostility. The warnings of the prophets were resented, in such cases, as unwarrantable interference, by the kings. The actions of the kings were condemned and protested against by the prophets. Under a theocratic constitution, such as that of Israel always was in theory, where there was no possibility of a division of departments of activity into civil and religious, political and ecclesiastical, church and state, these collisions were inevitable, if the king departed from the prophetic standards. Thus these two authorities came into collision. They both sought to control the nation. It is very true that *neither one ever sought to usurp the peculiar functions of the other*, but that is little to the point. One sought to control by means of external authority (i. e., in the last resort, by force); the other sought to control by moral influence. As long as the prophets approved what the monarch did there was no jarring; as soon as they did not thus approve, antagonism arose. They rebuked the king, which seemed like insubordination, and they denounced him to the people, which seemed like inciting rebellion. There is certainly no case of factious or ambitious or hierarchical opposition to the monarchy on the part of any of the prophets, but, as a matter of history, there were so few of the kings who came up to the standards which the spiritual authority maintained, that there was hostility between the two great authorities of the state during almost the entire duration of the monarchy. As for Ewald's opinion, he certainly does not mean to say that there was any such conflict for worldly and physical supremacy as has marked modern history (popes and emperors).—W. G. S.] The prophethood in Israel is a peculiar phenomenon,

as the people of Israel is a peculiar phenomenon in the history of the world (Knobel, s. 1 sq., De Wette, *Sittenlehre*, i. 1, 32). It cannot, therefore, be judged from a general historical, that is, from a natural and human, stand-point. This is especially true in the case before us of the overthrow of the house of Ahab and the elevation of Jehu to the throne. If we abandon here the theocratic stand-point of the author of these books, which is above distinctly maintained, the prophethood becomes a mere caricature of what it really was, and of what it was intended by God that it should be.

[8. If we refuse to consider the bearing of this story upon the *justifiableness of revolution*, we turn away from one of its most prominent practical lessons. We have here two cases of regicide in close juxtaposition—Benhadad by Hazael, and Joram by Jehu. Evidently we cannot measure them by two different standards of right. We have seen above that, so far as the history informs us, the former of these was one of those cases of palace-revolution which are almost the only articulating points in oriental history. Hazael slew his master in order to usurp his authority. Morally weighed, it was just as bad as the act of a highwayman who slays a man in order to take his purse. Of the state of the kingdom under Benhadad and of the comparative benefits or injuries which it received from Hazael, we know very little. As a military leader Hazael was the abler of the two. Beyond that we know nothing. Jehu's case was in many respects different. A family was on the throne which had introduced a licentious worship, had fostered it, and had persecuted the older and purer religion, which, if it had not succeeded in taking so firm hold of the people as to hold them to purity and virtue, at least had not been itself a deep corrupting influence. The mischief had spread so far that it was time to try the last and severest measures or to give up the contest entirely. The indictment was made out against the ruling house, of corrupting the national honor and undermining the national existence, of depriving the nation of a religion whose spirit was pure and elevating, and giving it one whose spirit was corrupting and licentious. It was time for every man to make the choice which Elijah put before the people in 1 Kings xviii. 21, and for those who were on the side of Jehovah to strike without pity, for their cause. Jehu was the chosen leader and representative of this party, and it was in its interest that he became a regicide. There is no ethical principle, therefore, which the chapter teaches more plainly than this, that a nation is not to let itself be robbed of its highest and best goods, its purest traditions, and its holiest inspirations, by any dynasty, however unimpeachable its legitimacy, for fear of "revolution." How terrible these national convulsions are, modern history shows clearly enough, and we shall see it also in the development of this history. They are terrible remedies for terrible diseases, and the chapter before us gives a test of when and how they are justifiable. They are justifiable as the last resort in the utmost danger, when religion, and liberty, and morality, and national honor can be saved by no other means.—Jehu was anointed by authority of a prophet of Jehovah, but we have to bear in mind that this authority was given also, if it was not executed, in the case of Hazael (1

Kings xix. 15). The one was just as much an instrument in the hands of God for carrying out his plans in history, according to the biblical representation, as the other. We may leave this important chapter with the following paragraph from Ewald (*Gesch.*, iii. 573), in which he reviews this revolution and points forward to its consequences: "The spirit of the ancient religion had, therefore, once more arisen in its might, in the kingdom of the ten tribes, against the intrusion of the foreign and heathen religion, and that was now accomplished which Elijah, in his labor and suffering, had never been able to accomplish. The nation was once more delivered, by means of a terrible and powerful revolution, from the mistakes and errors into which it had allowed itself to be plunged. It was once more forced back upon its own peculiar origin and foundation, so far, at least, as it is ever possible for an earthly kingdom to return to its own origin. He, whose warrior-hand was alone fit to be the instrument of such a revolution, Jehu, had shown himself to be, yet again, one of those unexpected and irresistible champions of the cause of Jehovah, such as the judges had once been, with this difference only, that he did not have to fight, as they did, against external, but against far more dangerous internal, foes of this cause. The horrors by which this revolution was marked were in truth scarcely to be avoided, partly on account of the character of the ancient national religion, partly on account of the deep roots which, at that time, heathenism and the authority of the house of Omri had struck in both kingdoms, but especially in Israel. Nothing can be more incorrect, therefore, than to say that, when Elisha caused Jehu to be anointed, he neither foresaw nor approved of these acts of violence and bloodshed. He could not have had such a dim vision of the future as not to foresee them, although he certainly did not designate the separate victims beforehand, after the fashion of a Roman proscripitor. Moreover, there is nothing which would render it probable that Elisha disapproved of those acts after they were committed. But the deeper and less apparent evils which lay in the horrible incidents of this, as they lie in the horrors of every revolution, made themselves continually more and more apparent, and were continually more and more sharply felt, in the course of the history, as we shall see below."—W. G. S.]

HOMILETICAL AND PRACTICAL.

Vers. 1-37. God's Judgment upon the House of Ahab: (a) The herald of the judgment, vers. 1-10; (b) the executor of it, vers. 11-20; (c) the victims of it, vers. 21-37.—Vers. 1-8. KRUMMACHER: Jehu. The approaching vengeance; the commission of God to Elisha; the sending of the prophet-disciple; Jehu's anointment and the object of it.—Vers. 1-3. WÜRT. SUMM.: The Lord God deposes kings and raises them up, Dan. ii. 21; Prov. viii. 15 sq. There is no established authority which is not from God. A calling to govern is the work of God, whether it comes through intermediate persons or not. Therefore, since rulers and governors are ordained and established of God, they ought to govern themselves according to God's will, and every one ought to respect and honor them for God's sake, and show them all due obe-

dience, Rom. xiii. 1 sq. When kings and governors sin and do evil, and nobody dare lisp a word, or still less punish them, then God comes and raises up other rulers, and uses them as his executioners to punish such wicked rulers. Even though a long time passes, wickedness is not forgotten by God. He rises up at last and sends against wicked men those who will fulfil his sentence without pity. Therefore let all rulers guard themselves from all wrong, and especially from all persecution of the servants of God and just men. Also let not any one, without God's command, lay hand upon those in authority, lest he call down God's judgment upon himself.—What Elisha did, he did in the name and by the command of God, and he would have forsaken his duty if he had not done it. The prophets were not there to sleep and to lay their hands in their laps, when the ordinances of God were being trodden under foot, but God set them as watchmen over His people, that they might root up the weeds, and plant and cultivate what was good.—KRUMMACHER: None of the modern revolutions can appeal to any such revelations of the divine will; nay, the standard-bearers would smile if any one should demand of them to show any authority of this kind for raising a revolt. The modern revolutions have all sprung from another soil, either more or less apparently, and are condemned by God's words: Whosoever resisteth authority, resisteth God's ordinance. [This leaves the mutual relations and obligations of governors and governed very unclear. Governors must be good, governed must be obedient. For homiletical purposes a clearer definition of the limits and mutual interlacing of these duties is of prime importance. I have attempted a sharper analysis below, at the end of the "Homiletical" section.—W. G. S.]—Vers. 4-10. The Prophet-disciple: (a) His mission. (KRUMMACHER: He is one of the humblest in Samaria, a poor, insignificant boy, and he carries a kingdom to Ramoth! How great the Lord appears in this incident, but also with what cutting irony He meets all the arrogance of the self-made gods of earth!) Here also 1 Cor. i. 28 applies. (b) His obedience. (He raises no objections, although the task is hard for him. He might have said: "I am a child," &c., Jerem. i. 6. He is to go into a besieged city, to go before the generals of the army, to put his life and liberty at stake, yet he goes with no sword at his side; without a companion he ventures to go into the army of the king, to anoint another to be king. All human scruples and fears disappear before the duty of obedience. In obedience he does not fear, and lets no danger terrify him, for he knows and believes what is written in Ps. xci. 11-13 and Ps. xxvii. 1.) (c) His fidelity. (He does no more and no less than he is commanded. He has a great commission entrusted to him, but he does not boast. He keeps the secret and departs as he came. He does not care what may be thought of him, or what people may say, whether they think him a "mad fellow" or not. So the Apostles also carried the secrets of God out into the wide world, and had no other interest than that they might be found true.)—Vers. 7-10. The world of to-day will not hear that: "The Lord will take vengeance on his adversaries," etc. (Nahum i. 2; cf. Deut. xxxii. 43), and declares that this is only an Old Testament notion, and that the Gospel knows only one God who is a God of love. It is true that

God does not seek revenge, but he is an holy, and therefore also a just, God, who requites men as they have deserved, and repays each according to his conduct (Job xxiv. 11; Rom. ii. 6). A God without vengeance, i. e., who cannot and will not punish, is no God, but a divinity fashioned from one's thoughts. The same gospel, which teaches that God is love, says also: "It is a fearful thing to fall into the hands of the living God," and: "Our God is a consuming fire" (Heb. x. 31; xii. 29). The same law which says that God is an avenging God towards his enemies, says also that he is "merciful and gracious, long-suffering, and abundant in goodness and truth" (Ex. xxxiv. 6). —KRUMMACHER: "The blood of my servants:" Listen! He has indeed permitted them to lay violent hands upon His servants, but He has not overlooked or forgotten it. Nothing cleaves more irresistibly up through the clouds than the voice of the blood of persecuted saints. Nothing is better adapted to pour oil upon the flames of the divine wrath against the godless than the sighs which their cruelty forces from a child of God. The blood of the saints has often cried from earth to heaven, and what judgments it has called down! Let the persecutors of all centuries appear and bear witness. (Nebuchadnezzar, Belshazzar, Herod, Agrippa, Nero, Inquisitors of Spain, the Louises of France, Charles IX.): bear witness all, what a dangerous thing it is to lay hands upon the saints of the Most High!—This is not the only instance where God has raised the destroying axe over a dynasty which was morally rotten. He often makes use of royal families, which have fallen into moral decay, for the discipline of nations, but the time never fails to come when he passes sentence of destruction upon them, and brings speedy ruin upon the condemned. A family-tree does not stand firm in gilded parchments and registers; only when it is planted by the waters which flow from the sanctuary of God, will it continue to flourish vigorously.

Vers. 11-16. Jehu, the new King of Israel. He makes known to the generals his nomination to the crown; he is gladly hailed king by them; he enters vigorously and without delay upon his calling.—Ver. 11. Keep secret for a time that which occurs in thy chamber between thee and thy God. Do not proclaim it upon the housetops, but wait until Providence shows thee an occasion to make it known (Ps. xxxvii. 34). "Fools have their hearts in their mouths" (Sir. xxi. 28).—BERLEB. BIBEL: It was, then, a common thing at that time to regard the prophets and servants of God as fools, enthusiasts, and fanatics, and to look upon them with contempt (Acts xxvi. 24; 1 Cor. iv. 10; Acts xvii. 18).—Do not judge according to the external appearance, and the first superficial impression, in regard to persons and things which thou dost not know or understand. That which thou callest folly and nonsense is often the deepest wisdom (1 Cor. i. 23-25).—Ver. 12. If the generals, when they heard that God had anointed Jehu to be king, hastened, spread out their garments, and shouted: "Jehu is king," how much more should all shout Hosanna to him whom God has anointed with the Holy Ghost (Acts x. 38), and has seated at His right hand in heaven, who will rule until He has subdued all His enemies under His feet.

Vers. 15-37. The Day of Judgment. See above,

the *Histor.* § 5.—Vers. 17-20. The Watchman on the Tower. He sees the approaching danger and reports it, but the secure and blinded kings will not be disturbed until it is too late. It is the duty of those whom God has made watchmen over souls, to make them aware of all dangers which threaten them, and to repeat continually the exhortation to watch (1 Cor. xvi. 13; Mark xiii. 37).—Ver. 20. OGLANDER: Dilatory and careless people do not accomplish anything. Only diligent and energetic persons succeed.—Test thyself to see what spirit moves thee. The right motive-power is the Holy Spirit, which never guides to folly. One may conduct spiritual affairs and manage the concerns of the kingdom of God with folly, want of judgment, and heat (Rom. x. 2). Those only are children of God who are moved by the Spirit of God (Rom. viii. 14); the fruits, however, which this Spirit causes to ripen in them, are love, joy, peace, &c. (Gal. v. 22).—Ver. 21. Observe the wonderful dispensation of the divine justice. Joram himself gave the order to "make ready," in order, without knowing or wishing it, to ride out to the place where Naboth's blood was crying for vengeance, and where ruin was prepared for him.—Ver. 22 (18, 19). "Is it peace?" BERLEB. BIBEL: So it is to-day also. A false peace is demanded of those who are sent to make known the stern truth, in order that hoary evils may not be exposed. Those who have not true peace, generally want an external, shameful peace at any price (Ezek. xiii. 16). Ask thyself first of all: "Is there peace in thy heart?" and seek peace from Him who is our peace (Eph. ii. 14).—There can be no lasting peace where there is apostasy from the living God and His word; licentiousness, injustice, and tyranny; there strife and war, with all their attendant miseries and horrors, must come. "Though His sword rests for a time, yet it does not rest in its scabbard" (Krummacher).—Vers. 23-29. The Death of the Kings of Israel and Judah. It was sudden, unforeseen, and fell upon them in their security and blindness. The proverb applies to Ahaziah: "*Mitgegangen, mitgefangen*," hunt with the fox, and you will be hung with him. (WÜRT. SUMM.: Refrain from bad companions, if thou wouldst not be punished with them.) The one is thrown upon Naboth's field, and left without a grave; the other is brought indeed to the sepulchre of his fathers, but what is the use of a royal sepulchre to him who has lost his soul? (Luke xvi. 22).—Ver. 25 sq. WÜRT. SUMM.: All parents should take warning by this and not collect unrighteous wealth either for themselves or their children, for "treasures of wickedness profit nothing" (Prov. x. 2), and there is no blessing with them. They rather bring corruption to both parents and children (Jer. xvii. 11).

Vers. 30-37. What does the frightful end of Jezebel teach us? (a) The transitoriness and nothingness of human might and glory. (Jezebel relies upon her might; before her the people tremble. She controlled and directed three kings; she raged against all who did not submit unconditionally to her will; now she lies, thrown down from her height, like dung upon the field, so that no one could say: "That is the great and mighty queen Jezebel." Dan. iv. 34; Luke i. 51; 1 Peter i. 24.) (b) The certainty of divine retribution. (Gal. vi. 7 sq. Jezebel was an enemy of the living God and of His word; she seduced old and young to apos-

tasy; she persecuted all who still held firmly to Jehovah. Her terrible end proves that such a temper is certainly punished. Her end has no parallel in Israelitish history. It calls aloud to all unto this day: "Woe unto him that buildeth his house by unrighteousness" (Jer. xxii. 13), and it is a pledge of the truth of this assertion: "Only with thine eyes shalt thou behold and see the reward of the wicked" (Ps. xci. 8).—Vers. 30, 31. How Jezebel meets her end. (a) Her last action (ver. 30); (b) her last word (ver. 31). She died as she had lived.—Ver. 30. How accurately this description fits many of her sex! The highest occupation they can conceive of is to adorn themselves, to show themselves, to conquer, and produce effects. Thou fool! If God demands thy soul of thee to-day, what shall all paint and powder upon the face avail before Him who tries the heart and the reins? Can velvet and silk cover thine inner stains? (Isa. iii. 16 sq.) There could be no sterner reproof of vanity, pride, and coquetry, and no more severe warning to take to heart the Apostle's words 1 Peter iii. 3 sq. than the fate of Jezebel.—Ver. 31. What can be more perverse and pitiful than a man who boasts and puts on airs in the very face of death, and passes out of the world with abuse and insults against God, instead of begging for pity and crying: "God be merciful to me a sinner!"—Jezebel, who murdered the prophets and Naboth, who revolted against the Lord of Heaven and Earth, calls Jehu a murderer and a rebel. The blind and stubborn human heart always finds in others just those sins of which it is itself guilty in a far higher degree.—Vers. 32, 33. As the master is, so is the servant. Base men always cling to those who have power, and change their colors as the weathercock of fortune turns. He who is himself unfaithful cannot depend upon the fidelity of others. Ps. ci. 6 sq.—Ver. 37. Cf. Prov. x. 7; Job xviii. 17; xx. 4-7.

[The homiletical material of the chapter may be divided into two heads: the political; and the ethical or religious. The former here obtains especial significance, inasmuch as the record is primarily pure history, and not ethical or philosophical discussion. It has, therefore, the same utility which all history, sacred or profane, has for the instruction of succeeding generations. It shows certain institutions and certain human passions in play, and shows the consequences they produce. It is presented to us from a religious and moral stand-point, and its instruction is, therefore, great for the criticism of political institutions from the point of view of religion and morals. If we see here and in the succeeding chapters the horrors of revolution on the one hand, none the less do we see when and how revolution becomes a terrible necessity. All authority is a means, not an end. It is established, recognized, and obeyed, because it serves those ends. Its rights and privileges are correlative with duties, obligations, and responsibilities, viz., to accomplish the objects for which it was created. Its claims to obedience stand and fall with its fidelity in fulfilling its trust. If it fails in this, if it goes farther, and, in the pursuit of its selfish aims, and the gratification of its own self-will, threatens to crush and ruin the very interests it was created to serve, the time comes

when obedience ceases to be a virtue and becomes complicity in a crime. In the absence of prophetic authority to fix the time and designate the leaders for renouncing allegiance, it is difficult to see who is to judge of these save the nation whose interests are at stake. This bears as complete application to republican institutions as to any other. God's judgment upon the political sins, the recklessness, the self-will, and the selfishness of constitutional authorities is as sure as his punishment of royal transgressors. It is as possible for a representative assembly to sacrifice the highest interests of a nation as it is for a despot. Though, in the progress of civilization, constitutional restraints are so much developed that rulers are under a strict and unremitting responsibility, and other correctives are at hand than violence and bloodshed, yet the principles and their application remain. The highest national interests must be watched over, guarded, and maintained by vigilance, and by wise resistance to anything which would impair them.—The ethical and moral lessons of the chapter lie in the character and the fate of the chief actors in the tragedy. Of Jehu we have spoken above. When his strength, his virtue, his calling, and his work are defined, their limitations are also pointed out.—Ahaziah seems to have been one of those weak men who float on in the direction which their education and family traditions have given them. He followed the family traditions down to the family ruin. Joram's wound seems to bear witness to some military effort, but in general he appears in the light of an oriental monarch, indolent, careless, luxurious, fond of ease. The sudden and hasty approach of the general of the army alarmed him in regard to the fortunes of the war in Syria, and he went out, without personal anxiety, to meet his fate. His death fulfilled a malediction upon his father. The two kings, therefore, appear to be, to a great extent, the victims of the sins of their ancestors, and as Jezebel had controlled Ahab, we are led back to her as the origin of all this individual, family, and national calamity. She was one of those strong, bold, wicked women, who have played such important rôles in history. She was of the Phœnician blood, reared in the luxury and licentiousness of oriental custom, and of a bloody and sensuous idolatry. The Mosaic ritual and the Israelitish constitution had been framed to form a barrier to preserve the people of Israel from the infection of those vices which characterized the heathen nations. By Ahab's marriage with this woman the barrier was broken through, and the licentiousness of the worship of Baal and Astarte, the freedom of manners of the Phœnician court, the luxury and sensuality of the heathen nations was imported into Israel. To a woman thus educated the religion, the traditions and customs, which prevailed even in the northern kingdom, must have appeared cold, austere, bigoted, narrow, and hateful. It became her aim, therefore, to override, and break down, and destroy all that was peculiar and national in Israel, but in so doing she was contravening all that belonged to and sustained God's plan for Israel in human history. She braved the conflict and reasserted it in her last hour, and she and her descendants went down in the catastrophe.—W. G. S.]

THIRD EPOCH.

FROM THE ELEVATION OF JEHU TO THE THRONE UNTIL THE
DESTRUCTION OF THE KINGDOM OF ISRAEL.

2 KINGS X.—XVII.

FIRST SECTION.

THE MONARCHY UNDER JEHU IN ISRAEL AND UNDER ATHALIA AND JOASH IN JUDAH.

2 KINGS X.—XII.

A.—*The Reign of Jehu.*

CHAP. X. 1-36.

1 AND Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent
 2 to Samaria, unto the rulers of Jezreel [the city],¹ to the elders, and to them that
 3 brought up [the guardians of] Ahab's *children*, saying, 'Now as soon as this
 4 letter cometh to you, seeing your master's sons *are* with you, and *there are* with
 5 you chariots and horses, a fenced city, also, and armor [weapons]: look even
 6 out the best and meetest of your master's sons, and [that ye may] set *him* on
 7 his father's throne, and fight for' your master's house. But they were exceed-
 8 ingly afraid, and said, Behold, two kings stood not before him: how then shall
 9 we stand? And he that *was* over the house [palace], and he that *was* over the
 10 city, the elders also, and the bringers up of *the children*, sent to Jehu, saying,
 11 We are thy servants, and will do all that thou shalt bid us; we will not make
 12 any [one] king: do thou *that which is* good in thine eyes. Then he wrote a
 13 [second] letter the second time [*omit* the second time] to them, saying, If ye *be*
 14 mine [on my side], and *if* ye will hearken unto my voice, take ye the heads of
 15 the men your master's sons, and come to me to Jezreel by to morrow this time.
 16 [(Now the king's sons, *being* seventy persons, *were* with the great men of the
 17 city, which brought them up)]. And it came to pass, when the letter came to
 18 them, that they took the king's sons, and slew seventy persons, and put their
 19 heads in baskets, and sent him *them* to Jezreel. And there came a messenger,
 20 and told him, saying, They have brought the heads of the king's sons. And he
 21 said, Lay ye them in two heaps at the entering in [entrance] of the gate until
 22 the morning. And it came to pass in the morning, that he went out, and stood,
 23 and said to all the people, Ye *be* righteous [just]: behold, I conspired against
 24 my master, and slew him: but who slew all these? Know now [therefore] that
 25 there shall fall unto the earth nothing of the word of the Lord, which the Lord

- spake concerning the house of Ahab: for the Lord hath done *that* which he
- 11 spake by his servant Elijah. So [And] Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks [intimate friends], and his priests [chief officers], until he left ^{*} him none remaining [no survivor].
- 12 And he arose and departed, and came to Samaria. And [On the way,] as he
- 13 was at the shearing house in the way [Shepherd's House of Meeting], Jehu met with the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down to salute the children of the king and the children of the queen[-mother]. And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house [House of Meeting], *even* two and forty men; neither left he any of them.
- 15 And when he was departed thence, he lighted on Jehonadab the son of Rechab *coming* to meet him: and he saluted him, and said to him, Is thine heart right [verily sincere], as my heart *is* with thy heart? And Jehonadab answered, It is [Verily, verily, *it is*]. If it be [*said Jehu*], give *me* thine hand. And he
- 16 gave *him* his hand; and he took him up to him into the chariot. And he said, Come with me, and see my zeal for the Lord. So they [he] ^{*} made him ride in
- 17 his chariot. And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the Lord, which he spake to Elijah.
- 18 And Jehu gathered all the people together, and said unto them, Ahab served
- 19 Baal a little; *but* Jehu shall serve him much. Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the
- 20 worshippers of Baal. And Jehu said, Proclaim a solemn assembly for Baal.
- 21 And they proclaimed *it*. And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end
- 22 to another [wall to wall]. And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth
- 23 vestments. And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and [he, (Jehu)] said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the Lord, but the worshippers
- 24 of Baal only. And when they went in to offer sacrifices and burnt offerings, Jehu appointed [stationed] fourscore men without, and said, If [Whoso letteth
- omit if*] ^{*} any of the men whom I have brought into your hands escape, *he that letteth him go*, his life *shall be* for the life of him [*he shall pay for it*, life for
- 25 life]. And it came to pass, as soon as he [they] had made an end of [completed the preparations for] offering the burnt offering, that Jehu said to the guard and to the captains [royal foot-guards and horse-guards], Go in, *and* slay them; let none [not one] come forth. And they smote them with the edge of the sword; and the guard and the captains [foot-guards and horse-guards] cast *them* out,
- 26 and went [pressed through] to the city [strong-hold] of the house of Baal. And
- 27 they brought forth the images out of the house of Baal, and burned them. And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house [privy] unto this day.
- 28, 29 Thus Jehu destroyed Baal out of Israel. Howbeit, *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after
- 30 them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan. And the Lord said unto Jehu, Because thou hast done well [been zealous] in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, thy children of the fourth *generation*
- 31 shall sit on the throne of Israel. But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.
- 32 In those days the Lord began to cut [off parts from] Israel short [*omit short*]: and Hazael smote them in all the coasts [along the entire frontier] of Israel;

33 from Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan. Now the rest of the acts of Jehu, and all that he did, and all his might, 35 are they not written in the book of the Chronicles of the kings of Israel? And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz 36 his son reigned in his stead. And the time that Jehu reigned over Israel in Samaria was twenty and eight years.

TEXTUAL AND GRAMMATICAL

- ¹ Ver. 1.—[For **וְהָעִיר** read **לְהָעִיר**. See *Esag.*—**אֲחָבִים**, "Ahab's tutors." Since, however, they were not tutors of Ahab, but those whom he had appointed to instruct his sons, **אֲחָבִים** stands in a loose construction in the case absolute.
- ² Ver. 2.—[After the formal greeting and address of the letter, which are not given here, its substance began with **וְעַתָּה**. Cf. chap. v. 6.
- ³ Ver. 3.—[**לְ**, for. Ewald, § 217, i. β.
- ⁴ Ver. 11.—[**וְהָעִיר** is an infinitive. See *Text and Gramm.* on chap. III. 25.
- ⁵ Ver. 16.—[All the versions but the Chalkice have the singular.
- ⁶ Ver. 24.—[For **וְהָעִיר** read **וְהָעִיר** with Keil, Thénius, Bunsen, and others.—W. G. S.]

EXEGETICAL AND CRITICAL

Ver. 1. **Seventy sons in Samaria, &c.** Ver. 8 shows ("Your master's sons") that the grandsons of Ahab are included, for the "master" cannot mean Ahab, who had been dead for twelve years, but Joram. We must understand the words as referring to all the male descendants of Ahab.—**To Samaria, to the rulers of Jezreel.** Ver. 5 shows who are meant, viz., he who was over the house (palace), and he who was over the city; and we may understand it to refer to Samaria, which was the capital and the residence of the king, and not to Jezreel, which only served as summer residence of the court. The governors, who were the highest officers in Samaria, cannot possibly have been the "rulers of Jezreel," for these could have had no authority in Samaria. The word **וְהָעִיר** is entirely wanting in the Sept. and Vulg. The former have *πρὸς τοὺς ἀρχοντας τῆς πόλεως καὶ πρὸς τοὺς πρεσβυτέρους*; the latter has: *ad optimates civilis et ad majores natu*. Keil, therefore, conjectures that **וְהָעִיר** is an error for **וְהָעִיר**. This is favored by **וְהָעִיר**, before which, since it cannot be taken as an apposition to **וְהָעִיר**, **וְהָעִיר** must certainly be supplied. This seems better than, with Clericus, Michaelis, and Ewald, to change **וְהָעִיר** into **וְהָעִיר**, or, with Thénius, to adopt the conjecture that there stood in the original text: "He sent from Jezreel to the rulers of Samaria." The **אֲחָבִים** are the tutors appointed by Ahab for his sons.—Ver. 2. Only the main point of Jehu's letter is given (chap. v. 6). It is not necessary to understand that this letter was a "trick," or "irony," or "scorn," as is generally done; it rather expresses contrariness or perversity. Its meaning may be expressed thus: "I am king; but if you, who have chariots and horses and weapons in your power, want to put a prince of Ahab's house on the throne,

commence a war with me." [The letter is very characteristic in its form. It is composed in that comprehensive satire which says much in a few words. It implies self-confidence so great that the writer can afford to tantalize the reader with an apparent command of the situation, and an apparent freedom of choice, which in reality he has not got. It implies also a threat of consequences if the readers are sanguine enough to choose the policy of resistance. If on the other hand they choose the policy of submission, they will find out what they have to do to please the new ruler. It is a satirical and scornful challenge.—W. G. S.] As Jehu was well known to them by reputation as one of the boldest and bravest generals, and no one of them felt competent to meet him, they became frightened, and surrendered at once; all the more readily when they heard what he had already done. It was very cautious of him not to go himself immediately, with his small force (chap. ix. 17), against the strongly fortified city of Samaria, but to first write them threatening letters, so as to find out what disposition he must expect to find in the capital.

Ver. 6. **Then he wrote a second letter, &c.** The reason why Jehu not only commands to put to death the sons of Ahab, but also to bring their heads, at the same hour the next day, to Jezreel, which was nine hours' journey from Samaria, is plain from vers. 9 and 10. It was important for him to be acknowledged by the people as king as soon as possible. The people were to be convinced by the sight of the heads that all who might eventually become pretenders to the crown were dead, and also that the rulers and the great men of the kingdom, who had sent these heads, had thereby broken utterly with the dynasty of Ahab.—The parenthesis in ver. 6 is not to be translated according to the massoretic punctuation: "The king's sons were seventy persons," for this would be an entirely superfluous repetition of ver. 1. It means rather that the sons, mentioned in ver. 1, resided with these important persons (**וְהָעִיר** is not a sign of the nominative, but a preposition: "with"), and that this

is the reason why the command was addressed to them.—Ver. 8. Jehu ordered the heads to be brought to the entrance of the gate, because the people were accustomed to assemble there. It is an old oriental custom to cut off the heads of slain enemies, and then to show these publicly, 2 Macc. xv. 30; 1 Sam. xvii. 54 (*cf.* Winer, *R.-W.-B.*, i. s. 681). Even now, in the Orient, the heads of those who are beheaded are placed upon the gate, in order that they may be seen by all.

Ver. 9 *sq.* **And said to all the people, &c.** The sight of the seventy heads very naturally produced consternation among the people, probably also dissatisfaction and complaints against Jehu, the supposed cause of their death. Thereupon he appeared before the people in order to soothe them. He does not attack them rudely, but appeals to their just judgment. **Ye are just;** i. e., not, "Ye insist upon it that ye are right" (Luther); nor: "Ye are righteous," i. e., "I declare you guiltless" (Richter); nor: "Now is the sin of the people atoned for, now are ye once more righteous before God; the punishment began through me, here ye see how it has gone on" (Gerlach). The sense is rather: "Ye are just, so judge yourselves; I have, it is true, made a conspiracy against Joram and killed him; but I did not kill these seventy. The rulers in Samaria, the friends of the house of Ahab, the tutors of the royal princes, killed these. If ye will lament and complain, ye have far greater reason to do so against them than against me, but consider that both I and they acted according to divine ordinance and in consequence of the sentence which Elijah, the great prophet, pronounced." In all this, Jehu carefully conceals the main point, viz., that the murders were committed by his command. Perhaps he saw a providential dispensation in the very fact that the rulers at Samaria yielded to him at once, and executed his further commands from fear. His speech had the desired effect. The people ceased their complaints and resigned themselves contentedly. He was thereby encouraged to go farther, and to put to death all the higher officers and friends of the house of Ahab, as is recorded in ver. 11. The *רָאִיִּים* are not Ahab's relatives (Luther, E. V.), but his friends and intimate companions. In like manner *כֹּהֲנָיִם* are not

his "priests" (Keil), but, as in 2 Sam. viii. 18 and 1 Kings iv. 5, his highest officers and servants. The turn of the idolatrous priests came later (ver. 18 *sq.*). Not until after this had all taken place, did Jehu go to Samaria, where he no longer needed to fear any opposition (ver. 12).

Ver. 12. **At the Shepherd's House of Meeting.** "The Chaldee version has *בֵּית רֹעֵי הַצֹּאן*, the meeting-house of the shepherds, so that it was probably a house which stood alone, and which served the shepherds of the region round about as a place of assembling. The commonest interpretation is, binding-house (where the shepherds tied up their sheep for the shearing), but opposed to this is the fact that the shearing and not the binding is the main point in that connection, and moreover, that the shearing took place, according to Gen. xxxviii. 12; 1 Sam. xxv. 2; 2 Sam. xiii. 23, in the separate localities, and not at one place for an entire district" (Thenius).—Ver. 13. Instead of **Brethren of Ahaziah**, 2 Chron. xxii. 8 has: "Sons of the brethren of Ahaziah." Considering the com-

prehensiveness of the signification of *רָאִיִּים*, this is no contradiction. We must understand in general cousins and relatives of Ahaziah. They undertook the journey to Jezreel, as they themselves say in ver. 13, *לְיֵשׁוּעָא* *ad salutandum*, in order to make a friendly visit at the court there. The fact that they came in such a large number shows clearly that Joram, at this time, no longer lay ill from his wound, but was already recovered, as we saw also from chap. ix. 21. They expected to enjoy a pleasant visit, and knew nothing of what had occurred since they last heard from the court of Joram. When Jehu heard who they were and whither they were going, he called to his retinue: **Take them alive;** i. e., take them captives. Perhaps they would not submit to be captured, and undertook, as many suppose, to defend themselves, whereupon he caused them to be slaughtered. There is no ground whatever for the notion which Duncker adopts, that he did this in "the hope of getting possession of the kingdom of Judah also." There is no sign anywhere of any such intention on the part of Jehu. Evidently his purpose was, by slaying these relatives of Ahab, who, as their journey showed, were friends and retainers of the house of Ahab, to make every attempt at blood-vengeance, or at the overthrow of his royal authority, impossible.

Ver. 15. **He lighted on Jehonadab, the son of Rechab, &c.** No one doubts that this is the same Jehonadab who, according to Jerem. xxxv. 1-19, gave to the so-called Rechabites their stern, nomadic rules of life, and whom they there call their "father." Josephus says of him: *ἀνὴρ ἀγαθὸς καὶ δίκαιος, Ἰωνάδαβος ὄνομα φίλος αὐτῷ [Ἰσὺ] πάλαι γεγινώς*. It is uncertain whether his meeting with Jehu was accidental, or whether Jehonadab came on purpose to meet him. According to the Hebrew text Jehu saluted him and said: **Is thine heart right, &c.** According to Josephus, Jehonadab saluted Jehu, and commenced to praise him, because he had done everything according to the will of God for the rooting out of the house of Ahab. Jehu called upon him to mount into the chariot, and to ride with him to Samaria, saying that he would show him how he would spare none of the wicked, but would punish the false prophets and priests and all who had misled the people to the abandonment of Jehovah, and to the worship of false gods. He said that it was the most beautiful, and, for an honorable and just man, the pleasantest sight to see the punishment of the wicked. Jehonadab, prevailed upon by this, mounted the chariot and came to Samaria.—Doubtless some such conversation preceded the words: "Is thine heart right," &c. At any rate, Jehonadab was a zealous servant of Jehovah, and, therefore, also an opponent of the house of Ahab. As he also stood at the head of a religious community, it was of great importance for Jehu to have him on his side, and to be accompanied to Samaria by him. It was a mark of high esteem to invite him to mount into the chariot.—*אָתָּה* before *לְיֵשׁוּעָא* [is used to form an

accusative of specification, equivalent to a nominative absolute. "Is it right, as to thy heart," or "Thy heart, is it right?"—"Is thy heart right." The form gives peculiar emphasis], see Ewald, *Lehrb.*, § 217 d. *יָשָׁר* here involves the idea of a

sincere agreement in feeling" (Thenius). Almost all the versions render *וַיַּרְכִּיב*, ver. 16, as if they had read *וַיַּרְכִּיב*, i. e., "He made him ride." According to ver. 17, the first thing which Jehu did in Samaria was just what he had done in Jezreel (ver. 11). After the entire house of Ahab had been destroyed, he went on to overthrow the worship of Baal.

Ver. 18. **And Jehu gathered all the people together, &c.** The fact that Jehu was believed, when he said that he would serve Baal far more than Ahab had done, is explained by the consideration that his entire enterprise was regarded as a military revolution, like that of Baasha and Zimri, in which the thing at stake was the supreme power and the throne, not a religious reform and the restoration of the service of Jehovah. No one any longer thought of that as a possibility.—On the prophets of Baal, ver. 19 sq., see note above on 1 Kings xviii. 19.—*עֲצָדָה*, ver. 20, is not "feast-day"

(Vulg. *diem solennem*) but a solemn festal assembly, as in Isai. i. 13; Joel i. 14; Amos v. 21.—The "House of Baal" is the one built by Ahab (1 Kings xvi. 32), which seems to have been a large and rambling structure, in which were 450 priests of Baal and 400 of Astarte.—*פֶּה לִפְתָּח*, ver. 21, strictly, mouth to mouth, or opening to opening, i. e., as far as it was open, as much as it could hold. It refers to the outer court in which the altar of sacrifice stood, for the house, strictly speaking, that is, the sanctuary or shrine in which the statue of Baal was, was, as in all temple structures, very small.—*כְּלִי־תָחָה*, ver. 22, occurs only

here, but means, unquestionably, *vestiarium* (Ges., *Thes.*, p. 764). Thenius thinks, because the king here gave especial commands, that "we must understand it to refer to the stores of festal garments in the palace, not to the wardrobe of the temple of Baal, or to especial sacrificial dresses of all who took part in the ceremony." However, the king ordains everything here; it was he who planned the feast. Neither before this nor afterwards is there any reference to anything but the house of Baal, and certainly there were priestly garments in that, just as the dresses of the priests of Jehovah were preserved in the temple at Jerusalem (Braun, *De Vest. Sacerdot.*, ii. 26, p. 675). Clericus

says that, in Ethiopic, *אֶתְחָה*, with which *כְּלִי־תָחָה* is connected, means *vestis byssina*. Garments of byssus were the peculiar dress of priests in all ancient countries (*Symb. des Mosaischen Kult.*, ii. s. 87 sq.). According to Josephus, it was especially important for Jehu that all the priests of Baal should be there. They all received priestly garments, and became thereby all the more easily recognizable for the eighty men who were commanded to slay them before all others.

Ver. 23. **And Jehu went, and Jehonadab, &c.** When they came into the outer court of the temple, Jehu gave orders to examine carefully and see whether there were any of the servants of Jehovah there. He thereby gave himself the appearance of a strict adherent of Baal; but his object was to take care that no servant of Jehovah should be killed. There is no foundation for Ewald's representation of the incident: "Jehu gave orders that the feast should be celebrated

with all pomp, just as a powerful man may show himself open-handed towards mysteries into which he desires to be admitted. He commanded that garments should be given to all who had not any such as were proper for the feast. When the time for the solemnity approached, he commanded with severity that any servants of Jehovah should be cast out. (It is well known what an importance the heathen attached to the *procul profani* in their mysteries.) Finally he sacrificed with his own hand as if he were a most zealous worshipper of Baal." Eisenlohr, who always follows Ewald, thinks that ver. 22 refers to "the unchaste garments woven by the Kedesoth" [women who prostituted themselves in the service of Astarte]. But we know nothing at all of any mysteries of Baal. There is no syllable of reference to any such thing here, much less of reference to any intention, which was even pretended, of initiating the king. Nor does the text say that Jehu himself sacrificed, and then gave the signal for the slaughter of all who were present.—Ver. 25,

כִּכְלֹתוֹ, cannot here be translated: "When he, Jehu, had finished," nor, with some of the Rabbis and Keil: "When he (the sacrificing priest), had finished the burnt-offering." The suffix *ו* is to be taken as equivalent to an indefinite subject, "one" (German, *man*) [commonly rendered in English by an indefinite plural, "they," or by a passive construction]: "When they had completed the preparations for the sacrifice," or, "When the preparations for the sacrifice were completed." The Sept. give this same sense: *ὡς συνετέλεσαν ποιούντες τὴν ὁλοκαύτωσιν*; and the Vulg. also, *cum completum esset holocaustum*. It is not therefore necessary to read *כִּכְלֹתוֹ* as Thenius does (*cf.* Ew. § 294, b).

As soon as they had completed the preparations for offering. Not, when the sacrifice itself was over, for then the feast of Baal would have been at an end, but, at the moment when the sacrifice was just fully prepared, and was on the point of being offered, Jehu gave command to the "runners and riders," i. e., to the royal body-guard and its officers (see note on 1 Kings i. 38; ix. 22; xiv. 28) to force their way in. Ewald translates *וַיַּשְׁלֹכוּ*: "And threw the corpses aside unburied,"

but of course it is plain that they could not undertake to bury them at once. It did not need another sentence to tell us that they did not bury them as fast as they killed them. The interpretation: "They threw the corpses out of the temple," is somewhat better, but the *athnach* with *וַיַּרְכִּיב* and the express repetition of the subject ("the runners and riders") seem to indicate that a new sentence begins with *וַיַּשְׁלֹכוּ*. This sentence does not,

therefore, join immediately on to the preceding, but to what follows, and it is to be connected with *וַיַּרְכִּיב*.

In this connection De Dieu translates: *proripuerunt se cum impetu et festinatione*, and Thenius:

"And the guards pressed forward." *וַיַּרְכִּיב* stands in this sense in 1 Kings xiv. 9. They threw the corpses behind them as they pressed forward, and forced their way through to the *וַיַּרְכִּיב* of the house.

Under this we have not to understand a neighbor-

ing city (De Dieu and others), nor a particular district of the city of Samaria (De Wette, Maurer, and others), for this would not fit into the context. The fundamental signification of *מִצְבֹּת* is *sepimentum, munimentum, locus circumseptus* (Fürst, *Concord.*, p. 805). It is then used for city, because every city, as such, was surrounded by a wall, and so formed a stronghold. In this place, however, it refers to that part of the entire sacred enclosure, which, in contrast with the outer courts, was firmly surrounded by a wall, the temple strictly speaking, in which was the chief image of Baal. This may have stood upon a base, and risen like a fortress from it, as the temple of Solomon did. On *מִצְבֹּת*

see note on 1 Kings xiv. 23. We cannot determine whether they were small images of Baal himself, or images of other and inferior divinities. Movers (*Rel. der Phönizier*, s. 674) thinks they were the *πάρεδροι* or *ἀμύβωμοι* of Baal. Thenius proposes to read *מִצְבֹּת* in ver. 26, and *מִצְבֹּת* in ver.

27, as the Sept. do, on account of the sing. suff. in *מִצְבֹּתָהּ*. It is to be noticed, however, that the images were *burned* (ver. 26), so that they must have been of wood, while the chief image was "broken in pieces" (*נִכְרָתָהּ*), as the *stone* temple-

building was. This image was therefore probably of stone, as indeed we might presume that the large image would be of stone and the smaller ones of wood rather than *vice versa*. The old expositors translate the suffix by *unamquamque eorum* (Piscator). According to Keil the singular suffix refers to *מִצְבֹּתָהּ*, the plural being taken as

an abstract, as in chap. iii. 3. [The latter is the correct explanation of the construction. Cf. *Ew.* § 317, a.] The destruction of this idol was perfectly in accordance with the law, Deut. vii. 5, 25; xii. 2, 3.—In order to make the destroyed temple a place forever unclean and abominable, they made it a sink or privy. (The Massoretes propose the word *מִצְבֹּתָהּ*, exits, as a euphemism.) Cf. Ezra vi. 11; Dan. ii. 5 (Rosenmüller, *Morgenland*, iii. s. 279).

Ver. 28. **Thus Jehu destroyed Baal, &c.** This is here once more emphasized as the chief act of Jehu, but it is added that he persisted in the sins of Jeroboam, viz., the worship of the golden calves in Bethel and Dan.—Ver. 30. **And the Lord said unto Jehu, &c.**, by a prophet, but whether by Elisha (Thenius), is very uncertain.

הִכְבִּיתָהּ is correctly rendered by the Vulg. *studiose egisti*; Piscator: *quia strenuum te praeiussi ad faciendum*, etc. He had an earnest will to execute the purposes of God (2 Sam. xiii. 28; Ruth iii. 7, 10). The rooting-out of the house of Ahab and the attendant overthrow of idolatry, the latter of which not even Elijah had succeeded in accomplishing, were accomplished by Jehu. It was in truth an act of kindness toward Israel, which otherwise would, at this time, have gone to ruin. In so far Jehu had accomplished a great deed which is here recognized and acknowledged. The manner in which he carried it out, in all its details, is not, however, approved; especially is it recorded as unsatisfactory that he persisted in the worship of Jeroboam's calves. Therefore it was announced to him that his dynasty should not

reign beyond the fourth generation (Ex. xx. 5; xxxiv. 7), cf. chap. xv. 12.—Ver. 31 is not to be connected with ver. 30 by "but," but rather with ver. 32. It states the occasion for what is narrated in 32 and 33. The threatened calamities from foreign foes came upon them through Hazael (chap. viii. 12), because Jehu did not walk in the ways of the Lord with all his heart. [If we hold to the massoretic verse-division,—and there is no reason to abandon it,—ver. 30 is a promise of the throne during four generations as a reward for the vigor with which Jehu had carried out the task which was laid upon him, and not a warning that he should not keep it *longer* than that because he had kept up the worship of the calves. The "but" at the commencement of ver. 31 is therefore quite correct. Although God commended Jehu and promised to reward him, yet Jehu did not walk perfectly with God. The origin of the calf-worship was political, and Jehu unquestionably kept it up for political reasons. While we certainly could not deny that the military misfortunes east of the Jordan were divine punishments, if the record said that they were such, yet in the absence of any such definite combination of the two things as cause and effect, we may leave that hypothesis aside, as something which we are not competent to decide. Such a revolution as this was certainly never accomplished without great internal commotion. Jehu found it necessary to consolidate his authority at home and could not give his attention to the foreign war. Hazael in the meantime was a very warlike and energetic king, and he pushed his conquests with vigor while his enemy was weak. We shall see below that this district was recovered when Israel once more was united and contented under a vigorous ruler (Jeroboam II.).—W. G. S.]

Ver. 32. **In those days the Lord began to cut off parts from Israel.** Instead of *לִקְצוֹת*, &c. to cut off parts of, the Chald. and Arab. read *לִקְצוֹתָהּ* &c. to become enraged (Luther: *überdrüssig zu werden*; Vulg. *taedere super Israel*). There is no ground, however, for changing the text, which is sustained by the Sept. (*συγκόπτειν*).—**Along the entire frontier**, not "in all the coasts" (Luther, De Wette, E. V.). The frontier country is, in general, the land beyond the Jordan, which was divided among the tribes of Reuben, Gad, and Manasseh. Their territory formed the district which was also called Gilead. Aroer on the Arnon was the southern limit of the Israelitish territory east of the Jordan. These conquests of Hazael, therefore, extended to the frontier of the Moabites. The closing words: **Even Gilead and Bashan** [cf. Amos i. 3] are meant to show "that the land east of the Jordan, in all its extent, even to its farthest eastern limit, came into the hands of the enemy (Thenius). These conquests were made gradually, and they reached this extent at about the end of the twenty-eight years' reign of Jehu.

—On *בְּנֵי יָרֵךְ*, ver. 34, see 1 Kings xv. 23.

HISTORICAL AND ETHICAL

1. In regard to the reign of Jehu during the long period of twenty-eight years, the author gives only

the summary at the end of the passage before us, viz., that he retained the calf-worship which Jeroboam had introduced, and that he lost a large portion of his territory, piece by piece, to Hazael of Syria. For all else he refers to the book of the Chronicles of the kings of Israel. The destruction of the house of Ahab, and the abolition of idolatry, with which Jehu commenced his reign, are narrated with full details. It was these two things that made his reign remarkable, and that constituted it an epoch in the history of the Israelitish monarchy, and of the Old Testament theocracy. All other incidents or actions of his reign seem to this theoretical historian to be inferior in significance and importance to these. Duncker's assertion is astonishing and it is false (*Gesch. des Alt.*, i. s. 416): "The house of Omri, under which Israel had flourished and prospered, was overthrown and annihilated by a wild murderer whom the prophet of Jehovah had instigated. . . . Jehu was a good assassin, but a bad ruler and a bad general."

. . . . Although the prophets of Jehovah did not oppose him as they had opposed Ahab and Joram, but, on the contrary, Elisha's authority and influence were lent to his support, yet Israel, under his reign, became weaker and weaker." Under the house of Ahab, of which the shameless and fanatical Jezebel was the soul, the kingdom of Israel, so far from being elevated and prospered, had been shattered to its very foundations. Under this house Moab revolted, and Ahab and his successors never succeeded, even with the assistance of Judah, in completely conquering the Syrian arch-enemy, who continually threatened Israel and even brought it near to ruin (chap. vii. 24). No fact can be cited from the record to prove that Jehu reigned for twenty-eight years wickedly, still less that he was a bad general; if he had been this latter, his fellow-commanders would never have proclaimed him king. Moreover, the record

mentions his *בְּנֵי־יָדָא* with especial emphasis (ver.

34), even adding *כָּל*, which is not found elsewhere except in 1 Kings xv. 23, and 2 Kings xx. 20, and which Ewald correctly takes as referring to "his great and inexhaustible manly courage." It is true that he saw himself compelled to give up to Hazael land after land on the east of the Jordan, but this may have been due partly to the superior strength of the Syrians, partly to the lack of assistance from Judah, such as Ahab and Joram had enjoyed, partly to the state in which the kingdom had been left by the house of Ahab. [It is a simple truism to say that he was defeated partly because his enemy was stronger than he, and partly because he did not have more help. It is not at all certain that Joram left the kingdom weak in material respects. If it was shattered morally, as it undoubtedly was, it would not long prosper materially, but, for a time, moral decay and material prosperity might co-exist. The fact that Joram's last act was to collect an army and go into Gilead to try to recover Ramoth, even by a conflict with a general like Hazael, is certainly strong evidence that Israel was not weak in material and military force under his rule. A far more natural ground for Jehu's inactivity (for all we know to the contrary) while Hazael was making these conquests, is the one suggested above in the note on ver. 30 under *Exegetical*. That is, that the revolution was not accomplished so quickly as one might suppose on

reading the only details of it which are here given, and that it was not accomplished by those few great and terrible blows which are alone mentioned here. To kill the royal family and mount the throne, to kill the priests of a certain religion, and put an end to the public performance of its rites, were comparatively easy things. We may be sure, however, that the house of Ahab had friends and supporters, and that Baal had worshippers who saw with sorrow his joyous worship give place to the austere religion of Jehovah. These elements of discontent had to be watched and time had to be spent in healing the wounds which the revolution had inflicted, before the state could be made docile, contented, and loyal at home, and reliable for campaigns abroad. It was during this interval that Hazael probably made his conquests.—W. G. S.] The author sees in the misfortunes east of the Jordan a divine judgment, because Jehu had persisted in the sins of Jeroboam, and had not fulfilled his appointed task. [See *Exeg.* notes on ver. 31. Bähr connects vers. 31 and 32, but it is more correct to begin a new paragraph with ver. 32 as the English translators do.] We do not learn in what relation the prophet Elisha stood to Jehu during his reign. Elisha's name does not occur, as has been said above, from chap. ix. 1 to chap. xiii. 14, where his death, in the reign of Joash, is mentioned.

2. *The rooting-up of the house of Ahab, and the destruction of the worship of Baal*, ought not to be measured by the New Testament standards, and ought not to be judged from a modern, humanitarian stand-point. As for the slaughter of Ahab's family, it was customary in the Orient from the earliest times for the founder of a new dynasty to put to death, not only the deposed monarch, but also his descendants and relatives, especially all the males. We have several examples of this in these very books (1 Kings xv. 29; xvi. 11; 2 Kings xxv. 7). Similar instances occur in the East even in our own day. This cruel conduct was connected, not only with their ideas of the solidarity of all blood-relations in one family, but also with the universal custom of blood-vengeance, according to which it appeared to the relatives of a murdered man to be their right and their duty to pursue and slay the murderer. Not seldom their vengeance extended to the whole family of the murderer (Gen. xxiv. 30; 2 Sam. xiv. 7; 2 Kings xiv. 6). How wide-spread and deep-rooted the custom of blood-vengeance was, may be seen from the fact that the Mosaic law could not abolish it, but only limit it and restrain it, as was the case also in regard to polygamy (Winckler, *R.-W.-B.*, i. s. 189). When, therefore, Jehu put to death all the adherents of the deposed dynasty, he did not commit an unheard-of crime, but only "followed the example of other founders of new dynasties" (Ewald). What is more, Ahab's house had introduced and fostered idolatry, and it was not to be hoped that it could be absolutely rooted out, as long as there were still members of this family alive. The case is similar as regards his conduct toward the worship of Baal. The Israelitish constitution knew nothing of freedom of religion or of worship, but assigned the death-penalty for all idolatry (see 1 Kings xviii., *Hist.* § 5). Jehu acted as little contrary to the law when he caused the servants of Baal to be put to death, as Elijah did in 1 Kings xviii. 40. Nevertheless his mode of action is to be condemned, even from the Old Testament stand-

point. He allowed himself to be carried away by his fierce, violent, soldierly, despotic disposition. He proceeded to extremes, and observed no limits. When he had once spilled blood, he thirsted for more, and thought that this thirst for blood was zeal for Jehovah. Especially did he fail in the matter of the cunning and deceit and falsehood which he employed. In Jezreel he pretended to the people that he was innocent of the murder of the seventy descendants of Ahab, although he had himself ordered it. In Samaria he declared that he was a zealous servant of Baal, in order that he might get all the servants of Baal into his power, and slaughter them all at once. Therefore also the prophet Hosea speaks of the "blood of Jezreel" which Jehovah will avenge upon the house of Jehu (Hosea i. 4). Krummacker asserts, in opposition to this prophetic declaration, as well as to the fact before us (*Elisa*, iii. s. 152): "Nevertheless he (Jehu) comes out from this horrible massacre pure, because he did not draw the sword in obedience to his own thirst for blood, but in the name of Him who 'maketh his angels spirits; his ministers a flaming fire' [Ps. civ. 4, where the translation is incorrect. It should read, 'maketh winds his messengers, and flames his ministers.'—W. G. S.], and who had chosen Jehu as His executioner." Lillenthal observes correctly (*Die gute Sache der göttl. Offenbarung*, iv. s. 410): "An executioner does what is right when he takes the life of an evil-doer, at the command of the civil authority, and receives for this service his proper wages. But when he purposely torments and tortures the culprit, he deserves to be especially punished for it. Therefore blood-guilt is ascribed to Jehu, because it was a gratification to his fierce disposition to spill the blood of those who had indeed merited death, but who ought not to have been slain at the instigation of private hate." Every attempt to wash Jehu clean from blood-guilt becomes, in spite of itself, a defence of falsehood and deceit in *majorem Dei gloriam*. Jehu was indeed a "Scourge of God," but he certainly was not a "man of God," as appears in the fact that, with all his pretended zeal for Jehovah, he nevertheless did not desist from the "sins of Jeroboam" as long as he ruled. The instruments of the divine punishments are not made "pure" by the fact that they are God's instruments, but they are, in their turn, punished for their own sins; cf. *Isai. x. 5-7, 12*.

[Would it not be a hard fate to be chosen to be an instrument of God's vengeance, and then to be held to a strict account, if one's human infirmities of judgment led one to overdo or to fall short in some points of the just execution of the task? The trouble is that Jehu in the first place gets credit for far more pure and hearty zeal for the restoration of the Jehovah-religion than he deserves, and then has to be correspondingly under-estimated. If we attempt, with all the light given us by the text, to estimate Jehu's personal feeling in regard to this revolution, we shall reach the following conclusion: Jehu was a military man to whom the crown presented itself as an object of earthly ambition worth some effort. Supposing him to have been, by conviction, an adherent of the religion of Jehovah, the call to him to put himself at the head of a reaction in favor of the Jehovah-religion, and the anointment to the royal office by a prophet of Jehovah, might move

him to make the attempt. The adherence of the army determined him. When he had won his victory, he carried out faithfully the policy to which he was bound as leader of the Jehovah-party. He put an end to the worship of Baal. The crown, however, was his reward. It was a political reward, and he took political means to secure it. He slew all the possible pretenders to the crown from the house of Ahab, according to the oriental custom in such cases, as a means of securing himself on the throne. He stopped short with his religious reforms and did not destroy the golden calves; he left them for the same political reasons for which Jeroboam erected them, i. e., that the northern kingdom might have its own religious centres outside of Jerusalem. He saw in the revolution principally a gratification of his own ambition. He was willing to be the instrument of the overthrow of a wicked dynasty and a corrupt religion, and he stopped just where his personal interests were in danger of being impaired. It is not strange that his contemporaries rejoiced so much at the rescue of their ancestral religion that they were indifferent to the excesses by which Jehu tried to establish his royal power, nor that later and calmer judges, on the contrary, raised his bloodshed into prominence in judging of his career (*Hos. i. 4*).—See further, below, § 6.—W. G. S.]

3. In connection with the violent and bloody conduct of Jehu, the religious and moral condition into which the kingdom had been brought, under the dominion of the house of Ahab, is thrown into distinct relief. "What a shocking picture of demoralization, vulgarity, and slavery" (*Eisenlohr*) presents itself to us in the rulers, the elders, and the tutors of the royal princes, that is to say, among the highest officials and the most familiar frequenters of the court! Although the fortified city, with all the necessary means of defence, chariots, horses, and weapons, were still in their possession, yet not one energetic man could be found who would put himself at the head. Upon Jehu's first letter, which did not even contain a command, but only a question, or, in a certain sense, only a challenge to resist, they all yielded timidly, like cowards. No one of them thinks of even moving a finger in behalf of the royal house, whose confidants, favorites, and servants they have been. They change their disposition with the change of events, and place themselves as instruments without will at the disposal of the new ruler, who had killed their king and master. Jehu would hardly have addressed this challenge to them if he had not been sure of their utter want of principle, and had not known that he had not the least independent opposition to fear from them. Then when he demands of them the very highest crime, the murder of the scions of the royal house, who have been entrusted to their care and their protection, they do not hesitate a moment; they slaughter the whole seventy in one night, and send their heads the next morning to Jezreel, in order to win the favor of the new ruler. If the conduct of the elders at Jezreel, when they slew Naboth at the command of Jezebel, testified to the deep corruption of the time (see 1 Kings xxi., *Hist.* § 3), how much more does this behavior of those of the highest rank and office bear witness to the same. The religious decay was as deep as the moral decay. In the capital of the kingdom there was no sanctu-

ary of Jehovah, but a fortress-like temple of Baal which Ahab had built (1 Kings xvi. 32), furnished with idols of wood and stone, and surrounded by large courts. In spite of the great day on Mount Carmel, where the people had solemnly declared for Jehovah, and had slain 450 priests of Baal (1 Kings xviii. 21 *sq.*), this temple remained standing, and the worship of idols continued to be, as it had been before, the prevailing religion of the kingdom. It appears, it is true, that Joram, at his accession, removed the statue of Baal (chap. iii. 2), but he did not put a stop to the worship of Baal; and the feast of Baal which Jehu ordained, at which so many worshippers of the god were present from all parts of the kingdom that the extended courts of the temple were packed full, shows how numerous the worshippers of the god had already become again. To this point had Israel come, under the rule of the house of Ahab; since there had been any people of Israel, such a state of things had not existed.

4. The only facts in regard to *Jehonadab, the son of Rechab*, which can be deduced from this passage, are, that, at the time of the great apostasy under the house of Ahab, he was one of the most earnest opponents of that dynasty, and of the idolatry which it introduced; that he was a firm adherent of Jehovah, and moreover a man who was held in honor by the people, and highly esteemed by Jehu. From the xxxvth chapter of Jeremiah, we learn further that he stood at the head of a community, the so-called Rechabites, to which he had given peculiar rules of life, according to which they were not to live in houses, not to possess farms or vineyards, and not to drink wine. They held so firmly to these rules that Jeremiah, 300 years later, could present them to the people, who were disobedient to the commands of Jehovah, as models of obedience. This is sufficient to prove that Jehonadab, although he was a contemporary of Elisha, and probably also of Elijah, yet stood in no direct connection with the prophet-communities which they managed (chap. ii. 3 *sq.*), since these did not probably have any special rules of life, and certainly did not have those of the Rechabites. Neither is there any indication anywhere that he acted in concert with Elijah, who had caused Jehu to be anointed. This fact is what makes him important for the history of redemption. Ewald (*Gesch.*, iii. 604 *sq.* [3d ed. 643]) explains this phenomenon by the theory that, after Elijah's death, "new institutions of influence for the old religion" had been formed, viz., on the one hand, the so-called schools of the prophets, which prosecuted the objects which had been set before them by Elijah, and, on the other hand, "a society of those who despaired of being able to observe true religion undisturbedly, in the midst of the nation, with the stringency with which they understood it, and who, therefore, withdrew into the desert, and preferred, as all Israel had once done under Moses, the hardships of life in tents to all the fascinations of city-life. They borrowed from the Nazirites the principle of abstinence from wine and all food connected with wine, and the ancient Kenites were their models for their tent-life." He goes on to say that they were called Rechabites from the father of their founder, Jehonadab; that their oath was extended and made more stringent at a later time; that they only returned into ordinary social life at long in-

tervals and under compulsion, etc. This theory, to which Eisenlohr and Thenius give their adhesion, is contradicted, first of all, by the fact that

Jeremiah calls them *רִבְיָא*, i. e., strangers and sojourners in the land in which they dwelt. "They were not of the race of Israel, but were an offshoot of the family of the Kenites (1 Chron. ii. 55), which is traced back to Moses' father-in-law (Numb. x. 29; Judges iv. 11), and which migrated to Canaan (Judges i. 16), in friendship and alliance with Israel (1 Sam. xv. 6). In this passage in 1 Sam. they appear as still unsettled. According to Judges iv. 11, 17 *sq.* they continued to be nomadic, as Rechab was also, even before Jehonadab's regulation. . . . It is an established historical fact, which is further confirmed by the part *רִבְיָא*, that they were already nomadic. . . .

Jehonadab only fixed by law what he already found as a generally observed usage, and thereby cut off beforehand all possible temptations to adopt a settled life" (Hitzig). The Rechabites call Jehonadab their "father" (Jerem. xxxv. 6, 8), but they do not thereby designate him as their ancestor (Winer and others). They only mean that he was their teacher and lawgiver, just as the prophet-disciples called Elijah their "father" (2 Kings ii. 12). If they had originated with Jehonadab, they would have named themselves after him and not after his father. Moreover, it is certain that Rechab was not, strictly speaking, the father of Jehonadab, but the ancestor of the family to which he and the other Rechabites belonged. We must understand by this name, therefore, a national and nomadic community, and not simply a religious organization. It was much older than Elijah, and not directly or indirectly an outgrowth of his activity. There is no hint in the history that other communities than the schools of the prophets were formed, after Elijah's death, for the conservation of "true religion." The most extraordinary feature is this, that a family, which did not belong to the race of Israel, maintained itself in separation and independence in the midst of this people from the entrance into Palestine until the fall of the kingdom, and was more completely devoted to the service of Jehovah than Israel itself. Jehonadab may have been led to give them fixed regulations of life by the growth of the idolatry which Ahab had introduced, and against which he desired to fortify them by a strict exclusion. The result was that he accomplished his object. He saw in Jehu a deliverer from the tyrannical and idolatrous dynasty, and he willingly accepted his invitation to accompany him to Samaria. He must have known of Jehu's dissimulation in proclaiming the feast of Baal, and must have approved of it, for he was present with Jehu at it (ver. 23). Clericus justly observes: *conatus rei erat, nec laudandus est hoc in negotio*. Hess thinks that he belonged to the number of those who "hardly regarded it as an error in Jehu, that, in his zeal, he went too far, on account of their joy at the overthrow of the idolatrous dynasty." It is worth noticing that Elisha, who had been the prime mover in raising Jehu to the throne, took no part in this proceeding. It seems that Jehu purposely did not call for his assistance, because he could not expect from him any approval of his falsehood and dissimulation. Jehonadab certainly does not appear here in the fa-

vorable light in which Krummacher represents him: "In fact, we hardly know what to praise most in this person, whether the soul, elevated and carried heavenward by divine inspiration, or the rare wisdom, which, in its rich measure, is so peculiar to him, or the clear, unwavering insight with which he commands everything, and which enables him to pass spiritual judgment upon all, or the foresight and care, as enlightened as tender, which we see him employ in behalf of his family and its interests for centuries to come." Neither the passage before us nor Jerem. xxxv. mentions with a syllable these grand characteristics. The further delineation is still more arbitrary and unfounded: "So they (Jehu and Jehonadab) sit together—a dark thunder-cloud softly enfolded in a rainbow of promise, as if Law and Gospel had been personified in living allegories: Jehu, the woe of God's condemnation upon all godlessness; Jehonadab, the divine director to point upward to the throne of grace. . . . Jehonadab, the Church, which lives in heaven; Jehu, the State, which protects," &c.

5. *The continuance of the worship of the calves* under Jehu shows that he was not fully in earnest in the zeal for Jehovah, of which he boasted to Jehonadab, otherwise he must have destroyed the golden calves in Bethel and in Dan, as well as the idols in the temple of Baal at Samaria. He did not let them stand because he considered that what he had done was enough "to satisfy the obligation (?) which he had undertaken towards the prophet of Jehovah" (Menzel). The reason was rather the same one which had led the founder of the kingdom of Israel, Jeroboam, to introduce the worship of these images (1 Kings xii. 26 sq., and *Hist.* § 1). By abolishing the worship of the calves, Jehu would have torn down the partition between the two kingdoms and would have endangered his throne. His zeal for Jehovah did not go so far as this. His royal authority was more important to him than the law of Jehovah. Political and dynastic interests restrained him after he had extinguished the house of Ahab and abolished the worship of Baal. The manner in which he conducted himself in this matter showed that "he did not walk in the law of the Lord with all his heart" (ver. 31), and this became still clearer when he was firmly established on the throne. He is, therefore, it is true, praised for his zeal in rooting out and destroying the worship of Baal, but is, at the same time, declared guilty of the "sins of Jeroboam," and this is given as the reason why Jehovah began, in his reign, to cut off provinces from Israel, and why his dynasty should have no firm duration. This criticism of his reign by the author of the history (who was probably one of the prophets) shows that the prophets of the time opposed the worship of the calves [although it was intended, in a certain way, as a worship of Jehovah], and did not simply, as Ewald asserts (see above, Pt. II. p. 35), combat the worship of false gods. [The view of these things entertained by the prophet-author of the Book of Kings, who lived at a much later period and under very different circumstances, cannot be regarded as any indication of the views of "the prophets of the time," in regard to them.—W. G. S.] The great and bloody revolution of Jehu had, therefore, a merely negative result, namely, the abolition of the worship of false gods; the positive results, the

restoration of the constitution, i. e., of the covenant of Jehovah, was prevented by political considerations, i. e., by personal ambition and love of power. It is another proof that a religious reformation can only fail of its objects and come to naught, so soon as political and dynastic interests get control of it, or, indeed, are involved in it.

HOMILETICAL AND PRACTICAL.

Vers. 1-27.—The two Chief Acts of King Jehu:

(a) The destruction of the entire family of Ahab, vers. 1-17; (b) the abolition of the worship of Baal, vers. 18-27 (see the *Hist.* notes).—Ver. 1. WÜRT. SUMM.: Though a large family of children is a blessing of God (Ps. cxvii. 3), yet we must not rely upon them, or be self-willed on that account, as if the family could not die out, but we must fear God, must not stain ourselves with sin against our consciences, and must bring up children in the fear of God, else He will take them away and destroy the entire family. Ps. cxii. 1, 2.—Vers. 1-7. The Governors and Chief Men at Samaria: (a) Their cowardice, (b) their blind slavishness, (c) their unfaithfulness.—Moral decline among the highest ranks of a nation generally proceeds from a corrupt court which sets the fashion (Ahab and Jezebel). As is the master, so is the servant.—He who has the power in his hands always finds instruments among the great and those of high rank, who shrink back from no demand which is made upon them, however much it may conflict with honor and duty.—Those who no longer fear God, must fear men. Fear of men may become the cause of the greatest crimes. Therefore the Lord says: (Matt. x. 28).—Vers. 6, 7. WÜRT. SUMM.: Here we have an example of unfaithful tutors and governors and friends, who look, in their actions, not to the interests of the orphans, but to their own advantage, and let the orphans and their cause be ruined. As Jehu nevertheless destroyed them all (ver. 17), so will the just God also bring upon the heads of false friends and trustees, all the unfaithfulness which they inflict upon orphans: therefore, let such be warned against all violation of their trust.—KYBURZ: The children of this world become traitors to one another, as we see in the case of those guardians of the royal children. How they probably promised with all zeal to guard the life, the honor, and the rights of these princes! Now, they themselves become their murderers. Let no man trust the golden words of him who fears man more than he fears God.—Unfaithfulness ruins those who practise it. Jehu must infer from the treason of these guardians towards their wards that they would still less be faithful to him. He, therefore, treated them as they treated those who had been entrusted to them.—Though the crime which these men perpetrated against their wards could hardly occur in our day, yet instructors and guardians are not wanting who become murderers of the souls of their pupils, in that they mislead them by example and precept into apostasy from the living God and disbelief in His holy word, instead of educating them in "the fear and admonition of the Lord." (Cy. Matt. xviii. 6).—KRUMMACHER: What is the worth of all the friendship and favor and trust of this world! It is like a tree in soft, loose ground, which, so long as thou holdest it

upright, covers thee pleasantly with its shadow, but which, when the storm roars through its top, and it is overthrown, no longer takes account of thee, but crushes thee in its fall.—Vers. 8-11. Jehu's Words to the People: (a) He says to the people just what they like to hear: "Ye are just;" (b) he throws the guilt off from himself on to others: "But who slew all these?" (c) he represents something which he had done himself as a divine dispensation: "The Lord hath done that which he spake," &c.—He who has a good conscience may alone appeal to God's word. Guard thyself from the great mistake of glossing over and justifying thy sins and errors by citations from the word of God.—Human sins are not justified by the fact that they are made means in the hand of God for accomplishing his judgments.—Vers. 12-16. Jehu's Journey to Samaria: (a) His meeting with the brethren of Ahaziah, vers. 12-14; (b) his meeting with Jehonadab, vers. 15, 16.—Vers. 12, 13. The quiet and peaceful house of the shepherd becomes a house of terror and of death. Destruction overtakes the self-assured on their way to pleasure and joy!—WÜRT. SUMM.: When we go out of the house, let us commit ourselves into the hands of God, for much may happen on our journey to prevent us from coming in life or happiness homeward (James iv. 13-15).—Ver 15. Jehonadab, son of Rechab, chief of the Rechabites (Jer xxxv.), is a type of faithful adherence to the faith and the customs of the fathers in the midst of an apostate, wavering people.—Decided and firm faith, combined with a strict and earnest life, compels respect even from those who themselves follow another course.—Where there is agreement in the highest and most important interests, there one may find a speedy and easy basis of intercourse, whatever may be the difference of rank or nationality.—KYBURZ: Jesus says to me and thee what Jehu said to Jehonadab: If thine heart is right with mine, as mine with thine, then come up to me upon my throne (Rev. iii. 21).—Ver. 16. Zeal for the Lord is a great and rare thing, when it is pure. It forfeits its reward, however, when it aims to be seen (Matt. vi. 1-6). How many a one deceives himself with his zeal for the Lord, and for His kingdom, when, at the bottom, he is zealous only for himself, for his own honor and fame, his own interest and advantage.

Vers. 18-28. The great Feast of Baal at Samaria: (a) The preparation of it; (b) its finale.—A work which is in itself pure and holy loses its value when it is accomplished by falsehood and dissimulation. One cannot battle for the truth

with the weapons of falsehood (Rom. iii. 8).—BERLEB. BIBEL: What things one may do by outward acts, and yet be internally a hypocrite! Jehu dissimulated in order to circumvent the hypocrites and idolaters, and never recognized the hypocrite and idolater in himself.—Jehu destroyed the worship of false gods by the sword, and by external violence. He had full justification for this in the Law, for, under the old covenant, idolatry was the worm at the root of the Israelitish nationality; it was high treason to the Israelitish state. Under the new covenant, it is not permitted to make use of fire and sword against heresy and superstition. No other weapon may here be used than that of the spirit, that is, the word of God. Christianity is not bound to any people; as it was not brought into the world by violence, so it cannot be extended and nourished by the sword.—Even now every civil power has the right and the duty to proceed to extreme measures against a cultus like that of Baal, which is interwoven with licentiousness and abominations.—Ver. 21. The house of Baal was full from wall to wall. The houses in which worship and sacrifice are rendered to the deities of this world, to the lusts of the flesh, and the lust of the eyes, and the pride of life, are full, also now-a-days, from wall to wall, while the churches, in which the word resounds: "Repent and be converted that your sins may be forgiven," are empty.—Ver. 26 sq. J. LANGE: The destruction and desecration of the temple of Baal was a genuine physical preaching of repentance through the entire country, by which many a one may have been awakened from the sleep of sin, and many a faithful soul may have been strengthened in goodness. As the German hymn says: "Bring all false gods to shame! The Lord is God! Give to our God the praise!"

Vers. 28-33. Jehu is a type of those who show great zeal in tearing down and destroying superstition and false worship, but do nothing to build up the faith, because they themselves have no living faith, and do not walk before God with all their hearts.—Jehu did indeed destroy idolatry, but he did not touch the chief sin of Israel, because he considered it the chief support of his own authority. So many a one renounces gross, external sins, but will not think of denying himself, of sacrificing his own interests, and of turning his heart to the living God.—He who remains standing half-way, goes backward in spite of himself. Jehu would not desist from the sins of Jeroboam, because he thought that it would cost him his crown, but on that very account he lost one province after another.

B.—*Athaliah's Reign and Fall.*

CHAP. XI. 1-20. (2 CHRON. XXII. 10—XXIII. 21.)

- 1 AND [But] when [*omit* when] Athaliah the mother of Ahaziah [—when she]¹ saw that her son was dead, [then] she arose and destroyed all the seed royal.
- 2 But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons *which were* [who were to be]² slain; [,] and they hid him, *even* [*omit from* and to *even*: read and put]³ him and his nurse, [*omit* ,] in the bed-chamber [store-room, and hid him] from
- 3 Athaliah, so that he was not slain. And he was with her hid in the house of the Lord six years. And Athaliah did reign over the land.
- 4 And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard [centurions of the life-guards and of the runners]⁴ and brought them to him into the house of the Lord, and made a covenant with them, and took an oath of them in the house of the Lord, and shewed them
- 5 the king's son. And he commanded them, saying, This is the thing that ye shall do; A third part of [those of] you that enter in on the sabbath shall even
- 6 be keepers of the watch of the king's house; And a third part *shall be* at the gate of [*omit* of] Sur; and a third part at the gate behind the guard [runners]⁵; so shall ye keep the watch of the house, that it be not broken down [to prevent
- 7 entrance]. And two parts of [*omit* two parts of] all [those of] you that go forth on the sabbath [—of both sorts of soldiers—]⁶, even they shall keep the watch
- 8 of the house of the Lord about the king. And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within [breaketh through] the ranges [ranks]⁷, let him be slain: and be ye with the
- 9 king as he goeth out and as he cometh in. And the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should
- 10 go out on the sabbath, and came to Jehoiada the priest. And to the captains over hundreds did the priest give king David's spears⁸ and shields, that *were* in
- 11 the temple of the Lord. And the guard stood, every man with his weapons in his hand, round about the king, from the right corner [hand wall] of the temple [house] to the left corner [hand wall] of the temple [house] *along* by [towards]
- 12 the altar and the temple. And he brought forth the king's son, and put the crown upon him, and *gave him* the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king [*us* Live the king].
- 13 And when Athaliah heard the noise of the guard⁹ and of the people, she
- 14 came to the people into the temple of the Lord. And when she looked, behold, the king stood by a pillar [was standing on a platform] as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoiced [were rejoicing] and blew [blowing] with trumpets: and Athaliah rent
- 15 her clothes, and cried, Treason, treason. But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges [through the ranks]; and him that followeth her kill¹⁰ with the sword. For the priest had said, Let her not be slain in the house
- 16 of the Lord. And they laid hands on her [made room for her on either hand]; and she went by the way by the which the horses came into the king's house: and there was she slain.
- 17 And Jehoiada made a [the] covenant between the Lord and the king and the people, that they should be the Lord's people; between the king also and the
- 18 people. And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers

- 19 over the house of the Lord. And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the Lord, and came by the way of the gate of the guard [runners] to the king's house. And he sat on the throne of the kings.
- 20 And all the people of the land rejoiced, and the city was in quiet: and [but] they slew [had slain] Athaliah with the sword *beside* [at] the king's house.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1.—[The chetib, **וְהָיָה**, is to be retained. Athaliah is put in independent construction at the head of the sentence, as general subject, and then what she did is stated in detached sentences. The construction is made smoother if we take away the **וְ**, but the style then loses some of its liveliness. So Thenius and Keil.

² Ver. 2.—The *keri* **וְהָיָה** is confirmed by 3 Chron. xxii. 11. The chetib **וְהָיָה** [should be punctuated **וְהָיָה**.—W. G. S.] *moris*, cannot without violence be translated as Keil proposes: "Those who were doomed to death."—Bähr. [Ewald raises the question whether the chetib cannot be punctuated **וְהָיָה** and explained as a participle *hofal*, in which the chief vocal force has been concentrated in the second syllable. He cites several cognate instances of considerable force, § 181, d, note.—On the use of the participle for a preterit future, see Ewald, § 88b, b, and cf. Gen. xix. 14; Ex. xi. 5; Judges xiii. 8.

³ Ver. 2.—[After **וְהָיָה** supply **וְהָיָה** from 3 Chron. xxii. 11; cf. *Exegetical*.

⁴ Ver. 4.—[The chetib, **וְהָיָה** is only a longer and more original form for the *keri*, **וְהָיָה**, "since **וְהָיָה** is contracted from **וְהָיָה**." Ewald, § 267, d.—**וְהָיָה** here forms a periphrasis for the genitive.

⁵ Ver. 6.—[I. e., before which the runners generally kept guard.

⁶ Ver. 7.—**וְהָיָה** does not mean "parts" in the same sense as **וְהָיָה** means a *fraction* of. Its first meaning is *hands*, and so *parts like hands*, that is, two branches of one subject, as the two hands are parts of one person. It refers to the two military divisions, life-guards and runners, of which the squad which retired on the Sabbath was composed. The preposition **וְ** after it marks these as component or essential parts. See further the *Exegetical* notes on the verse.

⁷ Ver. 8.—[I. e., any one who strives to break through the cordon of guards thus posted so as to penetrate either into the palace or the temple.

⁸ Ver. 10.—[We must read the plural **וְהָיָה**, as in Chron. "The sing. in a collective sense is not a probable construction in prose" (Thenius).

⁹ Ver. 13.—[The Aramaic form of the plural in **וְהָיָה** (**וְהָיָה**) is very rare in Hebrew prose. It occurs in 1 Kings xi. 23; 2 Sam. xxi. 20 (chetib). In poetry it is more frequent. Ewald, § 177, a.

¹⁰ Ver. 15.—[**וְהָיָה**, inf. aba. for imper.—W. G. S.]

EXEGETICAL AND CRITICAL.

INTRODUCTORY REMARKS.—The parallel account in the Chronicles is, in some places, word for word the same as the one before us. It cannot, however, have been copied from this record, for it not only varies in particular details, but also contains additions, and those such as the Chronicler cannot possibly have invented himself, e. g., the names of the five centuries and their fathers (2 Chron. xxiii. 1). It is, therefore, very generally admitted that the two accounts are derived from one and the same original record, from which the author of the books of Kings and the Chronicler each took different extracts according to the stand-point of each. The record before us is not only older, but it is also clear and definite, so that when it is regarded by itself simply it presents no difficulties. These do not present themselves until we turn to the story in Chronicles, which is, it is true, in some cases more full and detailed, but which is, on the whole, far less clear. In any attempt at reconciliation, therefore, we must not, as Keil does, make the Chronicles the standard, but must start from the record which here lies before us. Noteworthy as the additions and variations in the Chronicles may appear, they can only be accepted in so far as they are not contradictory to this account.

Ver. 1. But Athaliah, &c. We may suppose that she had carried on the government as queen-regent (**וְהָיָה** cf. 1 Kings xv. 13 and xi. 19),

[In the latter place it is applied to a queen-consort, as in Jerem. xiii. 18; xxix. 2. In 1 Kings xv. 13 and here it is applied to the queen-mother. It is a title which implies more actual political power and influence than **וְהָיָה**. The queen-mother has always been, and is, a personage of influence in oriental countries. For the importance of this rôle in the Israelitish monarchy, and for the influence exerted on the history by some of the individuals who filled it (Bathsheba, Maacah, Athaliah, Jezebel), see Stanley's *Lectures*, 2d ser. p. 432], during the absence of her son at Ramoth and at Jezreel (chap. viii. 28 and 29), and now she took the royal authority directly into her own hands. In order to establish herself on the throne, she proceeded in the usual manner of oriental usurpers (see above, on chap. x.). She slew all the "seed royal," i. e., all the male members of the royal house who might eventually become pretenders to the throne. The forty-two "brethren of Ahaziah," who were slain by Jehu (chap. x. 13 sq.), were not, therefore, all the princes there were, but a certain portion of them, especially those who were grown up.—Ver. 2. Jehosheba

was the sister of Ahaziah, but not the daughter of Athaliah. She was the daughter of another wife of king Jehoram. According to 2 Chron. xx. 11, she was the wife of Jehoiada, the priest—a statement the truth of which Thenius unjustly questions. It explains Jehoiada's conduct most satisfactorily. The Chronicler has **וְהָיָה**, after

הַמִּצְחִים, and this word must here be supplied. **חֲדָר הַמִּצְחִים** is not the "bed-chamber" (Luther, E. V.) either of the royal princes (Clericus), or of the priests and levites (Vatablus), but the room of the palace in which the beds, mattresses, and coverlets were stored, and where no one lived. The child, who was an infant at the breast, was temporarily hidden here, and then he was brought, for greater security, into the house of Jehovah, i. e., into a room adjoining the temple, or into one of the temple chambers, so that he was under the care of the high-priest. With her, i. e., with the wet-nurse, whose care he yet needed; not, "with Jehosheba" (Thenius), for she could not remain concealed for so long a time. The nurse remained with him, after he was weaned, as his attendant until his sixth year. Instead of **אִתָּהּ** the Chronicler has, less precisely, **אִתָּם**, with them, i. e., in their family. The priest and Jehosheba kept him in concealment. The Sept. translate **אִתָּם**, in Chronicles, by **μετ' αὐτῆς**, which they also give for **אִתָּהּ** in Kings. We cannot infer, with Keil, that he was concealed "in the house of the high-priest, in one of the courts of the temple," for there is no hint anywhere that the high-priest and his family lived in any part of the temple-building (cf. Nehem. iii. 26 sq., from which the contrary seems more probable).

Ver. 4. **And the seventh year Jehoiada sent, &c.** For **שָׁלַח** the Chronicler has **הִתְחַזַּק**, i. e., "he took courage." It seemed to Jehoiada doubtful whether he ought to keep the prince any longer in concealment. Perhaps also the government of Athaliah had become more and more unendurable. In vers. 15 and 18 he is called simply **הַכֹּהֵן**, whereby he is designated as high-priest.

Cf. xii. 11. The centurions were the commanders each of a hundred men of the life-guards and the runners (see notes on 1 Kings i. 38 and xiv. 27). The Chronicler gives the names of these centurions and of their fathers, which he can only have obtained from the original document which served as authority both for him and for the writer of this history. As there are five names given we may infer that the entire life-guard consisted of 500 men. It is to be noticed that their agreement is not called a **שָׁקָר**, as in the case of Baasha, Zimri, &c., but a **בְּרִית**. Only Athaliah calls it **שָׁקָר**, ver. 14. The oath which Jehoiada took of them in the holy place can only have been to this effect, that they would bring about the elevation of the prince to the throne, but, for the present, would keep the intention to do so secret. He then showed the prince to them. In the account in Chronicles the words: "And took an oath of them in the house of Jehovah, and showed them the king's son," are wanting. Instead, we read

there: "And they went about in Judah, and gathered the levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem. And all the congregation (i. e., the collected representatives of the people) made a covenant with the king in the house of God. And he (Jehoiada) said unto them, Behold, the king's son shall reign as the Lord hath said of the sons of David." There is no contradiction here, for we may well suppose that Jehoiada at first only admitted the five chiefs into the secret, and won their adhesion, but that they, before they proceeded to carry out the plan proposed (ver. 5 sq.), sought to assure themselves of the support of the levites and of the representative family chiefs, and invited them to one of the three great yearly festivals, at which they were accustomed to visit Jerusalem according to the law, so that their presence there would not attract attention. [See appendix to this section for a detailed comparison of the two accounts.]

Ver. 5. **And he commanded them, &c.** Jehoiada's plan was to take military possession of the two places, which here were of prime importance, the palace and the temple. In the latter was the young prince, who was then to be crowned and anointed; in the former was the throne, of which he was afterwards to take possession. Vers. 5 and 6 treat of the taking possession of the palace; vers. 7 and 8 of that of the temple. It should be particularly observed that Jehoiada's words are addressed to the centurions of the life-guard and of the runners (ver. 4). Therefore when he says (ver. 5): **אֶת הַשְּׂמֵרָה** **וְאֶת הַרָּצִים**; and (ver. 7): **בְּכֶם**, he means of course no other than the

soldiers under the command of these captains, who are distinctly mentioned, in ver. 9, as their "men," so that it is simply impossible to understand by it, "levites." The entire body of men at their disposal consisted, therefore, of those who had to undertake guard-duty on the sabbath, and of those who were released from service on that day. Those who entered upon service at that time were to hold control of the palace at three points; one third at the **בֵּית הַמֶּלֶךְ**, by which we

have to understand here the royal residence proper, in distinction from the less important accessory buildings connected with it (ver. 5, in which, it may be remarked in passing, **וְשָׁמְרוּ** must be read instead of **וְשָׁמְרוּ**).

The Sept. add after **וְשָׁמְרוּ** **αὐτοὶ τοῦ βασιλέως**, the words: **ἐν τῇ πύλῃ.** The second third-part was to hold the gate **בֵּית הַמֶּלֶךְ**. No gate by this name is mentioned elsewhere. According to the signification of the stem **בָּרַח**, to depart from the way, it can refer only to the exit or side-door of the palace. The third third-part received the charge **בְּשַׁעַר אַחֵר הָרָצִים**, or, as it is called in ver. 19 simply, **שַׁעַר הָרָצִים**. [The "runners" were probably couriers whose line of duty was to act as the king's messengers. This gate was probably so called, because it was the one before which they were usually stationed, either on guard-duty, or awaiting commands which were directed to their department of the service, or both.—W. G. S.] Since the new king held his solemn entry into the palace through this gate (ver. 19), it must have been the chief gate, through

which there was the most direct approach to the royal residence. It was "behind" the runners, since their usual station was before it. The word *מִסָּחָה* is not a proper name (Luther: *Massa*; Vulg.:

Messa), but means *repulse, defence, that which wards off, from נָסַח, to ward off, and it is in apposition*

מִסָּחָה. It may be referred to all three of the third-parts, since all three were intended to ward off and expel every one who might desire to gain admission to the palace. This was the duty assigned to those who commenced duty on the sabbath. Those who were released on that day were to guard the temple (ver. 7). They were not to be divided up into subdivisions to do duty at separate posts, but their two *יָרֹת* were to form *שְׁרָרֹת*

and to take the young king in their midst (ver. 8). By *יָרֹת* are meant, in distinction from *שְׁלֵשִׁית*

(vers. 5 and 6) the two different sorts of soldiers, according to their weapons and duties, i. e., the life-guards and the runners. *שְׁרָרֹת* are the ranks, in which they were to arrange themselves, between which the king went out of the temple into the palace. Any one who broke through them and ventured inside was to be slain (ver. 8). "Let it be observed with what accuracy *בְּכֶם* is used in ver. 7, where the reference is to a distinction of functions, and *מִכֶּם* in ver. 5, where the reference

is to merely numerical subdivisions of the force" (Thenius). The final words of ver. 8: **And be ye with the king as he goeth out and as he cometh in**, belong to the directions, which Jehoiada gave for the division of the numbers and of the functions of the soldiers for this especial case. They cannot, therefore, be taken as of general signification, referring to all the life of the king, under all circumstances: "In all his business, or, in all his movements" (Keil), as in Deut. xxviii. 6; xxxi. 2. but they refer to the execution of this plan, and are to be understood of the movement of the king from the temple to the palace (Thenius). In ver. 9 *sq.* follows the actual execution of the commands of Jehoiada which have been imparted in the preceding verses.

Ver. 10. **And to the captains over hundreds did the priest give, &c.** Instead of the sing. *הַחֲנִיתִי*, the Chronicler has the plural *הַחֲנִיתִים*, and all the ancient versions present the plural in the verse before us. It seems that it stood originally *הַחֲנִיתֹת* (Isai. ii. 4; Micah iv. 3), and the last *ת* was lost by an error in copying (Keil). We must understand that these were not David's own weapons, but some which he had captured, and placed in the temple as an offering. According to Ewald, whose opinion Thenius approves, Jehoiada gave these weapons to the captains, "in order to begin and consecrate the enterprise on which they were about to enter, of restoring the family of David to the throne, by using the weapons of the great ancestor of that family." But perhaps his only reason for distributing these arms among them was, that those who had retired from service at the palace had left their weapons there. The centurions divided these weapons among their soldiers, as ver. 11 expressly mentions,

among the "runners," not, therefore, among levites. When the men were thus armed, they were stationed: "From the right-hand side of the house to the left-hand side of the house, along towards the altar and the temple," so that they surrounded and covered the person of the king. The meaning is that they shut off the space from the temple-building proper to the altar, and that the king stood in the midst of this space. Whether one row stood across the front from side to side, and two others parallel, along the side (Bertheau), or whether one row stood from the right-hand corner of the temple to the altar, and the other from the altar to the left-hand corner (Thenius), must be left undecided. Not until after the troops had been thus arranged, did Jehoiada lead out the young prince into the midst of the open space (ver. 12). *הַעֲרֹתָ* does not mean the *insignia regia*

(Clericus), or the phylacteries (Deut. vi. 8, Grotius), but, the Law, and, if not the whole Pentateuch, at least the Decalogue, which is so often called the "Testimony" (Ex. xxv. 21; xvi. 34, &c.). This was probably given into his hands as a symbol of what is declared to be the law for the king in Deut. xvii. 19, whereas the diadem was placed upon his head (2 Sam. i. 10). He was then anointed (1 Kings i. 39). To clap the hands was a sign of delight and approval (Isai. lv. 12). Besides the armed force, the priests, and the levites, a multitude of people was also present (ver. 14), which denotes that the coronation took place on a feast-day, when the people collected in Jerusalem from all parts of the country. The acclamations of the people are in the same words as in 1 Kings i. 25.

Ver. 13. **And when Athaliah heard the noise, &c.** As worshipper of Baal, who, at that time, had his own temple in Jerusalem (ver. 18), Athaliah took no part in the feasts of the worshippers of Jehovah, in the Jehovah-temple, and, on this day, she paid the less heed to what was going on in the temple, inasmuch as the change of the guards in the palace had taken place as usual, and nothing indicated any unusual disturbance. The great outcry, which she either heard herself, as she well might in view of the short distance from the palace to the temple, or which was reported to her by her attendants, aroused her suspicions, so that she betook herself thither. Josephus states that she went out of the palace with her own troops (*μετὰ τῆς ἰδίας στρατιάς*), and that, when she came to the temple, the priests allowed her to enter, but the guards prevented her guards from following; that Athaliah, when she saw the crowned boy, cried out, and commanded that he who had dared to try to usurp her authority should be put to death, and that thereupon Jehoiada gave orders that she should be led out and executed outside of the temple. [That the queen should have gone down in person into the temple, *without guards or attendants*, to quell what must have appeared to be a mere vulgar riot, is certainly an astonishing incident.—W. G. S.] The words *הָרָצִין הָעָם* cannot be translated: "Of the people who flocked to the spot" (Luther, after the Vulg.). "The text must have read originally *הָרָצִין הָעָם*, and the *ו* must have fallen out by a copyist's error" (Thenius, Keil). The Chronicler transposes the words:

וְהָעָם הָרָצִין, and adds: *וְהַמְּהַלְלִים אֶת-דָּוִד בֶּן-יִשְׁכָּרְבָבֶל*, i. e.,

the people who were flocking together and hailing the king. The רָצִים are, however, in this context, always the "runners" who formed a part of the royal guards (vers. 4, 6, 11, 19), so that the word can mean nothing else in ver. 13, and the text of the Chronicles cannot, with any good reason at all, be preferred.—Ver. 14. **The king stood** עָל־הַעֲמֹד, i. e., not "at the column" (Luther) [or, "by a pillar" (E. V.)], but at the appointed, traditional place, which was reserved for the king, by established usage (עֲמֹד), as in chap. xxiii. 3; 2 Chron. xxxiv. 31. Thenius understands by it "the top step of the stairs which led up to the temple," but this would not be any especial position, because the priests passed and stood there every day. Evidently a particular place is meant, an elevated dais or platform (Vulg.: *tribunal*), which was reserved for the king alone, for, when Athaliah saw the prince standing there, she knew at once what the transaction was which was being accomplished. The people, who stood in the fore-court, could not have seen the king, if he had stood on the top of the temple-steps, on account of the altar ten cubits high which stood in the court of the priests. The platform in question must have stood before the altar, at the entrance

to the inner fore-court (פְּתִיחַ 2 Chron. xxiii. 13), so that the king, when he stood upon it, was the first object to strike the eye of Athaliah as she entered. Solomon had caused just such arrangements to be made (2 Chron. vi. 13; see *Exeg.* on 1 Kings viii. 22).—The Vulg. incorrectly renders הַשָּׂרִים by *cantores*, the Sept. by *οἱ ψαλμοι*, and Luther by "singers," as if the word were הַשָּׁרִים. They are the centurions, as in vers. 4 and 9. The word is correctly translated in the Sept. and Vulg. versions of Chronicles by *οἱ ἀρχοντες*, and *principes*.—

הַחֲצֹצְרוֹת, trumpets, for trumpeters. Since the word occurs in chap. xii. 14, in the enumeration of the utensils of the temple, and is also used in Numb. x. 2 to designate the trumpets or horns of the priests, and since, moreover, 1 Chron. xv. 24 (xiii. 8), the priests appear as הַחֲצֹצְרוֹת, we can think here only of levites or priests as the persons who were blowing the trumpets.—**And all the people of the land**, i. e., "the multitude which was present" (Bertheau), as in ver. 13, not, "the entire force of militia, which was present in Jerusalem" (Thenius).—**Athaliah rent her clothes**, not so much in grief as from terror, like Joram, chap. vi. 30.

Ver. 15. **But Jehoiada the priest commanded, &c.** The centurions of the life-guard are here designated as commanders of the army in general. "The readers are to be reminded by this addition that the military forces were willing to obey Jehoiada" (Bertheau).—**Have her forth through** (or between) the ranks, לְפָנֶיהָ, i. e., within the ranks, "so that she was led through the ranks, and was hindered from taking any measures in accord with her adherents" (Bertheau). Any one who might desire to take her part, or to assist her, was to be slain.—וְשִׁמּוֹ לָהּ יָדִים (ver. 16), i. e., not,

as Luther [and the E. V.] translate, following the Sept. (*ἐνέβαλον αὐτῇ χεῖρας*), and the Vulg. (*imposuerunt ei manus*), "They laid hands on her," but, as the Chaldee version renders it, and as almost all the expositors understand it: "They made for her two sides," i. e., they made room for her, opening the ranks on both sides, "formed in rank and escorted her out" (Keil). By מִבְּנֵי הַפִּסְתִּים, the entrance-way for horses into the royal stables is to be understood, so that it is not the "horse-gate" (Nehem. iii. 28), as Josephus understands, for this was a gate of the inner city, and led into the city, not into the palace. She was not to be conducted by the way into the palace, because the new king was to make his solemn entry into the palace by this. It does not follow, however, that Athaliah was "to die shamefully and disgracefully by the stables" (Thenius), for the royal stables were not, as such, a shameful or unclean place.

Ver. 17. **And Jehoiada made the covenant, &c.** Not a covenant (Luther), but the covenant, i. e., the covenant of Jehovah with Israel, which had been broken by the false worship of Jehoram, Ahaziah, and Athaliah. This covenant was solemnly renewed. It attached primarily to the relation between the king and people on the one hand, and Jehovah on the other (they were to be Jehovah's people and belong to Him, Deut. iv. 28), then, also, to the relation between the king and the people. The people was to be, from that time on, once more the people of God; it was to worship and serve Him alone. The king was to rule according to the "testimony," i. e., the Law of Jehovah, which had been solemnly put into his hands, and the people were to be loyal to the legitimate king of the family of David. The immediate and necessary consequence of this renewal of the covenant was the destruction of the temple of Baal, with its altars and idols (ver. 18). When and by whom this temple was built is nowhere stated. It is most probable that it was erected by Jehoram, under the influence of Athaliah (chap. viii. 18), as the one in Samaria was built by Ahab, under the influence of Jezebel (1 Kings xvi. 32). Thenius is wrong in inferring from 2 Chron. xxiv. 7, that this temple was erected "in the enclosure of the temple of Jehovah," for that passage says only that Athaliah and her sons had plundered the Jehovah-temple of all which they could use in the worship of Baal. There can be no doubt that we must understand it to refer to a building on another elevation. It is certain also that Mattan, the priest of Baal who was slain, did not perform his functions in the same place with Jehoiada. [The grounds which lead Bähr to believe that the temple of Baal was not on Mount Moriah are not satisfactory. Every indication which we have in regard to it goes to show that it was there. Mount Moriah is just the spot which would have been chosen for the site of a temple by any nation of ancient times which might have lived at Jerusalem. There was no other elevation near or convenient. The "old city" was perhaps in some places a little higher than Mount Moriah, but it presented no sharp and clear elevation, such as those which ancient nations always chose as sites of temples, if there was one in the neighborhood. The other hills were too far away. It would be little in accord with the character of Athaliah to suppose that she gave up the best site,

which was, at the same time, one of the grandest in the world, according to the taste in those matters, to the Jehovah-religion, and sought another for her own favorite deities. The Jehovah-religion may have been strong enough in Judah to force a compromise, and maintain a joint possession of the mountain. 2 Chron. xxiv. 7 says that Athaliah and her sons had "broken down" or "torn down" (הִרְסוּ) the house of God." Just how much that means we cannot perhaps determine, but the temple was standing and available for worship, &c., at this time, as we see, and it may well be meant that they broke down such portions of the walls of the courts, &c., as was necessary to get room for the temple of Baal. See also chap. xii. 5 (*Exeg.*) and 2 Chron. xxiv. 7. Still farther, if ver. 18 is in its proper *chronological* position before ver. 19, and is not, as Thenius thinks, to be taken as belonging *after* it in order of time, then it gives a strong ground for believing that the temple of Baal was on Mount Moriah. They stayed to tear it down before they formed the procession, and left the temple-mountain to "go down" and escort the king into the palace. It cannot be regarded, therefore, as "beyond doubt" that Mattan and Jehoiada did not perform their functions in the same place. That the latter did not like the juxtaposition, we may well believe, but if the question was whether to share Mount Moriah with the worshippers of Baal, or to remove the Jehovah-worship from it, or to give up the Jehovah-worship altogether, we may easily imagine what course he would have chosen.—W. G. S.]—Duncker, whom Weber again follows, deduces from

the sentence: **The priests appointed פָּקִידִים over the house of the Lord**, the arbitrary conclusion that, in spite of the victory of the priestly party, "Nevertheless the number of the servants of Baal was so great, and their courage was so little broken, that it was necessary to protect the temple of Jehovah against their attacks by especial guards." Thenius also thinks that there is reference here to a kind of temple-officers which had not existed before, "by whom a new desecration of the temple by the worship of false gods was to be prevented." We must understand by it, as is expressly stated 2 Chron. xxiii. 18, the overseers who were appointed by David (1 Chron. xxv.), and who, during the time that idolatry prevailed, had not been regularly kept up, or perhaps had not been appointed at all. That the article is wanting cannot be decisive to the contrary. [So Keil. Ewald, Thenius, and Bunsen, on the contrary, think that they were intended to protect the temple against the attacks of the heathen. The Chronicler develops this short note into an elaborate statement, as he does all the notices of the origin of any ritual formalities or hierarchical organizations. It is not clear, however, that it should have been thought necessary, just at the time when the Jehovah-religion could once more count on the support of the throne, to appoint new and permanent officers to protect the temple from heathen attacks and desecrations. Moreover, this clause, thus understood, makes the position of ver. 18 before ver. 19 probably incorrect as regards the order of time. Shall we understand that they stayed to appoint temple-officers before completing the inauguration of the king? It would be most reasonable to under-

stand it to state simply that they appointed a guard to stay and protect the temple from any sudden attack of the enraged worshippers of Baal, while all the rest went to escort the king into the palace, and see him mount the throne.—W. G. S.] According to ver. 19, the centurions mentioned in ver. 4, with their troops, the life-guards and the runners, escorted the king down (וַיְרִידוּ) from the House of Jehovah in a solemn procession arranged (וַיִּקְרָא) by the priest Jehoiada. Escorted him down, it is said, because there was a ravine between Mount Moriah and Mount Zion, over which at that time there probably was no bridge. They came through the "Gate of the Runners" (the Chronicler gives בְּתוֹךְ instead of בֵּית, by way of explanation) into the palace, where the throne stood, upon which the king seated himself. The Gate of the Runners belonged therefore to the palace. The Sept. take בְּתוֹךְ as a direct genitive, *ὁκον τοῦ βασιλέως*. It was unquestionably the chief gate, for the solemn entry would not take place through any other (Thenius). Ewald, Thenius, and Bertheau connect שְׁמֵרָתָם with the following, in opposition to the massoretic punctuation: "And the city remained quiet when they slew Athaliah with the sword:" that is to say, her adherents remained peaceful and did not venture to make any movement to save her. But, in that case, the words "with the sword" would be unnecessary. The correct interpretation of the words is rather that the concluding sentence is intended to append to ver. 16 an emphatic statement of the manner in which she was put to death, and, at the same time, to call attention to the fact that, by her death, the last member of the house of Ahab was removed, and the legitimate authority of the house of David was restored. In this interpretation this sentence brings the account to a well-rounded close.

APPENDIX.—In the exegetical explanations which precede, only the less important variations of the Chroniclers have been noticed, and no account has been taken of the grand divergence of the two narratives in their general conception of the occurrence, in order that the continuous elucidation of the text before us might not be too much interrupted, and in order that no confusion might arise. The chief variation now, one which runs through the entire account, is, that, according to the Chronicler, it was not the centurions of the royal guards, but the priests, the levites, and the family-chiefs, by whose aid Jehoiada accomplished his reformation (2 Chron. xxiii. 2); furthermore, that the first third of the priests and levites who entered upon service on the sabbath were appointed שְׁמֵרֵי הַתְּשֻׁבָּה, i. e., to be gate-keepers of the threshold, the second to guard the king's house, and the third to keep the gate הַיְסוֹד (vers. 4, 5); finally, that the two classes of priests and levites, those who entered upon, and those who were released from, service, remain together (ver. 8), so that, in general, it is only the temple, and not the royal palace at various points, which is guarded. Modern criticism explains these variations as "ar-

bitrary alterations" of the Chronicler, which he adopted "out of preference for the tribe of Levi, in order to ascribe to the priest-caste an honor which belonged to the prætorians" (Thenius, *De Wette*). This assertion is, to say the very least, exaggerated. No suspicion of falsehood can attach to the idea that the priests and levites participated in the coronation and inauguration of the new king, especially seeing that the main object to be gained by this was the abolition of idolatry (ver. 17 sq.). The plan of the enterprise, according to the account before us, did not proceed from the centurions of the prætorian guard, but from the head of the priest-class, and it would be astonishing and unnatural if the high-priest had excluded all his comrades in rank, office, and family, from participation in a transaction which was not only political, but also religious, and which took place in the temple. This participation was a matter of course, all the more seeing that the act, according to all the indications (see notes on vers. 4, 13), took place on a feast, at which priests and levites were bound to be present. The author does not, therefore, exclude them, he rather takes their participation for granted, as we see distinctly from ver. 14. Still less does the Chronicler exclude the prætorian guard from participation; he even gives what this author does not give in regard to them, viz., the names of the centurions and of their fathers, and thereby he shows how important their part in the work appeared to him, and also shows that he had not forgotten them, but desired that they should be kept in honorable remembrance. He could not, therefore, have had any intention of robbing them of any honor which belonged to them, and conferring it upon the levites. But while this author permits the participation of the levites to remain unemphasized, as something which was a simple matter of course, the Chronicler, who certainly looks at the history more from the priestly, levitical standpoint, feels bound to give it greater prominence. There is no contradiction between the two accounts in this respect. The case is somewhat different, however, in regard to the other detailed variations. The three localities which were to be held, each, according to the Chronicler, by one third of the priests and levites, cannot possibly have been all in the temple, for the *בֵּית הַמִּקְדָּשׁ*, the guard of which is entrusted (ver. 5) to the second third, can only be the king's house or palace, not "the place in the temple where the young king was (in concealment)" (Keil). The "Gate יָסוֹר," which was entrusted to the third third, was, as no one doubts, the same which is called in Kings (ver. 6) the "Gate סוֹר." It appears there distinctly as a gate of the palace. Probably יָסוֹר is only another reading for סוֹר. A temple-gate with this name is not mentioned anywhere else. The *סָבִיִּים*, which the first third

are to guard (ver. 4), might, according to 1 Chron. ix. 19, be a locality in the temple, but it is utterly impossible that they should be identical, as Keil assumes, with the "Gate of the Runners" in the account here before us (ver. 6), for this gate is distinctly mentioned in ver. 19 as the one through which the king, after the procession, had left the

House of Jehovah, was conducted into the palace. According to this account, that gate was guarded by the third third of that portion of the troops under the command of the centurions which entered upon duty on that day, and not by priests and levites, who, of course, never mounted guard at the palace. These variations of the two accounts cannot be reconciled, and we are absolutely forced to admit that the Chronicler, although he made some more detailed extracts from the original document than the author of the Book of Kings, nevertheless did not accurately discriminate between the priests and levites and the military life-guard, and did not keep separate the shares of the two in the transaction. Keil asserts, in order, in spite of this, to bring the two accounts into accord: Jehoiada "determined to carry out the project chiefly by the aid of the priests and levites, who relieved each other, in the service of the temple, on the sabbath, and he entrusted the chief command of these forces to the captains of the royal life-guard, that they, with the force of priests and levites under their command, might take possession of the approaches to the temple, in order to repel any attempt of the military to force an entrance, and might protect the young king. These captains came into the temple without weapons in order not to attract attention, therefore Jehoiada gave them the weapons of king David, which were laid up in the temple." But the account of the Chronicler says nothing of any commission of the command over the priests and levites to the centurions, and this account directly contradicts any such notion (see above, on ver. 5), [not to say anything of the very great intrinsic improbability that any such arrangement—putting military leaders in command of priestly forces—would ever have been adopted, or that, if it had, it would have worked well.—W. G. S.] According to the account before us it is impossible to exclude the troops ordinarily under the command of the centurions from a share in the transaction. It was almost more necessary to get possession of the palace than of the temple, because the king was to make his solemn entry into it, and mount the throne after his coronation. It is not an argument against the notion that a guard was set over the palace, that Athaliah came down out of it to the people in the temple. There was no object in preventing her from coming out; the guard was set to prevent any one from getting in (*סָפֵר* ver. 6). There is no force in the citation of Josephus (*Antiq.*, 7. 14, 7): "Each of the twenty-four classes of priests took charge of the worship for eight days from sabbath to sabbath," or in the observation that "it is not known that any such arrangement was observed with respect to the life-guards or any other portion of the army," for of course all regular guards had to relieve each other at definite times, and the record says distinctly that this was the custom of the troops who were under command of the centurions.

HISTORICAL AND ETHICAL.

1. *The elevation of Joash to the throne of Judah* has great importance in the history of redemption, inasmuch as God's guidance and protection of the house of David appears in it, and as it is a con-

firmation of the promise given to this house that it should never be extinguished, and that its light should never fail (2 Sam. vii. 13 sq.; 1 Kings xi. 36; xv. 4; 2 Kings viii. 19; cf. Pa. cxxii. 17). In the kingdom of Israel the dynasties changed; one overthrew the other and destroyed it; with Jehu the fourth had already begun. In the kingdom of Judah, on the contrary, the house of David had maintained itself until this time. But now, when Jehu had killed Ahaziah and forty-two of his relatives, and all the remaining royal seed had been destroyed by Athaliah, it appeared that the line of David also was at an end. But God wonderfully ordered it so that an infant of this house escaped the massacre and was saved. He remained concealed for years, and it must have been believed that David's lamp had gone out forever, when suddenly the sole remaining offshoot of the house of David ascended the throne, and, with the murderers Athaliah, the last survivor of the house of Ahab perished. As the fulfilment of the promise to protect the house of David must have been recognized in this event, there was in it at the same time, for every faithful servant of Jehovah, a pledge that the God of Israel would protect this house also for the future in any calamities; and so He did, until finally, according to the promise, the great "son of David" came, who was not only the "lamp" of David, but the light of the world, whose kingdom shall have no end (Luke i. 32, 33, 69).

2. All the mischief which the relationship contracted by Jehoshaphat with the house of Ahab (1 Kings xxii., *Hist.* § 1) had brought upon Judah, culminated in the reign of Athaliah, which brought Judah and its royal house to the verge of ruin. Athaliah was a faithful copy of her mother Jezebel, fanatical, idolatrous, imperious, and cruel. As her mother had controlled Ahab, so she controlled Jehoram and her son Ahaziah. It was she who transplanted idolatry into Judah, which had, until then, been faithful to Jehovah. Under her influence a temple of Baal was built in Jerusalem itself. She plundered the temple of Jehovah and took all the sacred implements for use in the service of Baal (2 Chron. xxiv. 7). After the death of her son she usurped the royal authority, so that a woman came to sit upon the throne, a thing which had never taken place before and never took place afterwards, and which not only was in direct contradiction with one of the essential duties which devolved upon a king of Israel, who, as such, was to be a "servant of God," but also was contrary to the express provision of the law. Maimonides, in the tract *Melachim*, draws this inference, thus: "They place no woman on the throne, for it is said (Deut. xvii. 15): 'Thou shalt in any wise set him king, not queen.' So also, in all positions of dignity and authority, they place only men." Athaliah's usurpation of the throne was the dissolution of the Israelitish monarchy. In order to maintain herself in her usurped authority, she put to death, not like other usurpers, her opponents, but those who were connected with her own family, her own nephews and grandchildren. The ground for this "senseless crime" (Ewald) cannot be sought in the fact that she desired to annex Judah to Israel, for Jehu was reigning there, but only in the blind and passionate love of power of this "wicked" woman (2 Chron. xxiv. 7), and in her raging hate against the house of David, to which all true ser-

vants of Jehovah adhered. For six years she pursued her own courses undisturbed, and believed herself secure, when finally the legitimate heir to the throne, who had escaped the massacre by God's evident protection, appeared and was anointed king. As her mother Jezebel had stood upon her majesty in her dealings with Jehu, and had believed that she could command, so she came, proud and insolent, into the house of Jehovah, and, forgetting the illegitimacy of her own authority, founded, as it was, solely upon violence, she cried out: "Treason, treason!" But again, as her mother had heard her doom pronounced: "Throw her down!" so she hears the command: "Have her forth! and him that followeth her kill with the sword." As there was no one who took the part of the hated woman, she died, abandoned by all her servants, a just and disgraceful death. Thereby Judah and its royal house were saved. Racine concludes his tragedy *Athalie*, with these words:

*Par cette fin terrible, et due à ses forfaits,
Apprenez, roi des Juifs, et n'oubliez jamais,
Que les rois dans le ciel ont un juge sévère,
L'innocence un vengeur, et l'orphelin un père.*

3. The high-priest Jehoiada is, for his time, a very remarkable character. Although, through his wife Jehosheba, he was connected with the idolatrous court, and although he was entrusted with an office which, under the circumstances, was doubly difficult, yet he held firm and true to the God of Israel, and to the legitimate dynasty. The Lord had given the last heir of this line into his hands, and, at the peril of his life, he protects him for years in concealment, guarding him as his own child, and waiting in faith and patience until Jehovah shall give means and ways to restore the apparently exterminated royal house. As the yoke of the tyrannical woman became more and more unendurable, he "strengthened himself" [i. e., took courage, made up his mind] (2 Chron. xxiii. 1), and put his hand to the work. He did not wish to open the way to the throne for the young heir by deceit or craft, by cruelty and bloodshed. In the first place he admits the captains of the military guard into the secret, and makes sure of their assistance; then he causes the priests and levites, and the heads of all the families, i. e., the representatives of the people, to be summoned to Jerusalem for a public festival. He does not wish to do anything by himself alone, but with the consent of the different classes among the entire people. His plan bears witness, not only to his wisdom and prudence, but also to his patriotism. He takes all his measures in such a way that the end is accomplished without tumult or violence, but yet without chance of failure. It is not selfishness and love of power, but pure and disinterested love to Jehovah and to His people which is his motive. Only when Athaliah stigmatizes the restoration of the legitimate order of things as treason and insurrection, puts herself on the defensive, and calls for armed opposition to the movement, does he give orders to lead the crowned monster, as Dereser justly calls her, out of the sanctuary, and deliver her over to her well-deserved fate. His next care then is to renew the covenant between the king and people, exhorting the former to fidelity to the law, and the latter to fidelity to the king. Then finally he leads the king to the throne, and the people put an end to the idol-worship. If ever a

man stood pure and blameless in the midst of such a bold, difficult, and far-reaching enterprise, then Jehoiada, the ideal Israelitish priest, did so here.

4. Our modern historians see, in the elevation of the descendant of David to the throne of his fathers, a priest-revolution, just as they see, in the elevation of Jehu, a prophet-revolution. So Duncker (*Gesch. d. Alt.*, s. 417), whom Weber (*Gesch.*, s. 241) follows, states it thus: "The priests of the temple at Jerusalem had yielded to the foreign worship much more easily than the prophets in Israel. The example and the success of the latter gradually exercised an influence upon Judah. After the prophets of Israel had brought about the ruin of the house of Omri, the priests tried to overthrow the last remnant of this family in Judah also. . . . The fall of Joram of Israel, and perhaps also the hope of finding in Joash, the son of Ahaziah, whom the priests held in concealment from Athaliah in the temple, an easy tool for priestly influence, induced the high-priest Jehoiada to undertake the overthrow of the queen." Winer (*R.-W.-B.*, i. s. 111) also presents the incident in a similar manner: "The priests saved her (Athaliah's) grandson, Joash, with the help of a princess, in the temple. When he had grown up he was secretly anointed king, and Athaliah was put to death in a popular insurrection excited by the priests." Here we have another specimen of that history-making which ignores what the text says, and states, as assured historical fact, that which it does not say. That the priests in Judah gave way more easily to the Baal-worship than the prophets of Israel; that they, encouraged by the example and success of the latter, dethroned and murdered Athaliah, and regarded Joash as one who would probably prove an easy tool in their hands; that the priests saved Joash and hid him in the temple; that he was secretly anointed king, and that then a popular rising was instigated by the priests; of all that, there is nothing in either record. On the contrary, both agree in stating that the sister of king Ahaziah, without any assistance from the priests, took away the infant, and hid him in the palace itself, in the bed store-room, and that she then hid him, for greater security, in the temple, which was under the charge of her husband, the high-priest. These two near relatives of the prince were, for six years, the only ones who knew of his existence. Not until the seventh year did Jehoiada admit any one to the secret, and then not the priests, but the captains of the military guard, and he took of them an oath of secrecy. They it was who summoned the chiefs of the people, and the priests, and the levites, to the festival at Jerusalem, and who took the lead in carrying out the plan. The young prince was not anointed "secretly," but as openly as possible. Not only the priests, but also the captains of the royal guard, the representatives of the people, and the people themselves, shouted their acclamations to the new king. The coronation took place without violence, without any scene of public disturbance. The city is quiet, and the people joyful (ver. 20). How can any one then speak of a "popular rising instigated by the priests?" Criticism here comes into contradiction with itself. It declares the record in Chronicles unreliable and unhistorical, because it gives such prominence to the participation of the priests and levites, whereas the record in Kings only mentions the captains of the guard, and yet

it says that the entire enterprise was conducted by the priests. But it is radically perverse and false to regard the incident as a revolution or a revolt. That Athaliah, as even De Wette expresses it, "usurped the throne of David," that she took the royal authority into her own hands, that she destroyed all the remaining seed-royal, that was a revolution. What Jehoiada undertook, not by himself, but in harmony with all ranks, and with the representatives of the people, was a repeal of the revolution, and a restoration of the constitutional, divine as well as human, order. It would have been contrary to conscience and to duty, if Jehoiada had gone down to the grave with the secret that there was yet living a legitimate heir of the throne of David. It was most natural that he should take the initiative in the restoration of the legitimate monarchy, because he had the prince under his care, and no one knew anything about him but Jehoiada and his wife. Moreover, it was doubly his duty, as chief of those whose calling it was to guard and teach the law, i. e., the covenant of God with Israel (Mal. ii. 7; Deut. xxxiii. 10; Levit. x. 11), to labor to the end that the organic law of the kingdom, which was a theocracy, should be maintained; and, when this law was trodden under foot by the usurping sovereign, no one was so much bound as he to restore it, that is, to renew the covenant. In the kingdom of Israel, where, since Jeroboam, there was no longer any lawful priesthood (2 Chron. xi. 13 sq.), it was the prophets who had to watch over the covenant of Jehovah and to fight for it. In Judah, on the contrary, "the diminished and weakened priesthood, together with the true Jehovah-prophets, had to form the opposition to the patronage of paganism" (Ewald). Jehoiada's enterprise did not aim to bring about the dominion of the priesthood, but that of the legitimate theocratic dynasty. He, therefore, turned first to the servants of the crown for assistance—aimed to have the new king inaugurated by their power. After this was accomplished, he restored the priestly offices. He aimed at nothing more and nothing less than the restoration of the original theocratic constitution.

HOMILETICAL AND PRACTICAL.

Vers. 1-3. Queen Athaliah. (a) Her wicked plans, ver. 1. (Idolatrous and fond of power, like her mother Jezebel, she takes the royal authority into her own hands, in self-will and contrary to right, and murders all the male seed, in order to put an end forever to the house of David. WÜR. SUMM.: We see here whither ambition and love of rule may lead men. Athaliah does not spare her own innocent grandchildren, but causes them to be put to death, only in order that she may be called queen, and may remain such. Sir. iii. 29 sq.). (b) The frustration of her plans, vers. 2 and 3. (Job v. 12; Ps. ii. 4; xxxiii. 10. WÜR. SUMM.: No one can tread down him whom God sustains. Thus, Pharaoh would have been glad to destroy Israel; Saul would have slain David; Herod, the child Jesus; they could not accomplish it, however; they only injured themselves and perished, just as Athaliah did also.)—Ver. 1. Jehoshaphat's marriage of his son with a daughter of the house of Ahab, although he brought it about

in a good intention, produced the result that Athaliah ruled over Judah, and brought the dynasty of David to the brink of ruin. **NEUE WÜRT. SUMM.**: So many a quiet, humble, God-fearing family has been brought into calamities, affecting both body and soul, by a thoughtless marriage. The hope that those who are brought up by godless parents will themselves reform and turn to the fear of God has very slight foundation.—Vers. 1-4. **KRUMMACHER**: King Joash. (a) The great danger which threatened him; (b) but how gloriously he was protected, and (c) how high he was elevated.—Ver. 1. **When she saw, &c.** That which should have made her hesitate and bow in humility to God's judgment, only made her insolent and blood-thirsty. That is the judgment which obstinacy and wilfulness bring upon themselves.—Ver. 2. **CALW. BIR.**: We have an instance in Jehosheba how, even in the midst of godlessness in a family, any one who will can make an exception.—Jehosheba stole him. That was not "stealing" the child, but saving him. What can a woman do better and nobler than to save an infant child from danger of soul and body, and take him under her protection for the sake of God and His promises?—Ver. 3. "He that keepeth Israel shall neither slumber nor sleep." He watches over helpless infants, and holds His protecting hand over them (Matt. xviii. 10; Ps. xci. 11-13).—**KRUMMACHER**: Joash is a voiceless, yet a mighty, preacher of the security of the elect of God.—When the godless appear to have succeeded in the attainment of their objects, and believe that they have conquered, the very moment of their victory is the unperceived commencement of their ruin. The cross of Christ was the victory of His enemies, but this very victory was what brought about their total defeat.

Vers. 4-12. **Joash's Elevation to the Throne.** (a) How it was determined upon and prepared, vers. 4-8. (Jehoiada took the initiative in it, for it was his right and duty. It was no rebellion and conspiracy against a just authority, but a fact by itself. Rebels violate law and right in order that they may rule; Jehoiada restored law and right, and did not wish to rule; he remained what he was. He conducted himself with courage, but also with wisdom and prudence. See *Historical*, § 3.) (b) How it was carried out and accomplished, vers. 9-12. (With the participation and approval of the different classes of the entire people, without conspiracy, bloodshed, or violence; in the house of God, whose servant the king was; the crown and the law were given into his hands; he was anointed; significant symbols of his calling as king of the people of God.)—Ver. 4. Jehoiada, a faithful priest, such as is pleasing to God (1 Sam. ii. 35). It is not hard to proclaim the word of God, when the mighty and great of this world hold to it, but the faithfulness which is needed in the stewards of God's mysteries is that which will not be stayed or impaired, when the great of this world despise and persecute the word; which will sail against the wind of courtly or popular favor, and will persevere in patience (1 Cor. iv. 1, 2).—**WÜRT. SUMM.**: The servants of the Church in the New Testament have not the same calling as the high-priests in the Old, so that they have not to meddle with worldly affairs.—Where spiritual and worldly authority go hand in hand, where both unite for the

sake of God and for His cause, there the Lord gives blessing and prosperity.—Ver. 5 sq. **KYBURZ**: Jehoiada teaches us by his example that we ought not to shun either danger or labor in a just cause, but also that we should go prudently to work.—Ver. 9 sq. To take weapons in hand and risk one's life for one's country, redounds to the glory and honor of any nation.—Ver. 12. The word of God says: "By me princes rule, and nobles, even all the judges of the earth" (Prov. viii. 16). Therefore kings should be crowned in the house of God. **STARKE**: The crown and the law of the Lord belong together. God give to Christendom princes who love His Word!

Vers. 13-16. **Athaliah's Fall.** (a) Her last appearance, vers. 13, 14. (She comes boldly and impudently into the midst of the people, blinded to their disposition towards her. Insolently relying upon her imagined majesty, she commands resistance to the movement which is in progress—a faithful type of many tyrants. Pride goes before a fall.) (b) Her terrible end, vers. 15, 16. (Abandoned, despised, and hated by all the people, who rejoice over her fall, she goes to meet her doom, and receives the fate which her deeds deserve. "All they that take the sword," &c. Matt. xxvi. 52. She is punished by that by which she had sinned.)—And all the people rejoiced. That was no forced joy, produced at command, but a natural and sincere joy. It is great good fortune for a people when its dynasty is preserved. It may and ought to rejoice in the house of God, when God has released it from tyranny and usurpation.—**KYBURZ**: Sedition! treason! is the cry of Joram, Jezebel, and Athaliah, and of all those who are themselves most to blame for it (Acts xxiv. 5).

Vers. 17-20. **The Results of Athaliah's Fall.** (a) The renewal of the covenant, ver. 17; (b) the destruction of the Baal-worship, vers. 18, 19; (c) the rest and peace of the land.—Ver. 17. The abolition and extermination of all which is bad and perverse is necessary, but it is beneficial only when the construction of what is true and good is added to it (Jer. i. 10). The reformers of the sixteenth century not only denied and protested, but at the same time they also laid the foundation, other than which none can be laid, and on this they built the Church.—The covenant which Jehoiada renewed. (a) The covenant of the king and the people with God. (The basis and fountain of all national prosperity. An irreligious state is a folly and an impossibility; it is no-thing.) (b) The covenant between king and people. (It is built upon the former. There is prosperity in a country only when the prince rules before and with God, and the people is obedient through obedience to God. Without this fundamental condition all constitutions, laws, and institutions, however good they may appear, are useless.) **LANGÉ**: No relation of subjects and rulers is sound if it has not the covenant with God as its basis on either side.—Ver. 18. "The zeal of thine house" (John ii. 17). That applies here to an entire people. (**CALW. BIRSEL**: It is a grand national event when a people destroys its idols.) He who stands by God and His word tolerates neither gross nor refined idolatry. Where there is decided faith in the living God, the altars of the false gods fall of themselves.—The offices in the House of God. God is a God of order, therefore these offices are neces-

sary (Eph. iv. 11, 12).—Vers. 19, 20. WÜRT. longed life, so that they may lead a peaceful and
 SUMM.: Where there are pious and faithful rulers, godly life under their government.—Ver. 20.
 STARKE: Governments which are founded in blood always end disastrously.

O.—*The reign of Joash (or Jehoash).*

CHAP. XI. 21—XII. 21 (2 CHRON. XXIV.).

- 21 SEVEN years old *was* Jehoash when he began to reign.
 XII. 1 In the seventh year of Jehu, Jehoash began to reign; and forty years
 2 reigned he in Jerusalem. And his mother's name *was* Zibiah of Beer-sheba. And
 3 Jehoash did *that which was* right in the sight of the Lord all his days wherein [be-
 4 cause] Jehoiada the priest instructed him. But the high places were not taken away:
 5 the people still sacrificed and burnt incense in the high places. And Jehoash said
 6 to the priests, All the [consecrated] money [*omni* of the dedicated things] that is
 7 [wont to be] brought into the house of the Lord, *even* the money of every one that
 8 passeth *the account* [current money, *both*], the money that every man is set at, *and*
 9 all the money that cometh into any man's heart to bring into the house of the
 10 Lord, let the priests take *it* to them, every man of his acquaintance: and let them
 11 repair the breaches of the house, wheresoever any breach [every defect which]'
 12 shall be found. But it was *so, that* in the three and twentieth year of king Je-
 13 hoash the priests had not repaired the breaches of the house. Then king Jehoash
 14 called for Jehoiada the priest, and the *other* priests, and said unto them, Why
 15 repair ye not the breaches of the house? now therefore receive no *more* money
 16 of your acquaintance, but [save that ye] deliver it for the breaches of the house.
 17 And the priests consented to receive *'no more* money of the people, neither to
 18 repair the breaches of the house. But Jehoiada the priest took a chest,' and
 19 bored a hole in the lid of it, and set it beside the altar, on the right side as one
 20 cometh into the house of the Lord: and the priests that kept the door put
 21 therein all the money *that was* brought into the house of the Lord. And it was *so*,
 22 when they saw that *there was* much money in the chest, that the king's scribe and
 23 the high priest came up, and they put [it] up in bags, and told the money that
 24 was found in the house of the Lord. And they gave the money, being told,
 25 into the hands of them that did the work, that had the oversight of the house
 26 of the Lord: and they laid it out to the carpenters and builders, that wrought
 27 upon the house of the Lord, and to masons, and hewers of stone, and to buy tim-
 28 ber and hewed stone to repair the breaches of the house of the Lord, and for all
 29 that was laid out for the house to repair *'it*. Howbeit there were not made for
 30 the house of the Lord bowls of silver, snuffers, basins [for sprinkling], trumpets,
 31 any vessels of gold, or vessels of silver, of the money *that was* brought into the
 32 house of the Lord: but they gave that to the workmen [commissioners], and
 33 repaired therewith the house of the Lord. Moreover they reckoned not with
 34 the men, into whose hand they delivered the money to be bestowed on work-
 35 men: for they dealt faithfully. The trespass-money and sin-money was not
 36 brought into the house of the Lord: it was the priests'.
 37 Then Hazael king of Syria went up, and fought against Gath, and took it:
 38 and Hazael set his face to go up to Jerusalem. And Jehoash king of Judah
 39 took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his
 40 fathers, kings of Judah, had dedicated, and his own hallowed things, and all the
 41 gold that was found in the treasures of the house of the Lord, and in the king's
 42 house, and sent *it* to Hazael king of Syria: and he went away from Jerusalem.

19 And the rest of the acts of Joash, and all that he did, *are* they not written
20 in the book of the Chronicles of the kings of Judah? And his servants arose,
and made a conspiracy, and slew Joash in the house of Millo, which goeth down
21 to Silla. For Jozachar the son of Shimeath, and Jehozabad the son of Shomer,
his servants, smote him, and he died; and they buried him with his fathers in
the city of David: and Amaziah his son reigned in his stead.

TEXTUAL AND GRAMMATICAL.

- ¹ Ver. 5 (6 of the Hebrew text).—[כִּנְיָן] at the end is a predicate defining אֲשֶׁר, *all which shall be found* . . .
defectives, i. e., all the defective places which shall be found. Cf. chap. viii. 12.
² Ver. 8 (9).—[קָחַתָּ לְקָחַת], the fem. inf. shortened before makkeph. Cf. Ewald, § 313, a.
³ Ver. 9 (10).—אָחֵר אָחֵר—אָחֵר is commonly adjective, but is sometimes used as a dependent substantive, as here.
Ew. § 286, d.
⁴ Ver. 12 (13).—[חֲזָקָה], fem. abstract subst. In verbs which denote a state we find that the infin. is often supplanted
by the subst. which expresses the abstract of the verbal idea. "For repairs" = *to repair*, with which, however, the
object must be supplied (Böttcher, § 277, 8).—W. G. S.]

EXEGETICAL AND CRITICAL.

Ver. 21. **Jehoash was seven years old, &c.** The parallel record in 2 Chron. xxiv. is indeed more detailed than the one before us, and supplements it in some essential particulars, but it is not by any means an "actual transmutation" of it (Bertheau). Both accounts may well have been drawn from the same original document, since they are word for word the same in some parts.—The name of the mother of Jehoash is given, as is usual in regard to the kings of Judah throughout the history. On Beersheba see note on 1 Kings xix. 3.—The words in ver. 2: **All his days that Jehoiaada the priest instructed him**, cannot have the sense that Jehoash did, his whole life long, that which was right in the sight of God (Thenius, Ewald), for this was not true in view of what is related in 2 Chron. xxiv. 17-26, which is confirmed by Matt. xxiii. 35, and which Thenius himself admits must have "historical foundation." The Chronicler writes: "All the days of Jehoiaada the priest," i. e., so long as Jehoiaada lived. The sense is, therefore, that Jehoash did what was right because, and so long as, Jehoiaada was his instructor. Hence the Sept. translate; *πᾶσας τὰς ἡμέρας, ὥς ἐβίω- ριζεν αὐτὸν* *Iuxta* δὲ ὁ *λεγει*; and the Vulgate: *cunctis diebus, quibus docuit eum Jojada sacerdos*; so also De Wette and Luther [and the E. V.]. Keil: "All his days that, i. e., all that part of his life in which Jehoiaada instructed or guided him." For the use of אֲשֶׁר he refers to Ew. § 331, c. 3. [The suffix is repeated after אֲשֶׁר except in general expressions of time, place, and manner.] For the suffix in יָמָיו he refers to chap. xiii. 14. The athnach cannot be held to be decisive in this case. For the rest, it does not follow, when we translate: "All his days, because Jehoiaada instructed him," that he continued to do well even after Jehoiaada's death. Grotius remarks on the statement: "*Sic bonus Nero, quamdiu Seneca unus est magistro*." [If the suffix in יָמָיו is retained, then the massoretic punctuation is correct: the athnach has its ordinary force; אֲשֶׁר must be translated "because;" and the sense is that he was a good king all his life long, because of the good instruction which he received in his youth from Jehoiaada.

That is the simple grammatical statement of the book of Kings. If the י at the end of יָמָיו can be sacrificed, then the athnach must be removed and Jehoiaada is a genitive depending on יָמָיו. Let it be observed that this suffix is neglected in the versions of the Chron., Sept., and Vulg., quoted above. The sense then is that he was good as long as Jehoiaada lived. This last has in its favor that it is consistent with the account in Chron. Bähr translates by "because," preserving the suffix in יָמָיו, and tries to interpret the other meaning into this translation. The words: "He did well all his days, because Jehoiaada was his instructor," would never suggest that he ceased to do well after his teacher died. This attempt is fruitless, and we must make choice between the alternatives presented above—either to sacrifice the suffix in יָמָיו, and bring the account here into consistency with that in Chron., or to hold to the text and admit the discrepancy. It is a proceeding which a sound criticism cannot approve, to alter the text in the interest of supposed reconciliations. The rendering of the E. V. saves the suffix, and still produces the other sense by translating אֲשֶׁר, "wherein," but this is entirely contrary to the usage of the language. It would require a prep. and suffix after אֲשֶׁר, referring back to יָמָיו.—W. G. S.] On sacrifices on the high places, see note on 1 Kings iii. 2.

Ver. 4. **And Jehoash said to the priests, &c.** The temple had fallen out of repair, not so much on account of its age (it had only been standing for 130 years) as because it had not been properly preserved under the previous reigns, nay, even had been injured by Athaliah and her sons, and the money intended to keep it in repair had been misappropriated to the worship of Baal (2 Chron. xxiv. 7). The king therefore called upon the priests, whose calling it was, to take measures for the restoration and repair of the building, and, to this end, to collect the same tax which Moses had once laid for the purpose of building the tabernacle (2 Chron.

xxiv. 6). כֹּל כֶּסֶף הַקֹּדֶשִׁים וְנֹו, i. e., all the silver which was wont to be brought into the sanctuary, and to be given for its purposes. This is now de-

fixed more particularly by the following words, כֶּסֶף עֹבֵר, i. e., not "floating money," irregular income, money from mere accidental gifts (Ewald), but current money (Luther: *das gang und gebe ist*. Cf. Gen. xxiii. 16, where the expression cannot be taken in any other way). It does not mean coined money, for the Hebrews had no coined money before the exile, so far as we know, but pieces of silver which had a fixed weight, and which were weighed out from man to man in the transaction of business. The reason why this kind of money was called for was, that "it was to be paid out at once to mechanics for their labor" (Thenius). Keil, following the rabbis, insists upon the translation: "money of the numbered," referring back to Ex. xxx. 13 sq.

(כֶּסֶף עֹבֵר עֲלֵהֶפְקֵרִים); but against this translation there is the decisive consideration that it does not say: "money of him who passeth among the numbered," but simply: "money which passes over," that is, which passes from hand to hand in the transaction of affairs. The special cases are then mentioned in which this kind of money usually came into the treasury. The first is the one mentioned and ordained Lev. xxvii. 2 sq. (cf. Numb. xviii. 15), when any one fulfilled a vow. In this case, the priest had to fix the sum to be paid according to the sex, age, &c. of the one who had made the vow. This ransom was appropriated in the time of Moses to the support of the sanctuary. The second case was where any one brought money as a gift to the sanctuary of his own free will.—According to the account in 2 Chron., the king ordered the priests to go out through the cities of Judah, and to collect the tax year by year. This does not contradict the statement before us, but rather serves to explain the words in ver. 5: "every man of his acquaintance." The dependence was upon free-will offerings, as was the case in reference to the tabernacle (Ex. xxxv. 21); the priests and levites were to exert themselves to collect these, each one in his own city and in his own circle. It is to be observed that the king did not demand of the priests that they should give up, for the repairs of the temple, any income which properly came to themselves, but that he only laid claim, for this purpose, to the funds which Moses had ordained should be used in this way.

Ver. 6. But it was so, that in the three and twentieth year, &c. According to 2 Chron. xxiv. 5, the king had commanded the priests to hasten, "but they did not hasten." Even in the 23d year of the reign of Jehoash, i. e., in the year in which there was a change of occupant of the throne of Israel (chap. xiii. 1), the priests had not yet attended to the repairs of the temple, or, at best, had only attended to them very imperfectly. We cannot tell how long before his 23d year he had commanded them to see to it, but it was certainly not in his first year, when he was only seven years old. He now proposes that he will take the matter into his own hands, and adopt other measures for accomplishing it, to which they agree. This interpretation is enforced by אָרָא, ver. 8: "they consented" (Sept., *συμφωνησαν*, cf. Gen. xxxiv. 15, 22, 23), which cannot possibly mean: "They were obliged to yield to the determination of the king" (Thenius). אָרָא and the following words, ver. 7, "It was placed בְּיָדָא of the House of the Lord,

do not contain a strict command, but rather a proposal: *nolite ergo amplius accipere* (Vulg.), otherwise the corresponding statement would be that they "obeyed," not that they "consented." Only after the king had taken the matter into his own hands did he give orders (2 Chron. xxiv. 8) to make a chest, &c. [The commentators differ widely in their judgment of the conduct of the priests in this matter, some seizing eagerly upon an incident which reflects discreditably upon them, others insisting upon a construction which shall exonerate them entirely. Bähr does not take up the point distinctly in this place. Yet ver. 8 is very obscure, and it is important for its elucidation to understand the attitude of the priests. The disposition of the priests is the key to the situation, and the correct conception of that point is the key to the correct exegesis of the verse. The impression is unavoidable that the first effort failed because it was in the hands of the priests. The payments in liquidation of vows were appropriated to the support of the worship. According to the Chronicler an especial demand was made for free-will offerings for the repairs, and "that which it came into the heart of any man to give" must be understood of offerings for this special end. Otherwise we might think that it referred simply to pious gifts, which the priests were wont to retain for themselves, and which the giver expected that they would retain. If we adopt the statement of the Chronicler, then, it is clear that the priests could not have used the money for themselves without embezzlement. In any case the re-appropriation to the repairs of the temple of sums which they had probably been using for some time (especially during the prevalence of idolatry) for their own support, must have curtailed their resources. That they gave them up willingly, is not to be supposed. Sums thus appropriated, but left in the administration of persons all whose interests were opposed to this use, would not probably be found to suffice for an energetic prosecution of the work. This would also check the zeal, and stop the offerings, of the people. The systematic revenue of the priests under the Mosaic constitution had been broken up during the time of apostasy; they had been obliged to make use of all the revenues of whatever kind for their own support; and the incident does not seem, when viewed fairly, to prove any extraordinary selfishness on their part. The king now, seeing that the measures he had taken to accomplish his object had only served to frustrate it, ordered them not to receive any more money for themselves, but to devote all they received to this object. Between vers. 7 and 8 a discussion must be understood in which the priests explained the defects in the practical workings of this scheme, and the result was an agreement that they should neither serve as collectors of the money nor be responsible for the repairs. They put the whole matter out of their hands. (See *Histor.* § 3.—W. G. S.)

Ver. 9. But Jehoiada the priest took a chest, &c. The king did not even now exclude the priests from all share in the work, but took his measures in conjunction with the chief-priest, and also appointed "the priests that kept the door" to receive the money. The chest had a hole in its lid, into which the money was dropped. It was locked, and was only opened when it was full. Its position was by the side of the altar, on the right as one entered the temple. Instead of this we read in Chronicles:

הַחֹרֶץ, i. e., "outside." It did not, therefore, stand in the middle of the priests' court (Thenius), but outside of it, at the entrance-gate which was on its right. According to 2 Chron. xxiv. 9 and 10, the king caused this arrangement to be proclaimed throughout the whole country; it was joyfully heard, and the people now gave abundantly. [The most reasonable explanation of this is, that, under the new arrangement, a man saw his gift placed in the chest. He knew that this was inaccessible to all except the appointed officers, and that his gift was, therefore, sure to be applied to the object for which he gave it. The share of the priests was reduced to the mechanical duty of receiving the money and placing it in the chest.—W. G. S.] When the chest was full, the priest sent his scribe, i. e., a civil secretary, and, in his presence, the chest was opened. This "was done, not out of distrust of the priests, but because the repairs were a matter of state interest, and not merely an affair of the priests. The temple was the chief sanctuary of the nation, of the theocracy, and it was under the supervision of the king" (Lisco). The money was bound up in bags and counted (cf. 2 Kings v.

23). (The Chronicler has חָרָץ for חֹרֶץ, i. e., they emptied out. So the Vulg. also on the verse before us: *effundebantque et numerabant pecuniam*.) "The binding up in bags is mentioned before the counting because the pieces were not counted separately. They were bound up in bags and these were weighed in order thus to estimate the sum which had been received" (Keil).—Then . . . that had the oversight of the House of the Lord, to whom the money was given (ver. 11), are those who had to oversee the building. According to 2 Chron. xxxiv. 12, they were levites. The כֶּרִי הַמִּסְבָּרִים is supported

by 2 Kings xxii. v. The sense remains the same. These overseers then paid the wages to the artisans of different kinds, and purchased the necessary building materials.—The statement in vers. 13 and 14 does not contradict 2 Chron. xxiv. 14. It is there stated that, when the building was finished, and still some money remained, this was placed at the disposition of the king and the high-priest, who used it to procure gold and silver utensils. On these utensils, see 1 Kings vii. 50.—No accounts were demanded of the overseers of the building, we are told in ver. 15, because they were implicitly trusted. 2 Kings xxii. 7 shows that there is no reference here to a presumed infidelity of the priests, for the same words are used there, where the priests had not had anything at all to do with the work. It is only intended to call attention to the conscientiousness with which this work was taken in hand, inasmuch as the most trustworthy men were charged with it. The remark in ver. 16 has a similar object, viz., to show that the priests did not suffer on account of the new arrangement, but that the revenues which properly belonged to them, those from the trespass-offerings and the sin-offerings, were still given to them. On the trespass-offerings, see Numb. v. 8 sq., and Levit. v. 16. According to the law, the priest received no money from the sin-offering. We must, therefore, suppose that it had become customary to give them a voluntary gift of money besides the flesh of the sacrifice (Levit. vi. 24).

Ver. 17. Then Hazael, king of Syria, went up, &c. This expedition belongs to the time when

Jehoiada was already dead, and Jehoash had fallen into sin, as is clear from 2 Chron. xxiv. 15-22. As Gath, one of the five cities of the Philistines (Josh. xiii. 3), lay much farther south than Samaria, and was almost due west of Jerusalem towards the sea-coast, this expedition against it forces us to assume that Israel had been already conquered by Hazael (chap. xiii. 3). We must leave undecided whether Gath at that time belonged to Judah, or had fallen again into the possession of the Philistines. As Jerusalem was not far off, the conqueror was led to attack it next, but he was induced, by the surrender of the treasures, to withdraw. It is certain that 2 Chron. xxiv. 23 sq. does not refer to another, earlier expedition, as Thenius asserts. That account does not contradict the one before us; on the contrary it supplements it "most fittingly, for it is very improbable *a priori* that Jehoash purchased peace by this heavy sacrifice, until after he had suffered the shameful defeat of which the Chronicler gives an account. Moreover, the fact that the Syrians withdrew without prosecuting their victory farther is explained by this peace thus purchased" (Bertheau).

Ver. 18. And Jehoash . . . took all the hallowed things, &c. Clericus answers the question why, if there was such a store of these valuable articles, they were not used for the repairs, instead of collecting taxes and offerings, as follows: *Credibile est, res consecratas, quarum hic fit mentio, vasa fuisse sacra, quae vendere aut in monetam convertere et cedere nolebant, ut servarentur in extrema necessitatis casus, qualis hic erat, ubi Jerosolymae et totius regni agebatur*. In regard to the implied statement that offerings had been dedicated by Jehoram and Ahaziah, who walked in the way of the house of Ahab (chap. viii. 18, 27), let it be observed that these kings did not formally abolish the worship of Jehovah, but only introduced the worship of Baal by the side of it, and, in order not to come into an open conflict with the people and the influential priesthood, they even made offerings to the temple of Jehovah. The utensils which, according to 2 Chron. xxiv. 7, Athaliah and her sons had taken from the temple, and misappropriated to the service of Baal, "had no doubt been restored to their original purpose before the occasion mentioned in chap. xi. 18" (Thenius).

Ver. 20. And his servants arose, &c. The Chronicler here gives a very essential addition to the narrative. He states in detail the reasons for the conspiracy, and the occasion of it. The conspirators murdered the king in his bed, where he was confined by wounds, probably by those received in the war with the Syrians.—בֵּית מְלָכָא

Thenius translates: "In the castle-palace." Millo was a castle or tower, it is true (see above, note on 1 Kings ix. 15; cf. 2 Sam. v. 9), but בֵּית מְלָכָא

can hardly refer to a particular building inside this castle. If it did, we should need to have מְלָכָא

with the article, as in the other places. As a complete fortress in itself, Millo might be called

בֵּית. The more definite description הֵיכָל מְלָכָא is itself obscure. No one of the explanations proposed deserves decided preference to the others.

All the old versions take מְלָכָא as a proper name,

and this certainly seems more correct than to consider it identical with סִכְלָה, a *street*, as Grotius and Thenius do, or with סִלָּם, *slope or ascent*, as Ewald does.—In ver. 21, instead of: "Jozachar, the son of Shimeath, and Jehozabad, the son of Shomer," the Chronicler has: "Zabad, the son of Shimeath, an Ammonitess, and Jehozabad, the son of Shimrith, a Moabitess." We must give the preference to this latter statement as the more complete, for the designation of the two mothers instead of the two fathers, as an Ammonitess and a Moabitess, cannot be an invention of the Chronicler, but is taken from the original document. Perhaps it is stated to show that the murderers were not of Jewish descent, but came from foreign mothers. "זָבָד" is a mistake for זָכָר, and this is a

shorter form for יִזְחָר" (Keil), and יִזְמָר may have arisen from the defective form יִזְמָרֶת by dropping the ת. ["Although the names (as given in Kings) are certainly historical, yet it is very remarkable that the etymology of them, *Jehovah-remembers*, son of *Hearing*, and *Jehovah-awards*, son of *Watcher*, suggests the last words of Zechariah: 'Jehovah sees it and will requite it' (Thenius).] The further statement of the Chronicler: "and they buried him in the city of David, but they buried him not in the sepulchres of the kings," does not contradict this record. "He was buried in the city of David, where his fathers were buried, but not in the sepulchres of the kings" (Bertheau), probably on account of the action mentioned in 2 Chron. xxiv. 17 sq.

HISTORICAL AND ETHICAL.

1. The author chooses out of the history of the *forty years' reign of Jehoash* the restoration of the temple, of which he speaks particularly, and passes over the other incidents which the Chronicler narrates. He would hardly have done this if he had seen in this restoration nothing more than a matter of ordinary business routine, a necessity which had arisen in the course of time. The temple, as the dwelling of Jehovah in the midst of His people, is the visible sign and pledge of the covenant (see note on the *Temple* after the *Ezek.* section on 1 Kings vi.). The covenant of Jehovah was solemnly restored and renewed at the elevation of the rescued scion of the house of David to the throne, and the temple, the sign and pledge of this covenant, which had become dilapidated, and had been plundered, under Jeho-ram, Ahaziah, and Athaliah, could not be left in that condition. On the contrary, it must be the chief task of the new king of the dynasty of David, who had sworn to the covenant on his accession, to restore the temple during his reign. As David was the founder, and Solomon the builder, of the House of Jehovah, so Jehoash, with whom the House of David recommenced, as it were, was the restorer of the sanctuary. We have here, therefore, a theocratic action, a physical confession of faith, and a seal upon the renewal and restoration of the covenant. This is why it is so especially mentioned as the most important incident in the reign of Jehoash. The reason why Jehoash, when he undertook the restoration of the temple, unquestionably at the instigation of Je-

hoiada, did not carry out the work at the expense of the royal treasury, but called upon the whole people to contribute, as Moses had once done for the tabernacle (Exod. xxv. 2-9), was not that "the crown was not then by any means able, as it had been in Solomon's time, to carry out such works by itself" (Ewald), but rather, in order that the entire people might give a physical proof that it had renewed the covenant with Jehovah (chap. xi. 17).

2. *King Jehoash* was not by any means a ruler who was distinguished for intellect and strength. Lack of independence, and moral weakness, were the most noticeable features of his character. He had in Jehoiaza the support which he needed. After the death of this counsellor and guide, he became, although he was already advanced in life, vacillating, and fell into evil courses. It was a great weakness on the part of one who had renewed the covenant with Jehovah, and rebuilt the temple, to yield to the entreaties of the chiefs of Judah, who flattered him by their cringing submissiveness, and to allow them (2 Chron. xxiv. 17 sq.) the forbidden, lascivious worship of As-tarte (see *Ezek.* on 1 Kings xi. 5). It was something more than weakness that he caused Zechariah, the son of his former counsellor, to be stoned, when he condemned this mistaken course, and predicted calamity (2 Chron. xxiv. 20 sq.). No less weak was his conduct in his dealings with Hazael. Instead of making a vigorous opposition to him, trusting in God, as Hezekiah did (chap. xix.), he surrendered to him, although he had only a small force, all the consecrated offerings which his ancestors had made to the temple, and all those which he himself had dedicated up to this point in his reign, in order to induce him to withdraw (ver. 18 sq.; 2 Chron. xxiv. 24). [Observe, however, the *Exegetical* note on ver. 17, quotation from Bertheau, at the end.—W. G. S.] It is very possible that he had embittered the people against him by all this, and thus given occasion for the conspiracy, as a result of which he fell. "He was the first king of Judah who came to a violent end at the hands of his own subjects, and the discontent was so great that he was not even buried in the royal sepulchres. Such was the disgraceful end of one whose childhood was marked by such wonderful providences" (Schlier). He shows us, by his example, whither weakness in a prince may lead. It is not only something wanting, but it is the weightiest sin. Ewald contradicts himself when he says, basing the statement upon בָּלִיַּיִם, ver. 2: "He adopted the principles of his teacher with such docility that he remained true to them even after he came of age," and then says again, a few pages further on: "Heathenism may indeed have gained a footing again under his weak rule." This view also contradicts the statement in 2 Chron. xxiv. 23, whose historical truth is admitted. Thenius also forces the words בָּלִיַּיִם in such a way that he calls Jehoash a "praiseworthy king," and speaks of his "good reign," and of his "continuous good conduct." In regard to the narrative of the Chronicler, which is inconsistent with this view, he remarks, giving it a strained and unnatural construction: "Probably this command (to stone Zechariah) was given by Jehoash in a moment of rage,

and was forced from him, as it were, by Zechariah's enemies." But, even if we let this pass, the "purchase of a peace from Hazael by a shameful surrender" was not the act of a "praiseworthy king;" and the murder of Jehoash was not a "mere act of revenge." The pains which are taken to present this king in any other light than that in which he appears in these two biblical records, are all spent in vain. The opinion that "Psalm li. contains a prayer of Jehoash in deep penitence for his error" (Thenius), must be regarded as very mistaken. Neither can it be inferred from these historical records, as it is by Vaihinger (in Herzog, *Real-encyc.*, vi. s. 717), that the prophet Joel belongs to the time of this king, and that his prophecies apply to the events of this reign.

3. In regard to the conduct of the priests in reference to the restoration of the temple which the king had commanded, the opinions are very divergent. The assertion of J. D. Michaelis and De Wette, that the priests had embezzled the funds collected for this object, is to be summarily dismissed. Thenius goes still further, and says: "They (the priests) did nothing towards carrying out the project, because the royal command appropriated a part, probably no insignificant part, of the revenues of the priests, in the intention of diminishing their arrogance. . . . The priesthood may have fallen greatly in a moral point of view since Athaliah's influence had brought the Jehovah-religion into neglect, and their attention may have been exclusively directed to their own selfish interest. . . . Probably the priests had kept the free-will offerings, which were intended for the repairs of the temple, entirely for their own use, contrary to law." But the text does not say that the king intended to restrict the revenues of the priests; on the contrary, it is expressly stated (ver. 16) that this was not done. Neither is there any hint of any moral decay in the priesthood. [The idea that the priests were guilty of any arrogance which needed curbing is certainly imported into the case. It is *a priori* very unlikely that they would be guilty of this fault on emerging from the circumstances in which they had been during the previous years. Arrogance is the sin of long and great prosperity. The *a priori* probability that the priesthood had suffered in *morale* during the prevalence of idolatry is great, also that their revenues had been greatly impaired.—W. G. S.] The king would never have commissioned them to undertake the management of this work, if they had had the reputation of being dishonest in money matters. Still less, if unfaithfulness and cheating on their part had been the cause that the contributions did not flow in in sufficient abundance, would he have "asked these priests for their consent (ver. 8) to the change of his first arrangements, and to the new measures which he proposed. Moreover, he would not have charged the priests who guarded the door to receive the money and put it in the chest, which arrangement still left them an opportunity for dishonesty" (Keil). [The circumstantial description of the box, its arrangement and position, show that it was intended to free the priests from any suspicion, just or not, which attached to them. If the suspicion was unjust, they were most interested in a public arrangement for the reception of these contributions which should free them from it. It is enough to suppose that, when all the

money, that intended for themselves and that intended for the repairs, came into their hands, the distribution of it according to the intentions of the givers may have been uncertain and imperfect. At any rate, the givers could not be certain that their money would reach its destined object. Any such popular distrust would, according to all experience, speedily reduce the contributions to a very languid flow. The chest-arrangement now accomplished two objects. It permitted the giver to divide his offering for the temple from the offering for the priests, and to see for himself that it was at once put where it could not be applied otherwise than as he intended. The true force of ver. 16 is that, at this time, the revenues of the temple were divided and definitely appropriated, and that the sorts of revenue there mentioned were specifically set apart for the support of the priests. When the priests' share in the transaction was limited to the reception of the money and its immediate deposition in a receptacle, which is expressly declared to have been in the most public place in the temple enclosure, it was impossible to suspect them any longer of dishonesty, unless they were most accomplished rogues. There is no express mention of any dishonesty in the record, but this arrangement with the chest has unquestionably suggested a suspicion which has always been felt by readers of the passage. See also bracketed note under *Exegetical* on ver. 8.—W. G. S.] On the other hand, the reason for the new scheme was not "simply this, that the first plan had proved inadequate for the purpose," because the king "had not appropriated any definite sum for the repairs of the temple, but had left it to the priests to pay for the repairs out of the gross sum received" (Keil). The text itself gives the true reason in clear and definite words (2 Chron. xxiv. 5): "The levites hastened it not," as the king had commanded them. [If this were the only reason, the pertinency of the arrangement with the chest would not be apparent.—W. G. S.] The reason was not, therefore, dishonesty and embezzlement on the part of the priests and levites, but their lack of zeal, their indifference and neglect in an affair in which they, as servants of the sanctuary, ought to have been most interested. It is as impossible to acquit them of all blame as it is to convict them of dishonesty. When a chest was placed in the temple for the sole purpose of receiving the offerings for this purpose, and when particular officers were designated to take charge of the fund, there was an end of the languid activity of the priests and levites in the collection of the contributions. Each one who came to the temple brought his gift cheerfully, as is distinctly stated in 2 Chron. xxiv. 10. De Wette's assertion that the Chronicler "smoothed over" the matter, out of his well-known affection for the priesthood, is entirely arbitrary, for the record does not contain a syllable about unfaithfulness; it states, on the contrary, that it was the priests who received the money and placed it in the chest, under the second plan.

[From the note on ver. 8 and the inserted remarks in the above section, it will be seen that this delineation of the "conduct of the priests" in this matter is not satisfactory. If we look at the record without unfair partisan feeling either against or in behalf of the priests, we cannot avoid the conviction that their fault was not liu-

led to a want of zeal in the collection of funds, but that it was connected with their administration of the money. In ver. 4 the king charged them to take certain moneys and use them for the repairs of the temple. He addressed them because they were the proper parties to be commissioned to do this work. It was not until they proved incompetent, in some way or other, that it was taken out of their hands, or that they gave it up. The revenues which are specified in ver. 4 are, 1, that at which "every man is set," which is to us very obscure, but is probably correctly explained in the *Exegetical* note on the verse; and 2, free-will offerings which the priests were to solicit of their acquaintances. In the king's twenty-third year the work had not been done. There was fault somewhere. In ver. 7 the king's address distinctly implies that the work had not been done because the money which had been received from the "acquaintances" of the priests had not been appropriated to this purpose. Various reasons for this are suggested in the translator's note on ver. 7, which are sufficient without assuming that the priests had dishonestly taken for themselves what had been intended for another use. It is very probable that the revenues had never been distinguished in a manner sufficiently definite, or that, if they had formerly been definitely distinguished and appropriated, they had been used indiscriminately for the support of the priests, during the troubles of the last two reigns, and had not all together more than sufficed for this purpose. Ver. 16 implies that the various revenues were now definitely appropriated, and one of the advantages of the chest-plan was that it served to distinguish them. The reply of the priests to this reproach and command (ver. 7) is not given, but they consented to yield up the entire work and the entire responsibility. This gap between vers. 7 and 8 is the place at which the various inventions, more or less derogatory to the priests, find entrance. It is as fair as any supposition which can be made, and accords as well with ver. 8, to suppose that they denied the imputation, pointed out the difficulty in distinguishing the revenues intended for the temple from those intended for the priests, and surrendered the responsibility both for the money and for the work. The plan then adopted, which put this money by itself, and out of the control of the priests, proves conclusively that the work had not been accomplished because the money intended for it passed through their hands. Their administration of it had been defective, to say the least; it is not necessary to conclude that it had been intentionally dishonest.—W. G. S.]

HOMILETICAL AND PRACTICAL.

(2 Chron. xxiv. is to be compared throughout as a supplementary record.) Vers. 1-21. The Reign of King Jehoash. (a) During Jehoiaada's life-time, vers. 1-16; (b) after his death, vers. 17-21.—Vers. 1-4. KYBURS: Woe to thee, O land, when thy king is a child! (Eccl. x. 16) but blessed is the nation, the youth of whose prince is in just and holy guidance. Such good fortune had Judah under the guardian care of the wise and experienced Jehoiaada.—That which appears to be the greatest misfortune for a child, to be left father-

less and motherless at an early age, often becomes a great blessing in the gracious Providence of God. What would have become of Jehoash if he had been brought up at the court of his idolatrous father and his depraved mother? God gave him in Jehoiaada far more than he had lost in his father and his mother.—There is no greater blessing possible for a young prince, who comes to the throne in his youth, than to have a wise counsellor. Would that God might give to every prince a Jehoiaada! The first duty of a prince is to pray God for such an one, and to listen to his counsel.—None need instruction more than those who are called to govern; there is no more responsible calling than that of instructing those who will have to rule. Unfortunately this task is rarely entrusted to those who, like Jehoiaada, are fitted for it by age, learning, experience, and piety. WÜRT. SUMM.: We ought to pray to God for wise counsellors, to thank Him for them, to pray for long life for them, and to regard it as a heavy divine punishment when He takes them away (Jer. iii. 4).—Ver. 3. THE SAME: Rulers ought not to allow themselves to be restrained from carrying out what is good and right from any fear of persons, lest they may possibly incur the disfavor of the people. There never was a prince who was not himself guilty of faults and errors, as we see here from the example of Jehoash, who did not abolish the sacrifices on the high places.

Vers. 4-16. The Restoration of the Sanctuary.

(a) The king's command to undertake it; (b) the conduct of the priests in the matter (see *Historical*, § 3). It is true that God does not dwell in temples made with hands (1 Kings viii. 27; Acts vii. 48); we can worship Him as well in a ruin as in the most magnificent church. But when the building, in which a congregation assembles to worship God, to hear His word, and to receive the means of grace, is left ruinous, God does not receive the honor which belongs to Him. Where the churches fall to ruins, there religion and piety also fall into decay; but where there is love of God and joy in His word, there no ruinous churches are seen. A time in which magnificent palaces, theatres, and ball-rooms are repaired or built at great expense, but in which the houses of God are left small, wretched, dirty, and ruinous, is a time of religious decay, and resembles the time of Athaliah in Judah.—The apostle says of the Christian church: "For ye are the temple of the living God" (2 Cor. vi. 16). This temple also may in time become ruinous through unbelief, worldly life and behavior, and immorality. Where are the congregations in which there is nothing ruinous or decayed, in which nothing could be improved? How many are in ruins and are ready to fall! He who destroys the temple of God, or allows it to be destroyed, him will God destroy (1 Cor. iii. 17). We cannot indeed repair these breaches by money. They can only be repaired by coming to the living stone, which is rejected of men, but which is chosen of God (1 Peter ii. 4-6).—Vers. 4 and 5. The congregation ought to be called upon to contribute to religious objects, which can only be accomplished by expending money. How long a time often elapses before means enough are collected even for the most necessary objects, not to mention that many give unwillingly (2 Cor. ix. 7).—Vers. 6-8. Works which are pleasing to God cannot be accomplished by careless hands. They are only accomplished

where zeal is united with perseverance, patience, and fidelity.—There have always been such careless, indifferent priests and pastors, and there are such yet. They execute their traditional, official duties, but only by routine, and from a sense of duty, not with zeal and enthusiasm. No zeal for the kingdom of God (John ii. 17) and for the salvation of souls can be noticed in them. How many a congregation has fallen into decay and remained so, because those who were appointed to be the builders of it, who ought to have repaired and built it, have not raised their negligent hands (Hebr. xii. 12). "Cursed be he that doeth the work of the Lord deceitfully" (Jerem. xlviii. 10). Although no earthly king may ever call them to account, yet the heavenly king, before whose judgment-seat they must appear to give an account of their office, will ask: "Why repair ye not the breaches of the house?"—Ver. 10 *sq.* WÜRT SUMM.: In former times, under the papacy, the church authorities excluded all secular persons from the affairs which belonged to the clergy: under the gospel, in some places, secular persons aim to exclude the clergy from all participation in church affairs, and claim to rule alone; so the matter is always wrongly treated, and men go from one mistake to another; this should not be so.—Public account should be rendered of all moneys and gifts which are collected for religious or benevolent purposes, in order that it may be known that they are applied as was designed, and that the giver may be encouraged to further liberality.—Vers. 11 and 12. The laborer is worthy of his hire. Wages ought to be given punctually to diligent and faithful workmen (Jer. xxii. 13; Levit. xix. 13).—Vers. 13 and 14. What is necessary and useful is always to be preferred to what is beautiful; only when the former is provided may the latter be thought of. How often the contrary course is pursued.—Ver. 15. What a proud thing it is for builders and workmen when they can be trusted, and it is not necessary to oversee them. When work is carried on honestly and faithfully, then God's blessing follows.—Ver. 16. STARKE: To every one his own,

to God what is God's, to the priests what is theirs (Sir. vii. 32; 1 Cor. ix. 11).—Let not anything which justly belongs to any one be taken from him.

Vers. 17-21. The Fall of King Jehoash and its Consequences. (a) As long as Jehoiada lived, Jehoash did what was right: when he had lost this support he fell (2 Chron. xxiv. 15-22). "Let him that thinketh he standeth take heed lest he fall" (1 Cor. x. 12). "It is a good thing that the heart be established with grace" (Hebr. xiii. 9). How many have begun in the spirit and ended in the flesh (Gal. iii. 3). The best instruction cannot preserve against a fall, if the heart is not firm and strong. Only he who endures unto the end shall be saved, therefore: "Be thou faithful," &c. (Rev. ii. 10). The noblest commencement is vain, if the end is perverse and wicked; on the contrary: "All is well that ends well." (b) At the time when Jehoash had sinned so grievously, one calamity after another came upon him; first, the great defeat (vers. 17 and 18), by which he lost all his treasures, then, the conspiracy which cost him his life (vers. 20 and 21). So the words of the dying prophet (2 Chron. xxiv. 22) were fulfilled: "The Lord look upon it and require it!" (2 Chron. xxiv. 22). So Jehoash was taught what calamities it brings to abandon the Lord God (Jer. ii. 19). The Lord rewards every one according to his works, whether in this or the next world. What a man soweth, that shall he also reap. Jehoash was marvellously preserved as an infant (chap. xi. 2, 3), he ends his life wretchedly.—STARKE: This is an example how near the ruin of a man is when he abandons the good to which he was educated from his youth up, nay, even is glad to be rid of those who annoy him by their warnings.—Ver. 18. A man may buy with money his acquittal from a human tribunal, but not from the just judgment of God; nothing helps here but repentance and a new life (Ezek. xviii. 26-28).—Vers. 20 and 21. All the people shouted to the child-king: "Long live the king!" and rejoiced and blew the trumpets. Conspiracy and murder were the end of his forty-years' reign. *Sic transit gloria mundi.*

SECOND SECTION.

THE MONARCHY UNDER JEHOAHAZ AND JOASH AND JEROBOAM II. IN ISRAEL, AND UNDER AMAZIAH IN JUDAH.

2 KINGS XIII.—XIV.

A.—The Reigns of Jehoahaz and Joash.

CHAP. XIII. 1–25.

- 1 In the three and twentieth year of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over [became king of] Israel in Samaria, and reigned seventeen years. And he did *that which was* evil in the sight of the Lord, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom. And the anger of the Lord was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all *their* [the] days [of Jehoahaz].
- 4 And Jehoahaz besought¹ the Lord, [.] [(] And the Lord hearkened unto him: for he saw the oppression of Israel, because [that] the king of Syria oppressed them. ([*omit* (]) And the Lord gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime.² Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin,³ *but* walked therein: and there remained
- 7 [stood] the grove [statue of Astarte] also in Samaria.) Neither did [For] he leave [had left] of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing [beneath one's feet].⁴ Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the Chronicles of the kings of Israel? And Jehoahaz slept with his fathers; and they⁵ buried him in Samaria; and Joash his son reigned in his stead.
- 10 In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years.
- 11 And he did *that which was* evil in the sight of the Lord; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein. And the rest of the acts of Joash, and all that he did, and his might, [.] wherewith [how] he fought against Amaziah king of Judah, *are* they not written in the book of the Chronicles of the kings of Israel? And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.
- 14 Now Elisha was fallen sick of his sickness whereof he died [was to die].⁶ And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father! the Chariot of Israel, and the Horsemen thereof!
- 15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows. And he said to the king of Israel, Put thine hand upon the bow. And he put his hand *upon it*: and Elisha put his hands upon the king's hands.
- 17 And he said, Open the window eastward. And he opened *it*. Then Elisha said, Shoot. And he shot. And he said, The [an] arrow of the Lord's [*omit* the Lord's] deliverance [for Jehovah], and the [an] arrow of deliverance from [against] Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed *them*.⁷

18 And he said, Take the arrows. And he took *them*. And he said unto the
 19 king of Israel, Smite upon the ground. And he smote thrice, and stayed. And
 the man of God was wroth with him, and said, Thou shouldest have smitten^a
 five or six times; then hadst thou smitten Syria till thou hadst consumed *it*:
 20 whereas now thou shalt smite Syria *but* thrice. And Elisha died, and they
 buried him. And the [marauding] bands of the Moabites invaded the land at
 21 the coming in [commencement] of the year. And it came to pass, as they were
 burying a man, that, behold, they spied a band *of men* [marauders]; and they
 cast the man into the sepulchre of Elisha: and when the man was let down
 [came], and touched the bones of Elisha, he revived, and stood up on his feet.
 22 But [Now] Hazael king of Syria [had] oppressed Israel all the days of Je-
 23 hoahaz. [.] And [but] the Lord was gracious unto them, and had compassion
 on them, and had respect unto [turned towards] them, because of his covenant
 with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he
 24 them from his presence as yet. So Hazael king of Syria died; and Ben-hadad
 25 his son reigned in his stead. And Jehoash the son of Jehoahaz took again out
 of the hand of Ben-hadad the son of Hazael the cities, which he had taken out
 of the hand of Jehoahaz his father by [in the] war. Three times did Joash beat
 him, and recovered the cities of Israel.

TEXTUAL AND GRAMMATICAL.

^a Ver. 4.—[חָלָה אֶת־פָּנָי]. See 1 Kings xiii. 6.

^b Ver. 5.—[בְּתוֹמֹל שְׁלֹשֹׁם], "as yesterday and day before," i. e., as before. *Q.* Gen. xxxi. 2, 5; Ex. v. 7, 14
 1 Sam. xxi. 6.

^c Ver. 6.—[The *℣* is omitted in the chetib on account of the *℣* which immediately follows. *Q.* 2 Sam. v. 3
 1 Kings xxi. 21. Böttcher, §§ 414, and 1080, 1.

^d Ver. 7.—[בְּעָפָר לֵדָשׁ], literally "like dust to tread upon."

^e Ver. 9.—[וַיִּקְרְבוּ],—the plural, as in English, for the passive, equivalent to the active singular with indefinite sub-
 ject. (*Germ. man. Fr. on*). *Q.* chap. vii. 18; 1 Kings i. 1; ix. 9; xviii. 10.

^f Ver. 14.—[The imperfect tense in *לִמְחֹל* has its proper force of the future, and is equivalent to the perfect of the
 Latin periphrastic conj. in *rusa*. Ewald, § 186, d.

^g Ver. 17.—[עַד־בִּכְהָה], lit. "until consuming," gerund form, = until thou consume, finish destroying, them.

^h Ver. 19.—[לְהַכּוֹת]; the infinitive is used like the Latin participle in *dus*: "It was to be smitten," i. e., thou
 shouldest have smitten. Ewald, § 287, a. In the conclusion we have a perfect in the sense of the pluperfect conjunctive.
Q. Gen. xviii. 12; 1 Sam. xiii. 18. Böttcher, § 947, d.—W. G. S.]

EXEGETICAL AND CRITICAL.

Ver. 1. In the three and twentieth year of Joash. This chronological statement is not consistent with the one in ver 10: "In the thirty-seventh year of Joash." For, if Jehoahaz began to reign in the twenty-third year of Joash, and reigned for seventeen years, his son Jehoahaz cannot have followed in the thirty-seventh, but in the thirty-ninth, year of Joash of Judah. Again, if Jehoash of Israel became king in the thirty-seventh year of Joash of Judah, then his father Jehoahaz must have come to the throne in the twenty-first, and not in the twenty-third year of Joash of Judah. The old expositors sought to do away with this difficulty by assuming that Jehoash of Israel shared the throne for two years with his father Jehoahaz. This assumption, however, is untenable, both for the general reasons assigned above (Pt. II., p. 88, e) and because it is clearly shown in vers. 9 and 10 that Jehoash did not ascend the throne until after the death of Jehoahaz,

and that he had not shared his authority before that. Only one of the two numbers, 23 and 37, can be correct, as is now generally admitted; but the question, which is correct? receives various answers. We start again, as we did above (Pt. II., p. 86), from the established chronological starting-point,* 884 B. C., when Jehu became king of Israel, and Athaliah became queen of Judah. Jehu reigned 28 years (chap. x. 36), that is, from 884 to 856; his son Jehoahaz 17 years (chap. xiii. 1), from 856–839; Jehoash, 16 years (chap. xiii. 10), 839–823. Athaliah ruled 6 years, and Joash became king in the "seventh year" (chap. xi. 3, 4), that is, 884–877; Joash, 40 years (chap. xii. 2), 877–837; Amaziah, 29 years, 837–808. It follows that the twenty-third year of Joash of Judah, in which Jehoahaz became king of Israel, according to ver. 1, was the year 854, but this cannot be correct because his father Jehu ruled

* See the *Appendix on the Chronology*. For the purpose of the calculation here made, it is immaterial whether this date is correct or not, but it is certainly wrong to call it "an established chronological starting-point."—W. G. S.

28 years, and so died in 856. This would bring Jehoahaz' accession into the twenty-first, not the twenty-third, of Joash. This is the statement of Josephus: *εικοστῷ δὲ καὶ πρώτῳ ἐτεὶ τῆς Ἰωάσιν βασιλείας*. The thirty-seventh year of Joash of Judah, in which, according to ver. 19, Jehoash of Israel became king, is the year 840; in the second year of Jehoash of Israel, that is, in the year 838, Amaziah became king of Judah (chap. xiv. 1). According to this reckoning, the death of Joash, the father of Amaziah, does indeed fall in 837, but, in view of the Jewish mode of reckoning which is explained Pt. II., p. 86 sq., a discrepancy of a single year has no significance. Josephus says, in agreement with ver. 10: *ἐβδομον ἤδη καὶ τριακοστὸν ἔτος βασιλεύοντος Ἰωάσιν τῆς Ἰοῦδα φύλης*. If, on the other hand, we hold fast the "twenty-third year" in ver. 1, and, in ver. 10, read thirty-ninth for thirty-seventh, as Ewald, Thenius, and others desire, this thirty-ninth year will be 838, Jehu will only have 26 years, not 28 (chap. x. 36), and his son Jehoahaz' reign, extending from 854 to 838, will amount to 16, not 17 years (ver. 1); moreover, if Jehoash of Israel did not ascend the throne until 838, and Amaziah became king in Judah in his second year (chap. xiv. 1), then the latter did not become king until 836, though his father did not live, at the utmost, beyond 837. If thirty-seventh is changed into thirty-ninth, then all the other numbers must be changed, and this is inadmissible. If then we let these numbers stand, we must suppose that the words: "in the twenty-third year," in ver. 1, are either a copyist's error (כג for כז), or, that it is a mistake growing out of the confusion to which the Jewish mode of reckoning gave occasion (see above, Pt. II., p. 86 sq.). All the versions and all the editions have "thirty-seventh" except the *Editio Aldina* of the Sept. (1518), which has "thirty-ninth." Keil justly observes that this variant is "nothing but an unfortunate emendation, adopted in order to bring about a reconciliation, but without any critical value."

Ver. 3. **And the anger of the Lord was kindled.** The sense and the connection of vers. 3-7, are as follows: In the time of Jehu, who, contrary to all just expectations, clung to the calf-worship which Jeroboam had introduced, Jehovah had already commenced to "cut off" from Israel, and had given the land east of the Jordan into the hands of the Syrians (chap. x. 32 sq.). Since, however, Jehoahaz, Jehu's successor, did not take warning, but, on the contrary, during his reign the worship of the image of Astarte was once more introduced (1 Kings xiv. 15), so that the abolition of idolatry which had been accomplished was rendered ineffectual, God's anger (i. e., His justice, and His avenging, punishing, rigor) was kindled, so that one defeat followed upon another, until the might of Israel was reduced to a minimum. In his great distress, when he was on the brink of ruin, Jehoahaz at length turned to Jehovah, and besought Him, and the Lord, seeing the distress of His people, answered his prayer and sent a deliverer.—[That is the sense of the passage, but it does not account for the grammatical form and succession of the sentences. The best modern expositors agree with the English translators in making a parenthesis of vers. 5 and 6. The only question is as to where it is to begin, and it seems best, with Thenius and Bunsen, to enclose all after the first clause of ver. 4. The explanation then is as

follows: Israel was defeated by the Syrians again and again during the reign of Jehoahaz. He turned in his distress to the Lord and sought him. There was no apparent response to this prayer during his lifetime, but the writer inserts a parenthesis to the effect that the prayer was nevertheless heard and answered, that God saw the distress of Israel and sent a champion for them, and yet that they persisted in their sins. The כִּי at the commencement of ver. 7 then presents no further difficulty. It refers back to the first clause of ver. 4. Jehoahaz besought the Lord, because He had left but, &c.—W. G. S.]—Ver. 3. **All the days**, i. e., of Jehoahaz, not of Hazael and Benhadad, as is clear from ver. 23 [also ver. 25 shows that, as a matter of fact, the success of the Syrians did not continue through "the days" of Benhadad.—W. G. S.].—Ver. 5. **A savior**, cf. Judges iii. 9, 15; Nehem. ix. 27. This was Jeroboam II., the grandson of Jehoahaz, as we see clearly from *יְרֹבֹאם בֶּן יְהוֹאָחָז*, chap. xiv.

27, which has an evident reference to *יְרֹבֹאם* in this verse. He completed what had already been begun by Jehoash, the son of Jehoahaz (ver. 25). Reference is here made to him in order to show that he was sent in answer to Jehoahaz' prayer, although he came so long afterwards. The words: **they dwelt in their tents**, describe the peaceful state of things which was brought about by the deliverer; in war they did not dwell in tents, but in strongholds and fortified places.—Ver. 6 contains a restriction of what has just been said in ver. 5. The peaceful state of things, which was brought about, was not a perfectly happy and satisfactory one, for the worship of Jeroboam's calves still continued, and even the worship of Asherah (the statue of Astarte) did not cease entirely. Thenius understands *עֲמֻדָּה* to mean that the worship

of Asherah "very soon obtained a firm foothold" (i. e., under Jeroboam II.). Ewald also thinks that it was reintroduced at about his time. But the history of Jeroboam II., chap. xiv. 23-27, contains no mention of it, and also the כִּי in ver. 7 fixes the attention upon the time of Jehoahaz, when the incidents took place which are referred to in ver. 7. [This כִּי does not refer to ver. 6 at all. No connection can be established which will make good sense. It refers back to the first clause of ver. 4, as shown above. Bähr's interpretation, however, is correct, although it is difficult to understand, as Thenius says, how the Astarte-image survived Jehu's reformation. *עֲמֻדָּה* is better translated "stood," than "gained firm foothold." *הָאֲשֵׁרָה* has the article, and the form of statement of the first part of the verse is that the old apostasy of Jeroboam was still continued. If it had been intended to say that this old sin was continued, and that even the one which had been rooted up was reintroduced, it seems that some other word must have been used for *עֲמֻדָּה* which would have expressed this latter idea distinctly.—W. G. S.] Ver. 7 is a continuation of [the first clause of] ver. 4. It shows how far the "oppression" of the Syrians had gone. Dathe and Houbigant are in favor of placing it between vers. 4 and 5, but the close connection between these verses forbids this. [For he had left. The English translation: "Neither did he leave," cannot be defended. It is necessitated by the supposed connection between this clause and

the last clause of ver. 4. It also seems to understand "the king of Syria" as the subject of **וַיִּשְׁמַע**, which does not make good sense. The subject of that verb is Jehovah, and the last half of ver. 7 repeats the same statement substituting "the king of Syria" (who was the instrument by which it was accomplished), in the place of the ultimate agent. The passage may now be made clear, if we get rid of the parenthesis by putting ver. 7 between the first and second clauses of ver. 4, as follows: Jehoahaz besought the Lord, for He (the Lord) had left but . . . for the king of Syria had destroyed them . . . and the Lord hearkened unto him, seeing the distress, and gave a deliverer, who delivered them, yet they persisted in their sins.—W. G. S.] The expression **עָפָר לְרֹגְלַי**

does not mean chaff, as Luther understands it, for **עָפָר** is not dust which floats in the air, but dust which lies upon the ground and is trodden under foot. The fundamental meaning of **עָפָר** is, to tread under foot (Hab. iii. 12; Micah iv. 13). There is no reference to the barbarous usage of war referred to in Amos i. 3; 2 Sam. xii. 31. [Literally the English for the words would be: dust for treading, i. e., dust which lies beneath one's feet (see *Grammatical* note on the verse). It is an expression for utter defeat and destruction. They were reduced to utter helplessness and powerlessness. Thénius thinks that it refers to a definite defeat, and Hitzig, on Amos iv. 10, suggests that the reference there may be to the same decisive defeat here alluded to.—W. G. S.]—On ver. 10 see notes on ver. 1. Jehoash's war with Amaziah, mentioned in ver. 12, is narrated at length in chap. xiv. 8 sq. The concluding formula, vers. 12 and 13, belongs properly after ver. 25. It is given in this place only because it followed, in one of the authorities used by the author, directly upon vers. 10 and 11, and he did not consider it necessary to dis sever it from this connection.

Ver. 14. **Now Elisha was fallen sick**, &c. The narrative in vers. 14 to 21 is, without doubt, taken from a different original document from that to which the verses belong which immediately precede and follow. It is not inserted here merely because it belongs to the time of king Jehoash. The end of the great prophet of Israel, who had wrought so influentially upon its history, and whose acts had been so circumstantially narrated, could not be passed over in silence, especially since the accompanying incidents stood in such close connection with what had gone before, and with what was to follow. Jehoahaz had, according to vers. 3-7, left the kingdom very much weakened. When Jehoash heard of Elisha's illness, he went to him, and, weeping, called to him, as Elisha had once called to Elijah as he passed away (see Pt. II., p. 15, and cf. p. 69): **O my father, my father! the Chariot of Israel and the Horsemen thereof!** as much as to say: If now thou also, who hast so often shown thyself the strength and the protector of Israel, and hast helped by counsel and by act, if now thou also, in this time of distress, art about to depart, whence shall come help, and counsel, and deliverance from the hand of the powerful enemy? This humble and chastened spirit on his part leads the prophet to give him the declaration that the prayer of his father (ver. 4) had been heard, and that the

deliverance should commence in his time. The fulfilment of this promise is then narrated in the following verses, 22-25.

Ver. 15. **And Elisha said unto him, &c.** Elisha does not simply make known this promise to the king by words, but also, as a prophet, in that form which belongs to the essential character of the prophetic office, and is peculiar to prophetic announcements, that is, by means of a symbolic action (see note on chap. 11, 30 sq.). The declaration thereby receives the impress of a solemn and purely prophetic announcement. Here, as in all similar cases, the symbolic action precedes the words which explain it; thereby it represents the future event as a fact, as something which will come without fail. Inasmuch as it was the king himself who performed this symbolic action, and not the prophet, it became all the more a pledge to him of the fulfilment of the prophet's words. The whole transaction consists of two acts; vers. 15-17 give the first one; vers. 18 and 19 the second, which is a continuation of the first. Each is followed by words of the prophet, interpreting it. Ver. 15. **Take bow and arrows.** The prophet made use of these for his symbolic action, because the matter in hand was a warlike contest with enemies, and the king, or at least his attendants, were provided with these arms. The command: "Take bow and arrows," signifies: Arm thyself for war against the Syrians! There is not the least reference to a method of soothsaying by means of arrows (Belomancy, cf. Ezek. xxi. 21), which was practised by many ancient heathen nations.—Ver. 16. **Put thine hand upon the bow;** literally: Let thine hand ride upon the bow. In drawing the bow, it is held in a horizontal position in such a way that the left hand rests upon it. The prophet placed his hands upon those of the king "in token that the impulse which was to be given came, through the prophet's hands, from the Lord" (Keil). The king's act thereby becomes to a certain extent the act of the prophet, and so an act which is performed in the name and by the authority of Jehovah. Only in so far can the laying on of hands here be regarded as at once a consecration and a blessing, for that is not its primary significance here, as it is in other places where the hand is laid upon the head.—Ver. 17. **Open the window,** that is, order the grating, which is in front of the window-opening, to be removed. The king could not open it himself, for he had both hands upon the bow. **Eastward,** i. e., toward the country east of the Jordan, which the Syrians had taken (chap. x. 36), and from whence they continually threatened the country this side the Jordan. The older expositors refer, by way of explanation of the words: **And he shot,** to the custom in ancient times of declaring war by shooting an arrow into the enemy's territory (Virgil, *Æneid*, ix. 57), but that was not the significance of the arrow shot by the king in this case. The words which explain the symbolic act follow the discharge of the arrow: **An arrow of deliverance for Jehovah,** **וְיָהוָה יִלְחָם**, i. e., *auctore Jehova*. [The expression seems intended to interpret the arrow, thus discharged, on two sides, towards Jehovah, and towards the Syrians. It was an arrow of deliverance for, or in its relation to Jehovah, inasmuch as it represented the deliverance which He was determined to give; it

was an arrow of deliverance against or upon the Syrians, as it signified the coming overthrow of their oppression.—W. G. S.] Let this arrow be a pledge to thee that Jehovah will help thee, and that thou wilt overcome the Syrians—at *Aphek*. *Locus erat boni ominis* (Menochius), for Jehovah had already once given Israel a great victory there (1 Kings xx. 26–28). The words עֶרֶב-בֵּלָה refer, in this verse, only to the Syrian army at Aphek; in ver. 19, on the contrary, they refer to the entire Syrian military power.

Ver. 18. **Take the arrows.** The second part of the symbolical action which here begins not only continues the preceding, but consists of an enhancement of it. The article in הַחֲצִיצִים, which is wanting in ver. 15, designates particular arrows, namely all, besides the one which had already been shot away, which remained in the quiver. הָרָצָה הֵךְ does not mean: Smite the earth (Luther); nor: Smite upon the earth (De Wette); still less: Strike with the bundle of arrows in the direction of the earth [i. e., as if smiting an enemy to earth with it] (Thenius). The last interpretation has no support in the text; and arrows are not used for smiting enemies to the earth, or for striking upon the ground. נָכָה stands in contrast with יָרָה (ver. 17); it does not mean

jacere (*sagittas*), to shoot arrows, but, *ferire*, to hit (1 Kings xxii. 34; 2 Kings ix. 24; 1 Sam. xvii. 49). The arrow in ver. 17 was only to be shot away through the window towards the east; the arrows in ver. 18 were to hit down to the earth, i. e., in such a way that what was hit by them should be stretched upon the ground. As the king only shot to the earth thus three times and then stopped, did not, therefore, use up all the arrows which remained, the prophet was displeased (Sept. ἐλεεινότης) and said (ver. 19): **Thou shouldest have smitten, &c.** He meant: Thou hadst more than three arrows, and mightest have continued to hit; the fact, however, that thou hast ceased so soon, shows that thou lackest the zeal which is tireless, and which perseveres, trusting in the Lord; thou shalt indeed defeat the Syrians, but the complete destruction of their power will not come about through thee. The reason why the king shot three times and then stopped was that, according to the prevalent notion, that what was done thrice was done perfectly (Numb. xxii. 28, 32, 33; xxiv. 10; Ex. xxiii. 17), he supposed that this sufficed. It was not because he was afraid that, if he shot any more, the prophecies of Elisha would not come to pass (Starke), or because he did not dare to shoot more, "lest too extravagant demands might deprive him of all" (Von Gerlach). In the first part of the transaction (vers. 16 and 17), it is promised him that Jehovah will give him victory over the Syrians; in the second (vers. 18 and 19), he is exhorted to go on, trusting in Jehovah's assistance, without hesitation, and putting forth all his energies, and so to make war upon the Syrians until he utterly destroys them.

Ver. 20. **And Elisha died, &c.** מָוֹת, evidently refers back to יָמָת in ver. 14. Vulg.: *Mortuus est ergo Eliseus et sepelierunt eum*. This sentence closes the narrative which began with ver. 14. It

ought not, therefore, to be treated as a subordinate clause to what follows, as Luther understood it: "When Elisha was dead and they had buried him, the Moabites made an incursion." Elisha must have reached a great age, for Jehoash did not come to the throne till 840–39, and Ahab, in whose reign Elisha was already a grown man (1 Kings xix. 19), reigned from 919–897 (see above, Pt. II., p. 45). According to Jerome's statement (*Epist. Paulae*), Elisha's grave was in the neighborhood of Samaria, where he had a residence (chap. v. 9; vi. 32). Krummacher locates it, without any definite reason, in the neighborhood of Jericho, and certainly raiding bands of the Moabites might much more naturally appear in the neighborhood of Jericho than near Samaria. שָׁנָה אֶחָדָה means literally: a year came. According to the Targum and the Rabbis this means: at the beginning of the year. They came at this season because then the country furnished pasture. It can hardly mean that they came every year (Ewald). Still less correct is the rendering of the Vulg. which Luther follows: *in ipso anno*, in the same year.—וַתִּשְׁלֹךְ, ver. 21, is not to be understood of a rude and violent "throwing in," but it is meant to describe the haste with which they opened the grave and deposited the corpse in it. It is not necessary to change וַתִּשְׁלֹךְ, as Hitzig and Thenius do, into וַתֵּלֶכְ, i. e., they went away, for הֵלֵךְ "is used not only of the motion of lifeless objects, but also of the gradual progress of an action" (Keil). [It has great dramatic force, describing the gradual approach of the corpse to that contact which involved such momentous consequences.—W. G. S.] The Hebrews brought their dead to the grave, not in closed coffins, but on an open bier (Winer, *R.-W.-B.*, ii. s. 16), "so that the corpse which was being brought to the sepulchre, on being hastily deposited there, might easily come in contact with the remains of Elisha" (Keil).

Ver. 22. **But Hazael, king of Syria, &c.** The narrative here returns to vers. 3–7. Seb. Schmidt: *reassumitur hoc de Chasale ad exponendum complementum prophetiae Eliseae*. In sense, לָחַץ is to be taken as a pluperfect. Ver. 23 contains a remark of the author: Israel had been brought by Hazael to the brink of ruin, but, for the sake of His covenant, Jehovah took pity upon His people once more: He did not as yet permit it to be destroyed, as He did later (chap. xvii. 6). Hazael died (ver. 24), and Jehoash defeated his son and successor three times, as the prophet had foretold. **The cities of Israel** (ver. 25) which Jehoash took away from Benhadad must have been "those which lay upon this side the Jordan, for Hazael had conquered the territory beyond Jordan during the reign of Jehu (chap. x. 32 sq.), and it is expressly stated that the cities which he now recovered were those which had been taken from his father Jehoahaz" (Thenius). Jeroboam II. was the first who restored the ancient boundaries (chap. xiv. 25).

HISTORICAL AND ETHICAL.

1. In regard to the reign of King Jehoahaz, we

have but scanty records; the Chronicle does not mention him at all. The kingdom had declined very much during the last years of Jehu (chap. x. 31-33), but, under this king, it sank still lower in every respect. The worship of the calves, which his father had retained, still continued; also the licentious worship of Astarte was once more practised. The entire revolution mentioned in chaps. ix. and x., the overthrow of the House of Ahab, the foundation of a new dynasty, the abolition of idolatry, thus proved fruitless and vain. The divine judgments and chastisements which had begun under Jehu therefore increased, so that the kingdom came nigh to ruin. Jehoahaz, therefore, turned and prayed to God in anxiety and despair, and He once more had pity on His people. Schlier justly says of Jehoahaz: "His prayer was the best thing that he bequeathed to his successor." The state of things during his reign is a proof that worship of images always leads to worship of false gods, and that there is only one step from the one to the other (see 1 Kings xii. 25-33, *Hist.* § 2). It shows how, universally, the weeds of religious error, when they have taken root amongst a people, although they may be pulled up again and again, nevertheless strike root again and spread, and endure more storm and hard usage than good and useful plants. Is it not true that even Christian nations cling more stubbornly to the errors which have fastened upon Christian doctrine, than to Christian truth itself? On the other hand, God, who guides the destinies of Israel, appears here as one whose wrath is indeed kindled at the sin and apostasy of His people, but who does not remain angry forever. He never ceases to be pitiful and gracious, kind and faithful (Ex. xxxiv. 6; Ps. ciii. 8-9). When His people call upon Him, He hears the cry, and in due time sends a deliverer.

2. There is no mention made of the prophet *Elisha* from the anointing of Jehu in 884 to the reign of Jehoash (839), that is, for a period of at least forty-five years, whereas we should have expected that his influence would be especially wide and great under a dynasty which he put upon the throne. The fact that Jehoash called him "Father" and the "Chariot of Israel and the Horsemen thereof" shows that he enjoyed high honor and esteem, and it would be very astonishing, if Elisha had not even given a sign of his existence for forty-five years. We are therefore compelled to infer either that the original documents used by our author were silent in regard to his activity, or that some of the incidents mentioned in chap. iv. *sq.* belong to this period (see Pt. II., p. 45). It cannot be proved, as Ewald asserts, that "all the incidents, in which he appears as standing in high estimation with the king of the northern kingdom, belong to the times of the house of Jehu," that is to say, especially chaps. v. and vi. It is far more probable that it was he who warned and threatened king Jehu (chap. x. 30), and also induced king Jehoahaz to humble himself and turn to God in prayer (ver. 4). He shows himself once more on his death-bed in his full and distinctive prophetic character. He appears here in his last hours in the character which was peculiar to him as compared with Elijah, *i. e.*, as the one who built up, rescued from distress, and preserved (see Pt. II., p. 24). He departs from the world with a great promise of deliverance to his people, with

the announcement of coming release from the oppression of the arch-enemy. "Salvation and Victory from Jehovah!" is his last prophetic oracle. While the young and vigorous king, despairing of deliverance, stands crushed and tearful before him, the prophet, oppressed by disease, and age, and approaching death, raises himself up from his death-bed, spiritually full of life and strength, and gives orders to the king to do this and that, in the tone of one who has set up and deposed kings, and whose calling it has been to break in pieces and to destroy, to build and to plant (Jer. i. 10). He commands the king to execute the significant operation, not because he himself was too weak to talk much (Thenius), but because the king was to be the actor, was to be filled with courageous faith, and was to be assured of the victory he should win. It must have made a deep and solemn impression upon him and upon all who stood about, that he himself executed this symbolic action with the hands of the prophet laid upon him. When the prophet's wrath was kindled against the king for desisting from shooting, it was not a sinful ebullition, but a wrath which sprang from love, because the king did not secure still more of the promise for himself and his people.

3. The story of the *restoration to life of a man who was laid in Elisha's grave* stands in close connection with what precedes, not only historically, but also as respects its significance, and its moral. This is sufficient to show that it cannot have, as Ephraim Syrus and some other church fathers suppose, the general moral, that "Elisha, even in the grave, surpassed Elijah in miraculous power," nor, as Theodoret says: *ὡς διαπλάσιον τοῦ διδασκάλου τὴν χάριν ἐδίξαστο* [that he had a double portion of his master's spirit]. This notion rests upon the erroneous interpretation of chap. ii. 9 (see notes thereon). Elisha is nowhere placed superior to Elijah. According to the opinion which is now generally received, and which was proposed by Seb. Smith, the object of this miracle of resuscitation was to "impress the seal of the Divine confirmation upon the prediction of the dying prophet in regard to Jehoash's victory over the Syrians" (Keil), or, "to give a pledge of the fulfilment of the promise which had been given" (Thenius). But the resuscitation of a dead man has no essential connection with the contents of this prediction, and the miracle would then be a mere display of supernatural power, having no special significance, and presenting no reason why this rather than any other form of supernatural work should have been chosen. The incident is connected, not with the victory over the Syrians, but with the death and burial of the prophet, which are mentioned just before. Its significance is this: Elisha died and was buried as all men are, but even in the grave testimony was borne to his character as a prophet and servant of God. The spirit (*רוח*) of Jehovah, which made him, as well as his master, prophets (chap. ii. 9, 15), and which is the principle of all prophetic life and work, made itself manifest in him even in the grave. It manifested itself, moreover, in a manner which corresponds exactly to the form of activity of this prophet, who was a preserver, savior, and life-giver (see Pt. II., p. 24). Salvation and life proceed from him, by the spirit of God, which makes alive, and is the fountain of life (Ezek. xxxvii. 1-14; Hoa.

vi. 2; Deut. xxvii. 39), even after he is in the grave. This interpretation is confirmed by the passage Sirach xlviii. 1-15. The praises of the great prophets Elijah and Elisha are there pronounced, and especial reference is made to the end of each. The translation of Elijah is mentioned in ver. 9, and then, in ver. 13, with which the panegyric of Elisha begins, the author refers back to it again: "Elijah was enveloped in a storm-cloud, and Elisha was filled with his spirit. During his life he feared before no ruler, and no one ever imposed restraint upon him. He yielded to no compulsion, καὶ ἐν κοιμῶσει ἐπροφήτευσεν τὸ σῶμα αὐτοῦ. During his life he performed wonders, καὶ ἐν τελευτῇ θαυμάσια τὰ ἔργα αὐτοῦ." Whereas, in vers. 1-8, Elijah's separate deeds are particularly described, Elisha's activity is only delineated in general outline; on the contrary his end, like that of Elijah, is noticed especially. This shows that, in the time of Sirach, this incident was considered important and significant. Taken in connection with the context the sense is: as the greatest of all prophets, Elijah, the second Moses, was marvelously glorified at the close of his career; so was his successor, Elisha, also. Though his end was not like that of his master, yet it was not without divine testimony to his prophetic calling, for the spirit of Jehovah made itself manifest in him even in the grave. It was not the dead bones which brought the dead to life, but the living God. The resurrection of the dead man was only "brought about by contact with the bones of the dead prophet, because God desired thereby to show to His people that the divine energy, which had been active in Elisha, had not, by his death, disappeared from Israel" (Keil *Commentar*, Ed. of 1845). This shows that it is as great an error to charge the writer with ascribing to the bones of Elisha a magical, miraculous power, as to refer to this narrative as a proof of the miraculous efficacy of relics. "This instance," says Starke, "proves nothing in behalf of the relics of saints and their misuse in the Romish Church, for it was not the bones of Elisha, but the power of God, which made this dead man live. The Church did not then, and has never since, dug up the bones of Elisha, much less encased them in gold and silver, and given them to the people to kiss and reverence, as is done under the papacy, in order to gain favor with God, for which there is neither precept nor example in the Scriptures." Neither is it necessary to have recourse to the typical and allegorical method of interpretation. J. Lange says: "The chief object (of this miracle) was to affirm the doctrine of the future, universal resurrection of the dead. Elisha was, therefore, in this point, a type of Christ." In like manner, Krummacher says, basing his view on Sir. xlviii. 13, that the corpse of Elisha prophesied of the "flowing, new-creating, life-giving, miraculous power, which was to be poured out in the world through the death of his great anti-type, Jesus Christ." This latter notion is inapt, because life and resurrection proceed, not from the crucified and dead, but from the risen, Christ. Cassel (*Der Prophet Elisa*, s. 162 sq.) even finds the prophetic spirit represented in the (dead) Elisha, and the people of Israel in the dead man restored to life. He says: "When the spirit of the prophets breathed over Israel like an evening wind, then the nation rose again, became living, and made all live whom its word touched. All the dead who fall upon prophecy rise again to life.

Elisha is the prophetic law, whosoever in Israel believes on it experiences the resurrection of the dead in Jesus Christ. The miracle at Elisha's grave is a type—but since all, Jews and heathen, alike become living at the grave of Christ through repentance and faith, no dead man's bone any longer restores to life." It is not necessary to show that such interpretations have no foundation in the text. [Scarcely a better means of exposing their frivolity could be found than to translate them. They are inflated, rhetorical inventions. When they are translated literally, they appear to be scarcely more than ridiculous and incoherent jargon. The principal utility of quoting them is to keep before us a warning of the pitfalls which environ the science of interpretation.—W. G. S.] Finally, the naturalistic interpretation of this incident, according to which "an apparently dead man, when he was thrown into the grave of Elisha, was restored to life by the violent shock of the fall" (*Exeget. Handbuch* on the passage; Baur, *Hebr. Mythologie*, ii. s. 197; Jahn, *Einleitung in's A. T.* ii. 1. s. 261) may be regarded as antiquated and abandoned. Thenius says: "The incident may have occurred very naturally," but does not tell how. Knobel's remark: There is something analogous in the legend that the ground, where Amphiarus lay buried, prophesied (Cicero, *De Divin.* i. 40)," rests upon an entire misconception of the aim and significance of the miracle.

[This might be regarded as a test case among the Old Testament miracles. It is very doubtful if many readers will find themselves satisfied with the above discussion of it. The notion that Elisha was a "constructive" prophet, in contrast with Elijah, who was "destructive," is a mere whim. The fondness for historical parallels and contrasts seduces many into finding coincidences, correspondences, and contrasts where none exist out of the imagination of the writer. Elijah and Elisha differed somewhat in character, it is true, but they must be taken together as two men who worked with the same general method, under very similar circumstances, and towards the same ends. There is no ground for any such contrast as is here affirmed. Yet this contrast is made to be, in Bähr's explanation of the miracle, after all verbiage is stripped from it, the motive of this wonderful event. God bore testimony to Elisha's calling even after his death, and this testimony took the form of the restoration of a dead man to life by physical contact with the bones of the dead prophet, because Elisha had been a constructing, life-giving prophet. Of course, an affirmed miracle would not be disproved, if we did not see the necessity for it, but no miracle recorded in Scripture would seem more superfluous than one which was intended to ratify the calling of Elisha as a prophet of Jehovah, after his death. As for the authority of Sirach, it is not worth while to go into it. His panegyric is poetical and rhetorical in form, and when he says, for instance, that "the body (of Elisha) prophesied in the tomb," although there is a reference to this passage, and although it is a perfectly justifiable thing for him to refer to it in this poetical strain in the course of such a composition as that he was making, yet it is difficult to see how these words could be reduced to any statement which would be available for critical and exegetical purposes. The attempts to lend significance to this incident, on one side and on the other, are all failures. The

simple statement of the text is that an incursion of Moabites interrupted a funeral. The corpse was hastily thrown into the sepulchre of Elisha, and when it touched the bones of the prophet, the man returned to life. The remarkable dramatic minuteness of the description in ver. 21: "when the dead man *came and touched* the bones of the prophet, he revived," shows that the resuscitation was dependent on, and, we may say, caused by the physical contact, according to the conviction of the writer of the narrative. Different persons will receive this story in different ways, according to their theological and philosophical prepossessions. Some will see in it a popular legend or myth which insisted on glorifying the prophet by ascribing miraculous efficacy to his bones after his death, a mere legend which grew up in the course of time, but had no historical foundation. Others will simply take the story as it is given as an indisputable fact, and will go no farther than the record goes. It is not stated that the bones of the prophet were ever tested again to see if they would repeat the miracle, or that any other persons than this one were ever restored, and it is not stated why the miracle was performed at all. Those who adopt this second course must decline to speculate on these questions. They must assume that, for some reasons unknown, God, on a single occasion, attached to the bones of the prophet this efficacy. They must decline to deduce general inferences from this incident. Others again will go still farther, and infer that the sanctity of the man was due to the indwelling of the Holy Spirit, that this became physically inherent in the remains of his body, that his bones, therefore, had miraculous efficacy, and that the bones of other individuals of equal sanctity will have equal efficacy. It is a development and extension of the second view, and it elevates the isolated instance into a law. In this way the story is made to lend support to the use of relics. It is remarked above, in reference to this, that it was not the prophet's bone, but the power of God, which wrought the miracle. No one would assert anything else of the use of any relic. It is clearly stated that the resuscitation depended upon the physical contact with the physical object, and the latter had mysterious and supernatural efficacy inherent in it, which it could only have acquired as part of the body of a man who had been marked by extraordinary spiritual superiority. That, however, is the principle which lies at the root of the use and veneration of relics.—W. G. S.]

4. *King Jehoash* did not indeed renounce the worship of Jeroboam's calves, but he was one of the best among the kings of the northern kingdom. This much is clear from the story of his interview with Elisha, if from nothing more. We do not hear that any other one of the four kings, under whom the prophet lived, stood in similar relations to him. Even though the tears which he shed at the prophet's death-bed were not tears of penitence, and of a "lively regret for his past behavior towards the prophet" (Krummacher), yet they certainly show how deeply he was touched by the distress of Israel, and how helpless he felt at the departure of the prophet. By his exclamation: "My Father!" &c., he proclaimed to all who stood by that the prophet was more to him than all the military force which still remained. He then goes on to do what the prophet commands

him, as a servant obeys his master. He desisted after shooting three times, not, as Krummacher thinks, from fear of condescending below his royal dignity, but from shame and fear of demanding too much [or rather, because what was done three times was thought to be completely done. See *Exeg.* note on ver. 19.] He took courage, and soon showed himself a bold and victorious soldier, both in his war with Syria, and in that with Amaziah (see chap. xiv.).

HOMILETICAL AND PRACTICAL.

Vers. 1-13. See *Histor. and Eth.* The history of the kingdom of Israel under Jehoahaz shows us (a) God's severity, and (b) God's goodness. Rom. xi. 22; cf. Sirach v. 6 sq.; xvi. 12.—**STARKS:** Men who have a personal interest in deeply rooted customs or traditions, are very loath to see them overthrown and abandoned, although they often thereby draw down God's judgments by their own hands.—Vers. 3 and 4. How hard it often is to bring a man, who has turned away from the living God and from His word, to seek the Lord's face. Jehoahaz had to be pushed to the last extremity by the enemy, and to be most deeply humiliated, before he called upon the Lord and saw where help is to be found in all distress (Isai. xxi. 16).—Vers. 4 and 5. **BIBLE:** The Lord heard him and thereby showed distinctly how easily He may be moved to show mercy, if we will only bring ourselves to ask Him in humility and sincere penitence.—**STARKS:** Faithful Christian! If God heard Jehoahaz, how much more will He hear thee, if thou callest upon Him.—The Lord gave Israel a deliverer, but Jehoahaz did not live to see him. God hears the cries of those who earnestly call upon Him, and helps them, but the time and place and manner of His aid are retained in His own discretion. Do not despair if thy prayer does not seem to be heard, and the Lord delays His assistance. He knows the fitting seasons and knows what is useful for us.—Vers. 5 and 6. The Lord gave Israel a temporal saviour in its hour of physical need; to us He has given a spiritual Saviour, who can and will save us out of the hands of the greatest of all enemies: sin, death, Satan, and Hell (Luke i. 69-71). What can we expect, if it must be said of us also: Yet they did not renounce their sins.—**RIEHTER:** Many a one prays, like Jehoahaz, in his time of distress, and when the trouble is past, the good impulses quickly disappear again. Ver. 7. **WÜR. SUMM.:** No nation is so great and mighty that God cannot take away its might and make it so small and slight that it is only like dust which the wind scatters (Ps. xviii. 42). Therefore, ye godless! plume yourselves not so much upon your strength (Ps. lxxv. 5). Look at the chaff, how quickly it is scattered; so shall it be with your strength. Vers. 14-21. Elisha's End. (a) His death-bed, vers. 14-19. (b) His grave, vers. 20-21. Vers. 14-17. **KRUMMACHER:** The sick-bed. (a) Elisha in illness; (b) bewailed by the king; (c) but a prophet until his latest breath.—Vers. 14-19. King Jehoash at the death-bed of Elisha. (a) He weeps and laments; (b) He is consoled and strengthened.—How did Elisha pass away from earth? Sick and weakened by age—(his lot was the ordinary one of mortals; he also had to pass away into darkness and death, however much he had wrought and fought and labored, Ps.

xc. 10 and 12. God has ordained sickness before death, that we may set our house in order, may seek refuge in the mercy of God, and may ponder what is our sole consolation, in life and in death)—yet, as a man of God. (In spite of weakness and physical decay, he is strong and firm; he asks no help from men, but he, the dying one, consoles and strengthens the living. His last word is a promise of victory. The words of Isaiah [xl. 29–31] are verified in him.)—Ver. 14. It is rarely recognized how great and irreparable is the loss of a true man of God, a great benefactor, and a faithful servant, until he is gone.—King Jehoash was not ashamed to come to the dying prophet, and to confess with tears his own helplessness; but how many shun such holy men, and are glad if they never need have anything to do with them.—Ver. 15 sq. From the example of Elisha, we see how one who can say: "The Lord is my strength and song, and is become my salvation" (Ps. cxviii. 14), stands before the gates of eternity; proclaiming salvation, extending blessings, sure of victory. There is no greater thing than a man who, in the face of death, can cry: "O death! where is thy sting," &c. (1 Cor. xv. 55, 57).—KRUMMACHER: Here we see Elisha's patriotism. If we would know what true love of one's fatherland is, let us ask the prophet. In his case it received a divine consecration. It is truly touching to see with what tenderness the prophets enfold in their hearts their country and people, even when they see in them little but spiritual death, decay, and corruption, and experience from their fellow-countrymen little but bitterness, hate, and persecution.—Vers. 18–19. BERLEB. BIBEL: Cease not to shoot arrows of love into the heart of God, so shall one arrow of deliverance after another come back to thee from the Lord, and be given to thee in the word of truth. So shalt thou smite thy spiritual foes and tread them under foot even more completely than Jehoash did the Syrians.—ROOS: The cowardly unbelief of men causes that God cannot reveal His glory in some places as he gladly would (Mark vi. 5), and that their way is not made so easy for them as God would be willing to make it (Prov. iv. 12). The measure of the victory depends upon the measure of the faith. The Lord said to the centurion of Capernaum: "As thou hast believed, so be it done unto thee" (Matt. viii. 13). He who is called to execute a work for God may not stop and desist according to his own good judgment, but must go on in it tirelessly and faithfully, till the Lord commands him to cease.—CALW. BIBEL: Many enemies are to be conquered, many tests to be endured.

Faith must hold firm until the end. When one battle is won, the conflict is not over. How much is it to be regretted when one only half believes, half obeys, or when one, after a good beginning, desists.

Vers. 20 and 21. The Miracle at the Grave of Elisha; its Object and its Significance, (a) for the prophet himself; (b) for us all (see *Hist.* § 3). VON GERLACH: The Lord showed thereby that He was not a God of the dead, but of the living; that the dead in Him live for Him (Matt. xxii. 32); that the spirit of life which proceeds from Him spreads life and blessing everywhere where it comes, and that it is superior to death and decay.—The dead cannot make the dead to live; the spirit of the Lord alone penetrates even into the place of corruption, and changes it into a place of life (Ezek. xxxvii. 1 sq.). We, therefore, rest our confidence and hope, not upon dead men's bones, but upon the God who makes all things to live, and who raised up from the dead the great Shepherd of the sheep. If we are buried with Him, we have this consolation: the God who raised Him will also raise us to life through His might (1 Cor. vi. 14; 2 Cor. iv. 14; Col. ii. 12; Rom. vi. 4).—BERLEB. BIBEL: The precept and example of men of God can have power, even after their death, to the resurrection of those who are spiritually dead, if the latter will only study and follow them (Hebr. xiii. 7). This is the way in which the bones of the dead are truly efficacious. If thou art dead in sin, cast thyself into the tomb of the Saviour in humility and self-renunciation, so shalt thou revive and rise to life again as He did, for he who truly grasps the virtue of the death of Christ (comes into contact with that Dead One) is thus revived to the true life of his soul.

Ver. 23 sq. CALW. BIBEL: When God turns Himself from us, then we are given over to wretchedness; when He turns back to us again, then we find salvation. Abraham, Isaac, and Jacob had been dead for a thousand years, and yet their blessing was efficacious.—WÜRT. SUMM.: God does not take pleasure in our ruin, but remembers, even in the midst of His anger, His promised grace and the covenant which He has made with us (Luke i. 72 sq.).—CRAMER: Tyrants are rods by means of which God chastises His people; but finally the tyrants themselves are chastised by God and cast into the fire.—Ver. 25. STARK: It was unjustly obtained and quickly lost. Unrighteous wealth rarely comes to the third generation (Jes. xxxiii. 1).—RICHTER: Israel is to-day, as it was then (ver. 23), a covenant people of God, and is not rejected entirely and forever (Rom. xi.).

B.—The Reign of Amaziah in Judah, and that of Jeroboam II. in Israel.

CHAP. XIV. 1–29. (2 CHRON. XXV.)

- 1 IN THE second year of Joash son of Jehoahaz king of Israel reigned [was reigned] Amaziah the son of Joash king of Judah [became king]. He was twenty and five years old when he began to reign, and [he] reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.
- 3 And he did *that which was* right in the sight of the Lord, yet not like David his father: he did according to [in] all things as Joash his father did [had done].

4 Howbeit the high places were not taken away: as yet [*omit* as yet] the people did sacrifice [were yet sacrificing¹] and burnt [burning] incense on the high places.

5 And it came to pass, as soon as the kingdom was confirmed in his hand, that
6 he slew his servants which had slain the king his father. But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein [which] the Lord commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for
7 the fathers: but every man shall be put to death [die²] for his own sin. He slew of Edom in the valley of salt ten thousand, [·] and [*omit* and—He also] took Selah by war, and called the name of it Joktheel unto this day.

8 Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu,
9 king of Israel, saying, Come, let us look one another in the face.³ And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle [brier] that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon,
10 and trode down the thistle [brier]. Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of *this* [exult!], and tarry at home: for why shouldest [wilt] thou meddle to *thy* hurt [provoke a calamity], that thou
11 shouldest fall, *even* thou, and Judah with thee? But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah
12 looked one another in the face at Beth-shemesh, which *belongeth* [belongeth] to Judah. And Judah was put to the worse before Israel: and they fled every man
13 to their [his] tents [tent]. And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came⁴ to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto
14 the corner gate, four hundred cubits. And he took all the gold and silver, and all the vessels that were found in the house of the Lord, and in the treasures of the king's house, and hostages,⁵ and returned to Samaria.

15 Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the
16 Chronicles of the kings of Israel? And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17 And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years. And the rest of the acts of Amaziah, *are* they not written in the book of the Chronicles of the kings of
18 Judah? Now they made a conspiracy against him in Jerusalem: and he fled
19 to Lachish; but they sent after him to Lachish, and slew him there. And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

21 And all the people of Judah took Azariah, which [who] *was* sixteen years
22 old, and made him king instead of his father Amaziah. He built Elath, and restored it to Judah, after that the king slept with his fathers.

23 In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria, *and* reigned forty and
24 one years. And he did *that which was* evil in the sight of the Lord: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to
25 sin. He restored the coast of Israel from the entering of [near⁶] Hamath unto the sea of the plain, according to the word of the Lord God of Israel, which he
26 spake by the hand of his servant Jonah, the son of Amittai, the prophet, which *was* of Gath-hepher. For the Lord saw the affliction of Israel, *that it was* very
27 bitter: ⁷ for *there was* not any shut up, nor any left [neither any of age, nor any under age], nor any helper for Israel. And the Lord said not that he would blot out the name of Israel from under heaven: but he saved them by the hand
28 of Jeroboam the son of Joash. Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, *which belonged* to Judah, for Israel, *are* they not written in the

29 book of the Chronicles of the kings of Israel? And Jeroboam slept with his fathers, *even* with the kings of Israel; and Zachariah his son reigned in his stead.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 4.—[The participle here marks an event which was going on at the same time with another. Examples of this are numerous. Cf. 1 Kings i. 8; iii. 28; v. 24; 2 Kings viii. 6.

² Ver. 6.—The *keri* is the result of a desire to reproduce literally the text of Deuteronomy, but it is unnecessary. Read the chetib, כִּי־.

³ Ver. 8.—[פָּנִים] (פָּנִים), פָּנִים is acc. of the part affected. "Let us look upon one another, as to the face" = "let us look upon one another's face," & c., "let us measure strength with one another." Ewald (*Lehrbuch*, § 261, c) explains it: "Let us look upon one another as to the person," & c., in person.

⁴ Ver. 13.—[The *keri* is unnecessary. Punctuate the chetib כִּי־].

⁵ Ver. 14.—[Literally: "Sons of pledges."

⁶ Ver. 25.—[כִּי־] would be literally *from as far as*; & c., it expresses that he penetrated up as far as Hamath, came near to that place, and then made it a point of departure on the north, from which he extended his conquests southward to the Dead Sea.

⁷ Ver. 26.—[כִּי־] from כִּי־. Gesen. (*Theol. a. v.*) understands it to mean *deep-rooted, of long standing*, but the latest and best expositors agree to take כִּי־ in the sense of כִּי־, *to be bitter*.—W. G. S.]

EXEGETICAL AND CRITICAL.

Ver. 1. In the second year of Joash . . . Amaziah . . . became king. On the chronological datum see chap. xiii. 1. Ver. 3. Instead of the words: *not like David, his father*, the parallel account in Chronicles (xxv. 2) reads: "Not with all his heart." The additional statement: *He did in all things as Joash his father had done*, shows that Amaziah, in the first part of his reign, was devoted to the worship of Jehovah as Joash was (chap. xii. 3), but that afterwards, especially after his victory over Edom, he introduced, or at least tolerated, the worship of the false gods of Edom, as his father had permitted the worship of Asherah (2 Chron. xxiv. 2, 18). [It is putting too great a strain on these words to make them cover any such accurate parallelism between the lives of the two kings, especially when this parallelism is constructed by borrowing from the Chronicles. It is simply meant that his general policy, and the extent to which he conformed to the demands of the Jehovah-religion, were modelled upon his father's conduct.—W. G. S.] The passage 2 Chron. xxv. 14 does not, therefore, contradict this verse, as Thenius and Bertheau assert; on the contrary, ver. 2 of the Chronicle contains the same assertion as ver. 3 here. [An attentive comparison of the records of Kings and Chronicles at this point reveals some most interesting characteristics of each, and nothing could be mere mischievous than a false effort to "harmonize" and "reconcile," which should obliterate these distinguishing characteristics. A comparison of chap. xii. 2 with 2 Chron. xxiv. 2 shows a difference of judgment as to Joash's career. (See translator's note on xii. 2.) In perfect consistency, each with its own general judgment, Kings says nothing of any idolatry of Joash, while Chronicles records such an error (2 Chron. xxiv. 18). Again, Kings approves in general of Amaziah's career, although it was not up to the standard of David (chap. xiv. 3; cf. also xv. 3). Ver. 4 tells wherein he failed according to this author. 2 Chron. xxv. 2 might be considered equivalent to this, but ver. 14 states the fault which the chronicler had to find with him, while Kings is silent in regard to any such sin. The two ac-

counts are each consistent with itself, but they differ in regard to their general estimate of the careers of these two kings. Thenius and Bertheau think that the chronicler *inferred* from the misfortunes of these kings that they *must* have been unfaithful to Jehovah, but it is unnecessary to adopt so violent an explanation of the divergence. The chronicler either had more information, or a stricter standard.—W. G. S.] On ver. 4 see note on 1 Kings iii. 2. On ver. 5 cf. chap. xii. 21 sq. As it was the custom in the Orient to put to death not only conspirators themselves, but also their children (Curtius VI. 11, 20; Rossmüller, *Atlas und Neues Morgenland*, II. s. 59), ver. 6 expressly emphasizes the fact that Amaziah, in obedience to Deut. xxiv. 16, did *not* do this, and thereby proved himself to be a faithful king according to the Israelitish standards. The words: *As it is written*, &c., are not, as Thenius asserts, an explanatory addition by the "redactor;" they do not merely give his opinion; they rather state the true historical reason why Amaziah acted as he did. It is clear, therefore, from this passage, that the author of these books assumes the existence of the book of Deuteronomy at that time, and did not at all suppose that it was first composed under Manasseh, 150 years later, as modern criticism (Riehm) maintains. We do not know whether Amaziah acted according to this precept on his own motive, or not. Perhaps he was exhorted to it by a prophet or a priest.

Ver. 7. He slew of Edom. The Edomites revolted from Judah, according to chap. viii. 20, during the reign of Joram. Amaziah undertook to resubjugate them, and prepared great military resources to this end, as is narrated in 2 Chron. xxv. 5 sq. The valley of salt (2 Sam. viii. 13; 1 Chron. xviii. 12) is a plain about two miles broad, south of the Dead Sea, which does not show a sign of vegetation. It is now called *El-Ghor* (Robinson, *Palestine*, II. 488 and 489). The chronicler does not mention the capture of Sela, but states that, besides the 10,000 who fell, 10,000 others were taken prisoners and thrown from a rock. Sela lay south of the valley of salt, in a valley which was shut in by rocks, but which was well watered and fruitful; it is the well-known Petra, and it was as

important in a military as in a mercantile point of view. Cf. Winer, *R.-W.-B.* II. s. 446 sq. The new name given to this town by the victor is significant. *יְהוֹשָׁפָאֵל* means *a Deo subactum, in servitutum redactum* (Gesenius, s. v.). We see from the phrase: *unto this day*, that the original document, from which our author took the history of Amaziah's reign, belonged to the time of that king, or at least to a time not long after his death. As soon as the city came into other hands again, which it did under Ahaz (chap. xvi. 6), it certainly lost that humiliating name. It is possible indeed that it continued to be called by this name by the Jews, so that the argument is not conclusive, but, if we do not adopt this hypothesis, we must infer that the original document, in which stood the words "unto this day," which the redactor has preserved, was written at least before the time of Ahaz. Of course this place has nothing to do with the Jekheel mentioned in Joshua xv. 38.

Ver. 8. **Then Amaziah sent messengers.** This took place after the brilliant victory over the Edomites. The detailed statement "son of Jehoahaz, son of Jehu," &c., gives ground for the supposition that the original authority for ver. 8 sq. is different from that of vers. 1-7. [Let us look one another in the face. See *Grammatical* on the verse. This is a literal translation. Though the formula is variously explained, yet its significance is clear. It is a challenge to combat.—W. G. S.] Josephus says that Amaziah sent a letter to king Joash, in which he demanded of him to submit himself and people, as they had once been subject to David and Solomon, adding that, if he would not do this, a pitched battle should decide between them which had the superior authority (*Antiq.* ix. 2). It is also possible that, as the rabbis say, the acts mentioned in 2 Chron. xxv. 18 occasioned this demand.—The parable in ver. 9 is not to be pressed too much in its details. The main point is the contrast of the largest, strongest, and most majestic tree, the cedar, and the contemptible, weak, and useless, although prickly, briar (not, as Thenius maintains, thistle. Cf. Prov. xxvi. 9; 1 Sam. xiii. 6; Job xxxi. 40. [The comparison between a tree and a briar bush is more correct and appropriate than between a tree and a thistle]). These two stand side by side upon Lebanon. No wild beast can break down and crush the cedar, but it is very possible that this may occur with the briar. It is more a proverb than a parable, like the story in Judges ix. 8-15. The words: *Give thy daughter to my son to wife*, are not to be interpreted as implying that Amaziah had demanded a daughter of Joash as a wife for one of his sons (Derever); neither is the explanation that the kingdom of Israel is the daughter, and the kingdom of Judah the son (Thenius), a fit interpretation of the haughty parable of the king of Israel. Only he who is equal to the father may demand of the latter his daughter as a wife for his son, not one who stands as far below the father as the briar below the cedar. If such an one as this latter does make such a proposal, he is guilty of arrogance and presumption, and he must expect to be set in his proper place.—Thenius' translation of ver. 10: "Show thy might at home," is not correct, as we see from 2 Chron. xxv. 19, where we read: "Thine heart lifteth thee up to boast (*לְהִתְבָּהֵר*); abide now

at home." *בְּבֵית*, in the hifi, means to win honor or fame (Gesen.). The Vulg. is right according to the sense: *contentus esto gloria et sede tua in domo tua*.—Calamity is here spoken of as a hostile power, against which one fights in vain [or rather, in stricter accordance with the literal meaning of *מִתְנַהֵרָהּ*, upon which one makes a rash and causeless attack, and so provokes it, brings it down upon one's self.]

Ver. 11. **But Amaziah would not hear.** Beth-Shemesh (cf. note on 1 Kings iv. 9), where the two armies met, was in Judah, on the southern border of Dan, and therefore much nearer to Jerusalem than to Samaria. It follows that Joash did not wait for the attack of Amaziah, but anticipated his movements and so carried the war into the enemy's country. Josephus says that Joash threatened the captive Amaziah with death, if he did not compel the inhabitants of Jerusalem to open the gates, and grant him free admission with his army into the city; and that Amaziah, in fear for his life, brought about the admission of the enemy. This statement, although it stands by itself, and has no support from any other authority, does not, at any rate, contradict the biblical text. Instead of the *chetib* *וַיָּבֵאוּ*, in ver. 13, the *keri* offers *וַיָּבֵא*. In 2 Chron. xxv. 23 there stands instead of either: *וַיָּבֵאֵהוּ*, &c., "he brought him." The Sept. have

this reading in the verse before us also (*ἤγαγεν αὐτόν*), and the Vulg. follows: *adduxit eum*. Thenius, therefore, adopts this as the original reading, but unnecessarily, for if Joash took Amaziah prisoner and did not put him to death, it is a matter of course that he took him with him when he went farther. The chronicler simply expresses himself a little more definitely. Although Jehoash did not need to besiege Jerusalem, yet he caused a large piece of its wall of fortification to be torn down, from the gate of Ephraim to the corner gate. The former stood on the north side of the city, towards Ephraim, and was also called the gate of Benjamin, because the road to Ephraim ran through the territory of Benjamin. It is now called the gate of Damascus. The latter was to the west of this, at the point where the wall turned southward: i. e., at the northwest corner of the city. According to Thenius *וְךָ* does not here denote the *terminus ad*

quem, but only the direction in which, because the distance between them was more than 400 cubits, viz., 2,000 English feet. The question arises, however, whether Thenius has correctly fixed the situation of the corner-gate on his plan of the city, and whether the distance was as great as he supposes, as the city was laid out before the exile. In descriptions of localities, *וְךָ* always serves to define

the limit up to which, and not merely the direction. Josephus' assertion that Jehoash caused a breach (*διακρή*) 30 cubits wide to be made in the wall, and that he drove through this in a chariot with the captive king by his side, has no foundation in the biblical text. Jehoash's purpose in ordering the wall to be torn down was not to get a grand gateway for a triumphal entry (Thenius), but to mark the city as captured, and as lying open on the side of Ephraim.—The "hostages" (ver. 14) were demanded by Jehoash especially because he, as Josephus expressly states, gave the king his freedom, but desired still to hold him in check. They were taken, no doubt, from the most important families,

but they were hardly sons of the king himself, for, if they had been, it would probably have been so stated. The treasures, which the victor carried off, were not probably very great (see chap. xiii. 18), and the word **הַמִּצְנֵי** seems to hint at this.

Ver. 15. **Now the rest of the acts, &c.** The repetition of the standing formula, in regard to Jehoash, after it had once been used in chap. xiii. 12, 13, has its explanation probably in this, that the author found it in the document from which he took vers. 8-17, as well as in that from which he took chap. xiii. An especial reason for adopting this explanation is that the formula is not precisely the same here as in the former place. "The name of the king of Israel is there written three times **יְהוֹשָׁפָט**, whereas we have here twice **יְהוֹשָׁפָט**. The latter form is preserved throughout the section vers. 8-17, whereas in ver. 1 the shorter form occurs. Here, the natural succession of the details is observed (death, burial, successor); there, there is a transposition (death, successor, burial)" (Thénius). Nevertheless, the author may have been led to repeat the formula because ver. 17 "contains an important statement which is connected with Joash's death," namely, that Amaziah lived and reigned for fifteen years after Joash died. The author felt obliged to repeat the notice of Joash's death, as an introduction to this statement (*Superflua non nocent*).

Ver. 17. **And Amaziah, &c.** This chronological datum stands in perfect accord with the ones before given in vers. 1 and 2 and in chap. xiii. 10. Amaziah reigned in all 29 years; 15 after Joash's death; therefore, 14 with him. As Joash reigned 16 years, Amaziah's succession falls in his second year, as is stated in ver. 1. [See the translator's note on ver. 22.]—If we bear in mind that Amaziah's war with Edom took place before that with Joash, we are led to infer that the latter took place shortly before Joash's death. The old expositors adopted the supposition that Amaziah spent the 15 years after Joash's death in retirement and contempt, as a deposed king, and that the conspiracy was a consequence of his disgraceful defeat (ver. 19). There is no ground for such an hypothesis, however, for if the conspiracy had been formed after that defeat, it would not have been 15 years before it was consummated. The chronicler says (chap. xxv. 27): "Now, after the time that Amaziah did turn away from following the Lord (i. e., from the time when he, after the victory over the Edomites, brought their gods back to Jerusalem with him, 2 Chron. xxv. 14), they made a conspiracy against him in Jerusalem." This time was before the war with Joash and the great defeat; it is only intended to assert that the unfortunate end of Amaziah was a punishment for his apostasy. The conspiracy must have had some other especial cause which is not stated. According to Thénius, who explains **all the people of Judah** (ver. 21) to mean the whole military force, it was a conspiracy of the army. It may be, however, that a general dissatisfaction arose among the people from other causes, and that this finally led to the conspiracy.—**Lachish** was originally a royal city of the Canaanites in the lowlands of southern Palestine. Joshua conquered it, and afterwards gave it to the tribe of Judah (Jos. x. 31; xv. 39). Rehoboam fortified it against the Philistines (2 Chron. xi. 9). Amaziah fled to this place, proba-

bly because he could easily flee across the frontier from there if the necessity should arise. The conspirators seem to have followed upon his heels. According to ver. 20 it is probable that they brought the slain king back to Jerusalem in his own royal chariot.

Ver. 21. **And all the people of Judah took, &c.** It is remarkable that, in this case also, the conspirators did not take one of their own number and make him king, but, as in chap. xii. 22, they adhered to the succession of the house of David. It is doubtful whether Azariah was the oldest son of Amaziah, for it is most probable that the latter, at the age of 54, when he died, left sons older than this boy of 16 years. The expression **יָקָוּ** appears to imply that they chose this boy on account of some peculiar characteristics.—The new king is called here and in chap. xv. 1, 6, 7, 8, 17, 23, 27, **יְרָמְיָהוּ**; on the contrary, in chap. xv. 13, 31, 32, 34, as in the Chronicle (except 1 Chron. ii. 12), [and in Isai. i. 1; vi. 1; Hos. i. 1; Amos i. 1; Zach. xiv. 5], he is called **יְרָמְיָהוּ**. Against the explanation that **יְרָמְיָהוּ** is an error of the copyist, arising from the similarity of the **י** and the **י**, is the consideration that the error, if it be an error, is repeated so often. "We must rather suppose that the king really had both these names, which are very closely connected" (Keil). [In the ed. of 1865, he says that they are used "promiscuously."] Vatablus: *duo nomina habuit affinia: Fortitudo Domini, et Auxilium Domini*. [The two names are at least very nearly equivalent in etymological meaning: **יְרָמְיָהוּ** (he whose) Help (is) Jehovah; **יָקָוּ** (he whose) Strength (is) Jehovah. Bertheau calls attention to a similar case. In 1 Chron. xxv. 4, among the sons of Heman, is one who is called Uzziel. A comparison of the names in the subsequent repetition shows that he is the person called Azareel in ver. 18.—W. G. S.] This is quite possible in view of the frequency with which names are changed in the Orient. The name Uziah seems to have been generally used after his accession to the throne (see the places where it occurs in the later prophets, which are quoted above).—Ver. 22. On *Elath*, see note on 1 Kings ix. 26. Either Amaziah did not push forward as far as this important port of commerce, in his expedition against the Edomites, or else he was unable to retain possession of it after his defeat by Joash, at Beth Shemesh; but Edom was not a valuable possession for Judah except as it involved the possession of Elath. That the new king took this city and "built" it, that is, either extended it or strengthened it, was a most important event for the kingdom, and especially for his own authority. That is why it is here mentioned by anticipation at the beginning of his reign, whereas his further history is not given until later, in chap. xv. 1-7. We cannot infer from the clause: **after that the king slept with his fathers**, that Azariah undertook this expedition "at once" (Thénius), and advanced victoriously to Elath, for he was, at the time of his accession, a boy of 16 years. However, it may well have been in the early part of his reign. [This clause is very enigmatic. No satisfactory explanation of it has ever been offered. It is said that a certain king died, another succeeded, and when the author goes on to mention the acts of

the latter's reign, he says that he did a certain thing *after the (former) king was dead*. It is either a most idle and meaningless statement, or else it has a significance which has not yet been perceived. It is difficult to avoid the suspicion that it alludes to the fact that Azariah was made king after his father was captured by Jehoash, and before he was released, and that he did *this* after his father's release and death. This would account for Azariah's youth at the time he was made king. Ver. 22 would then follow ver. 14 in the connection of the narrative. In view of the form and substance of the intervening verses this is not at all impossible. After ver. 14 the author goes on to tell (a) what became of Jehoash, (b) what became of Amaziah, (c) what the people of Judah did after their king was captured (ver. 22). The immediate release of Amaziah by Jehoash rests only upon the authority of Josephus. In connection with this the other remarkable datum in ver. 17 may be noticed: Amaziah lived 15 years after Joash. (It is worth noticing that it does not say that he *reigned*.) Ewald understands this to mean that he lived as a captive, and was finally released by Jeroboam; but he does not suppose that Azariah was made king until after his father's assassination. This would leave Judah kingless for 15 years, and force us to assume that its king was assassinated as soon as he was released. If, however, we suppose that, after Amaziah was taken away captive, his son was made king; that when Amaziah was released and returned to Judah, he was not welcome there; and that the conspiracy was formed to remove him, we have a consistent theory throughout. With regard, then, to the chronology: Chap. xv. 1 says that Azariah became king in the 27th of Jerob. II. This is inconsistent with every other chronological datum, and is universally sacrificed (see the *Comm.* on the verse). Zachariah's accession in the 38th of Azariah would fix Azariah's accession in the 3d or 4th of Jeroboam, if we hold fast 41 years as the duration of Jeroboam's reign. If, as seems very probable, Joash died soon after he defeated and captured Amaziah, then the people of Judah waited 3 or 4 years for the release of their king, and when this did not take place, they made Azariah king. Amaziah lived 11 years longer, was released, returned, and was assassinated, and Azariah was 27 years old when he took Elath. This construction is consistent with all the texts. The "29 years" in xiv. 2, cover the period from Amaziah's accession to his death, and the "15 years" in ver. 17 hold good. Azariah reigned for 52 years from the date of his coronation, or 41 years from the date of his father's death. In the text his coronation is recognized as the true beginning of his reign, and the dates for the accession of Zachariah, Shallum, Menahem, Pekahiah, Pekah, and Jotham, are all consistent therewith. Against this construction is the strong consideration that the circumstances are not more distinctly narrated. We have no mention of Amaziah's release at all. There are also difficulties connected with the chronology, but these confront us in any case. They can only be removed by arbitrary changes, and these changes can only be based upon conjecture. Every time that I have re-examined the chronology of this period the suspicion has been revived in my mind that the error, which undoubtedly inheres in it at this point, is to be sought in

the duration ascribed to the reign of *Amaziah*, although the chronologies almost all alter the data in regard to Jeroboam or Azariah. It may be that the clue to the solution of the difficulty lies in the captivity of Amaziah.—W. G. S.]

Ver. 23. **In the fifteenth year of Amaziah, &c.** This statement agrees with that in ver. 1 and in ver. 17. Amaziah ruled 29 years; 14 with Joash of Israel, and 15 with his son Jeroboam II. The further statement, however, that Jeroboam reigned for 41 years, is contradicted by chap. xv. 8, which says that the son and successor of Jeroboam, Zachariah, came to the throne in the 38th year of Azariah (Uzziah). Now if Jeroboam reigned with Amaziah for 15 years, and then 38 years more with Azariah, his entire reign was not 41 but 53 years, or if, as is probable, the 15 years and the 38 years were not all complete (see Pt. II., p. 86), then 51 years. As all the chronologers agree that Zachariah's accession cannot be placed earlier than the 38th of Azariah, it is generally assumed, in order to account for the difference between 41 and 51 years, that an interregnum or anarchy of 10 years took place after the death of Jeroboam (Keil and others). But, according to chap. xiv. 29, Zachariah followed his father Jeroboam, not after an interval of 10 or 11 years, but immediately after his death. Moreover there is not the slightest sign, in the history, of any period of anarchy, though such a period must certainly have been marked by some important incidents, and we may not make history in order to account for a single inconsistent chronological statement. According to Hos. i. 1, that prophet labored under Jeroboam II., and also under Hezekiah, who did not come to the throne until 727 B. C. Now, if Jeroboam only reigned 41 years, from 823 to 782, Hosea must have labored as a prophet publicly before 782 and after 727, that is, for over 60 years; but this hardly seems possible. But if Jeroboam reigned 51 years, 823-772, then still Hosea's public work covers the great but not impossible time of 50 years. For all these reasons we are compelled to conclude, with Thienius, that there is an error here in copying the letters which designate the numbers ($\text{ND} = 41$ for $\text{NJ} = 51$), and that the latter would be the correct number. Wolff (see Pt. II., p. 89), with whose other combinations we do not agree, considers the number 41 incorrect, and reckons the years of the reign of Jeroboam II. at 52. [See bracketed note on ver. 22.]

Ver. 25. **He restored the coast of Israel, &c.** As in 1 Kings viii. 65; Amos vi. 2. 14, Hamath, by which we must understand not a city merely, but also a district of Syria (2 Kings xxiii. 33; xxv. 21), is here used to designate the northern boundary of Palestine. The sea of the plain is the Dead Sea (Deut. iii. 17; Jos. iii. 16), the ordinary designation of the southern boundary of Palestine, east of the Jordan, which is more definitely marked on the frontier of Moab by the brook Arnon which flows into the Dead Sea (Isai. xvi. 2). [Cf. also Amos vi. 14.] Jonah is the well-known prophet (Jon. i. 1) from the city of Gath-Hepher, which lay in the territory of Zebulun (Jos. xix. 13). This oracle does not lose any of its historical value from the fact that it is not to be found in the "Book of Jonah" which we possess. It is incomprehensible how Menzel could suppose that the book of Jonah "contains this prophecy in a metaphorical form, although not directly." Others,

as Hitzig and Knobel, think that Isaiah xv. and xvi. contains the oracle of Jonah here referred to, an hypothesis which rests upon a very weak basis.—In vers. 26 and 27 it is explained how it came about that the frontiers were restored by a king who still maintained the worship of Jeroboam's calves. The ground for this lay in Jehovah's pity for His chosen people. He had not yet declared that He would blot it out for its apostasy. He helped it out of the deep distress into which it had been brought by the Syrians (chap. xiii. 3, 7), and prospered it to an extent which was no longer to be expected or hoped for; for, though Jehoash had recovered all the lost cities on this side of the Jordan, yet all the territory beyond the river was still in the hands of the Syrians. Jeroboam was the one who recovered it. On *וָיָשׁוּב* and *וָיָשׁוּב* see note on 1 Kings xiv. 10; cf. Deut. xxxii. 36.—In ver. 28, *וָיָשׁוּב* cannot be translated otherwise than as in ver. 25: *he brought back*. Ewald desires to strike out, *וָיָשׁוּב* and then to read *וָיָשׁוּב* instead of *וָיָשׁוּב*: "He recovered Damascus and Hamath for Israel." These changes are as violent as they are unnecessary. *וָיָשׁוּב* is a periphrasis for the genitive, because the proper names do not admit of any form for the *stat. const.* (Keil, Thenius), and *וָיָשׁוּב* before *וָיָשׁוּב* means *to or for*. As, however, neither the cities nor the districts of Hamath and Damascus ever belonged to Judah or Israel, it is impossible to say, in the strict sense of the words, that he brought them back. David had, indeed, once conquered a part of Syria (Damascus, 2 Sam. viii. 5 and 6), and Solomon had conquered a part of Hamath (2 Chron. viii. 3, 4). It was these districts, which had long before made themselves independent of any authority of Israel, which Jeroboam recovered. The sense is then: Jeroboam re-established the frontiers of the kingdom as they had once been under David and Solomon, *i. e.*, at the most flourishing period of the kingdom.

HISTORICAL AND ETHICAL.

1. *The reign of Amaziah* had, in general, the same course as that of his father Joash (chap. 12). "We see the same good beginning, the same bad progress, and the same sad and terrible ending in the case of Amaziah as in that of Joash" (Schlier). The text itself affirms this by the words: "He did in all things like as Joash his father had done" (ver. 3.). The reasons why he clung, at the commencement of his reign, to the lawful worship of Jehovah, were rather external and traditional than the result of an internal conviction. He may have seen that this was necessary for the maintenance of his authority, just as the kings of Israel considered it necessary for political reasons to maintain the worship of Jeroboam's calf-images. It certainly was not an affair of the heart with him (2 Chron. xxv. 2). "He was a soldier with all his heart, and he was nothing more" (*Calw. Bibel*). He wanted military glory, and therefore, immediately after his accession to the throne, he collected a large army, and also hired mercenaries from Israel (2 Chron.

xv. 5 and 6). The Edomites had not provoked in any way the attack upon themselves; it was purely an expedition for conquest. The brilliant victory which he won made him arrogant, and intensified his thirst for war, so that he, in haughty self-confidence and without external occasion, challenged Israel to war, and insisted even when the latter put aside the challenge and warned him to give up his plan. His arrogance was severely punished; he was subjected to a humiliation such as no king of Judah had experienced, not even his father Joash. The Chronicler represents this as a divine judgment upon him because he introduced the worship of the gods of Edom into Judah upon his return from the expedition, and repelled haughtily the warning of a prophet against this course (2 Chron. xxv. 14–16). There is no occasion at all to doubt this story, as Thenius does, because it "is intended to put in pragmatic form the theocratic explanation of the unfortunate result of the war with Israel." Neither is it contradictory to ver. 3. The idea that divine judgments follow upon idolatry and the worship of false gods is one which runs through the entire Old Testament economy; it is not peculiar to the Chronicler, but was held also by the author of the Books of Kings, and, indeed, by all the Old Testament writers. Amaziah's unfortunate and shameful end showed that it was not enough for a king of Judah to observe the law for mere external and political reasons, but that he fulfilled his calling only when he, like David, clung to Jehovah "with all his heart."

2. It has been regarded as a proof of extraordinary humanity on the part of Amaziah that, *although he put to death, upon his accession, the murderers of his father, nevertheless he spared their sons and relatives*, contrary to the course which was commonly pursued in such cases (Curtius 6, 11: *Legis cautum erat, ut propinquos eorum, qui regi insidiati cum ipso necarentur*. Cf. Cic. ad Brut. 15). "We see," says Eisenlohr (*Das Volk Israel*, II. s. 203), "that there was a remarkable development and growth of moral feeling in the nation, and that a humane and generous culture gradually supplanted the former harshness. We are forced to recognize this movement in spite of exceptional instances to the contrary, and we see that it went hand in hand with the decay of the more rigid and formal conception of moral relations, and with the growth of a more expanded moral vision." But there are no signs of any progress in humanity at this period. On the contrary, we are rather forced to infer from the oracles of the prophets Amos and Hosea, that it was a time of rudeness and violence. As for Amaziah, it is impossible to speak of any humane disposition in a man who, after killing 10,000 Edomites in battle, proceeded to throw from a rock 10,000 more who had been captured alive (2 Chron. xxv. 11, 12). The author only means to say that Amaziah, in the beginning of his reign, was guided by the precepts of the Law, and that he obeyed them also in regard to the punishment of those concerned in the murder of his father, and their children. This law came from Moses, and was not the product of a later and (as is asserted) more humane time. This is not disproved by the fact that the precept in question is contained in the Book of Deuteronomy, for that book did not repeal or abolish former statutes, it only renewed and extended them. Hitzig is decidedly in error when he says, on Jerem. xxi. 29 (cf. Ezek. xviii. 2 sq.): "The

punishment of the sins of the fathers upon the children, a legal institution of the old covenant, is, according to ver. 29, repealed. This repeal is accomplished (ver. 31) by abolishing the entire former covenant." In the places cited, the prophets Jeremiah and Ezekiel are attacking the popular error that God had left the guilty parents unpunished, and was now punishing the children for their sins (*cf.* Havernick on Ezekiel xviii.). The author of this passage in Kings is not speaking of God's punishment of men, but of the punishment of the sons of the murderers by the king, *i. e.*, by the civil power. The civil punishment of the sons of wrong-doers for the crimes of their fathers was abolished, not in the time of Ezekiel or Jeremiah, but by the law of Moses. Amaziah's conduct was not dictated by thirst for vengeance against the fathers, nor by humane pity for the sons. It was rather a simple act of justice, in which he behaved, both towards the fathers (Ex. xxi. 12; Levit. xxiv. 17), and towards the sons (Deut. xxiv. 16), according to the Law.

[The question of the degree of humanity to be ascribed to Amaziah is of little importance. It is certain that his conduct was very different from that which was observed on all the changes of dynasties in Israel, and by Athaliah in Judah. These events were marked by the wholesale bloodshed which was common in similar cases elsewhere in the Orient. The author of the book of Kings ascribes this action of the king to his loyalty to the law of Moses, *i. e.*, Deuteronomy. The bearing of the text on the question of the time of composition of the book of Deuteronomy is plain. If the author is correct in his explanation of Amaziah's conduct, then the Book of Deuteronomy was in existence at this time. This is not the place to discuss the general evidence for the time of composition of that book, but the evidence of this verse can only be avoided by supposing that the author carried back to Amaziah the ideas of a book which was written 150 years after his death, but before the time when the Book of Kings was written, or else that this verse was put in by the compiler. Those who maintain the late origin of Deuteronomy are divided between these explanations.—The idea that God punishes the sins of the fathers upon the children is certainly found in the Mosaic Law (Exod. xx. 5; Deut. v. 9), and it is a simple fact of observation and experience, both in history and in private life. This is at once a proof and a consequence of the solidarity of the human race. No man can commit an action which will not have greater or less effect upon his contemporaries and upon succeeding generations. Those on whom the punishment falls complain of injustice in this order of things, as the Jews did who had to bear the captivity, while their fathers, who had incurred the penalty, had lived in luxury and sin and died in peace, at home. Against them the prophets maintained the justice of God in his dealings with individuals, and the responsibility of each for his own sins only. This was, undeniably, a modification or explanation of Deut. v. 9. Jeremiah (xxxi. 29 *sq.*) represents it as a new covenant which is to take the place of the old. Deut. xxiv. 16 is entirely different. It forbids, plainly and most justly, that men shall imitate the course of nature, which entails upon the children the consequences of the father's sins, by inflicting upon children physical punishment for their fathers' crimes. The

latter alone comes into the discussion of Amaziah's conduct.—W. G. S.]

3. The representation of *king Joash* which is here given us supplements essentially the portrait of him which we had in the last chapter. The manner in which he here repels Amaziah's challenge is not by any means a well-meant warning; it is rather calculated to exasperate him, and to stimulate his thirst for war still further. It bears witness, not to faith and trust in God, but to great self-confidence and arrogance. The old spirit of Ephraim appears here again, and, pluming itself upon superior numbers, and external greatness and power, looks down contemptuously upon Judah. The parable of the cedar of Lebanon and the briar-bush at its feet is a piece of genuine oriental bombast, for which Joash had the less ground inasmuch as all that part of Israel beyond Jordan was still in the hands of the Syrians, and Israel was altogether in a distressed condition from which Jeroboam II. was the first to relieve it (ver. 26). Moreover, Joash did not bear in mind that fire can go forth, even out of a briar, and consume the cedars of Lebanon (Judges ix. 15). For the rest, Joash sustained himself here as a valiant soldier; he did not wait for Amaziah to attack him, but took the initiative himself, pushed on to the neighborhood of Amaziah's capital, inflicted upon him a signal defeat, and took him captive. We are not told why he did not put him to death, and, after taking Jerusalem, put an end to the kingdom of Judah, as Nebuchadnezzar afterwards did (chap. xxv.). It can hardly have been from magnanimity that he took the captive king with him to Jerusalem, left him upon the throne, and contented himself with hostages. It is more natural to suppose that he did this from arrogance. The "cedar" treated the "briar" with contempt, and let him go as beneath fear. Nevertheless he took hostages as security. We have to recognize here a dispensation of Him who meant indeed to humble Amaziah (2 Chron. xxv. 20), but who would not permit that Israel should become master of Judah.

4. *Jeroboam II.* reigned, even if we take the number 41 to be correct, longer than any other king of Israel. The history of his reign is given here very concisely, and, with the exception of the incidental mention, Amos vii. 10, we have no further information. Besides the fact that he, like all his predecessors, maintained the worship of the calf-images, we are only told in regard to him that God, according to the prophecy of Jonah, through him rescued Israel from its bitter distress, and that he restored the frontiers of the country as they had existed under David and Solomon. The complete defeat of the Syrians, and the expulsion of these arch-enemies, who had brought the kingdom to the verge of ruin, had the most important consequences. These events took place early in the reign of Jeroboam, and they show us Jeroboam as the most able and energetic of the kings of Israel. The latter part of his reign seems to have passed away without any decisive events. It was a time of peace and quiet, in which, as chap. xiii. 5 says, "The children of Israel dwelt in their tents as before," and the people enjoyed the fruit of the victory over the Syrians. It follows that Jeroboam was not only a valiant soldier, but also a prudent ruler, who understood how to use the time of peace so as to raise the material condition of his people. From the prophecies of the contemporary prophets

Amos and Hosea, it is evident that the kingdom had then attained a state of prosperity such as it had never before enjoyed (cf. Amos vi. 4-6; iii. 15; Hos. xii. 8). The deep depravity of the people, however, appeared just at this time, for, instead of being led, by God's bountiful goodness, to repentance, they were stimulated to pride, so that Hosea said: "According to their pasture, so were they filled," &c. (Hos. xiii. 6). Not only did the worship of the calf-images continue, but also the worship of false gods increased (Hos. iv. 12, 17; viii. 4; xi. 2; xiii. 2). A shocking corruption of morals found entrance at the same time: luxury, debauchery, shameless licentiousness, injustice, violence, falsehood, and deceit of all kinds (Amos ii. 6 sq.; iii. 9; v. 12; vi. 4-7; Hos. iv. 1, 2, 18), so that the kingdom went on from the height of its prosperity, only the more surely, towards its final downfall. (See the next chapter.) In so far, the time of Jeroboam was a turning point in the history of Israel. It gave the proof that this nation could better endure misfortune and oppression of every kind than earthly glory and prosperity; therefore the Lord allowed it, for its own salvation, to fall from its position as an independent nation (chap. xvii. 6 sq.).

5. *The prophet Jonah*, who foretold the victory of Jeroboam over the Syrians, and the restoration of the ancient boundaries by him, must have appeared in the early part of his reign. He is the first of the line of prophets who not only spoke (preached), but also wrote down their prophecies. A new phase of prophecy begins with him, so that in this respect also the reign of Jeroboam was most important for the history of redemption. Up to this point the activity of the class of prophets of whom Elijah and Elisha were the chief, was especially [and almost exclusively] directed to the present, and aimed to bring about a return from the worship of the calves, and from idolatry, to the fundamental law of Israel. They seized upon events and circumstances, not so much by their teaching and preaching, as by their acts, and their acts were signs, that is, they were acts which transmitted a divine revelation. "Since now," as Hasse (*Geschichte des Alten Bundes*, s. 110 sq.) remarks, "the house of Jehu, which owed everything to the prophets, also failed to return to the original purity of the Israelitish constitution, and since it persevered in its idolatry even under Jeroboam II., who no longer had any foreign enemy to fear, every hope of a reformation in the northern kingdom had to be given up, and the prophets could no longer hope to accomplish anything there by actual interference [i. e., by such acts as the deposing of one dynasty and the institution of another. Even that extreme measure had failed in the case of the house of Jehu]; they could only allow the evil to go on to its consummation. They, therefore, gradually withdrew from the direction of affairs, and regarded it as their only remaining task to make known to this stubborn and hard-hearted generation the judgment which it was bringing down upon itself. Just at the time, therefore, when the northern kingdom was at the very height of its glory, Amos and Hosea proclaimed to it its approaching ruin, and, because Judah had also been tainted by the contagion of apostasy, Joel also appeared there at the same time, as herald of the coming judgment. This judgment could not, of course, arrest the higher destiny of Israel. Therefore the prophets saw beyond it a new and

purified Israel arise, and form a united kingdom under a sceptre of the house of David, which should embrace the heathen also. The Messianic kingdom, therefore, rose up more and more distinctly as the end and aim of the entire development, as the true kingdom of God, and promises of this kingdom were joined with threats of judgment. Now for the first time did prophecy become truly prophecy—that is, a vision of coming salvation which stretched forward into and anticipated the future; and where the prophets had hitherto made use of word of mouth only, in order to influence the present, and their immediate surroundings, they now made use of writing, because coming generations also were to learn what they had received into their souls." Instead of recognizing a turning-point in the history of the prophetic institution at the time of Jeroboam, Ewald asserts (*Gesch.* iii. s. 565 sq. 3d ed. 607 sq.) that there was a "complete dissolution of the ancient prophetic institution" at that time. "The entire school (of Elijah and Elisha) degenerated, and moved, not forwards, but backwards." The cause of this was that "the violent and imperious character which clung to all the old kind of prophecy, but especially to its developments in the northern kingdom, could no longer be maintained over against the crown. The bow was stretched too hard—it had to break.

. . . A new form of the prophetic institution now arose. . . . This did not aim to be an independent power in the kingdom, to exercise a control which admitted of no contradiction, to set up and to depose kings," &c., &c. This theory rests upon the erroneous premise mentioned above (*Hist.* § 7, on Chap. ix.), that the ancient prophetic institution stood opposed to the crown as one independent power to another, and that they strove for the mastery, whereas the former was only a divinely appointed corrective for the latter. If we were to charge any of the prophets with violent and imperious behavior, this charge would fall first of all upon the new order of them, Hosea and Amos for instance, in comparison with whose words those of Elijah and Elisha sound mild and gentle. Jeremiah, who came still later, was called to the prophetic office with the words: "See, I have this day set thee over the nations and over the kingdoms, to root out and to pull down," &c. (Jerem. i. 10; cf. xviii. 7). The development of the prophetic institution stands in exact relation to the history of Israel, and is conditioned upon it. It does not break off with Elisha, who died under Jeroboam's predecessor. The word-prophets stand upon the shoulders of the deed-prophets, and carry on the work which they had founded and begun.

HOMILETICAL AND PRACTICAL

Vers. 1-20. The Reign of Amaziah. (a) The good beginning, vers. 1-7; (b) the deterioration as it advanced, vers. 8-14; (c) the sad ending, vers. 17-20.—Ver. 3. In cases like that of Amaziah, where faith is not completely and sincerely an affair of the heart (2 Chron. xxv. 2), it has no firm foundation and is quickly overwhelmed, either by unbelief or by superstition. A half-and-half disposition in what is good is a bridge which leads to what is evil.—In sacred and spiritual affairs we have not to ask, how did our fathers do? but, how would God have us do? Because Amaziah only

did as his father had done, he finally fared as his father had fared.—Vers. 5 and 6. The civil authority does not carry the sword in vain, but it is an avenger to inflict punishment upon him who does wickedly (Rom. xiii. 4). It is as much a sin to leave the guilty unpunished as to punish the innocent. Right and justice are distorted by both courses. Where regicides are allowed to go unpunished, out of pity or weakness, there all justice ceases. The throne [and the civil authority] are not established by weak concessions, but by righteousness (Prov. xvi. 12).—Although the faults of the fathers are not nowadays visited upon the children, yet it is not rare that the son suffers from enmity which his father incurred.

Vers. 7-14. Pride goes before a Fall. (a) Amaziah's arrogance; (b) his fall.—Ver. 7. Victory cometh from the Lord (Prov. xxi. 31). If Amaziah had seen and believed this, he would have given to God the honor, and would have humbled himself; but he ascribed the victory to himself and to his own power, and so became haughty and arrogant (Jerem. xvii. 5, 7).—Extraordinary success in our undertakings is a great temptation to arrogance (WÜRT. SUMM.: Those must be strong legs which can support great good fortune and prosperity). God blesses our undertakings in order that we may become, not haughty, but humble (Gen. xxxii. 10 and 11). Every undue self-exaltation robs us of the blessing again. Paul labored with greater success than any other of the apostles, but he was so far from proudly exalting his heart on this account that he called himself the least of the apostles, and said: "By the grace of God I am what I am" (1 Cor. xv. 9, 10).—Ver. 8. To commence a war from mere lust for war and victory is an abomination in the sight of God. Quarrelsomeness among common people is the same as love of war among kings. The word of God says: "Follow peace with all men" (Heb. xii. 14), and: "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. xii. 18).—Vers. 9 and 10. As you shout, so will the echo be. He who over-estimates his own strength, and pushes himself forward into the charge of things which he is not capable of managing, must not be surprised if he is contemptuously corrected. The warning to "Enjoy your victory (which you have already won) and stay at home!" belongs justly to vanity and self-exaltation.—He who desires to correct another for his arrogance must take good care not to fall into the same fault himself. Blame and complaint for the pride and arrogance of others often come from hearts which exalt themselves too much.—Do not parade your wisdom and strength, if you really possess them. The Lord breaks down even the cedars of Lebanon (Ps. xxix. 5; cf. Isai. ii. 12, 13). Little David, when he comes in the might of the Lord, is a match for the giant Goliath.—Ver. 11. When the humiliating truth is spoken out with scorn and derision, although it is in itself beneficial, yet it only exasperates and embitters, instead of leading to self-knowledge. As a bee

sucks honey even out of a poisonous flower, so also a sincere and truth-loving soul will win even from the scorn and mockery of its enemies something good and beneficial for itself.—Arrogance and love of honor make men deaf to every warning and incapable of considering what is really best for them. But he who will not hear must feel.—Vers. 11-14. The defeat and fall of Amaziah proclaim loudly: (a) "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. xvi. 18). "The stone falls back upon the head of him who casts it into the air" (Sir. xxvii. 28). (b) He who desires too much, loses even that which he already has; therefore, "Godliness with contentment is great gain" (1 Tim. vi. 6).—Vers. 13-16. "What is a man profited," &c. (Matt. xvi. 26). Joash won a great battle, took the king prisoner, conquered Jerusalem, and came back to Samaria crowned with glory and laden with gold and silver; but the best thing, the God who was yet worshipped and honored in Judah, he did not bring. He remained in the sins of Jeroboam until his end.—Vers. 17-20. It is the great grace of God when a long time is given to a man who has sinned grievously in order that he may make good again the harm which his sins have done, but then the responsibility is all the heavier when the limited time expires. There stands written on the tombstone of Amaziah by the finger of God this great and eternal truth: "God will resist the proud!"

Vers. 23-29. See *Histor. and Eth.*—Vers. 25-27. Israel's deep misery (Jer. ii. 19), and God's great pity (Ps. cxlii. 10; Hos. xi. 8).—WÜRT. SUMM.: Our faithful God helps us out of trouble according to His great compassion, even when we have not deserved it of Him, but often not until our distress has reached the highest pitch and no help is to be expected from any other quarter.—When God not only helps us out of trouble which we have not deserved, but also gives us besides what we never could have hoped for or expected, He thereby says to us: "I have no pleasure in the death of the wicked," &c. (Ezek. xxxiii. 11; Rom. ii. 4).—Ver. 25. In times of need and calamity God provides faithful servants who bear witness to his pity and call men's attention to the one thing needful. Well is it for those who listen to these voices and do not harden their hearts.—Vers. 28 and 29. Jeroboam had striven for the external prosperity of his people, and, when he died, he left the kingdom in a more flourishing condition than any previous king of Israel. For its spiritual welfare, however, he had done nothing. Calf-worship and the service of false gods had continued, and a moral rottenness had found entrance, which brought the kingdom near to ruin. So has many a one, at his death, left to his children treasures which he had won by long labor and care, but those children have not been bred in the fear and love of God, and have not been taught that "The world passeth away and the lust thereof; but he that doeth the will of God abideth forever" (1 John ii. 17; 1 Peter i. 24 sq.).

THIRD SECTION.

THE MONARCHY UNDER AZARIAH (UZZIAH) AND JOTHAM IN JUDAH, AND UNDER ZACHARIAH AND OTHERS UNTIL HOSEEA, IN ISRAEL.

(2 Kings xv.-xvii.)

A.—The reigns of Azariah and Jotham in Judah, and of Zachariah, Shallum, Menahem, Pekahiah, and Pekah in Israel.

Chap. xv. 1-38. (2 Chron. xxvi. and xxvii.).

- 1 In the twenty and seventh year of Jeroboam king of Israel [,] began [omit
- 2 began] Azariah son of Amaziah king of Judah to reign [became king]. Six-
- teen years old was he when he began to reign [became king], and he reigned
- two and fifty years in Jerusalem. And his mother's name was Jecholiah of
- 3 Jerusalem. And he did *that which was* right in the sight of the Lord, accord-
- 4 ing [like] to all that his father Amaziah had done; save that the high places
- were not removed; the people sacrificed and burnt incense still on the high
- 5 places. And the Lord smote [touched] the king, so that he was a leper unto
- the day of his death, and dwelt in a several house [house of sickness]. And
- 6 Jotham the king's son *was* over the house, judging the people of the land. And
- the rest of the acts of Azariah, and all that he did, *are* they not written in the
- 7 book of the Chronicles of the kings of Judah? So Azariah slept with his
- fathers; and they buried him with his fathers in the city of David: and Jotham
- his son reigned in his stead.
- 8 In the thirty and eighth year of Azariah king of Judah did Zachariah the son
- 9 of Jeroboam reign over Israel in Samaria six months. And he did *that which*
- was* evil in the sight of the Lord, as his fathers had done: he departed not from
- 10 the sins of Jeroboam the son of Nebat, who made Israel to sin. And Shallum
- the son of Jabesh conspired against him, and smote him before the people^s, and
- 11 slew him, and reigned in his stead. And the rest of the acts of Zachariah,
- behold, they *are* written in the book of the Chronicles of the kings of Israel.
- 12 This *was* the word of the Lord which he spake unto Jehu, saying, Thy sons
- shall sit on the throne of Israel unto the fourth *generation*. And so, it came to
- pass.
- 13 Shallum the son of Jabesh began to reign [became king] in the nine and thirtieth
- 14 year of Uzziah king of Judah; and he reigned a full month in Samaria. For
- [And] Menahem the son of Gadi went up from Tirzah, and came to Samaria, and
- smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his
- 15 stead. And the rest of the acts of Shallum, and his conspiracy which he made,
- behold, they *are* written in the book of the Chronicles of the kings of Israel.
- 16 Then Menahem [*starting* from Tirzah] smote^s Tiphshah, and all that *were* there-
- in, and the coasts [environs] thereof from Tirzah [omit from Tirzah]: because
- they opened not to him^s, therefore he smote it; and all the women^s therein that
- were with child he ripped up.
- 17 In the nine and thirtieth year of Azariah king of Judah began [omit began]
- Menahem the son of Gadi to reign [became king] over Israel, and reigned ten
- 18 years in Samaria. And he did *that which was* evil in the sight of the Lord:
- he departed not all his days [omit all his days] from the sins of Jeroboam the son
- 19 of Nebat, who made Israel to sin. And [In his days—omit And] Pul the king
- of Assyria came against the land: and Menahem gave Pul a thousand talents of
- silver, that his hand might be with him to confirm the kingdom in his hand.

- 20 And Menahem exacted [imposed] the money of [upon] Israel, *even* of [upon—*omit even* of] all the mighty men of wealth, of [upon] each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and
 21 stayed not there in the land. And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?
 22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.
 23 In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign [became king] over Israel in Samaria, *and reigned* two years.
 24 And he did *that which was* evil in the sight of the Lord: he departed not from
 25 the sins of Jeroboam the son of Nebat, who made Israel to sin. But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace [citadel] of the king's house, [together] with Argob and Arieah, and with him [*i. e.* Pekah *there were*] fifty men of the Gileadites: and he
 26 killed him, and reigned in his room. And the rest of the acts of Pekahiah, and all that he did, behold, *they are* written in the book of the Chronicles of the kings of Israel.
 27 In the two and fiftieth year of Azariah king of Judah, Pekah the son of Remaliah began to reign [became king] over Israel in Samaria, *and reigned*
 28 twenty years. And he did *that which was* evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to
 29 sin. In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janosh, and Kedesh, and Hazor, and Gilead, and Galilee,* all the land of Naphtali, and carried them captive to
 30 Assyria. And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned [became king] in his
 31 stead, in the twentieth year of Jotham the son of Uzziah. And the rest of the acts of Pekah, and all that he did, behold, *they are* written in the book of the Chronicles of the kings of Israel.
 32 In the second year of Pekah the son of Remaliah king of Israel began [*omit began*] Jotham the son of Uzziah king of Judah to reign [became king].
 33 Five and twenty years old was he when he began to reign [became king], and he reigned sixteen years in Jerusalem. And his mother's name *was* Jerusha,
 34 the daughter of Zadok. And he did *that which was* right in the sight of the
 35 Lord: he did according [like] to all that his father Uzziah had done. Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher [upper] gate of the house of the Lord.
 36 Now the rest of the acts of Jotham, and all that he did, *are* they not written in
 37 the book of the Chronicles of the kings of Judah? In those days the Lord began to send against Judah Rezin the king of Syria, and Pekah the son of
 38 Remaliah. And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

TEXTUAL AND GRAMMATICAL.

* Ver. 5.—[חֲמִישִׁית], for which 2 Chron. xxvi. 31 has חֲמִישִׁית, is an abstract noun, "sickness." Cf. Ew. § 160, c and אֶת הַחֲמִישִׁית בֵּית הַחֲמִישִׁית therefore means *house of sickness, hospital*. So Gesen., Thomsen, Bunsen, and others. Hengstenberg and Kell understand it to mean, "*house of freedom*," *i. e.*, in which those dwell who are freed or released from human obligation. It is clear how artificial and forced such an explanation is. Bähr (see *Beleg.* on the verse) takes it as the English translators did, "*separate*," but חֲמִישִׁית, although it means *free*, comes to that idea from another side. Its primary meaning is to be *loosened, lax*, and so *free from bonds*. Hence, by a connection of thought which is often found, it means, when applied to the body, *having the natural conserving forces weakened and relaxed*, *i. e.*, to be *weak, diseased, sick*. There is here a certain sense of "*free*," but not the one which is akin to separate. It is of the utmost importance in following out the developments of the radical signification of a Hebrew root, not to depart from the true line of its development. The ramifications of different roots approach one another very often, at many points. It is all the more necessary not to pass over from one to the other. בֵּית הַחֲמִישִׁית means "*house of sickness*," a house belonging to the king, standing by itself, no doubt, as a matter of fact, and set apart as his residence under the circumstances of his disease.—W. G. S.]

* Ver. 10.—Before witnesses, or, in public. קָבֵל [lengthened from קָבַל, (which form Gen. gives in the H.-W.-E., and pronounces קֻבֵּל)] is to be pronounced Quobel (Böttcher, Ewald), and is equivalent to the Chaldee קָבַל, Dan. ii. 51: iii. 3.—Bähr.

* Ver. 16.—[Note the imperfect **יָחַד** after **וְהָיָה**. Like the historical present it is used for graphic force, to follow dramatically the succession of events as they arose or came to pass. *Ex.* § 184, 2.

* Vers. 16.—[**כִּי** is impersonal, "because it was not opened," or, "because no opening was made," i. e. because the people did not open the gates for him.

* Ver. 16.—[The art. with the suff. is very rare. See, however, *Levit.* xvii. 22; *Josh.* vii. 21; viii. 23.—*Ex.* § 290, d. a.

* Vers. 29.—[**וְהָיָה**—Elsewhere in the O. T. it is always called **וְהָיָה**. It is not regarded as a fem. and hence the ultima is not accented, though the plural has the form **וְהָיָה**.—*Ex.* § 173, h, 2 and 3, note 1. Böttcher sees in it a peculiarity of the "Ephraimite" dialect (§ 84). In form **וְהָיָה** is a perfect feminine, but, as the other form was Judaic, that is, classical, the punctuators did not accent this as a feminine. *Lehrb.* § 616, 2.—W. G. S.]

EXEGETICAL AND CRITICAL

Ver. 1. In the twenty and seventh year of Jeroboam. This chronological statement, although it appears in all the versions and in the massoretic text, is inconsistent with chap. xiv. 2, 17, 23. Amaziah the father of Uzziah ruled in all 29 years (xiv. 2), 14 years contemporaneously with Joash of Israel, and 15 years contemporaneously with his successor, Jeroboam II. (xiv. 17, 23). Amaziah therefore died, and his son Uzziah succeeded him, in the 15th year of the reign of Jeroboam II., not in the 27th. In order to retain the number 27, it has been assumed that there was an interregnum of 11 or 12 years, although there is no mention of any such thing in the history. According to chap. xiv. 20, 21, Uzziah succeeded immediately upon the death of his father, and moreover, if this supposition were to be adopted, we should have to alter all the other chronological statements in chaps. xiv. and xv. Cf. the *Excursus on the Chronology*, below, after chap. xvii. Evidently there has been an interchange of the numerical signs here, **כז**, 27, has been put for **טו**, 15, as Capellus and Grotius supposed, and as all the expositors, even including Keil and Von Gerlach, now assume. [Thenius, adopting this solution of the difficulty, calls attention to the testimony which it bears to the antiquity of the use of **טו**, instead of **יז**, to represent 15. The latter being the abbreviation for **יחידה**, was avoided, as is well known, when it should have occurred in the list of numerals to represent fifteen. If **טו** ever stood there, of course the inference is good, that, even at a very early time, the superstitious reverence for the name **יחידה** had gone so far as to produce this change in the mode of writing the number. In fact, however, the change here from 27 to 15 is purely arbitrary. It must be defended by considerations drawn from the context. Any argument in its favor which is deduced from the greater or less resemblance of **כז** to **טו** is of little value. Other letters would have as great or greater resemblance. We ought to understand that, when we abandon the text as it stands, we make arbitrary changes, and we must justify them by critical grounds. We only deceive ourselves when we imagine that there is a resemblance between the numerals in the text and those we want to put there, and so persuade ourselves that we have found further support for our conjecture. That number must be put in the place of 27, which the best critical combinations require. The expositors almost all agree in reading 51 (53) for 41 as the duration of Jeroboam's reign, and then in reading 15 for 27 here, because Zachariah succeeded in Uzziah's 38th. See, however, the bracketed note on chap. xiv. 22, and the *Appendix on the Chronology*.—W. G. S.] Azariah, or Uzziah, was devoted to the worship of Jehovah, as Amaziah was at the commencement of his reign; like him, however, he

still permitted the worship upon the high places. See notes on chap. xiv. 3 and 4. The chronicler says that he sought Jehovah so long as the prophet Zachariah lived (2 Chron. xxvi. 5). [The chronicler does not charge him with idolatry at all. He accounts for his leprosy by telling how he trespassed upon the function of the priests. This he did from pride; nevertheless, it was rather too great zeal in the service of Jehovah than too little.—W. G. S.]

Ver. 5. And the Lord touched the king, &c. This did not take place until after Uzziah had accomplished what is narrated in 2 Chron. xxvi. 6-15. The ground which is there given (ver. 16) for the punishment with leprosy is, that he, being puffed up in consequence of his victories and of his powerful position, usurped priestly functions contrary to the law (*Numb.* xviii. 3, 7), and thereby violated the sanctuary. It is hardly possible that he can have become a leper earlier than the last years of his long reign. His son Jotham, who ruled in his stead during his sickness, was only 25 years old when he became king in his own right by his father's death (ver. 33).—**בֵּית הַחֲפָזִית** does not mean: *sick-house*, or *pest-house*, as it is now generally translated, for **חֲפָזִית** means to be *loose*, *free*, that is, *separated* (*Levit.* xix. 20). Neither does it mean *house of freedom*, or *manumission* (Hengstenberg, Keil), but *house of separation*, i. e., a house which stands in the open country, by itself, separate from others. *Vulg.*: *in domo libera seorsum*. [See *Grammatical* note on the verse.] According to the *Law* (*Levit.* xiii. 46), the lepers had to dwell apart (**בְּרֵד**), outside of the city or the camp (2 Kings vii. 3). Probably the house in which the leprous king lived was especially built for him.—**And Jotham the king's son was over the house**, i. e., he filled one of the highest offices of the court (cf. 1 Kings iv. 6; xviii. 3; 2 Kings xviii. 18)—**judging the people of the land** (cf. 1 Sam. viii. 6, 20; 1 Kings iii. 9), i. e., *Vicarius erat regis, qui a populo segregatus fungi regiam potestatem non poterat* (Grotius). As was said above (Pt. II., pp. 88 and 89), this passage bears strongly against the supposition that there occurred, in the Hebrew history, joint-regencies which are not specifically mentioned. Uzziah remained king until his death; up to that event, Jotham was not co-regent, but only the representative of his father.—**In the city of David**, ver. 7. Instead of this the chronicler says (II. xxvi. 23): "In the field of the burial which belonged to the kings; for they said, He is a leper." Bertheau remarks on this: "He was buried, according to this, near to the royal tombs (with his fathers), because they did not dare to put a king who had died of leprosy in the royal sepulchres, lest they should make them unclean."

Ver. 8. In the thirty and eighth year, &c. In regard to the correctness of this statement, see

note on chap. xiv. 23. The assassinations of kings which had been perpetrated before this, had taken place in secret, but this one was carried out in public, that is to say, boldly and without fear. The people saw it perpetrated without opposing it. The Sept. translate quite incorrectly: *καὶ ἐπάταξεν*

αὐτὸν ἐν Κεβλάμ. Ewald considers *קְבֻלָּה* a proper name, because *עַל* has not the article [and because *קְבֻלָּה* does not "occur elsewhere in prose,"

and because the Sept. take it as a proper name]. He believes it to be the name of the "third king during that month" [see Zach. xi. 8]. He translates: "And Kobolam slew him." Not to speak of any other objection to this, we should then expect to be told whose son he was, as in the similar cases, vers. 14, 25, and 30. [Stanley is the only scholar who has followed Ewald in this invention. The facts referred to in support of it are not by any means without weight, but the invention of another king is too ponderous a solution for them. Yet it is remarkable to notice that a form from the

root *קבל* forms a part of certain Assyrian proper names. (See the list of Assyrian kings at the end of vol. I. of Lenormant's *Manual of the History of the East*, with foot-note thereon.) However, to take

קְבֻלָּה as a proper name in the place before us renders the passage awkward and unnatural.—W. G. S.] Thenius arbitrarily pronounces ver. 12 to be an addition by the "redactor." It refers back very significantly to chap. x. 30. Zachariah was the fourth and last descendant of Jehu upon the throne of Israel.

Ver. 13. *Shallum the son of Jabesh, &c.* As the one month, during which Shallum reigned, falls in the thirty-ninth year of the reign of Uzziah, the six months, during which Zachariah was king (ver. 8), must be placed in the last part of the 38th year of Uzziah's reign; probably some of them fall even in the beginning of the 39th. According to Josephus, Shallum was a friend (*φίλος*) of Zachariah, and put him to death by taking advantage of this relation. When Menahem, *ὁ στρατηγός* (i. e., the commander-in-chief), who was then in Tirzah, heard this, he started up with his entire force, and marched to Samaria, *καὶ συμβαλὼν εἰς μάχην ἀναιρεῖ τὸν Σίλλουμον*; after he had made himself king, *ἐκείθεν εἰς Θάψαν παραγίνεται πόλιν*. Tirzah lay in the neighborhood of Samaria. See above, note on 1 Kings xiv. 17.—Then Menahem, ver. 16, i. e., after he had made himself master of the throne. The verse contains a further continuation of ver. 14, and tells more definitely what Menahem did, after he had killed Shallum, in order to become ruler of the country. This event does not belong to the reign of Menahem, for the story of that does not begin until the 17th verse, but it belongs to the incidents connected with his taking possession of the throne. It follows that *Tiphshah* is not the celebrated Thapsacus on the Euphrates (as it is in 1 Kings v. 4; see note thereon), as has often been supposed, and as Keil [and Rawlinson] yet maintain. Menahem could not, at any time, have undertaken an expedition against this far distant city, which formed the utmost limit of the kingdom of Solomon; least of all could he have undertaken this just after ascending the throne. He had enough to do to establish his

usurped authority on a firm basis. Most commentators, therefore, correctly judge that *Tiphshah* was a city near Tirzah, of which, as of so many others which are mentioned but once, nothing further is known. The name *תִּפְשָׁה*, *trajectus*, ford, "may,

in view of its appellative force, have been applied to many towns which lay near to fords" (Winer). There is not sufficient reason for believing that "*תִּפְשָׁה* is an error for *תַּפְשָׁה*," a town on the border between Ephraim and Manasseh, Jos. xvii. 7, 8 (Thenius).—*תִּפְשָׁה* cannot be translated other-

wise than as in ver. 14. It does not therefore mean: "from Tirzah on," i. e., to Tiphshah, but: "starting out from Tirzah," and it is to be joined

with *יְבָה*, not with *נְבִיָּה*. The meaning of the passage is, therefore, this: When Menahem heard of the events which had happened in Samaria, he marched from Tirzah with his army, or a part of it, to Samaria, and there slew Shallum. Then he went back to Tirzah and marched out with his entire force to reduce the country to obedience to himself. In Tiphshah he met with obstinate resistance, but took the city by storm (Josephus: *κατὰ κράτος*), and chastised it and the surrounding territory in a horrible manner (Josephus: *ὡμότητος ὑπερβολὴν οὐ καταλιπὼν οὐδὲ ἀγρύπτητος*). He thereby frightened any others who might have been intending to resist, and so established himself on the throne. We have mention of a similar cruelty towards pregnant women in chap. viii. 12; Hos. xiv. 1 [E. V. xiii. 16]; Amos i. 13. If newspaper reports may be believed, a guerilla captain in Michoacan, Mexico, did the same thing in the year 1861.

Ver. 17. *In the nine and thirtieth year, &c.* On the duration of Menahem's reign, see note on

ver. 23. The closing words of ver. 18: *קְבֻלָּה*

are nowhere else added to the stereotyped formula which recurs in that verse, although they would hold just as true of any of the other kings of Israel as of Menahem. The Sept. join the words to the following verse, and translate: *ἐν ταῖς ἡμέραις αὐτοῦ ἀνέβη Φοῖβη*. They therefore read *וַיָּבֵי*, and Thenius and Keil, referring also to ver. 29, agree in regarding this as the original reading of the text. By this change *קְבֻלָּה*, at the commence-

ment of ver. 19, comes into a good connection of sense, and is not left abrupt; also there is no need for Hitzig's emendation *וַיָּבֵי*.—Pul (ver. 19) is the first Assyrian king who is mentioned in the Old Testament. In fact this is the first reference to the Assyrians in the history of the Israelites. Since they had to come through Syria in order to reach Palestine, it follows that they must have reduced that country to subjection, and extended their power on this side of the Euphrates; i. e., Assyria must have commenced to take the position of a great world-monarchy. [Assyria had begun to take the position of a world-monarchy, but it must be understood that these expeditions were *raids* rather than complete conquests. Tribute was imposed and then the defeated nation was left intact. It refused the tribute as soon as it dared and then a new expedition was made against it. It was only after a long period of this vassal relationship that a conquered country was incorporated as a

province of the empire. Accordingly very few were ever thus treated at all. The expression for incorporation used in the inscriptions is to "treat them like the Assyrians."—W. G. S.] Hosea (viii. 10) calls the king of Assyria "The king of princes." ["King of kings" is a standing epithet of the Assyrian monarchs upon their monuments.] It has often been inferred from Hos. v. 13; vii. 11; viii. 9 that Menahem invited the Assyrians to support him against other aspirants to the crown (Thenius), and that Pul came "to help the king to restore order" (Ewald). This notion is controverted by the expression *וַיִּהְיוּ עִמָּוֹתָיו*, which is used of a hostile coming and attack, Gen. xxiv. 25; Judges xviii. 27; Isai. x. 28; Job ii. 11. In I Chron. v. 26, Pul's coming is distinctly referred to as a hostile attack. Menahem induced the mighty enemy to withdraw from the country by a large sum of money, and then secured his alliance against internal and external foes. This last is what Hosea calls Israel's going to Assyria. A thousand talents of silver are about two or two and a half million thalers [\$1,440,000 or \$1,800,000. The value of the talent is not surely and definitely known.]

Menahem imposed this sum as a tax (*מַעֲבָדִים*, he made the money go out) upon the "able ones" in Israel. *יְהוֹיָכִן הַחַיִּל* are not here the mighty men of the army, but those who were strong in wealth (Job xx. 15; Ruth ii. 1). Either there were no treasuries then in Israel, or, if there were any, they were empty. Menahem did not include the poor in this tax, in order that he might not excite discontent, and might not have to use force to collect it. **Each man fifty shekels of silver.** As a talent contained 3,000 shekels, there must have been 60,000 "mighty men of wealth." The interpretation, that Menahem paid to Pul 50 shekels for every soldier in his army (Richter), is incorrect. It is often inferred, though incorrectly, from I Chron. v. 26, that Pul, on his departure, took away Reuben and Gad and the half of Manasseh. This deed is ascribed there, as here, to Tiglath Pileser (see Bertheau on that passage). The assertion of the *Cairo Bibel* that "this entire occurrence was prophesied in Amos vii. 1-3," has little or no foundation.

Ver. 23. **In the fiftieth year of Azariah, &c.** As Menahem became king, according to ver. 17, in the 39th of Uzziah, and ruled 10 years, we expect here the 49th year. Keil assumes that "some months passed between the death of Menahem and the accession of Pekahiah; probably because of the disorder which prevailed at the time, and which made this accession difficult." We prefer to suppose that Menahem became king in the last months of the 39th year of Uzziah, and reigned for a month or two into his 50th, i. e., a few months over ten years. [This changes the form of the difficulty, but does not do away with it at all. If the facts had been as is here supposed, the Jewish mode of reckoning would have made Menahem's reign 11 or 12 years in duration. There is a discrepancy which we cannot explain. We must either change the text, or pass it over, taking 10 years as the length of the reign and neglecting the other statement. The attempted explanations are futile.—W. G. S.] On *וַיִּהְיוּ עִמָּוֹתָיו*, ver. 25, see *Exeg.*

note on I Kings ix. 22. It is not apposition to Remaliah (as Luther took it), but to Pekah. The citadel of the king's house is not the harem (Ewald). It is the fortified part of the palace into which Pekahiah fled when the conspirators approached (cf. I Kings xvi. 18). [So far as we know there was no king of the Oriental palaces which was, in any proper sense, fortified. The Assyrian palaces which have been exhumed consist of three independent yet connected buildings, a hall of audience or business, a servants' house, and the harem. The last was the most strictly enclosed and carefully guarded, and was the strongest for defence. It was connected by an enclosed cloister with the first mentioned building. If we may judge from this of the arrangement of a Samaritan palace, the *מַרְמֶכֶת* was the harem or included it.—W. G. S.]

Josephus gives as the reason for his short reign of two years: *τῇ τοῦ πατρὸς κατακολυμπήσας ὁμιλίᾳ*. Argob and Arieah were no doubt high officials, and influential friends of the king, whose opposition was to be feared, and whom Pekah, therefore, put to death together with (*מֵת*) the king. The following *מֵת* shows that they were not fellow-conspirators of Pekah (as many have supposed) who, with him, murdered the king. The fifty Gileadites probably belonged to the body-guard which was under the command of Pekah. The Gileadites, who were stout soldiers (I Chron. xii. 8; xvi. 31; Josh. xvii. 1), were employed in this department of the service.

Ver. 27. **In the two and fiftieth year, &c.** On the chronological data in vers. 27 and 30, see below, after chap. xvii. The following may suffice here: Pekah is said (ver. 27) to have reigned only 20 years. But, according to ver. 32, he reigned two years before Jotham. The latter reigned 16 years. According to chap. xvii. 1, Pekah's successor, Hoshea, came to the throne in the 12th year of Jotham's successor Ahaz. But $2 + 16 + 12 = 30$. We are therefore compelled to conclude that the time from the accession of Pekah to that of Hoshea was thirty years. All the commentators agree in this. Then, either Pekah ruled 30 instead of 20 years, or he reigned 20 years and there was an interval of 10 years before the accession of his successor, Hoshea, during which there was no king in Israel, and, as those who adopt this view agree, there was anarchy. Ver. 30, however, contradicts this latter hypothesis, for it is there said that Hoshea slew Pekah and reigned in his stead, not after an interval of 10 years, but as soon as he had killed him. The history does not hint at any period of strife or anarchy, although such a period must have presented incidents worth recording. We do not hesitate, therefore, to assume here, as in ver. 1, that an error in copying has been made. The error here, in writing *כ*, 20, for *ל*, 30, is one which could take place more easily than the one we discovered there (Thenius). All the other chronological data are consistent with 30 in this place, as we shall see below, on chap. xvii. [See the translator's addition below at the end of this *Exeg.* section.]

Ver. 29. **In the days of Pekah . . . came Tiglath Pileser.** This Assyrian king was the successor of Pul. To which of the Assyrian dynasties he belonged, and whether he was the last

of the dynasty of the Dercetadæ, are questions which do not interest us here [?] (Keil on the passage). The signification of the name Tiglath-pileser (or, as the chronicler writes it, Tilgath-pileser) is uncertain. According to Gesenius, Tiglath is equivalent to Diglath, the Tigris river, and pileser means lord: "Lord of the Tigris river." According to Fürst, Tiglath means *acer*, *fortis*.—[This is the etymological meaning of Diglath, applied to the Tigris from its swiftness. See the

dictionaries on *תִּגְלַת*.]—*פַּל*, *arcere*, and *אַסַּר*, prince; together: "The chief, as mighty defender." According to others, Diglath is the name for the goddess Derceto, or Atargatis. [The name is transcribed from the cuneiform by Lenormant: Tuklat-pal-ashir; by Smith: Tukulti-pal-zara; by Rawlinson: Tiglat-pal-zira. Rawlinson (*Five Great Monarchies*, II. 539) gives the etymology thus:

Tiglat is *worship*, or *adoration* (Chald. *תִּבְלַת*, *to trust* in); *pal* is *son* (of this there is no doubt; it occurs in scores of names); *zira* is obscure; Sir H. Rawlinson thinks that it means *lord*, "as *Zirat* certainly means *lady*." However this last may be, *Pal-zira*, as a compound, was an epithet of the god *Nim* (= Hercules), and the king's name would mean: "Worship to Hercules." This is the only explanation yet offered which is anything more than a guess.—W. G. S.] On *fon* and *Abel-beth-maachah*, see notes on 1 Kings xv. 20. *Janoah* cannot be the town on the border between Ephraim and Manasseh, which is mentioned Josh. xvi. 6 sq., for all the cities here mentioned were in the northern part of Palestine; it probably lay near those which have been mentioned. *Kedesh* was a free, levitical city in the tribe of Naphtali (Josh. xix. 37; xx. 7; xxi. 32); on the western bank of the sea of Merom (Robinson, *Palest.* III. 355). On *Hazor* see note on 1 Kings ix. 15. *Gilead* with the article is not a city but the territory east of the Jordan which Jeroboam II. had recovered to Israel (chap. xiv. 25). On *Galilee*, or *Galiliah*, see note on 1 Kings ix. 11. **All the land of Naphtali** is an explanatory apposition to *Galiliah*. The places are mentioned in the order in which they were conquered. The incident which is here narrated coincides with that in chap. xvi. 9 (see Maurer on that verse) and belongs to the last years of Pekah's reign. Perhaps it gave occasion to Hosea's conspiracy against him. The chronological statement in ver. 30: **in the twentieth year of Jotham**, cannot be correct, for Jotham only reigned 16 years. See further, notes on chap. xvii.

Ver. 32. In the second year of Pekah, &c. On the section vers. 32-38 see the parallel narrative in 2 Chron. xxvii. 1-9, which contributes further information in regard to Jotham. To the words: **He did like to all that his father Uzziah had done**, the Chronicler adds: "howbeit he entered not into the temple of the Lord," i. e., into the inner sanctuary, by which it is meant to say that he did not usurp priestly functions as Uzziah had done (2 Chron. xxvi. 16). He did not abolish the worship on the heights (ver. 4 and chap. xiv. 4). **He built the upper gate**, i. e., he restored it, he rebuilt it more splendidly, for it could not well be meant to assert that he built it at this time, and that there had been none before. *הַעֲלִיּוֹן* is not the

highest gate, nor the chief gate, but "the upper one," perhaps because it was toward the north, towards that part of the temple rock, which, as compared with the south side, was higher. (Bertheau, on 2 Chron. xvii. 3). ["King Solomon's palace was evidently at a lower level than the temple, and therefore (2 Chron. xxvii. 3) king Jotham may still have built much upon the wall." (*Jerusalem Restored*, p. 222).] According to Ezek., xl. 38 sq., the sacrifices were slain at this gate. (Cf. Ezek. ix. 2; viii. 5.) This is probably the reason why Jotham made it especially beautiful. In Jerem. xx. 2 it is called the gate of Benjamin. It must not be confused with the gate *בִּרְדִּי*, chap. xi. 6, for this was adjoining the palace (see *Ezek.* note on that ver.).—**In those days** (ver. 37), i. e., towards the end of Jotham's reign, Jehovah began to send against Judah the confederated Israelites and Syrians, i. e., he brought this chastisement upon Judah (Levit. xxvi. 22; Amos viii. 11). *Rezin*; "the name of the founder of the dynasty (1 Kings xi. 23) [rather of the founder of the monarchy. There had been more than one dynasty.] appears again, slightly altered, in him who was to close it" (Thenius). The attacks were begun under Jotham; under his successor Ahaz (chap. xvi.) they first became threatening to the kingdom. As the Assyrians had already once penetrated into Palestine (ver. 19), and as Ahaz once more called on them for aid against Rezin and Pekah (chap. xvi. 7), we must suppose that the Syrians had, in the mean time, freed themselves once more from the Assyrian yoke (see notes on ver. 19). This had probably become possible for them because the Assyrians, on account of the revolt of the Medes and Babylonians, were prevented for a time from maintaining their authority. Tiglath Pileser reconquered Damascus (chap. xvi. 9).

[SUPPLEMENTARY NOTE on the references to Assyrian history contained in chap. xv.—The references to contemporaneous history which occur in the text are of the highest value for the solution of the chronological difficulties, and for the elucidation of the history. Every such reference, therefore, requires our most careful attention. In the three years since the German edition of this volume was published most important contributions have been made to our knowledge, especially of Assyrian history. It is difficult to understand how the German author could lay aside all notice of the results which had been attained, even at that time, and refuse to take notice of them. The time has now certainly come when biblical scholars must give them attention, and a summary of the information we possess is given in a series of notes at the end of the *Ecclesiastical* sections on the next few chapters.*

* Of works which are available to the English student for acquiring a more detailed acquaintance with history contemporaneous to that of the Israelitish monarchy, we may mention the following: a) Prof. Gen. Rawlinson's *Five Great Monarchies of the Ancient World*. (4 Vols. Murray: London, 1864. 2d ed. 1871.) This work is based on the investigations and opinions of Sir H. Rawlinson. The first edition has been already to some extent superseded by later discoveries. b) *Manual of Ancient History*, by the same (Harpers' reprint, 1871). This is a small and convenient work. A large part of it is taken up with the history of Greece and Rome, and the history of the Oriental nations is so much epitomized that it is hardly available for any who are not already familiar with the history from other sources. It is not consistent in its chronology. It adopts the "short period" for Assyrian history, but has not ventured to depart from the received chronology for the Israelitish

Pul (ver. 19) is the first king of Assyria who is mentioned in the Book of Kings, though we know from the monuments and inscriptions that Ahab and Jehu both came in contact with the Assyrian world-monarchy. (See notes 5 and 12 on the *Chronological Table*, and p. 114 of PART II.) No such king is mentioned in any inscription which has yet been found, and no such one is named in the *Canon* (See *Appendix on the Chronology*, § 4). Rawlinson (*Five Great Monarchies*, II, p. 385 sq.) thinks that the identification with certain known kings of Assyria, which has been attempted, is unsatisfactory, but does not dispose definitely of the question. In the *Manual*, Pul is not mentioned among the kings of Assyria though he is mentioned in the section on "Judaea." Oppert offers a solution of the difficulty. He gives credit to the story of the "first destruction of Nineveh" by the Chaldeans and Medes. According to his identification of the eclipse mentioned in the *Canon* (*App. on the Chron.*, § 4.), the date of this would be 789. The accession of Tiglath Pileser II. in 747-5 is beyond dispute. The gap between 789 and 747 is filled by inserting Pul, a Chaldean (the name is not Assyrian in form), who is supposed to have remained in Assyria after the destruction of Nineveh as ruler of the country. This, such as it is, is the best conjecture to account for the king mentioned in ver. 19.

Tiglath Pileser II. (ver. 29) was, according to Rawlinson, a usurper, according to Lenormant, a descendant of the ancient Assyrian dynasty. His reign dates from 745-4, but he may have been engaged for two or three years before that time in securing the throne. He reigned until 727. He is said in the text to have come into Syria and Samaria in the reign of Pekah. This is the first instance we find of that policy of deportation which the Assyrians and Babylonians afterwards practised so much. It was not generally, or certainly had not been up to this time, the policy of the Assyrians to destroy the nationality of the nations which they subdued. (See bracketed note on ver. 19.) They made expeditions against certain nations which they plundered and made tributary, but which they then left undisturbed so long as the tribute was paid. It was only after long vassalage, and repeated revolts and reconquests, that nations were incorporated as provinces in the Assyrian empire.

We are now promised from the Assyrian inscriptions a solution of one of the most perplexing discrepancies in the chronological statements of the

monarchy in order to bring them into accord. (See notes 5 and 15 on the *Chronological Table* at the end of this volume, and the *Appendix on the Chronology*. Both these works are marked by a certain timidity and want of independence. c) Lenormant's *Manual of the Ancient History of the East*; English edition edited by Chevallier Asher: London, 2 vols.; Vol. I, 1869; Vol. II, 1870. This edition to which the references in this volume apply, is printed by Lippincott.) The French edition (Levy: Paris, 1870) is accompanied by an excellent historical atlas.

This work is based chiefly upon the researches of Oppert, but contains also original investigations and independent judgment. It presents a very satisfactory statement of the present state of our knowledge, and is in style and method very available as a student's manual. The caution needs to be borne in mind, however, in using it, that assured facts and hypothetical conjecture are sometimes combined to produce a smooth narrative, and that the reader has little warning as to which is which. It is very conservative in its religious and theological attitude, and the English edition follows the E. V. sometimes even where it is certainly incorrect.

text, and one which, if correct, at the same time supplies an omission in the historical narrative. It is said that Pekah reigned for 20 years (ver. 27), but it is stated also that he came to the throne in the 52d of Azariah, who reigned for 52 years. In chap. 17, 1, it is said that Hoshea (Pekah's successor) came to the throne in the 12th of Ahaz. In the mean time Jotham reigned for 16 years. But $1 + 16 + 12 = 29$ or 28 years interval for Pekah's reign. This difficulty has never been solved; it has only been put aside by the assumption of an interregnum after the death of Pekah.

Oppert claims to have discovered the explanation in certain statements of the inscriptions. Lenormant adopts his results, but Rawlinson does not. "It is found that the reign of Pekah was interrupted for more than 7 years; that about 743 he was deposed by a second Menahem, probably a son of Pekahiah, who was placed on the throne by Tiglath Pileser II., king of Assyria, to whom he paid tribute as vassal. In 733 a new revolution dethroned him and restored Pekah. The latter, openly hostile to the Assyrians, whose vassal he had dethroned, made an alliance with Rezin, king of Damascus. These two princes, even in the time of Pekah's first reign, had formed the design of overturning the throne of the House of David, and installing as king in Jerusalem a certain son of Tabeel (his own name is given in the inscription—Ashariah), a creature of their own (see ver. 37, where they seem to have formed the plan before Jotham's death, and Isai. vii. 1-6), in order, probably, to oppose a more compact force to the Assyrians." (Lenormant, I. 172; cf. also 389.) See note 15 on the *Chron. Table*. In the last column of the table the chronology of the events of this period is given according to this scheme. In the second alliance and revolt of Rezin and Pekah, in 733, they resumed the plan of attacking Judah. Ahaz called for Tiglath Pileser's aid (see note after *Exeg.* on chap. xvi.), and that monarch marched into Damascus. He put Rezin to death, made Damascus a province, forced many of the chief inhabitants of Syria, northern, and trans-Jordanic Israel to emigrate into Armenia, and, though he left Pekah on the throne, reduced the kingdom of Israel to the district of Samaria. Pekah was present as a vassal at Tiglath Pileser's court in Damascus in 730.

"Towards the end of 730, Muthon, king of Tyre, made an alliance with Pekah, king of Israel, and they both refused their tribute to the Assyrians. Tiglath Pileser did not consider this revolt of sufficient importance to require his own presence. He contented himself with sending an army into Palestine. On the approach of this force a conspiracy was formed in Samaria, headed by Hoshea, who, after killing Pekah, possessed himself of the crown. The Assyrian king confirmed him in this position, and Muthon, finding himself without an ally, attempted no resistance, and quickly submitted to pay his tribute." (Lenormant, I. 391.)—For continuation see *Supp. Note* after the *Exeg.* section on chap. xvi.—W. G. S.]

HISTORICAL AND ETHICAL

1. This chapter contains rather a succinct review of several reigns than a detailed account of them. Although we have very little specific information in regard to the character and conduct

of the kings mentioned, yet we have a statement about each one in respect to his attitude towards the fundamental law, or constitution, of Israel, that is, towards the covenant of Jehovah. This is always stated in a stereotyped formula. Hence we see that this point was the most important one, in the eyes of the author, in regard to any king, and that, in reviewing or estimating his reign, he laid most stress on this inquiry: How did he stand towards the covenant with Jehovah—the constitution of Israel? After the death of Jeroboam II. the decline of the Kingdom of the Ten Tribes went on without interruption. From the reign of Zachariah on, the kingdom was in the progress of dissolution. The author therefore hastens more rapidly over the period of these kings, of whom three, indeed, only reigned for a very short time, and gives only those facts in regard to them which bear either upon the chief question mentioned above, or upon the approaching catastrophe. For everything beyond this he refers to the original authorities. It is true that he follows the same course in regard to Uzziah and Jotham, who belonged, according to the Chronicler, to the number of energetic and efficient rulers, but this is to be explained, first, by the fact that he treats the history of Judah with less detail from the time of the division of the kingdom on, and, secondly, by the character of the activity of these two kings, which was directed almost exclusively to the external and political prosperity of the nation, not to the restoration and complete realization of the theocracy, which was, for this author, the matter of chief interest. From what the Chronicler gives in addition, we cannot see that the religious and moral life took any new *flair* under their rule, or reached any more vigorous development. Both were, it is true, favorable to the worship of Jehovah, but they lacked decided zeal for it, for “the people still sacrificed and offered incense upon the heights;” i. e., they did nothing to abolish a form of worship which could so easily lead to error. The external prosperity which they produced and fostered caused carelessness, luxury, forgetfulness of God, and immorality of every kind, just as the same causes had produced these vices in Israel under Jeroboam II. This we see from the descriptions of the prophets (see Isai. ii-v.). A slow corruption and demoralization was making its way in Judah. It became evident, and bore fruit under the next king, Ahaz. His successor, Hezekiah, was the first to bring the Mosaic constitution into full and efficient working, hence the author narrates in detail the reign of this genuine theocratic king (cf. chaps. xviii., xix., and xx.).

[Ewald (*Gesch.* III. s. 634) thus describes the state of Judah under Uzziah: At this time the people turned their attention to money-getting “not so much, as had formerly been the case, in particular provinces and districts, but throughout the country, even in Judah, and not so much because a single king like Solomon favored commercial undertakings, as because the love of trade and gain, and the desire for the easy enjoyment of the greatest possible amount of wealth, had taken possession of all classes. All the scorn poured out by the prophets upon this haste to be rich, and all their rebukes of the tendency to cheat, which was one of the fruits of it, no longer availed to restore the ancient simplicity and contentment (Hos. xii. 8; Isai. ii. 7). The long and fortunate reign of

Uzziah in Judah was very favorable to the growth of this love of gain and enjoyment. The quick interchange of money in the lower classes, and the fierce struggle for gain which gradually absorbed the entire people, stimulated the upper classes to similar attempts. Many were the complaints in Judah of the injustice of the judges, and of the oppression of the helpless (Amos iii. 1; vi. 1; Hos. v. 10; cf. also Ps. xii.). There was a perverse and mocking disposition prevalent which led men to throw doubt upon everything and to raise objections to everything (Amos vi. 3; ix. 10; Hos. iv. 4). It made them treat with harsh contempt the rebukes and exhortations of the best prophets, as we feel distinctly from the whole tone of the writings of Amos, Hosea, and Isaiah. It led them to desire to know heathen religions, and to introduce foreign divinities, even when the king himself held aloof from any such movement (Amos ii. 4; Hos. iv. 15; vi. 11; xii. 1; Isai. ii. 8). It became more and more difficult to restrain these tendencies.”]

2. The only incident which is mentioned during the long reign of Uzziah is that God touched him (v. 13), and that he was a leper until his death. It follows that this fact must have seemed to the author to be important before all others. Leprosy is not, for him, an accidental disease, but a divine judgment for guilt, as it is often described (Numb. xii. 10; Deut. xxiv. 8, 9; 2 Sam. iii. 29; 2 Kings v. 27). He does not tell more particularly what the sin of the king was, perhaps because it was baleful to the king alone and personally, and not to the whole people, like the sin of Jeroboam. He rests with a simple reference to the original documents. [The author of the Book of Kings regards Uzziah's sickness as a visitation of Providence, just as he regards any other affliction, or any piece of good fortune, as something sent by God. He does not know of any guilt on the part of Uzziah for which this was a judgment. He simply mentions it as a matter of interest in itself, and in its connection with the fact, otherwise unparalleled in the history of the monarchy (unless Uzziah was made king while his father was a captive), that the king's son exercised royal functions during his father's life-time. He does not hint at any belief on his part that this was a proof that the king had been guilty of some sin, and it does not behoove us to draw any such inference.—W. G. S.] On the contrary, the Chronicler (2 Chron. xxvi. 16 sq.) gives a detailed explanation of the cause of this visitation. According to him the king, who had become arrogant and puffed up by his prosperity and by the power he had attained, was no longer contented with the royal authority, but sought, as an absolute ruler, to combine with it the highest priestly authority and functions, as the heathen kings did. The institution of the levitical priesthood, however, formed an essential part of the theocratic constitution, and the monarchy, which was, moreover, not established until much later, was not justified in attempting to absorb the priestly office and to overthrow its independence. Uzziah's guilt, therefore, did not consist in a single illegal action, but in an assault upon the constitution. A principle was at stake, whose violation would have opened a cleft in the theocratic constitution. According to Josephus, Uzziah went into the sanctuary (holy-place), on a great feast-day, before the entire people, ἐνδὲς ἱερουσὴν ὄσας, and offered incense there upon the golden al-

tar. [Thenius calls attention to the remarkable detail in the account of this incident in Josephus. Josephus says that the earthquake which is mentioned in Amos i. 1, and Zach. xiv. 5, as having occurred during Uzziah's reign, took place at the moment of his quarrel with the priests; that it broke the roof of the temple, and that a ray of sun-light penetrated this, fell upon the head of the king, and produced the leprosy.] No former king had ventured to make such an assault upon the independent authority of the priesthood. Thenius says: "It is most probable that the powerful king desired to reassume the high-priest's functions which had been executed by David and Solomon," but this is decidedly false, for there is no hint anywhere that David and Solomon executed priestly functions in the holy place, or in the holy of holies; in fact, there is nothing in the whole Old Testament about any "chief-priestly authority of the kings." (See notes on the passage 1 Kings ix. 25.) It was not, therefore, "any improper self-assertion on the part of the priests against the king" (Ewald). They did right to resist him. On the other hand, it was a usurpation on the part of the king to attempt any such violence upon the rights and functions of the priesthood which God had appointed. It was as much the right as it was the duty of the priests not to allow any such invasion of their prerogatives, and if they resisted the powerful and revered monarch, their courage deserves to be honored. Moreover, it was not they, but Jehovah, who smote the king with leprosy, and he was now compelled to abandon not only the priestly, but also the royal functions.

3. Witsius (*Decaphyl.* p. 320) says of the five kings who followed Zachariah: *non tam reges fuere quam fures, latrones ac tyranni, Augusto regum nomine indigni; qui tyrannidem male partam neque melius habitam fœde amiserunt.* They all persevered in the sin of Jeroboam, which was, from the very commencement of the kingdom, the germ of its ruin. It is to them that the prophet's words apply: "They have set up kings, but not by me; they have made princes and I knew it not" (Hos. viii. 4). Only one of them died a natural death and left the succession to his son, who, in his turn, could only retain the sceptre for a short time. Of the others, each one killed his predecessor in order to gain the crown, the authority of which was, in the mean time, shattered by these commotions. One of the most important factors in the history of this period is the conflict, with the rising Assyrian monarchy, which came to assist the internal dissension in hurrying the nation to its downfall. Assyria was destined, in the purpose of God, to be the instrument for inflicting the long-threatened judgment. Invited, probably, by the internal weakness and distraction which commenced under Zachariah, Pul made the first invasion during the reign of Menahem; he could only be bribed to withdraw by a heavy tribute. The second Assyrian, Tiglath Pileser, came during Pekah's reign; he could not be satisfied with money, but carried off a large portion of the inhabitants into captivity. The third, Shalmaneser, came during Hoshea's reign, captured Samaria, and put an end to the kingdom forever (chap. xvii. 6). [See the bracketed addition at the end of the *Exegetical* section, above.]

4. Not a single event of the reign of Zachariah, which, in fact, only lasted for six months, is mentioned. It is, however, stated expressly that with

him the house of Jehu expired, according to the words of the prophet, chap. x. 30, and not by dying out, but in a violent and bloody way (Hos. i. 4; Amos vii. 9). This was also an actual confirmation of the declaration in the fundamental law of Israel, that God visits the sins of the fathers upon the children unto the third and fourth generation (Ex. xx. 5; xxxiv. 7; Deut. v. 9); that is, the sin against the first and chief commandment: "Thou shalt have none other Gods before me, and shalt not make to thyself any graven image" [the first commandment, according to the Lutheran division]. This commandment was the foundation of the covenant with Israel and the centre of the Israelitish nationality. The meaning is, therefore, that the "sin of Jeroboam" will not be permitted by God to run on beyond the third or fourth generation (*cf.* Menken, *Schriften*, V. s. 35). No dynasty in Israel which followed the sin of Jeroboam lasted for more than three or four generations. The house of Jeroboam, like that of Baesha and Menahem, perished with its first member; the house of Omri with its third, and the house of Jehu with its fourth. Zimri, Shallum, Pekah, and Hoshea died without successors, while the house of David remained without [long] interruption upon the throne. Although single kings in the line were guilty of apostasy, yet the sin was never continued until the second generation. [On the physical calamities which marked the last years of Jehu's dynasty, and on the death of Zachariah, see Stanley, II. 400-403.]

5. *Shallum*, the king of a month, had no historical importance further than this, that he murdered and was murdered. Both these facts go to show, what the author desires to show, the state in which the kingdom then was. The history makes special mention of only two events in the history of Menahem, although he reigned for ten years, but these two events are characteristic of him and of the state of the kingdom. The first is his campaign against Tiphseh, the city which would not admit him, that is, would not recognize him as king. We see from this that he was not at all beloved, and that the land was already distracted by parties. The fact that he there perpetrated a great massacre, and did not even spare the infant in its mother's womb, and so raged against his own countrymen after the manner of the most savage foreign foes, shows that he was a bloody tyrant, who desired from the outset to fill all his opponents with terror. Machiavelli's words (*De principe*, 8) apply to him: "He who violently and without just right usurps a crown, must use cruelty, if cruelty becomes necessary, once for all, in order that he may not find it necessary to recommence the use of it daily." The second fact mentioned in regard to this reign, one which had decisive influence upon the fate of the whole nation, is the contact with Assyria. Menahem pressed from his subjects a large sum of money, in order not only to bribe the Assyrian king to leave his territory, but also to purchase his support and assistance against his subjects themselves. He was the first king of Israel who, in order to hold his people in subjection and establish his own authority, purchased the assistance of a foreign power. "In order to establish his authority, at the price of the independence of his people, he founded his power upon the Assyrian support" (Duncker). It was against this course that the prophet Hosea pronounced his in-

tense denunciations (v. 13; vii. 11; x. 6). Instead of establishing the kingdom securely by these means, the king only hastened its ruin, for "it has always been thus in the history of the world; the protection of mighty nations has only been the first step towards oppression by them. Such protection has often been, as it was here for Israel, a punishment for those who sought it" (*Calw. Bibel*). Starke's observation: "Menahem acts prudently here, not only in purchasing the departure of the invader with money, but also in laying the tribute as a tax upon his wealthy subjects," entirely misses the historical connection. Ewald says: "Menahem seemed at first to be inspired with better principles, and it seemed as if the nation would take new life, under his rule, after three incapable rulers had been killed in a single month." The fact of the three kings is asserted on the strength of Zach. xi. 4-8, where "three shepherds" are mentioned, but it falls at once as destitute of foundation. "Kobolam" is a pure fiction (see *Ezeget.* on ver. 10). There is no hint in the text of any better principles at the beginning of Menahem's reign; his conduct at Tiphshah rather bears testimony to the contrary. Also all the rest which Ewald brings together in regard to Menahem's reign (*Gesch.* III. s. 599 sq. [3d Ed. s. 644]) rests upon passages in the prophets Zachariah, Isaiah, and Hosea, which do not contain any history. Winer justly characterizes it as: "a very ill-founded combination."

6. The author does not mention a single event in the reign of Pekahiah. He only speaks of the end of it, which was significant in two respects. Menahem had bought at a heavy price the assistance of Assyria to confirm his royal authority, and to found a dynasty. As long as he lived he maintained himself on the throne. Hardly had his son succeeded him, however, before the vanity of the Assyrian support became apparent. In the second year it was all over with the new dynasty; it was not destined to last. Pekahiah was murdered, not by foreign foes, but by one of his familiar attendants with the help of a portion of the body-guard which should have protected him. Such crimes can be perpetrated only where all the bonds of discipline and order, of fidelity and obedience, are loosed; hence the contemporary prophet Hosea says: "The Lord hath a controversy with the inhabitants of the land," &c. (Hos. iv. 1, 2).

7. In regard to Pekah again, we are not informed of a single act of his. The author tells us, however, that, during his reign, Tiglath-pileser conquered a large portion of the country and carried off the inhabitants. This was the upshot of Pekah's long reign. This was the great event of the time, in comparison with which all else that occurred was insignificant. The reference to this event is meant to show us that with Pekah's reign comes the beginning of the end. The war which Pekah carried on against Judah in alliance with Rezin, contributed to the same general result, as is shown in chap. xvi. It is at any rate a proof of unusual and irrepressible energy that Pekah, in spite of the internal decay and decline of the kingdom, was able to maintain himself so long upon the throne. He had energy and a soldier's courage. The manner in which he attained to the throne shows that he was a violent, ambitious, and perfidious man, who cared not for God or divine

things. Isaiah never calls him by his name, but only refers to him contemptuously as the "son of Remaliah" (Isai. vii. 4, 5, 9), probably because he was a man of vulgar origin. We can only guess what passages in the prophets apply especially to Pekah, since we have no historical data in the book before us upon which to attach them. The interpretation of Zach. xi. 16 sq.; xiii. 7; cf. x. 3, as applying to Pekah, which Ewald proposes so confidently (*Propheten des A. B. I.* s. 319 sq. *Geschichte* III. s. 602 [3d ed. s. 648]), is arbitrary and forced. Schmieder's opinion (in Von Gerlach's *Bibelwerk*) that Hosea vii. 4-7 refers to Pekah's conspiracy against Pekahiah, although it is much more probable than Ewald's notion mentioned above, is not by any means above serious doubts.

8. In the history of *king Jotham* of Judah no details are given aside from the regular data, except that he built the upper gate of the temple (on the north side of the outer court), and that, about the end of his reign, the attacks of Rezin and Pekah upon Judah began. The first of these has direct reference to the statement that the people still sacrificed on the high places, or, as the Chronicler expresses it, that "the people did yet corruptly" (2 Chron. xxvii. 2). In order to put a stop to this "corruption," to which the people was so much accustomed, Jotham "built" the gate, through which the sacrifices were brought in, anew; he desired thereby to induce the people to bring their sacrifices hither and not to the forbidden "high places." This was at least an act inspired by loyalty to the theocracy. This king thereby confessed himself a servant of Jehovah, and the act is therefore especially mentioned. The second fact recorded had, as appears in chap. xvi., more important consequences for Judah than anything else which happened during Jotham's reign. Hence it deserved to be especially mentioned. It was not so much a chastisement for Jotham himself as for the people, who, under the prosperous reigns of Uzziah and Jotham, still continued to act "corruptly," and inclined strongly to idolatry.

HOMILETICAL AND PRACTICAL

Vers. 1-7. (Compare 2 Chron. xxvi.) King Uzziah. (a) His prosperous reign of 50 years. (b) His unfortunate end.—It is the greatest blessing for a nation, when a God-fearing king lives long to rule over it. Hence we pray for those in authority.—Ver. 4. How hard it is to abolish and do away with bad customs which have been handed down from generation to generation!—Ver. 5. Uzziah's guilt and punishment. Starke: We should not be over-bold to undertake duties which do not devolve upon us. He who covets more than he has any right to have loses even what he has.—Let each one remain in his own calling to which he is called, and not invade the functions of another calling, even if he has strength and opportunity to do so. We cannot break over the bounds which God has set without incurring punishment.—CALW. BIBEL: This is a warning example for those who behave as if they are capable of being all in all, whereas each one has his own gifts and his own calling. The might of kings does not reach into the sanctuary.—Think no man blessed until thou hast seen his end. The most fortunate, rich, and mighty king learned that "all flesh is

grass," and that "the world passeth away," &c., 1 John ii. 17.—**PFÄFF. BIBEL:** God chastises often the great in this world with heavy misfortunes, in order to remind them of their own nothingness, and to humble them.—Separation from the world and from the current of affairs, and residence in solitude, may become a great blessing to him who recognizes in them a divine dispensation.—**CRAMER:** Children must take care of their sick and weak and aged parents; must take their places as far as they can, and honor them in word and deed (Sirach iii. 9, 14). [The history of king Uzziah presents warning and instructive lessons especially for a time of prosperity, when greed of gain, love of luxury and ease, respect for wealth, with all the attendant vices of prosperity, are the characteristics of society. See the bracketed addition to *Hist.* § 1.—W. G. S.]

Vers. 8-31. See *Historical and Ethical*. The last kings of the northern kingdom, or the monarchy in its decay. (a) The monarchy as the highest civil authority is ordained by God (Prov. viii. 16); it is God's ordinance. If it does not consider itself as such it cannot endure. The last kings of Israel were not chosen and instituted by God, nor even by the people; they raised themselves by force through robbery and murder (Hos. viii. 4). They ruled, not by the grace of God, but by His wrath (Hos. xiii. 11). The monarchy in Israel had lost its foothold on the divine ordinance. All its kings persevered in the sin of Jeroboam, therefore it had no endurance. No dynasty endured beyond the third or fourth generation, some only to the second, the last ones not even to the first; while the house of David, in Judah, did not perish in spite of storms. Where one dynasty overthrows another, there the true, divinely instituted monarchy comes to an end, and people and kingdom perish with it. (b) The monarchy is the "minister of God to them for good" (Rom. xiii. 4); it is its calling to work out the welfare of the people. The last kings of Israel did not care for this, they only cared for power and dominion. Hence the people and the kingdom sank continually lower and lower. When kings only rule for their own sakes and not for the sake of their people, then they cease to be shepherds of their people (Jerem. xxiii. 1-4), and the monarchy decays (Prov. xx. 28; xxv. 5). Rulers who seized power by force and violence, have never been the deliverers and protectors of their people, but rather tyrants, who have led it down to its ruin. "In one demagogue," says Luther, "there are hidden ten tyrants."—As is the master, so is the servant; as is the head, so are the members. A succession of rulers, who attained to the throne by conspiracy, revolt, perjury, and murder, is the surest sign, not only that there is something rotten in the State, but also that there is nothing sound in the nation, from the sole of the foot to the crown of the head (Isai. i. 6; Hos. iv. 1 sq.). The corruption in Israel extended, in the first place, from the head downwards. Jeroboam made Israel to sin. Then, however, it came from below upwards. The rebels and murderers who

came to the throne came from the people. These kings were so hostile that the one killed the other but they were of one accord in abandoning Jehovah, and persevering in the sin of Jeroboam. This was the cause of their ruin. When there is no fear of God in the heart, then the door is open to every sin and vice.

Vers. 8-12. The end of the house of Jehu is a clear testimony to the fulfilment of the threats of the divine law (Exod. xx. 5).—*Before the people*. It is a sign of general demoralization and corruption when sins and crimes can be perpetrated in public without causing horror and incurring condemnation.—Vers. 13-15. As a rule, one successful revolt is only the prelude to another. A throne which is founded on sin, cannot sustain the attacks of storms.—**WÜRT. SUMM.:** We see in the case of Shallum, the murderer, who reigned but a month, how God, the just judge, exercises His retribution upon tyrants.—Vers. 14-22. In the eyes of a domineering man there is no greater crime than that any one should refuse obedience to his will. Love of command is the vice which makes a man inhuman, and more cruel than a wild animal.—It is the way of all tyrants, great and small, that they are cruel and fierce to those over whom they have authority, but tremble and cringe before any who are greater than themselves.—Menahem, instead of turning to God as his protector and helper (Pa. cxi. 1 and 2), seeks help from the enemies of Israel. He buys this help with money forced from his subjects, but thereby prepares the ruin of his kingdom and people. Cf. Jerem. xvii. 5 and Hos. xiii. 8 seq. A friendship which is bought with money will not last.—Vers. 23-26. A prince who is not faithful to his God cannot expect his servants to be faithful to him, but a king who, like David, is a man after God's own heart, can say: "Mine eyes shall be upon the faithful of the land," &c. (Ps. ci. 6, 7).—**OSLANDER:** Princes ought not to trust too implicitly to their servants—those whose duty it is to protect them may be the first to strike them.—Vers. 27-31. To the "son of Remaliah" the words apply: "He that exalteth himself shall be abased" (Matt. xxiii. 12).—**OSLANDER:** Tyrants generally rise very high that they may fall only so much the farther (Isai. xxvi. 4-6).

Vers. 32-38 (cf. 2 Chron. xxvii.).—**PFÄFF. BIBEL:** How beautiful it is to see children walk in the footsteps of their fathers when these were righteous. It is a glorious thing for a prince, instead of beautifying his palaces, and building ivory houses (Amos iii. 15), to restore the temple gates, and so says to his people: "Enter into his gates with thanksgiving and into his courts with praise" (Pa. c. 4).—Vers. 37 and 38. **CALW. BIBEL:** We have here a distinct proof that neither the good conduct of a prince by itself, nor the good conduct of the people by itself, can make a nation happy. Prince and people must together serve the Lord, if the land is to prosper.—**OSLANDER:** When God wishes to punish the sins of a nation, he is wont to remove pious princes by death before the judgment begins.

B.—*The Reign of Ahas in Judah.*

Chap. xvi. 1-20. (2 Chron. xxviii.)

- 1 In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of
 2 Jotham king of Judah began to reign [became king]. Twenty years old *was*
 Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did
 not *that which was* right in the sight of the Lord his God, like David his father.
 3 But he walked in the way of the kings of Israel, yea, and made his son to *pass*
 through the fire, according to the abominations' of the heathen, whom the Lord
 4 cast out from before the children of Israel. And he sacrificed and burnt incense
 in the high places, and on the hills, and under every green tree.
 5 Then Rezin king of Syria, and Pekah son of Remaliah king of Israel, came
 up to Jerusalem to war: and they besieged Ahaz, but could not overcome *him*
 6 [prevail]. At that time Rezin king of Syria recovered [won] Elath to [for]
 Syria, and drave the Jews from Elath: and the Syrians' came to Elath, and
 7 dwelt [dwell] there unto this day. So Ahaz sent messengers to Tiglath-pileser
 king of Assyria, saying, I *am* thy servant and thy son: come up, and save me
 out of the hand of the king of Syria, and out of the hand of the king of Israel,
 8 which rise up against me. And Ahaz took the silver and gold that was found
 in the house of the Lord, and in the treasures of the king's house, and sent *it for*
 9 a present to the king of Assyria. And the king of Assyria hearkened unto him:
 for [and] the king of Assyria went up against Damascus, and took it, and carried
 the people of it captive to Kir, and slew Rezin.
 10 And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria,
 and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest
 the fashion [pattern] of the altar, and the pattern [plan] of it, according to all
 11 the workmanship thereof. And Urijah the priest built an altar according to all
 that king Ahaz had sent from Damascus: so Urijah the priest made *it* against
 12 king Ahaz came from Damascus. And when the king was come from Damas-
 cus, the king saw the altar: and the king approached to the altar, and offered
 13 thereon [went up upon it]. And he burnt his burnt offering and his meat
 offering, and poured his drink offering, and sprinkled the blood of his peace
 14 offerings, upon the altar. And he brought also the brazen altar, which *was*
 before the Lord, from the forefront of the house, from between the [*new*] altar and
 15 the house of the Lord, and put it on the north side of the altar. And king Ahaz
 commanded Urijah the priest, saying, Upon the great altar burn the morning
 burnt offering, and the evening meat offering, and the king's burnt sacrifice,
 and his meat offering, with the burnt offering of all the people of the land, and
 their meat offering, and their drink offerings; and sprinkle upon it all the blood
 of the burnt offering, and all the blood of the sacrifice: and [as for] the brazen
 16 altar shall be for me to inquire *by* [I will consider further]. Thus did Urijah
 the priest, according to all that king Ahaz commanded.
 17 And king Ahaz cut off the borders of the bases, and removed the laver from
 off them; and took down the sea from off the brazen oxen that *were* under it,
 18 and put it upon a pavement [structure] of stones. And [he altered] the covert
 [covered way] * for the sabbath that they had built in the house, and the king's
 entry without, turned he from [*omit* turned he from.—*Insert* in] the house of the
 Lord [,] for [fear of] the king of Assyria.
 19 Now the rest of the acts of Ahaz which he did, *are* they not written in the
 20 book of the Chronicles of the kings of Judah? And Ahaz slept with his
 fathers, and was buried with his fathers in the city of David: and Hezekiah his
 son reigned in his stead.

TEXTUAL AND GRAMMATICAL

¹ Ver. 8.—[Abominable rites or usages.

² Vers. 5.—[*Q.* *Isai.* vii. 1, where we find עָלֶיהָ after הָלָחֵם, "Was not able to make war against it," & a. successfully.

³ Ver. 6.—[The chetib is to be retained. *Q.* *Ezra.* Ewald, Thenius, Böttcher (*Lehrb.* § 976), and others, who follow the *keri*, also change לְאֵם, above, to לְאָם. The entire conception of the incident is then changed. Rezin does not conquer Elath for himself, but restores it to Edom, in order to strengthen the hereditary enemy of Judah and gain his alliance. Kell very justly objects that אֵם is written defectively אָם only once in the O. T. (*Ezek.* xxv. 14). His explanation of the form אֵם is also simpler than the above change. He considers it a Syriac (Aramaic) form (u for a), and points to other similar forms in the same chapter, הַקְּמִים (ver. 7); אֵלֹתָ for אֵלֹתָ (ver. 6); וְהָיָה for וְהָיָה (ver. 10). Böttcher gives the euphonic and other grounds for these exceptional forms in §§ 1189, 9, 1; 851, a.

⁴ Ver. 10.—[*f.* a. with full details how it was made.

⁵ Ver. 15.—"I will consider further *what shall be done with that*." Thenius defends the rendering given in the K. V. He denies that הָיָה לִי can have the sense which we give it, but he finds it necessary to change לְבָקֶר into לְבָקֶשׁ.

⁶ Ver. 18.—[The *keri* is supported by the Vulg.: *Masorah*. However, we find other instances of ו'—instead of י in the first syllable of a word before שׁ or ד. See וְהָיָה for וְהָיָה, *Gen.* xxiv. 28; וְהָיָה for וְהָיָה, *Ex.* xxx. 32. See also *Ezek.* xli. 8 (Böttcher, § 460, b).—The *masorah* requires that הַחִיצוֹנָה shall be accented *mafel*, because it will not recognize a feminine in this adjective which agrees with מְבֹרָא. *Q.* *הַגְּלִילָה*, chap. xv. 22, *Gramm. note*.—W. G. S.]

EXEGETICAL AND CRITICAL.

Ver. 1. **Ahaz became king, &c.** On the year of Ahaz's accession see the chronological discussion after chap. xvii.—Ver. 2. If Ahaz was 20 years old at his accession and reigned 16 years, so that he was 36 years old when he died, then he must have begotten his son Hezekiah in the tenth year of his age, for Hezekiah, according to xviii. 2, ascended the throne in his 25th year. This would not be an impossibility, for even yet marriages occur in the East between boys of 10 and girls of 8 years (see the instances quoted by Kell in his *Comment.* on the verse). It is, however, very improbable, and there is no similar instance in Scripture. It is very likely, therefore, that the reading "twenty-five" instead of twenty, which is presented by some MSS., by the Vatican MS. of the Sept., as well as by the Syriac and Arabic translations on 2 Chron. xxviii. 1, is the original and correct one (Ewald, Thenius, and Keil).

Ver. 3. **But he walked in the way of the kings of Israel.** This cannot mean that he transplanted the Israelitish worship of the calves into Judah, for the relation between Judah and Israel had become hostile even in the last years of his father Jotham (chap. xv. 37). Moreover, there is not a hint of that form of worship in the history of Judah. The words only mean, generally, that Ahaz forsook the covenant of Israel as the Israelitish kings had done. The parallel passage 2 Chron. xxviii. 2 and 3 adds directly the words: "And made also molten images for Baalim. Moreover he burnt incense in the valley of the son of Hinnom." This sentence "is evidently taken from the original authority" (Thenius). Probably it was omitted by the author of the Book of Kings because it seemed to him to be implied in the statement already made that he "walked in the way of the kings of Israel," for these had had images of Baal (1 Kings xvi. 32; 2 Kings iii. 2; x. 26 sq.).

He desired to go on at once to the things which this king had done other than what had been done by the kings of Israel. We have not, therefore, to understand, by the images of Baalim, calf-images like those of Jeroboam (Kell), but idol-images. On the valley of Hinnom see notes on chap. xxi.

10.—**Yea, and made his son to pass through the**

fire, viz., לְמַלְכָּה. This must be supplied, as we see, from chap. xxi. 10; Levit. xviii. 21; Jerem. xix.

5. The meaning of the phrase חֲטָאֵי בָאֵשׁ is distinctly stated in Numb. xxi. 23. It has accordingly been supposed by some that, where בָּזָב or בָּנִים is the object, and not gold or silver, it refers to a literal passage through fire, and that it was an act of lustration or purification (Theodoret, Grotius, Spencer, and others). It is clear, however, from 2 Chron. xxviii. 3, where יִבְעֶר יְהוָה

stands for it, that it is not a simple passage through, but a burning up. The same is clear from chap. xvii. 31; Deut. xii. 31; Jerem. xix. 5; *Ezek.* xvi. 20 sq.; xxiii. 37. Josephus declares plainly of Ahaz: καὶ ἰδίῳ ὀλοκαῖντο παιδὶ (cf. *Gesen. Thesaurus*, II., p. 985). Another question arises, however, viz., whether we must understand that the children were burned alive, or that they were killed and then burned. The rabbis assert the former (see the passages quoted from Jarchi in Winer's *R.-W.-B.* II., s. 101), but their authority is overturned by other and better testimony. In *Ezek.* xvi. 20 it is said: "Thou tookest thy sons and thy daughters, which thou hadst borne to me, and slewest them (וְהָרַגְתְּם) [as a sacrifice] to them [i. e., to the false gods] לְאֵלֹהִים [i. e., to consume them]."

Was thy whoredom too alight a thing that thou slewest (וְהָרַגְתְּם) my sons, and gavest them away

הָעֵבֶר אֶת־[א. e., in that thou causedst them to go through, or, to be burned up in, the fire]? Ps. cvi. 37 sq. speaks only of the slaughter of children in sacrifice to idols, not of burning them: "And they slew their sons and daughters in sacrifice (זִבְחָם) to false gods, and shed innocent blood—blood of their sons and daughters whom they sacrificed (זָבְחוּ) to the idols of Canaan, and the land was desecrated by the shedding of blood (בְּדָמָיִם)." Diodorus Siculus (xx. 12) describes the

brazen statue of Kronos (Moloch) with its outstretched arms, glowing hot from an internal fire, but he does not say that the children were laid living upon them. Eusebius (*Prep. Evang.* iv. 16) states in regard to the human sacrifices which were offered at Salamis that they were first killed by the priest with a spear and then burned upon the pile. Slaying, and cutting in pieces, and shedding blood, are essentials in sacrifice, so that זָבַח, i. e., to slaughter, means, to sacrifice. We have certainly to understand, therefore, in the case of the child-sacrifices, that they were killed before they were burned (Hävernick, *Comm. über Ezech.* s. 231 sq.). Such seems to have been the case also in the incident mentioned in chap. iii. 27. The only remaining question is this: if the procedure was the same in the case of the child-sacrifices as in the ordinary burnt offerings, why do we find the expression

הָעֵבֶר בָּאֵשׁ used only of the former? The probable explanation is that the expression only referred originally to a passage through the fire without consumption, a sort of fire-baptism, as purifications by fire were practised by various peoples, and that it was not connected with human sacrifice. Not until a later time did this become corrupted into a real sacrifice and burning, but the original expression was retained and became general (see Keil on Levit. xviii. 21). It may be, too, as Witsius (*Miscell.* p. 616) suggests, that the practice was not always and everywhere the same, but both living and dead children were burned, and this expression was used in both cases.

[This is the point in the history of the Israelites at which they became acquainted with the Assyrio-Chaldean idolatry. The gods Baal and Ashtaroth became known to them from the Phœnicians by the marriage of Jezebel with Ahab. That that was the point of contact between the Jehovah-worship and the Baal-worship is proved by the fact that this pair (Baal and Ashtaroth) are the ones whom the Israelites worshipped, and that that was the couplet which was worshipped at Sidon (see note on chap. xvii. 17). Now, however, Pekah and Ahaz came into close intimacy with the Assyrians, and learned from them the astral conception of the same heathen religion. Ashtaroth always had sidereal character, but her worship, so far as it was introduced into Israel, seems to have been confined rather to its voluptuous rites. Ahaz introduced the astral worship into Judah. In order to understand the influence of these heathen religious conceptions on Judah, and the origin of the rite of passing through the fire, it is necessary to take a somewhat comprehensive view of these heathen religious conceptions. Here follows a description of the cultus. On the astral ideas see note on xvii. 17. The religious conceptions of the nations of Western Asia were all closely related to each other. The deity was conceived of as one,

simple, formless, and universal, but in a pantheistic sense. It has often been observed that behind the polytheism of these nations (and of Egypt also) there was an idea of one sole and original deity, and it has been inferred that there was a pure and true monotheistic idea at the root, and that the polytheism was only popular. In fact, however, the corruption of these heathen religions was rooted in the pantheistic conception of this original divine essence. Then his attributes were deified (hence the plural Baalim), and not only his good attributes but also his destructive and profane and base attributes. Hence, by a legitimate deduction, all the cruel and licentious rites of pretended religion. In different countries the chief and original God took different names according to the especial point of view from which he was regarded. The Assyrians called him *Asshur*, or, in a still more pantheistic conception, *Ilu*; and among the Canaanites he was called *El* as the "Mighty One," the first and simplest conception of God as strength. He was also very widely named *Baal* (Babylonian *Bel* [Merodach]), as the "Lord;" also *Yaoh* (Hebr. *Yahvah* [Jehovah]), as the "Eternal," the pure conception of being or existence. The Aramæans named him *Haddad* or *Hadar*, "The Only One;" the Ammonites, *Moloch*, the "King;" the Moabites, *Chemosh*, the "Governor." Then he received different names according to his attributes, and was worshipped by each nation under the name of the attribute which they kept most in mind. As the deity which presided over generation he was *Thammuz* or *Adon* (Hebr. *Adonay*; Greek, *Adonis*); as protector and preserver he was *Chon*; as destroyer he was *Moloch*; as "presiding over the decomposition of those destroyed beings whence new life was again to spring," he was *Zebub* (Beelzebub). Hence, probably, Baal-zebub was the god of restoration to health from dangerous sickness. See 2 Kings i. 2. In this last sense probably the main idea was that of resurrection or life from death. The flies on carrion seemed to spring to life out of it. The Egyptian beetle probably embodies the same idea. Moloch was therefore the supreme deity in his attribute of destroyer. Fire, lightning, war, pestilence, and so on, represented him. He was worshipped under this form when his appetite for devouring and destroying was being satiated. Hence his rites consisted in sacrifices of things cast into the fire. Those who robbed themselves of something which they cast into the fire appeased the god and averted the assaults which were to be apprehended from him if his appetite for destruction was not satisfied. The parents who thus sacrificed their children might hope that this frightful sacrifice would save them from further or other losses. When the king of Moab found the fight going against him he offered his son to *Chemosh*, that the god, appeased by this, might not push on the destruction of war. No doubt he considered that this sacrifice was successful when the horrified Israelites desisted from the war (2 Kings iii.). So far as we can judge, the children were cast alive into the flames.—The religion of Israel differed from these heathen religions in that its supreme deity was *personal, spiritual, and holy*, and that the Israelites refrained from deifying his attributes as emanations or hypostases of himself.—W. G. S.]

Instead of בָּנִי in ver. 3 and chap. xxi. 6, the Chronicler (II. xxviii. 3 and xxxiii. 6) has the plural בָּנָי. Thenius regards this as a contradiction, or,

at least, as an exaggeration of the passage before us, but the plural stands here, as it often does (Matt. ix. 8; il. 20; Gesen. *Lehrgeb.* s. 664 sq.), rhetorically, in order to say, in general, that Ahaz and Manasseh had incurred the guilt of child-sacrifice. "The pure, abstract idea of child-sacrifice, apart from any idea of number, is expressed by the plural" (Bertheau, Keil). In like manner, Cicero (*De Prov. Cons.* xiv. 35): *facundissimi liberi*, although Cæsar had only a single daughter (cf. also *Pro lege Manil.* 12). On ver. 4 cf. 1 Kings xiv. 23. The sense is: The centralization of the worship of God, such as the law prescribed, came to an end; the very contrary came to pass. Thenius seizes upon the fact that we have בָּ before בְּמִזְבֵּחַ, instead of עַל, which we find before הַבְּנֵינָה, as a support for his interpretation of the former word as "grove" or "sacred enclosure" (see *Exeg.* on 1 Kings ii. 2 and 3). It stands here, as it often does, for הַבְּמִזְבֵּחַ, Ahaz offered incense in the sacred places on the tops of the mountains and on the hills, i. e., on heights where there was no בֵּית but only an altar.

Ver. 5. **Then Rezin, king of Syria.** See on this and the following verse: Caspari, *Ueber den Syrisch-ephraimitischen Krieg unter Jotham und Ahas*. Christiania, 1849. After the author has described the reign of Ahaz in its broad and general features (vers. 1-4), the detailed account of the particular incidents begins in ver. 5. מֵאָז only means, therefore, after Ahaz had succeeded to the throne. The attacks began under Jotham (chap. xv. 37), but there had not yet been any formal and united expedition. [The first attempt was frustrated by the attack of Tiglath Pileser on Damascus and Samaria. See *Supp. Note*, p. 161.] No real attack was made until Ahaz was on the throne. The object was, according to Isai. vii. 6, to conquer Judah and to set upon the throne a person called "the son of Tabeel," of whom we know nothing further. [Mention of this confederation occurs in the Assyrian inscriptions. We learn there that the name of this "son of Tabeel" was *Ashariah*.] Whether "they hoped thereby to be able to oppose larger means and stronger force to the aggressions of the Assyrian empire" (Thenius), is a matter for mere supposition. [This supposition is now very strongly confirmed.] They came as far as Jerusalem, which they besieged (יָצְרוּ means *besiege*, as it does in 2 Sam. xx. 15; Jerem. xxi. 4; xxxix. 1; Ezek. iv. 3, and not merely: "they pressed forward towards it"), but were not able to take it, for the city had been strongly fortified on all sides by Uzziah and Jotham (2 Chron. xxvi. 9; xxvii. 3), and, in the providence of God, it was otherwise decreed (Isai. vii. 7).

Ver. 6. **At that time Rezin won Elath for Syria, &c.** מִצֵּת הַחַיָּא does not mean "thereupon" or "afterwards," but designates in general the time of the Syriac-ephraimitic war against Judah. Ver. 6 is a sort of parenthesis, so that ver. 7 is the real continuation of ver. 5. The author desires to record the danger which threatened Jerusalem, for this was the chief event in this war, and, besides this, to record the fact that Judah, during this reign, lost the city which was its most important seat of commerce, and one of

the chief sources of the prosperity of the country (cf. on Elath, notes on 1 Kings ix. 26 and 2 Kings xiv. 22). Ver. 7 then joins on to ver. 5, for Ahas sent to Tiglath Pileser, not on account of the loss of Elath, but on account of his endangered capital, with which the whole kingdom must stand or fall. Many expositors, both ancient and recent, have de-

sired to change לְאֶרֶם לְאֶדוֹם, because Elath never belonged to Syria, and therefore could not be "restored" to it. But this conjecture is not supported by a single manuscript or ancient version, and, as Winer and Keil observe, הַיָּבִי does

not necessarily imply the idea of "back again." It means, in general, to turn away from something to something else (Isai. i. 25, and Knobel's note thereon; Ps. lxxxi. 14; Amos i. 8; Dan. xi. 18). It means, therefore, that Rezin took away Elath from Judah, to which it had previously belonged, and joined it to Syria. The case is similar with

the word אֶדְוֹמִים, for which the *keri* offers אֶדְוֹמִים, the Sept., Ἰδουμαῖοι, and the Vulg., *Idumæi*, but evidently incorrectly. The Edomites did not need to come to Elath and to settle there; they had always lived in this city, which lay in their own country, and had remained there even when it was in the hands of the Jews. What is asserted, however, is, that Rezin expelled the Jews and brought thither Syrians, who settled there for purposes of trade, and remained there "until this day," i. e., at the time that these books were written the Syrian commercial colony was yet in Elath. Yet one question further suggests itself here, viz., whether Rezin took Elath before or after the attack which he and Pekah made upon Jerusalem. The answer to this question depends upon another one: What is the relation between the record before us and that in the parallel passage in Chronicles? In the latter there is no mention of the expedition against Elath, nor of the siege of Jerusalem. On the other hand, it is recorded that Jehovah gave Ahaz into the hand of the king of Syria, who defeated him, and took away many captives to Damascus; likewise into the hand of the king of Israel, who, in a great battle, won a great victory over him (vers. 5 and 6). This narrative the rationalistic school formerly regarded as an invention and unworthy of belief (Gesenius, De Wette, Gramberg), but that view has been abandoned even by this school. Thenius, amongst others, regards the narrative as unquestionably historical, and as a supplement to the record before us. Nevertheless there is some disagreement as to whether the campaign described in Chronicles is the same one which is described here. Caspari has examined this question very carefully in the work mentioned above; we, therefore, refer in general to that work and here add only what follows. Those, like Vitringa, Movers, Hävernick, and others, who adopt the hypothesis of two successive expeditions, appeal for their proof especially to Isai. vii. 1-9. At the commencement of the war against Judah, when it is made known to the house of David that the Syrians are already in Ephraim, the prophet announces to Ahaz the complete failure of the enterprise of the two kings. As, however, according to the account in Chronicles, Ahaz was defeated by each of these kings, it is inferred that that must have taken place in a

different expedition from the one here referred to, and that it took place before the latter; furthermore, that the capture of Elath took place during the second expedition and after the siege of Jerusalem, since it is narrated in the history after that event (ver. 6). It is certain that the two battles mentioned in 2 Chron. xxviii. 5 and 6, must have taken place *before* the siege of Jerusalem, but it does not follow that they occurred in an earlier expedition. As it was the intention of Rezin and Pekah to put an end to the kingdom of Judah and to put "the son of Tabeel" (probably a Syrian general) upon the throne, it is not by any means to be supposed that they would have abandoned the attempt after gaining two victories over Ahaz, and then would have undertaken a new expedition in order to besiege Jerusalem. On the contrary, it is plain that they would try, after winning two victories, to complete their enterprise by taking Jerusalem. The words in Isai. vii. 2, נָחָה אֲרָם, do not mean, as they are often translated: "The Aramæans are encamped in Ephraim" (Bunsen), nor: "The Syrians stand [are under arms] in Ephraim" (De Wette), so that it would follow, that Rezin first advanced into Ephraim at the outbreak of the war, in order to advance, in conjunction with Pekah, against Jerusalem. The phrase must be explained as it is in the Chaldee paraphrase: "The king of Syria has joined himself (אֲתָרַבָּר, *societatem sinit*) with (עִם) the king of Israel." So the Sept. translate: συνεπόνορον 'Αράμ

πρὸς τὸν Ἐφραΐμ. "The verb נָחָה with עַל is never used of an army encamping, and it does not seem fitting to take אֲרָם as referring to the country, and אֲרָם as referring to the people" (Hengstenberg). נָחָה means, to *lie down to rest*, and it expresses, when it is used as it is here of a person who rests upon or over (עַל) another, a *being with or by, a being in connection with him* (cf. Numb. xi. 25, 26; Isai. xi. 2; Ps. cxxv. 3). [An examination of these passages will show that they do not

justify any such rendering of עַל נָחָה as, *to be in alliance with*. They contain "the spirit rests upon" or some similar sense of עַל נָחָה, which is a different sense of "rest" and a different sense of "upon" from the one here to be proved. Hengstenberg's objection, that Aram is used of the people and Ephraim of the territory, has force, but the most fair rendering of the words is: "Aram is encamped in Ephraim" (Bunsen, Ewald). נָחָה is not indeed the technical word for the encamping of an army, but it is used for special force. They have *settled down, are stationed, are resting and recruiting*, but when an army does this it encamps.—W. G. S.] What made Ahaz and his people tremble, as the trees of the forest tremble before the wind, was, not the fact that Syria was in camp in Ephraim, but the fact that the kings of Syria and Israel had joined forces against Judah. The prophet promised that this enterprise should not succeed, and his promise was fulfilled. The supposition that Rezin began the war by taking up a position in the land of Ephraim is, therefore, totally unfounded. Moreover, it was not necessary for him, in order to make war upon Jerusalem, to go through Ephraim. He could just as well advance on the other side of the Jordan, and this he no doubt did. As for the capture of Elath, ver. 6 of the

chapter before us does not force us to the assumption that it took place before the siege of Jerusalem, for, as we have said above, ver. 6 is a parenthesis and ver. 7 follows ver. 5. It is also difficult to believe that Rezin gave up the siege, because Jerusalem could not be taken (ver. 5), and then, because he "was unwilling that the expedition should have been made entirely in vain" (The-nius), that he made a long march around the southern end of the Dead Sea in order to return home. After Ahaz had called upon Tiglath Pileser for aid, and the latter was actually advancing against Syria, it is impossible that Rezin can have undertaken this long march; he must have hastened home by the most direct route. In view of all this we come to the following conception of the course of the events. Rezin made an alliance with Pekah and advanced on the east side of the Jordan and won a great victory over Ahaz (2 Chron. xxviii. 5). At the same time, on this side the Jordan, Pekah invaded Judah, and also inflicted a severe defeat on Ahaz (2 Chron. xxviii. 6). As a consequence of his victory Rezin marched on southward to Edom, where he put an end to the hated supremacy of Judah over Edom, and captured Elath, an important source of commercial prosperity to Judah (2 Kings xvi. 6). From thence he moved northwards on this side of the Dead Sea and made a junction with Pekah, who had in the mean time been devastating the country, in order, with him, to make a united attack upon Jerusalem, and so to come to the end of his entire undertaking, namely, to the overthrow of the kingdom of Judah and of the dynasty of David. [It may hardly be worth while to balance conjectures where the basis of testimony on which to build them is so slight. The above construction is open to considerable objection. If a king set out, in alliance with another, against Judah, would it not be strange that he should march through Edom to Elath and then up to Jerusalem before joining his ally? What is more, it is very remarkable that Isaiah, when he prophesies deliverance to Ahaz, makes no reference to two defeats which the king is supposed to have suffered already. We expect a sentence in this form: *although thou hast been defeated, yet, &c.* The king looks for aid to Assyria. The prophet rebukes this. He evidently expects that the physical form of the deliverance will be something else than Tiglath Pileser's advance. It is more consistent to suppose that the city was found too strong, that the two kings commenced to devastate the country, that Ahaz was twice defeated when he sallied out to try to restrain them, or before he was shut up in the city, and that Rezin pushed forward as far as Elath. Probably it was not until they had made some progress in plundering the country that they heard that Tiglath Pileser was advancing. The information derived from the Assyrian inscriptions strongly sustains this view. Rezin and Pekah revolted in 734-3. Haste was necessary above all things. It was deemed necessary to conquer Judah and force it into the confederated revolt. Hence the news comes suddenly to Ahaz in this startling form: The Syrians are in Ephraim. Before the end of 731 the war was all over and Tiglath Pileser held his court in Damascus. (See *Supp. Note* at the end of this section.) The whole campaign in Judah was therefore very brief. There was no time for a siege. The two "battles" were fought in the open country, and

the "captives" were taken thence, and the long expedition to Elath was undertaken in order to bring the strongest possible pressure to bear on Ahaz to force him to join the revolt, next to the capture of his capital.—W. G. S.] As the Edomites and Philistines had also invaded Judah (2 Chron. xxviii. 17 sq.), Ahaz, pressed on every side, turned to Assyria for help in spite of the warnings and promises of Isaiah (vii. 1 sq.). This induced Rezin to desist from his advance and to hurry home. There he was defeated and slain by Tiglath Pileser.—It is scarcely possible to combine the two narratives in any other than this simple and direct way. Keil also places the capture of Elath before the siege of Jerusalem, but leaves it undecided whether Rezin advanced northwards from Elath, against Jerusalem, or whether, after his victory over Ahaz (2 Chron. xxviii. 5), "he sent a portion of his army into Idumea to detach that country from Judah, while he, in conjunction with Pekah, led the rest of the army against Jerusalem." Against this view arises the objection that ver. 6 makes no mention of a detachment sent into Idumea, but says that Rezin himself marched thither and drove the Jews out of Elath.

Ver. 7. **Ahaz sent messengers to Tiglath Pileser.** He did not take this step as soon as hostilities commenced, but, as has already been said, when he saw himself hard pressed. He did not heed the prophet's warning and counsel (Isai. vii. 4); on the contrary, by the words: **thy servant and thy son**, he placed himself in servitude to the king of Assyria as well as under his protection. He sent the presents of gold and silver (ver. 8) after the allied armies had withdrawn from Jerusalem, and Damascus had been taken (ver. 9). Tiglath Pileser took the captured inhabitants of Damascus to K̄r. By this we have not to understand, as the ancient Expositors did, the Median city *Κορυνη* or *Καρινη*, but the country around the river Kur (*Κύρος*, *Κύρρος*), which flows through the northern part of Iberia, the modern Georgia, into the Caspian sea (Isai. xxii. 6 [cf. also Amos i. 3-5]). "Tiglath Pileser transferred the inhabitants of Damascus to the most remote portion—in the extreme north—of his dominions, and yet to the place from which their ancestors had originally migrated (Amos ix. 7)." (Thenius). After the subjugation of Syria, Tiglath Pileser advanced against Israel, and accomplished what is recorded in chap. xv. 29. It may be that Pekah submitted at once to the approaching enemy and thereby averted from himself the fate of Rezin. [See *Supp. Note*, p. 161.]—The statement 2 Chron. xxviii. 20 sq., according to which Tiglath Pileser marched against Ahaz, and besieged him but did not overcome him, is discussed in detail by Caspari (work above cited, ss. 56-60). He strives to reconcile it to the statements of the passage before us, but does not in all respects succeed. So much is certain; Ahaz, in spite of all his gifts to Tiglath Pileser, did not find in him a true helper and friend; on the contrary, he was harshly treated by him: "It did him no good." [The meaning of 2 Chron. xxviii. 20 seems to be more correctly given in the English translation: "He came unto him (not against him), and distressed him (not necessarily besieged him), and strengthened him not."]

Ver. 10. **And king Ahaz went to Damascus to meet Tiglath Pileser, &c.**, in order to testify to his gratitude towards him for his deliverance,

and at the same time to secure the continued favor of the king of Assyria. The latter must, therefore, have remained at Damascus for some time. Perhaps Ahaz himself brought the presents which are mentioned in ver. 8. While he was at Damascus he saw an altar which pleased him so much that he sent orders to Urijah the priest to make one like it. This Urijah can hardly be the same one who is mentioned in Isai. viii. 2. [We should unhesitatingly infer that these two were the same individual, if it were not for the improbability that a man, who would build and introduce into the temple a new altar built on a heathen model, should be called by a prophet a "faithful" witness. The solution may be that the prophet took the priest as a faithful witness on account of his official position solely. The priest, seemed the most fit and proper witness, however much the prophet may have had to find fault with (as to which he tells us nothing one way or the other) in his administration of his office.—W. G. S.] It was undoubtedly an altar consecrated to an Assyrian deity which Ahaz saw, but he desired to have one like it for the service of Jehovah (ver. 15). **זִמְרָת** has a general signification: *shape,*

image; **תְּבִנִּית** designated more particularly the model; and **מְעֻשָׂה** the sort of workmanship, decoration, &c.—In ver. 12, **וַיִּזְכֹּר עָלָיו** is not to be translated: "and he sacrificed upon it" (Luther, De Wette, and others), but: "and he ascended upon it." See 1 Kings xii. 32, 33. It does not follow from this, however, that "Ahaz was not willing to give up the royal prerogative of exercising the high-priestly office upon occasion" (Thenius). The words mean simply that this was *his* sacrifice, namely, the one which he offered for his fortunate return from Damascus. He led the way by his own example. We have not to understand that he usurped any priestly functions. It is no more intended to assert in ver. 13 that he himself sprinkled the sacrificial blood, than it is in ver. 14, that he, with his own hand, removed the altar. [The translation: "He went up upon it," is justly preferred by Bähr, but it does not remove the difficulty about the king's share in the sacrifice. Why did he go up upon the altar, if not to perform the rites himself? There is no other evidence at all that any one but the person officiating at the sacrifice went up upon the altar. Furthermore, ver. 13 is not a case of the ultimate agent being said to do what others do by his command. The fact that the king could sacrifice unrebuked by the priest is not any more astonishing than that the priest should make an altar on a heathen pattern, and put it in the place of the one built by Solomon. Both incidents belong to the picture of this reign.—W. G. S.] The thank-offering was the chief thing (ver. 13), but it was preceded by a burnt-offering as usual (*Symbol. d. Mos. Kult.* II. s. 362, 423, 435). 2 Chron. xxviii. 23 does not contradict the passage before us. It does not refer to the new altar and the sacrifice which was offered upon it, but to the sacrifices which Ahaz offered elsewhere (cf. ver. 4).

Vers. 14 and 15. **And he brought also the brazen altar, &c.** **וַיִּזְכֹּר** cannot mean: "he removed," "*Er that weg*" (Luther), nor: he moved away; "*Er rückte hinweg*," but: he brought nearer, he moved closer up to. [The sense of "away

from" is, of course, in **קָרַב**. The first meaning of **וַיִּקְרַב** is certainly: "he brought nearer," but as it is not clear *what* it was brought nearer to, the word seems to have lost this force and to mean simply, *he moved*. Bähr translates: "But the brazen altar (i. e., the altar of burnt-offering), which was before Jehovah (i. e., which was immediately before the house of Jehovah), he moved nearer, away from (the place) before the house (i. e., away from the point) between the (new) altar and the house of Jehovah, and he put it by the side of the new altar towards the north." It is not clear what it was nearer to.—W. G. S.] The altar of burnt-offering was called the "brazen" altar, in contradistinction from the golden altar of incense in the interior of the temple. It stood in the middle of the court of the priests in front of the temple-building. Urijah had placed the new altar in front of this, but Ahaz ordered the brazen altar to be moved away from its former position to the north side of the new one. This he did evidently because the position which was nearer to the dwelling-place of the divinity seemed to be more holy, and he did not wish that the old altar should be regarded as superior in honor or sacredness to the new one. As they were now upon the same line, they were, in so far, equal; while the new one, being in the middle, was, if anything, superior.

In ver. 15 the new altar is called **הַזֶּה**; hardly because "it was somewhat larger than Solomon's altar" (Keil), for the latter was very large, twenty cubits long and wide and ten cubits high (2 Chron. iv. 1). It seems better, with Thénienius, "to understand it as in **הַזֶּה** and to translate: 'the chief altar.' " According to Ahaz's orders, all the offerings were now to be made upon the new altar; the regular morning and evening sacrifices, and the special ones of particular individuals, whether the king or others. He did not, therefore, forbid the worship of Jehovah—he did not dare to do that—but nevertheless this worship was to be celebrated only upon an altar imitated from one which belonged to the heathen.—The morning burnt-offering and the evening meat-offering. "It might seem from this that there was no meat-offering in the morning and no burnt-offering in the evening, which would be contradictory to Ex. xxix. 38-42 and Num. xxviii. 3-8. But, as no burnt-offering was brought without a meat-offering (Numb. vii. 87; xv. 2-12), the latter is assumed as a matter of course in the morning offering; and, as the burnt-offering was to burn throughout the whole night (Levit. vi. 9), the meat-offering was the only part of the evening sacrifice at which the people could assist" (Thénienius). The final words:

And as for the brazen altar **לְבַבֶּךָ**, are translated by the Vulg.: *erit paratum ad voluntatem meam*; similarly Philippon: "But to inquire at the brazen altar is my prerogative." This rendering is evidently incorrect, for **בִּקֵּר** means to investigate but not to seek out or inquire, much less to be at one's disposition (Levit. xxvii. 33). It has here the same meaning as in Prov. x. 25, *to consider*, so that the phrase is to be translated: "I will consider [farther]" (Fürst). Thénienius, very unnecessarily, desires to read **לְבַבְךָ** for **לְבַבֶּךָ**, be-

cause **לְבַבֶּךָ**, as he maintains, always means to serve a certain purpose. The meaning would then be "shall be mine for prayer;" i. e., that the old altar should be retained as a "prayer-altar."

לְבַבֶּךָ is used here, however, as it is in Gen. xv. 12; 1 Sam. iv. 9; Josh. ii. 5. No distinction between prayer-altars and altars of sacrifice was recognized in ancient times. Ahaz did not desire that the altar of Solomon, which had hitherto been held very sacred, should be removed at once, but he desired to wait and see how the people would regard the innovation. He therefore reserved his further commands for a time.

Ver. 17. And king Ahaz cut off, &c. Thénienius maintains that this and the following verse are a continuation of the first half of verse 10, and that a more precise statement is here added to the report of Ahaz' journey to Damascus which is there spoken of, viz., that it was impossible for him, after he had obtained the needed assistance, to appear before Tiglath Pileser with empty hands; that the treasury was empty (ver. 8); that he was, therefore, compelled to take for this gift anything which could be made available; and that this is what is meant by the closing words of ver. 18: "for the king of Assyria." But vers. 17 and 18 clearly carry on the narrative of what occurred after the return of the king from Damascus (ver. 12). They are therefore a direct continuation of vers. 10-16. Besides the removal of the brazen altar, Ahaz undertook still further changes in the sanctuary, namely those which are mentioned in vers. 17-18. As the brazen oxen are among the things which he removed, and as they were not carried away from Jerusalem until the Babylonians carried them off (Jerem. lii. 20), it is not to be understood that they were carried as a gift to Damascus by Ahaz. As it was with the oxen, so it must have been also with the other decorations mentioned in ver. 17. Finally the words: "for (כִּמְצֵי) the king of Assyria," cannot be understood in the sense of: "In the service of the king of Assyria" (Luther), or, "In order to obtain (by abstracting the decorations mentioned) the necessary gifts for the king" (Thénienius); for **כִּמְצֵי** means *for* in the

sense of *from fear of anybody* (cf. Judges ix. 21; Gen. vii. 7; Isai. xx. 6; 2 Kings xxii. 19; Hos. xi. 2, &c.), but never *for the sake of any one, or out of love* to him. Ahaz removed all these valuable objects "before the king of Assyria" not in order to make him a present of them, but either because he thought that they would give him offence or because he feared that he might want them and demand them of him. [This last is the true explanation. He wanted to escape the cupidity of the Assyrians by hiding evidences of wealth.—W. G.

S.]—On the **מַזְבֵּחַ** of the bases and on **כִּיֹּר** and the brazen sea, see notes on 1 Kings vii. 27 sq. Ahaz did not set the last "upon the stone pavement" (Luther), but upon a foundation built of stone.—The **מִכְשָׁן** was "unquestionably a covered place,

a platform or hall, in the forecourt of the temple, set apart for the king when he visited the temple with his retinue on the Sabbaths or feast-days" (Keil). This addition was built later than the rest of the temple. Its form cannot be definitely discovered, for it is only mentioned here. The

Sept. have for it: *τὸν θεμελίον τῆς καθέδρας τῶν σαββάτων*, which does not throw any light upon it, as they evidently read *סִבְיָה*, *foundation*, for *סִבְיָה*.

The king's entry without is perhaps the "ascent" mentioned in 1 Kings x. 5. According to Thenius it was "the entrance at the eastern gate of the inner court, which lay towards the outer fore-court through which the king alone entered (Ezek. xlvi. 1, 2), and it is mentioned in contrast to the platform of the king in the inner forecourt, which has just been mentioned." Keil translates *הַיִּסָּד*, which applies to both the localities, "he transferred into the house of Jehovah," but the platform (*סִבְיָה*), which was in the inner court, cannot possibly have been transferred into the temple itself, still less the outer entrance. Moreover, why should this transfer have taken place "before" or "for fear of" the king of Assyria? *הַיִּסָּד* means strictly: to make something turn

about, to change a thing so that it is not what it was. Hence it often means to change one's name (2 Kings xxiii. 34; xxiv. 17), and it can only be understood here in the same sense. Thenius: "He 'changed' in the same way as he had changed or altered the bases, &c." This no doubt took place in this way, that he took off from them what was valuable. *בֵּית יְהוָה* is the

ordinary accusative of place, "in the sanctuary."—We see from 2 Kings xxiii. 12 that Ahaz was not contented with the arrangements for worship here made, but also erected altars on the roof of his "upper chamber."—In regard to the sepulture of king Ahaz (ver. 20), 2 Chron. xxviii. 27, says: "They buried him in the city, in Jerusalem, but they brought him not into the sepulchres of the kings of Israel." It is not evident why this is an "error," as Thenius asserts. It does not contradict the record before us, and the same thing occurred in regard to Uzziah, although not for the same reason (cf. chap. xv. 7 and 2 Chron. xxvi. 3).

[SUPPLEMENTARY NOTE on the references to contemporary history in chap. xvi., incorporating the results of Assyrian investigations.—As we saw above (p. 161), chap. xv. gives an account of the intervention of Assyria in the history of Israel. Chap. xvi. gives the history of the intervention of Assyria in Judah. The first revolt of Pekah and Rezin against Assyria, and their conspiracy to attack Judah and force it to join in the attempt, in the last year of Jotham (742), was crushed before it gained any strength. In 734 they once more united in revolt, and renewed their policy of attacking Judah. Ahaz, hard pressed by them (see Exeg. on ver. 7), called to Tiglath Pileser for aid, and paid him tribute. The aid was promptly given, as Tiglath Pileser regarded Rezin and Pekah as rebels. Ahaz was thus relieved from this danger (732). Tiglath Pileser, after dealing with the rebels as described on p. 162, marched into Philistia and took Gaza and Ashdod, and also Dumah in Arabia, and came back to Damascus. It was probably on this march that he "came to" Ahaz, and distressed him; and it was probably at this time that Ahaz removed the furniture of the temple and took away its decorations, lest they might present an appearance of wealth to Tiglath Pileser, and excite his cupidity (see

Exeg. on ver. 18). In 731, before leaving Damascus to return to Assyria, Tiglath Pileser "held a court" of his vassals at that city. Twenty-three such vassals came. Among them are mentioned Pekah of Israel and Ahaz of Judah (Menomant I. 389 and 390). Continued in the *Supp. Note* after the Exeg. section on chap. xvii.—W. G. S.]

HISTORICAL AND ETHICAL

1. The reign of king Ahaz was the most disastrous through which Judah had yet passed. The kingdom sank so low, both internally and externally, religiously and politically, that it was on the verge of ruin. Such an incapable ruler had never before ascended the throne. The predominant feature in his character was weakness, weakness of spirit and weakness of intellect. History records nothing about him which is worthy of respect. Although Judah and Israel had had many perverse, wicked, and godless rulers, yet these had been at least brave and energetic soldiers; but of Ahaz even this much cannot be said. When the enemy approached "his heart was moved as the trees of the wood are moved with the wind" (Isai. vii. 2). No word of prophetic promise or encouragement could deliver him from his despair. He was defeated; he did not win a single victory; all the conquests of his two predecessors were lost; the land was devastated and robbed of all its sources of revenue. Finally he turns in his distress, in spite of every warning, to the threatening Assyrian power and purchases its help, not only by the treasures of the temple and the palace, but also with the independence and honor of his kingdom. As is usually the case with weak rulers, he cringes before the mighty, but is arrogant and domineering towards his subjects (cf. vers. 7-16). As for the main point, the attitude towards Jehovah, his apostasy was deeper than that of any other king of Judah or even of Israel. He not only tolerated idolatry, but practised it zealously himself, and even went so far in his error as the abomination of sacrificing his own son. The historical books, which only state the facts, do not tell how it came about that a king of Judah, a descendant and successor of David, fell so low, but the prophetic books give us an insight into the religious and moral status of the kingdom. The kingdom of Judah had attained to power and glory under Uzziah and Jotham, as Israel did under Jeroboam II. Flourishing trade and lively intercourse with foreign countries produced wealth, and with it also foreign manners and customs. Finally foreign divinities were introduced. The result was great luxury, effeminacy, debauchery, and excess which soon, especially in the upper classes, led to immorality and vice of every kind. The foreign forms of worship, which were, for the most part, brilliant and attractive, and connected with vice, pleased this degenerate generation better than the simple, severe, and earnest Jehovah worship, which indeed continued, but had degenerated into a mere external ceremonial. Uzziah and Jotham had indeed, as we have said above, done their utmost for the external prosperity of the kingdom. They also remained true to the worship of Jehovah, but they were not filled with warm zeal for it, and they did not oppose effective resistance to the invading corruption. Isaiah, who commenced his prophetic labor in the year in which Uzziah

died (Isai. vi. 1), says, in the passage in which, according to the generally received opinion, he is speaking of the time of Jotham: "Therefore thou hast forsaken thy people, the house of Jacob, because they be replenished from the East [filled with Eastern rites and acts] and are soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots; their land is also full of idols, they worship the work of their own hands, that which their own fingers have made" (Isai. ii. 6-8). In another passage, which, though it does not belong to the time of Jotham, yet falls in the beginning of the reign of Ahaz, the prophet describes the degeneracy of morals, the debauchery, licentiousness, pride, deceit, alienation from God, injustice, oppression, &c., of the time (Isai. v. 8-25). In such circumstances the youthful Ahaz had grown up. Such was the atmosphere which he had breathed from his childhood up. He was emphatically a child of his time, a faithful representative of the majority of the nation, corrupted by foreign modes of thought and morals. By nature he was weak and vacillating. He allowed himself to be swept away by the stream, and sank deeper into a depraved character and career, so that even the heavy judgments which befell him did not avail to bring him into other courses.

2. *The idolatry which was practised in Judah, in the time of Ahaz, by the side of the worship of Jehovah, was not of the form peculiar to any particular people, but was like that which Solomon allowed his wives to practise (see Exeg. on 1 Kings xi. 5 and Hist. §§ 3 and 4 on 1 Kings xi. 1-13), a mixture of the different kinds of worship which predominated in western Asia. Since, as we saw from Isai. ii. 6-8, such a cultus had been established in Judah even in the time of Jotham, and Ahaz found it in existence when he ascended the throne, it follows that it cannot have been Assyrian in origin, for, in Jotham's time, Judah had not come in contact with Assyria at all. In the book of Chronicles, as well as in the book of Kings, the sacrifice of children is presented as the extreme of apostasy. In its nature this form of sacrifice is the most utter contrast to the worship of Jehovah (see Pt. II., p. 36). As it is not mentioned as having been committed at all before the time of Ahaz, but, on the contrary, he was the first who went so far astray, it has been supposed that he was led to it by becoming acquainted with the Assyrian fire-gods, Adramelech and Anammelech (2 Kings xvii. 31) (cf. Movers, *Phöniz.* I. s. 65; Winer, *R.-W.-B.* II. s. 101). The record, however, distinctly contradicts this notion by the words: "According to the abominations of the heathen whom the Lord cast out from before the children of Israel." The Assyrians did not belong to this category and the words apply here, as they do wherever they occur (chap. xvii. 8, 11; cf. Numb. xxxiii. 51-55; Deut. iv. 38), to the Canaanitish nations, that is, the nations of western, not of upper, Asia. It is an unquestioned fact that among the former, especially among the Phœnicians, child-sacrifices were common, and that Moloch, to whom they were offered, was worshipped in western Asia (cf. Levit. xviii. 21, 27 sq.; xx. 1-5). Moreover, it cannot be proved that Ahaz did not perform such sacrifices until after he be-*

came acquainted with the Assyrian cultus. It is mentioned in the most general terms as a sign of his apostasy. His sacrificing and offering incense "under every green tree" does not point to Assyrian star-worship, but to the Astarte and Aschere-worship of western Asia. Duncker's notion that Ahaz first offered child-sacrifice when Rezin and Pekah were before Jerusalem, and he was most hardly pressed on all sides ("In vain the king offered sacrifices to the gods of Damascus in order to turn the fortunes of war: in vain he sacrificed his own son as a burnt-offering"), is nothing but a pure construction on the basis of 2 Kings iii. 27. The biblical text does not offer the slightest hint of it. It is in fact very questionable whether child-sacrifices were common among the nations of Upper Asia, and especially among the Assyrians. It cannot, at any rate, be proved from 2 Kings xvii. 31. It cannot, indeed, be denied that Ahaz, after he had met Tiglath Pileser in Damascus, became acquainted with the Assyrian cultus and transplanted at least some parts of it to Jerusalem. This is proved, not so much by the fact that he caused an altar to be built after the pattern of the one which he had seen in Damascus, as rather from 2 Kings xxiii. 12, where "altars upon the upper-chamber of Ahaz" are mentioned, evidently referring to Assyrio-Chaldean star-worship (see note below on the place mentioned). The chariots and horses of the sun which are there mentioned most probably belonged to the time of Manasseh. For the rest, Ahaz tolerated the Jehovah-worship after his return from Damascus; for the sacrifices which he commanded the high-priest Urijah to make (ver. 15) upon the new altar were not offerings to idols but to Jehovah. The weak man had not the courage formally to abolish the Jehovah-worship, for a party which could not be despised still clung to it. He worshipped all possible gods according to his own tastes and notions. In his time there was in Judah complete religious anarchy and license. [See the bracketed note on ver. 3 under *Ergelyical*. That note presents the facts in regard to the point discussed in this section according to the latest and best knowledge. It will be seen that it modifies and corrects some of the above statements.]

3. *The war which the confederated kings of Israel and Syria undertook against Judah is "one of the most notable and most important events in the Israelitish history" (Caspari). It was the first time that one of the two sister-kingdoms formed an alliance, with the hereditary enemy against the other, in order to destroy it. This was a most unnatural alliance and was a sign of the process of dissolution which was commencing; for it showed that the consciousness of forming with Judah a common nationality based upon common blood and faith had been lost by Israel. The importance and the external prosperity, which had been won by Judah under Uzziah and Jotham (see above, § 1), had perhaps reawakened Ephraim's ancient, deep-rooted hate and envy of Judah (see 1 Kings xii.; Hist. § 1), and incited the faithless and ambitious Pekah to the alliance with Rezin. In addition to this was the fact that Israel had, under Menahem, fallen into a certain position of dependence upon, and subjection to, the growing and threatening Assyrian power, and that Syria had also, in this power, a dangerous neighbor. In order to recuperate Israel at the expense of Judah,*

and to find a protection on the side of Assyria in the intervening nation of Syria, Pekah formed an alliance with Rezin, who was also eager for conquest, and these two "fire-brands" (Isai. vii. 4) formed the plan of putting an end to the nation of Judah and the house of David. They made their first efforts in this direction in the last years of Jotham, but without success (chap. xv. 37). When, however, the weak and incapable Ahaz came to the throne, the right time for carrying out their plan seemed to them to have come. But the Lord said: "Take counsel together and it shall come to naught; speak the word and it shall not stand" (Isai. viii. 10). At the moment when they were close to their object they were obliged to give up their plan, and they ran to their own destruction. Rezin lost his kingdom and his life; Pekah was made subject to Tiglath Pileser, and a part of his people were led away into exile (chap. xv. 29). Ahaz also lost his kingdom and his people, and had to bow beneath the supremacy of Assyria. The whole war was a heavy judgment upon the three kingdoms. The kingdom of Syria-Damascus, which had, up to this time, been the instrument of the divine judgments against Israel, disappeared forever from the scene. Israel went on with hasty steps to its destruction, for Pekah was murdered by Hoshea in consequence of his subjection to the Assyrians, and Hoshea, as he refused to pay the tribute to Assyria, was taken captive by Shalmaneser. Thus the kingdom of Israel came to an end (chap. xvii. 3 sq.). [See *Supp. Note*, p. 161.] "As the hostility to Judah had given it its origin, so the same hostility brought about its destruction: born from this, it also perished by it" (Caspari). Judah itself, finally, as a punishment for its apostasy from Jehovah, came into that contact with Assyria, from this time on, which had such a deep influence upon its history. From this time the conflicts with the small nationalities ceased and those with the great world-monarchies began. In so far this war was, for Judah also, the beginning of the end. It was a turning-point for both nations which had not heeded the chastisements nor the proofs of the goodness and long-suffering of God, but had hardened themselves more and more in their apostasy. "It was in the highest degree providential that the great world-monarchies began to interfere in Israel just at the time when this hardening took place" (Caspari). But this "war between Judah and the allied kingdoms of Ephraim and Syria is still further especially remarkable for this fact, that the grandest prophecies were spoken in it, and that it forms the historical basis of a product of the Old-Testament prophecy which is of the very highest, or, in fact, of unique significance. This fact stands in connection with the position of this war at the turning-point of the Old-Testament history; in the middle of the Israelitish history, at the end of the first and beginning of the second period, in which latter the fortunes of the people of God under the world-monarchy, its period of suffering, falls. It stood, therefore, at the point where a prospect offered itself to the eye of the prophet which reached out over the whole future development of the kingdom of God" (Caspari).

4. After his visit to Damascus, Ahaz caused certain changes to be made in the arrangements of the temple at Jerusalem which were of greater or

less significance. The record mentions some of these very briefly, but speaks more at length of those which affected the altar of burnt-offering, because these were by far the most important. Since the entire cultus was concentrated in the sacrifice, and all sacrifices, those of the individual as well as those of the entire people, were to be offered on this one altar (Levit. xvii. 8, 9; Deut. xii. 13, 14), it formed the centre of the sanctuary, which, without it, would have lost its significance. Its form and shape, its position in the sacred edifice, its entire construction, were, therefore, by no means indifferent matters, but they were strictly prescribed in accordance with its character and purpose, so that any alteration of it seemed to be a sort of denial or contradiction of the religious idea which it was constructed to serve. Merely to take away the four horns from its four corners was to desecrate and destroy it (Amos iii. 14; Judith ix. 8. *Symbol. d. Mosaisch. Cult. I. s. 473*). Now when Ahaz caused this altar to be removed and another made on a pattern obtained from Damascus, this was nothing less than an indirect setting aside of the lawful Jehovah-worship, and it bore witness not only to an entire want of comprehension of that worship, but also to an unheard-of self-will. He ordained, indeed, that the priest should offer all the sacrifices which had hitherto been offered—that is to say, all the sacrifices to Jehovah—upon the new altar. He did not diminish the amount of worship to be paid to Jehovah; the crime and folly were that an idol-altar was used for the worship of Jehovah. It appears that Ahaz intended to gradually transform the Jehovah-worship in this way. Certainly the ground for it was not merely that the form of the altar which he saw "in a city where, according to all the indications which we possess, the fine arts were highly developed, pleased him better than that of the large brazen altar in the forecourt of the temple at Jerusalem" (Ewald), so that "he had rather an æsthetic than a religious reason for the change" (Thenius). For, aside from the fact that there is not an indication of any especial fondness for art in Ahaz, as, for instance, there was in Solomon, and that he was a weak and incapable man, we must notice that he removed even the works of art which were in the temple; he took away the brazen oxen and he destroyed the artistic "bases" upon which the laver rested. He desired that the new altar should be made exactly like the one he had seen at Damascus, and to this end he sent a model of it to Jerusalem. This shows that his object was not so much to have a beautiful work of art as it was to have an altar made on a pattern borrowed from Damascus; his interest in it was not artistic but political. "When he perceived the zeal of the Assyrian rulers for the propagation of their national cultus, he commanded his priests to change the arrangements of the temple so as to conform to this desire" (Duncker). His ordinance in this respect was simply a contemptible *captatio benevolentie* for the Assyrian king. The removal of the twelve oxen of the brazen sea, which he then placed upon a mere foundation of stone, was, if we consider the significance of this piece of the temple furniture as it is stated above (1 Kings vii., *Hist.* § 6), a degradation of the Israelitish priesthood and a contradiction of the destiny of Israel as the chosen priest-people, as well as an assault upon the character of the Israelitish religion. The

same is true in regard to the removal of the Misgeroth from the bascs, for upon them were the characteristic emblems of the inner sanctuary, cherubim and palms (see above, 1 Kings vii., *Hist.* § 7). Movers' opinion (*Relig. der Phön.*), that Ahaz removed the oxen, &c., because the symbolism of animals was especially abominable to the Assyrians, who were addicted to star-worship, seems to us to be entirely erroneous. The changes, finally, which Ahaz made in the gallery and standing-place of the king are not more definitely specified. Possibly there were emblems upon them also which were peculiar to the Jehovah-worship. We hear nothing of any changes in the interior of the sanctuary. Those which were made affected only the objects which stood in the fore-court, so that they were prominently before the eye and might offend the Assyrians. The additional statement in Chronicles (2 Chron. xxviii. 24), that Ahaz closed the doors of the temple, is often brought in question, and asserted to be an exaggeration (Thenius, Bertheau, and others). As it does not stand alone, however, but is supported by the assertion in chap. xxix. 3, that Hezekiah opened the doors again, which again is assumed in vers. 7 and 17, we have as little reason to reject this as any of the other additions to these books which are supplied by the Chronicles. The "upper chambers" with their altars, which, according to 2 Kings xxiii. 12, Ahaz caused to be made, are not mentioned in this place, although they were in existence. We must not forget that Ahaz did not do all at once, but went on from step to step in his apostasy. As it is certain that he did not begin with the sacrifice of his son in the valley of Hinnom, so it is certain also that he did not commence by closing the doors of the temple; on the contrary, these were the extremes to which he allowed himself to be driven under the influence of the heathen party. Fortunately, his reign was not a long one.

5. *The conduct of the high-priest, Urijah*, under the commands of the king, stands in glaring contrast with that of the high-priest Azariah and the eighty other priests when Uzziah attempted to usurp priestly functions (2 Chron. xxvi. 17 sq.). Instead of resisting the commands of the weak and capricious Ahaz, he keeps silence, bows in acquiescence under his will, "and does all that king Ahaz commanded him" (ver. 16). Neither did the other priests stir; they allowed everything to go on without opposition. We cannot believe that this was the same Urijah whom Isaiah designates as a faithful witness of Jehovah (*Isai.* viii. 2. 16). [*Cf. Ezeget.* note on ver. 10.] We should have to suppose that he fell so low after a long interval. Nothing similar had ever been done before by any priest in Judah. It seems that he, like his companions in office, was only anxious for his revenues. At any rate, his conduct is a sign of the character and standing of the priests of that time. They were dumb dogs who could not bark; they all followed their own ways, every one his own gain (*Isai.* lvi. 10 sq.). Amos, Hosea, Isaiah, and Micah stand over against them, grand and noble, speaking without fear, rebuking the sins both of high and low, and announcing the threatening judgments of God.

HOMILETICAL AND PRACTICAL.

Vers. 1-9. King Ahaz. a) The way in which he walked, vers. 1-4. (An apostate from the God of Israel even to the point of offering sacrifices to Moloch.) b) The distress into which he came, vers. 5 and 6. (2 Chron. xxviii. 5. The land was devastated; Elath, the fountain of the national prosperity, was cut off; the throne was in danger. He trembled like the trees of the forest in the wind. *Isai.* vii. 2.) c) The help which he sought, vers. 7-9. (Instead of seeking help from the living God, to whom the prophet pointed him, he seeks it from the king of Assyria. *Ps.* cxxiv. 8; *Jerem.* xvii. 5, 7. Instead of seeking it with prayer and supplication, he seeks it with silver and gold. *Ps.* l. 15.)—Vers. 1-3. WÜRT. SUMM.: Not all pious parents are blessed with pious children. It is, indeed, a great trial for parents when children do not turn out well, but when the parents have not failed in their discipline, then they can leave the rest to God, and have a good conscience that they have done their best.—Vers. 3 and 4. STARKE: Men are so blind that they think they serve God most truly by those very actions by which they sin most grossly against him.—The Moloch-sacrifice, or child-sacrifice, is a proof of the extravagance of error into which men can fall when they have not the knowledge of the living God and His revealed word, or when they have rejected the same (*Rom.* i. 21, 22). This abomination, which still continues among heathen nations, is the strongest and most direct call to all, who know the living God and who possess His word, to take part in the work of missions, and to help to bring it about that light may come to those who sit in darkness and the shadow of death, and that they may come to a knowledge of salvation (*Luke* i. 79; *ii.* 32).—God commands us to give our dearest and best to Him, but not to Moloch. There are no longer any sacrifices to Moloch in Christendom, but it happens often enough, even now, that parents sacrifice their children to the idols of the world, which consume them so that they are lost eternally.—PFAFF. BR.: He who trains up his children to evil, sacrifices them to the Moloch of hell, that is, to the devil.—STARKE: As a corrupt atmosphere can taint a healthy body far more easily than a pure atmosphere can purify a tainted one, so also bad companions can lead good people astray more easily than good men can convert bad ones. Evil is more easily propagated than good.—For two hundred years the people in Judah had kept themselves free from idolatry and heathen abominations, and yet Ahaz succeeded in a short time in filling the land with these (*Isai.* i. 5, 6). The higher a people stands, the lower it may fall. Judah sank even lower than Israel. There have been, and there are even yet, Christian nations which have sunk lower than the heathen. The fall of one who has been most highly blessed is often the heaviest and deepest. Therefore, Be sober! &c., 1 Peter v. 8.—Ver. 4. Happy is he who, under every green tree and on every height, has learned, not to serve the world and its gods, but to praise the one holy, living, and gracious God.—Wherever God has a Church, the devil builds a temple by the side of it.—Vers. 5 and 6. The War of Rezin and Pekah against Judah (see *Histor. and Ethical*, § 3). The object, the result, and the significance of it (*Isai.* viii. 10; vii. 6, 7).—The unnatural alliance

of the two enemies against Judah. Compare the alliance of Herod and Pilate. Ps. xxxiii. 10 applies.—The allies could not succeed in their enterprise, not on account of a vigorous resistance, but because it was otherwise ordained in the counsels of God. He who says to the turbulent sea: "Hitherto shalt thou come and no further; and here shall thy proud waves be stayed" (Job xxxviii. 11)—He fixes limits and restraints for all human powers, however great and mighty, however victorious and proud they may be.—Ver. 7. CRAMER: He who will not be God's servant must be the servant of men, and must lose all his independence, his honor, and his dignity.—"I am thy servant and thy son, come and help me!"—Address this promise and this prayer in all your need and distress, not, as Ahaz did, to an earthly, human king, however great and mighty he may be, but to the King of all kings, in whom alone is our help (Hos. xiii. 9), for "It is better," &c. (Ps. cxviii. 9; cxlvi. 3, 5).—The friendship and help which is bought with silver and gold has no duration and no value. So it is said of Ahaz here: "He helped him not" (2 Chron. xxviii. 21). The great and mighty, when they listen to the prayer of the humble and the weak for aid, generally have no other object in view than their own advantage, and the increase of their own power.

Vers. 10–18. The Sacrilege upon the House of God. a) The king's self-willed assault upon the established institutions; b) the high-priest's concession. BERLEB. BR.: See in this a clear picture of the lack of Christian spirit in the two highest ranks. The State desires to see everything arranged according to its whims: the Church yields for the sake of the temporal advantage.—It is the fashion of depraved rulers that they think they can command in religious as well as in secular matters, and can control everything according to their own good pleasure.—Those who tremble themselves and cringe before the great are almost

always imperious and haughty to those who are below them.—Ahaz' sinful and insane arrangement of sacrificing and offering incense to the Lord upon an idol-altar, is one which may still be observed where the heart is addicted to sin and to love of the world, and is alienated from the living and true God, while yet homage is paid to him.—"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" (1 Cor. iii. 16 sq.; vi. 19 sq.) Whosoever destroyeth the temple of God, him will God destroy. In this temple also there may be only one altar; he who sets up another by the side of it destroys it.—Ver. 16. NEUE WÜRT. SUMM.: There would not be so much harm done by wicked rulers if they did not find so many people who allow themselves to be used as instruments of their evil designs, and who approve of their undertakings in order to win their favor. OSIANDER: Ecclesiastics have always been found who esteemed the favor of great men more than the honor of Almighty God. Would that such men were no longer to be found in the Christendom of to-day!—WÜRT. SUMM.: We have in this high-priest a specimen of those hypocrites and belly-servants who say: "Whose bread I eat, his song I sing;" who veer about with the wind and seek to be pleasant to all men; "dumb dogs who cannot bark;" who wish to hurt no one's feelings, but teach and say just what any one wants to hear. But God's word alone, and not the favor of men, nor the goods and honors of the world, ought to be the rule and norm, from which we ought not to turn aside out of favor to any man, although it may involve risk of life or limb to speak the truth. For if any talk and teach according to the desires of their hearers, for the sake of their own comfort, their honor will come to shame and their end is condemnation (Phil. iii. 19; Acts iv. 19).—Ver. 18. "For fear of the king of Assyria." It is shameful to introduce changes in religious matters for political reasons.

C.—The Fall of the Kingdom of Israel, under Hoshea.

CHAP. xvii. 1–41.

- 1 In the twelfth year of Ahaz king of Judah began [*omit* began] Hoshea the son of Elah [became king] to reign [*omit* to reign] in Samaria over Israel
- 2 nine years. And he did *that which was* evil in the sight of the Lord, but not
- 3 as the kings of Israel that were before him. Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents
- 4 [tribute]. And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him
- 5 up, and bound him in prison. Then the king of Assyria came up throughout
- 6 all the land, and went up to Samaria, and besieged it three years. In the ninth year¹ of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in [on *the*] Habor [,] *by* the river of [*omit* of] Gozan, and in the cities of the Medes [Media].
- 7 For so it was, that [so it came to pass that when] the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other

8 gods, And walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and [*in those*] of the kings of Israel, which [*statutes*] 9 they [*i.e., the kings*] had made. [—] And the children of Israel did secretly *those* things that *were* not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced 10 city. And they set them up images and groves [*statues*] in [on] every high 11 hill, and under every green tree: And there they burnt incense in [on] all the high places, as *did* the heathen whom the Lord carried away [*removed*] before 12 them; and wrought wicked things to provoke the Lord to anger: For they served idols, whereof the Lord had said unto them, Ye shall not do this thing. 13 Yet the Lord testified* against Israel, and against Judah, by all the prophets,* *and by* [and by] all the seers, saying, Turn ye from your evil ways, and keep my commandments *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. 14 Notwithstanding, they would not hear [And they heard not], but hardened their necks, like to the neck of their fathers, that did not believe in the Lord 15 their God. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that *were* round about them, *concerning* whom the Lord had charged them, that they should not 16 do like them. And they left all the commandments of the Lord their God, and made them molten images, *even* two calves, and made a grove [an Astarte- 17 statue] and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divinations and enchantments, and sold themselves to do evil in the sight of the Lord, 18 to provoke him to anger. [—] Therefore [*It came to pass, I say* (ver. 7), that then] the Lord was very angry with Israel, and removed them out of his sight: 19 there was none left but the tribe of Judah only. [() Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel 20 which they made. ()] And [then] the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast 21 them out of his sight. For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave [*seduced*]* Israel 22 from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from 23 them:* Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day. 24 And the king of Assyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, 25 and dwelt in the cities thereof. And *so* it was [it came to pass] at the beginning of their dwelling there, *that* they feared not the Lord: therefore the Lord sent lions among them, which slew *some* of [slaughtered amongst] them. 26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they 27 slay them, because they know not the manner of the God of the land. Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach 28 them the manner of the God of the land. Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them 29 how they should fear* the Lord. Howbeit every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, 30 every nation in their cities wherein they dwelt. And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made 31 Ashima, And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

- 32 So they feared the Lord, and made unto themselves of the lowest of them [from the common people] priests of the high places, which sacrificed for them in the
 33 houses of the high places. They [*i. e.*, these immigrants] feared the Lord, and served their own gods, after the manner of the nations whom [whence] they [were] carried away from thence [*omitted* from thence].
- 34 Unto this day they [*i. e.*, the remnant of the Israelites] do after the former manners: they fear not the Lord, neither do they after their statutes, or after their ordinances, or after the law and commandment which the Lord commanded
 35 the children of Jacob, whom he named Israel; With whom the Lord had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow
 36 yourselves to them, nor serve them, nor sacrifice to them: But [only] the Lord, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do
 37 sacrifice. And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall
 38 not fear other gods. And the covenant that I have made with you ye shall not
 39 forget; neither shall ye fear other gods. [;] But [only] the Lord your God ye
 40 shall fear; and he shall deliver you out of the hand of all your enemies. Howbeit [and] they did not hearken, but they did after their former manners.
- 41 So these nations [*i. e.*, all the mixed inhabitants of the northern kingdom] feared the Lord, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

TEXTUAL AND GRAMMATICAL.

1 Ver. 6. [בִּשְׁנַת הַחֲשִׁמִּיתָּה The *stat. const.* is used in such cases, where only the second word has the article, in order to form a closer connection between the words. *Ex.* § 287a. l.

2 Ver. 18.—[On the *hifl* form וַיִּסָּרָהּ, *Gen.* viii. 18; *Gesen.* § 72. 7.—*W. G. S.*]

3 Ver. 18.—The *keri* נָבִיא for the *chetib* נְבִיא is in so far correct that the *י* belongs to the following word, לֵב, as a copula, and there is no sufficient reason why נְבִיא should have the possessive pronoun and הָיָה not. The *keri* is followed by the *Vulg.* and the *Syr.* and *Arab.* versions, and is presented by several codices. Maurer and Keil prefer the *chetib*, but do not offer satisfactory reasons for it.—*Bähr.* [*Ex.* § 156 a. note 2, says that, if the *chetib* is to be kept, then הָיָה is a noun=*oracle*].

4 Ver. 21.—[The *chetib*, וַיִּדָּן, is *hifl* from דָּן, or, by an interchange of consonants which is frequent in books later than the *Pentateuch*, דָּן. The form does not occur elsewhere from either of those stems. The *keri* proposes וַיִּדָּן, *hif* of דָּן. The signification is the same, *repeal, remove, or seduce* (*Dent.* xiii. 14; *Prov.* vii. 21).]

5 Ver. 22.—[The *fem. suff.* in כִּסְמוֹתָהּ refers to the plural מִכְסָּמֹת. Abstracts are expressed by the plur. or by the *fem.*, and sometimes, where the words are far separated, such an interchange of the one for the other, in relative words, takes place. *Cf.* *Job* xxxix. 18; xiv. 19; 2 *Kings* iii. 8; x. 26. *Ex.* § 817 a.

6 Ver. 28.—[*Imperf.* in an indirect question referring to something which at a past time was regarded as not to come to pass.—*W. G. S.*]

THE CHRONOLOGY OF THE PERIOD FROM THE REIGN OF JEHU UNTIL THE FALL OF THE KINGDOM OF ISRAEL.

[Compare the Appendix on the Chronology.]

This period, as well as that from Ahab to Jehu, presents chronological difficulties. Their solution can be successfully accomplished only by starting from the surest possible data, and bringing together and comparing all the separate chronological statements. For the starting-point we have the year 884 in which Jehu, in Israel, and Athaliah, in Judah, came to the throne; the date of the close of the period is also firmly established. The kingdom of Israel came to an end, according to the great majority of the chronologers, in the year 721 B.C. However much they may differ about the limits of the several reigns, they generally agree in this. So Petavius, Usher, Scaliger, Seyffarth, Winer, Tiele, Keil. See Herzog's *Encyc.*

XVIII. s. 459, where Röscher has collected into a table the results of the investigations of twelve chronologers. [Rawlinson may be added to the number of those who advocate the date 721. On the other hand are Des Vignoles, 718; Bengel, 722; Ewald, 719; Thénius, 722; Bunsen, 709; Niebuhr, 719; and Lepsius still later, 693. It cannot be regarded as a satisfactory scientific procedure to thus borrow the results of a certain number of scholars. There is no such consensus of opinion as would enable us to simply proceed from these dates as results of science which are no longer questioned. In the absence of such a consensus it is mere building upon the sand to make them the foundation of a calculation which makes claim to reliability. It is to gain the appearance of certainty where there is no certainty. In the *Appendix on the Chronology* will be found a brief criticism of these chronological data and an estimate of their value.—*W. G. S.*] Bengel and Thénius adopt the date 722, but the difference is

not important. They agree with the others in placing Hezekiah's accession in the year 727, and Samaria fell (chap. xviii. 10) during his sixth year, that is, in the year 721. Ewald adopts the year 719 instead of 721. The cause of this difference is that he reckons the years of some of the reigns as complete years, which, as we shall see, is inadmissible. Bunsen differs very widely from the rest. He fixes this date as 709, but his entire calculation is founded upon data of the Assyrian chronology which are, as yet, in the highest degree uncertain, and which have not been yet regarded by anybody as correct. [See the *Appendix on the Chronology*, §§ 3 and 6.] They cannot, therefore, avail to shake our confidence in the two dates 884 and 721. This period accordingly covers 163 years, and, as the numbers given for the various reigns do not always apply to complete years, but sometimes to fragments of years (see Pt. II., p. 86), inasmuch as the year in which one died and another succeeded may be counted twice over, these 163 years give us the only reliable basis for estimating the length of the separate reigns. If then we calculate, commencing from the year 884, we reach the following results:—

a) *For the kings of Judah.* Athaliah reigned from 884 on for six years. In the seventh, that is in 877, Joash became king (chap. xi. 3; xii. 2). Since, however, he became king in the seventh year of Jehu, the forty years of his reign were not complete years, so that the accession of his successor falls in 838.—Amaziah reigned 29 years (chap. xiv. 2), that is to 809, or, if the years were not all complete, until 810, or possibly 811.—Uzziah (Azariah) reigned 52 years (chap. xv. 2), that is, until 759 or 758, for all the years of his reign can hardly have been complete twelve-months.—Jotham reigned 16 years (chap. xv. 33), that is, until 743.—Ahaz reigned 16 years (chap. xvi. 2), that is, until 727, in which year Hezekiah came to the throne. In the latter's sixth year (chap. xviii. 10) Samaria fell; that is, in 721. If we add together the numbers representing the durations of these reigns we get 165 years, whereas the time from 884 to 721 is only 163 years. This difference is only apparent. It proceeds from the fact that fragments of years at the beginning or end of reigns are counted as years.

b) *For the kings of Israel.* Jehu reigned from 884 on for 28 years (chap. x. 36), that is, until 856.—Jehoahaz reigned 17 years (chap. xiii. 1), that is, till 840 or 839.—Jehoash ruled 16 years (chap. xiii. 10), that is, until 823.—Jeroboam II. reigned, according to chap. xiv. 23 only 41 years. But, as he is said in the same verse to have become king in the fifteenth year of Amaziah of Judah, and as this statement is consistent with chap. xiv. 1 and 17, he must have been king, as is shown above (chap. xiv., *Exeg.* on ver. 23), for 51 or 52 years, unless we are willing to assume that there was an interval of anarchy for 10 or 11 years. At any rate, his son Zachariah did not come to the throne before the year 773. He only ruled six months and his successor Shallum, in the following year, 772, only one month (chap. xv. 8, 13). Menahem reigned from 772 on for 10 years (chap. xv. 17), that is until 762.—Pekahiah reigned two years (chap. xv. 23), that is, until 760.—Pekah ruled only 20 years according to chap. xv. 27; but according to ver. 32 he ascended the throne two years before Jotham of Judah, survived him (he

lived 16 years, ver. 33), and waged war with Ahaz, his successor. It was not until the twelfth year of the last-named king that Hoshea became king. Now $2+16+12=30$; therefore, either Pekah reigned 30 years and not 20, or there was no king in Israel for a space of 10 years (see notes on chap. xv. 27). [See the *Supp. Note* after the *Exeg.* section on the fifteenth chapter.] This much is certain, that Hoshea became king 30 years after 760, when Pekah ascended the throne, that is, in 730. He reigned 9 years, that is, until 721.—The sum of all the reigns mentioned is 164 instead of 163 years, and this slight difference is accounted for as before in the case of the kings of Judah.

c) *The synchronistic data between the reigns in the two kingdoms.* Athaliah in Judah and Jehu in Israel began to reign in the same year 884. Joash, Athaliah's successor, became king in the seventh year of Jehu (chap. xii. 2), or, since the latter became king in 884, in 877.—Amaziah became king in the second year of Jehoash (chap. xiv. 1), or, since Jehoash ascended the throne in 840 or 839, in the year 838.—Uzziah became king, according to chap. xv. 1, in the twenty-seventh year of Jeroboam II., but this statement rests, as was shown in the comment on that passage, and as is generally admitted, upon an error of the copyist. We must read, according to chap. xiv. 17, in the fifteenth year, but this was not a full year, so that Josephus says: "In the fourteenth year of Jeroboam." Since now the latter became king in 823, Uzziah ascended the throne in 809.—Jotham became king in the second year of Pekah, chap. xv. 32, or, as the latter became king in 760, in 759.—Ahaz became king in the seventeenth year of Pekah (chap. xvi. 1), or, as the latter began to reign in 760, in 743.—Hezekiah finally became king in the third year of Hoshea (chap. xviii. 1), or, as he ascended the throne in 730, in 727.—In Israel, the successor of Jehu, Jehoahaz, began to reign, according to the correct reading in chap. xiii. 1 (see *Exeg.* note thereon), in the twenty-first year of Joash, king of Judah, or, as he became king in 877, in 856.—Joash became king in the thirty-seventh year of Jehoash of Judah (chap. xiii. 10), or, as the latter ruled from 877, in 840 or 839.—Jeroboam II. became king in the fifteenth year of Amaziah (chap. xiv. 23), or, as the latter began to reign in 838, in 823.—The accession of the five following kings: Zachariah, Shallum, Menahem, Pekahiah, and Pekah is defined (chap. xv. 8, 13, 17, 23, 27) in terms of the years of Uzziah's reign. Since, however, the year of the accession of this king is less certain than that of almost any other (Bengel and Thénius put it in 811, Usher and Keil in 810, Petavius and Winer in 809, Ewald and Niebuhr in 808), it is uncertain what year was his thirty-eighth, thirty-ninth, fortieth and fifty-second. But this does not render the chronology radically uncertain. The year of accession of these kings can be very satisfactorily ascertained from other data (see above, under b). Moreover, the statements in terms of the years of Uzziah's reign are not perfectly accurate, as we see from chap. xv. 13 and 23. For, if Menahem became king in the thirty-ninth of Uzziah and reigned 10 years, Pekahiah must have followed in the forty-ninth, and not, as ver. 23 states, in the fiftieth of Uzziah. On the other hand, it is certain that Menahem and Pekahiah together reigned for 12 years, viz., from 722 to 760. The year in which

Zachariah began to reign (according to ver. 8 the thirty-eighth of Uzziah) may, therefore, have been the year 773; but it is also possible, inasmuch as he and Shallum did not both together reign for a year, that all these kings, Zachariah, Shallum, and Menahem, came to the throne in the same year, 772, and therefore, since the synchronistic data and the chronological data do not coincide, that the thirty-eighth and thirty-ninth of Uzziah both fell in the year 772.—Hoshea, finally, became king in the twelfth year of Ahaz (chap. xvii. 1), or, since he became king in 743, and this was the very beginning of his twelfth year, in 730.

d) From this review it follows that the chronological data in no less than fifteen places, however much they may traverse and interlace one another, nevertheless agree, for the difference of a single year which appears here and there is fully accounted for by the peculiarity of the Jewish mode of reckoning, and it cannot be regarded here, any more than in the former period, as a contradiction. [In making this comment on the chronology, Bähr must take it for granted that the reader has fresh in his mind those changes in the text which have been found necessary, and those assumptions which have been made in order to complete the construction of the chronology. With this modification the above may be allowed to pass as a just comment on what has gone before. Otherwise it would convey a very incorrect impression of the reliability of this chronology.—W. G. S.]

Now, on the other hand, there remains one datum which is utterly irreconcilable with these which have been considered. According to chap. xv. 30 Hoshea became king in the twentieth year of Jotham, son of Uzziah. This stands in contradiction to three other statements which are consistent with each other. According to chap. xv. 33 Jotham did not reign for 20 but only for 16 years, as is also stated in 2 Chron. xxvii. 1. According to chap. xvii. 1, Hoshea did not become king until the twelfth year of Ahaz the successor of Jotham. According to chap. xvi. 1, Ahaz commenced to reign in the seventeenth year of Pekah, and as Ahaz waged war with Pekah (chap. xvi. 5), it is impossible that Pekah's successor, Hoshea, should have begun to reign during the reign of the predecessor of Ahaz, Jotham. All sorts of attempts have been made to solve this flat contradiction (see Winer, *R.-W.-B.* 1, s. 614). We take notice here only of the two most common ones. The first is to this effect: Jotham was coregent with his father Uzziah for four years, during his sickness (chap. xv. 5). If these four years are added to the sixteen of his reign, he was king for 20 years, and Hoshea became king in his twentieth. This attempt at a solution is disposed of, not to speak of other objections, by the statement in xvii. 1, that Hoshea did not become king until the twelfth year of Jotham's successor, Ahaz. The second attempt at a solution, the one which was adopted by Usher, and which has been lately designated by Keil as the only successful one, assumes that, in chap. xv. 30, 4 years of the reign of Ahaz are reckoned in the reign of Jotham, "because the history of Jotham's reign is not narrated until we come to ver. 32 *sq.*" But the years of the reign of a king cannot possibly be reckoned on after his death, least of all when, as here, his successor followed immediately; more-

over, as above stated, Hoshea did not become king in the fourth of Ahaz (or, if so reckoned, the twentieth of Jotham) but in the twelfth of Ahaz. All attempts at a reconciliation are here vain. Hitzig and Thenius have attempted to escape the difficulty by text-conjectures, but these are so complicated that they do not fall, in point of improbability, at all behind the artificial attempts at reconciliation. When we examine the final words of chap. xv. 30: "In the twentieth year of Jotham the son of Uzziah," they strike us as strange and unusual. In other cases we do not find the date of a king's accession given in terms of the corresponding reign in the sister-kingdom until we come to the place where the history of the new reign begins (see the proof-passages quoted above, Pt. II., p. 89). Such is the case here also with reference to Hoshea, chap. xvii. 1. The author, who, in the usual place, viz., where the history of Jotham's reign begins, chap. xv. 33, states the duration of that reign at 16 years, in agreement with 2 Chron. xxvii. 1, cannot possibly have spoken, a few lines before, in ver. 30, of the twentieth year of Jotham. If he had, he must have been more forgetful than the most thoughtless copyist. In fact these words are, in this place, not only superfluous, because the statement of the year in which Hoshea became king is given farther on in its proper place (chap. xvii. 1), but they are even a cause of confusion. If they should be adopted as correct, it would be necessary to change a whole series of data to correspond with them. All this renders it very probable that the words are a false and late addition, in regard to which the case stands as it does with 2 Kings i. 17 (see Pt. II., pp. 87-8). Another circumstance which goes to prove this is that Jotham's father is called, in vers. 1, 6, 7, 8, 13, 17, 23, 27, Azariah; here all at once he is called Uzziah. Keil unjustly characterizes the erasure of this clause as "violent," for we are compelled to it, since fifteen other passages, all of which are consistent with one another, are in irreconcilable conflict with this one, so that it introduces contradiction and confusion into the entire chronology of the period. The question is simply whether we will correct all the other data to bring them into consistency with this one, or whether we will sacrifice it. If it is not "violent" to change the number "27," in chap. xv. 1, into 15, as Keil does, then it is not violent to regard the number 20, in chap. xv. 30, as incorrect.

e) In this period, as well as in the former one, some have thought it necessary to assume joint-reigns and interregna, that is, times of anarchy in which there was no king. So it is supposed that the two Israelitish kings Jehoahaz and Jehoash reigned together for 2 or 3 years, and the Jewish kings Jotham and Ahaz for 4 years. We have spoken above (Pt. II., p. 88) about the theory of joint-reigns in general, but besides this, the first of these cases is disposed of when we have discovered the correct reading in chap. xiii. 1 and 10 (see *Exeg.* notes thereon); and the second, when we have removed the false addition chap. xv. 30, upon which alone it rests. The assumed interregna have much more probability in their favor. Formerly it was often assumed that there was an interregnum of 11 years between Amaziah and Uzziah in Judah, but this is now almost entirely abandoned, and rightly. On the other hand, two

others are still assumed in the history of Israel by almost all scholars, the first of 11 years, between Jeroboam II. and Zachariah; the second of 9 or 10 years, between Pekah and Hoshea, to which reference was made above under b). But the biblical text does not hint at any such interregna, though they must have been of great importance for the history of the kingdom. On the contrary, it always assumes that each king was followed immediately upon his death by his successor. The author makes especial mention of the fact about Edom that "there was no king in Edom" (1 Kings xxii. 48), and he mentions a king who reigned but 7 days (1 Kings xvi. 15), and another who reigned but a month (2 Kings xv. 13). Certainly he would not have passed in silence over the fact that Israel, at two different times, for periods of 9 or 11 years, was without a king. It is true, as Kell says, that "A period of anarchy in a time of the utmost confusion and distraction would not be anything astonishing," but it certainly would be astonishing that the text should be silent about such an important historical event. There are no historical statements whatsoever in the text which have led to the hypothesis of interregna. This hypothesis is the result solely of the desire to reconcile certain chronological data. We cannot, however, be induced to manufacture history to account for certain discrepancies in figures, discrepancies which can arise so easily from simple errors either of a copyist or of others. Josephus is as silent about any periods in which there were no kings as the Bible is. Ewald calls the hypothesis that there were such periods "erroneous in every respect. It contradicts the tenor of the text directly, and produces an utterly incorrect conception of the history." Bunsen also rejects the hypothesis decidedly. Wolff, in the work quoted above (Pt. II., p. 89) says: "We must, therefore, have done entirely with this notion of interregna as an escape from difficulties. It invents arbitrarily blank and empty periods and inserts them in the history." When, however, Wolff changes most of the chronological data of the text,—when he gives Jehoahaz 14 instead of 17 years, and Jehoash 19 instead of 16, when he makes Amaziah succeed in the fourth instead of the second year of Jehoash, Zachariah in the twenty-sixth instead of in the thirty-eighth year of Uzziah, Pekahiah in the thirty-eighth instead of in the fiftieth year of Uzziah, Pekah in the forty-first instead of in the fifty-second of Uzziah, and asserts that the two Israelitish kings Jehoash and Jeroboam II. ruled over Judah, the former for 4 years and the latter for 27 years, that is all as void of foundation and as arbitrary as is the "interregnum-hypothesis" which he rejects.

EXEGETICAL AND CRITICAL.

Ver. 2. And he did that which was evil *** but not as the kings of Israel, i. e., not to the same degree as his predecessors. As the formula: "He did that which was evil, &c.," always refers to the attitude towards Jehovah and the Jehovah-cultus, so the restriction: "But not," &c., must be understood as applying to the same, just as in chap. iii. 2. We are not told wherein Hoshea differed from his predecessors in this respect. It

is not at all probable that he desisted from the calf-worship (Thenius). If he had done so he would have broken down the wall of separation between the two kingdoms, and the text would certainly have contained some mention of it. The old commentators for the most part follow the statement of the rabbis in the book, *Seder Olam*, chap. xxii., according to which Hoshea did not replace the golden calf-image at Bethel (Hos. x. 6), which had been carried away by the Assyrians, and made no opposition to his subjects' accepting Hezekiah's invitation to the passover-festival at Jerusalem (2 Chron. xxx. 6-11). But, according to the account in Chronicles, this invitation was laughed at and scorned; only "a few" accepted it, which shows that Jeroboam's cultus was still maintained under Hoshea. Moreover, Hezekiah's passover certainly did not take place before the three-year siege of Samaria, but rather after it. Perhaps Hoshea's better behavior was limited to this, that he was an opponent of the idolatry which had found entrance under his immediate predecessors.

Ver. 3. Against him came up Shalmaneser, king of Assyria. This king must have ruled between Tiglath Pileser (xv. 29) and Sennacherib (xviii. 13) in Assyria. It has hitherto been believed that Sargana, who is mentioned in Isai. xx. 1, ruled for a short time between these two, but, "through the deciphering of the cuneiform inscriptions it is placed beyond a doubt that the king of Assyria who is called in the biblical annals Shalmaneser or Shalman [Hos. x. 14], really bore the name of Sargana, so that he is identical with Sargon, who was the father and immediate predecessor of Sennacherib" (Wolff, in the above quoted work, s. 672. Cf. Brandis, *Ueber den historischen Gewinn aus der Entzifferung der assyrischen Inschriften*, ss. 48 and 53). [Later discoveries show that this statement is incorrect. Sargon and Shalmaneser are different persons, and not even of the same dynasty. See the *Supp. Note* at the end of this section, in which this whole subject is treated.] Among the countries mentioned in the inscriptions as having been conquered by Sargana is "Samirina" (Samaria). (See notes on chap. xviii. 13 below.) Hoshea does not seem to have provoked Shalmaneser's first expedition against him (ver. 3). It appears to have been an expedition of conquest on the part of the growing and spreading Assyrian power, yet it is also possible that Tiglath Pileser had imposed a tribute upon Pekah which Hoshea refused to continue to pay, and that the expedition was intended to compel him to do so. When he, however, at a later time, again refused the tribute (ver. 4), and had recourse to Egypt for help to resist, the king of Assyria came a second time and took away from him his country and his people. As Shalmaneser waged war with Tyre, but island Tyre resisted him for five years (Josephus; *Antiq.* 9, 14, 2), Ewald supposes, and very many of the latest authorities follow him, that the people of Samaria joyfully recognized in this a proof that the Assyrians were not invincible, and considered this a favorable opportunity to make an offensive and defensive alliance with Egypt; furthermore, that when Shalmaneser heard of this, he suddenly marched against Hoshea. It is impossible, however, to determine certainly whether the war against Island-Tyre took place before or after the fall of Samaria. Knobel, in fact, in his comment

on Isai. xx. 1, assumes that it took place after that event. Thenius unnecessarily desires to change קִשְׁרָ, *conspiracy*, to קִשְׁרָ, *falsehood, deceit*. We

have to understand by "conspiracy" nothing more than a secret agreement. The name of the Egyptian king מֶנְפִּי is to be punctuated מֶנְפִּי, Seveh. In Manetho he is called Ζευερχός. He is doubtless "one of the two kings named Shebek of the twenty-fifth dynasty, belonging to the Ethiopic race" (Keil). Hoshea turned to him because Egypt was at that time the only great power which seemed at all able to cope with Assyria. It seems, however, that Seveh did not enter into the alliance, or, if he did, that he did not carry it out when the Assyrian attack was made. On the words:

The king of Assyria shut him up, &c., Vatablus remarks: *Hoc dicitur per anticipationem; postea narratur, quomodo factum*. The final consequences which Hoshea's attempted revolt had for his own person are stated forthwith, and then in ver. 5 and 6 the particular description of the course of events in regard to the country and the people is given (Thenius). It is not, therefore, correct that "Shalmaneser ordered him to appear and give an account of his conduct" before the siege of Samaria, "and then, when he came in obedience to this command, made him prisoner" (Ewald, Schlier). The text does not say this; on the contrary, the words in ver. 6 and in chap. xviii. 10: "In the ninth year of Hoshea," assume that Hoshea was king when the city was taken. Moreover, it is very improbable that Hoshea, who had sought for, and was expecting, aid from Egypt, would have forthwith obeyed the summons of the king of Assyria, from which he could not anticipate any pleasant consequences, and that, after the king of Samaria had been made captive, that city should have resisted for three years. On the contrary, the captive king was taken in chains to Assyria after the city had been taken, and there he was put in prison, while his people were led into exile in distant regions. "Plate 100 in Botta's *Monum. de Ninév.* represents a king standing upon a war chariot, before whom a chained captive with apparently Hebrew features is being led. Plate 106 represents two figures with the same cast of countenance and appropriate costume, one of whom is presenting the model of a fortified city" (Thenius). קִשְׁרָ is used here as in Jer. xxxiii. 1; xxxvi. 5.—The three years of the siege were not thirty-six months, for, according to chap. xviii. 9 sq. it began in the seventh of Hoshea, and the city was taken in his ninth. Accordingly it can hardly have lasted for two years and a half. [The later discoveries have so changed the face of our knowledge of all this contemporaneous history that the above must all be modified by what is stated in the *Supp. Note* below.]

Ver. 6. **And carried Israel away into Assyria, &c.**, into the kingdom of Assyria, which then included Mesopotamia, Media, Elam, and Babylon (Winer, *R.-W.-B. I.* s. 102). It is, therefore, a general designation of place which is followed by the names of the particular localities in this kingdom. The two first names, **in Halah and on the Habor**, belong together, as well as the two latter, **On the river Gozan and in the cities of Media**, as is evident from 1 Chron. v. 26: "And brought them unto Halah, and [to the] Habor, and [to] Hara [i. e., Media] and to the river

Gozan." This verse also shows that הָבֹר is not, as has often been supposed, in apposition to בְּחָבֹר: "To the Habor, the river of Gozan," so that Habor would be the name of this river. There is nothing else with which the name *Halah* can be identified but the district in the north of Assyria bordering upon Armenia, which Strabo (xi. 8, 4 and xvi. 1, 1) calls Καλαχηνή, and Ptolemy (vi. 1) Καλακηνή. [Lenormant takes it to mean Calah, the capital of Assyria at this time.] Habor is not הָבֹר (Ezek. i. 1 and 3) in upper Mesopotamia, the

large river which flows into the Euphrates, but, because the name Halah precedes, it must be "the smaller river of this name which flows westward and empties into the Tigris to the north of Nineveh" (Ewald). Here, in northern Assyria, there is a river, which is called *Khabur Chasania* to distinguish it from the river *Chaboras* or *Chebor* in Mesopotamia. It still bears its ancient name" (Keil). The Jewish tradition also favors this. This designates northern Assyria, and, in fact, the mountainous region, the district on the border between Assyria and Media, on the side towards Armenia, as the place of exile of the ten tribes (cf. Wickelhaus; *Das Exil der zehn Stämme Israels*, in the *Deutsch-morgenländ. Zeitschrift*; V. s. 474). The river Gozan is "the Kisel-osen, which rises in the northern part of the Zagros range and flows into the Caspian Sea" (Fürst, *Dictionary* s. v.). It refers, therefore, not to the district of Mesopotamia which Ptolemy calls (v. 18) Ταυραντις, but to the city of Media which he mentions (vi. 2) as Ταυράνια. This we see also from the passage in Chronicles quoted above, where "the river Gozan" is mentioned after Harah, Media. "If this river, which bounds Media, is the one meant, we can understand why the 'and' is, in this connection, omitted before it. The two first names and the two latter names then belong more closely in pairs" (Ewald). Thenius desires to change הָבֹר into הָבֹרִי, and הָבֹר into הָבֹרִי, because the Sept.

here read: ἐν Ἐλαλ καὶ ἐν Ἀβὺρ ποταμοῖς Ἰσραὴν καὶ ἐν ὄρεσις Μήδων, so that Halah also would have to be taken as the name of a river, that is, of the one anciently called Mygdonius and afterwards Saokaras. But the Sept. have, in the similar verse, chap. xviii. 11, the singular ποταμῷ. The plural ποταμοῖς is, therefore, evidently a mistake. This disposes of the rash supposition that Halah is the Saokaras. The proposed reading הָבֹרִי is, to say the least, unnecessary.

Ver. 7. **And it came to pass when the children of Israel, &c.** The frequently recurring כי מָדָה means always: "And it came to pass when (Gen. vi. 1; xxvi. 8; xxvii. 1; Exod. i. 21; Judges vi. 7, &c.). It is not correct, therefore, to translate as Bunsen, De Wette, and others do: "And it came to pass, because." Ver. 7 does not carry on the narrative as it is taken from the original authorities, but the writer himself here begins a review of the history and fate of Israel, which ends with ver. 23 and forms an independent section by itself. The conclusion to the opening sentence: "And it came to pass, when," &c., follows in ver. 18: "That then the Lord was very angry." Vers. 8-15 contain merely a development of what is said in ver. 7, inasmuch as they go on to specify how, and by what means, the

children of Israel "sinned," viz., partly by apostatizing from Jehovah and falling into idolatry (Ex. xx. 2, 3), and partly by making for themselves molten calf-images to represent Jehovah (Ex. xx. 4). It is shown in the verses from 18 to 23 that these transgressions brought down judgments upon them, and what was the character of these judgments.—The words in ver. 7: **Which had brought them up out of the land of Egypt *** king of Egypt** must not be taken as a parenthesis, as Luther takes them. They do not contain a mere incidental remark; rather the entire emphasis rests upon them, as is evident from Hos. xii. 10 and xiii. 4-6. The deliverance from Egypt was really the selection of Israel to be God's peculiar and covenant people (Ex. xix. 4-6). It was not only the beginning, but also the symbol, of all divine grace towards Israel, the pledge of its divine guidance. It therefore stands at the head of the covenant, or organic law (Ex. xx. 2; Deut. v. 6), and it is always cited as the chief and fundamental act of the divine favor (Levit. xi. 45; Joshua xiv. 17; 1 Kings viii. 51; Ps. lxxxi. 10; Jer. ii. 6, &c.). Therefore this author also makes that the standpoint for his review and criticism of the history. He means to say, thereby: although no people on earth had experienced such favor from Almighty God as Israel had, nevertheless it abandoned this God and adored other gods. Vers. 8-12 state the manner in which this latter fault was committed. The worship of idols was the worship practised by the very people whom God expelled before the Israelites, and whose utter destruction he commanded, that is to say, of the nations of Western Asia (ver. 8, cf. Deut. xi. 23; 1 Kings xiv. 24; xxi. 26; 2 Kings xvi. 3; xxi. 2). But the Israelites erected places of worship all over the country, after the fashion of the heathen, instead of worshipping the one true God in the one central sanctuary (vers. 9-11). They also followed the example of the heathen in setting up idol images which they worshipped (ver. 12).—חָפְצֵי, ver. 8, means religious ordinances (see notes on 1 Kings ii. 3; iii. 3). Instead of holding faithfully to the ordinances which Jehovah had given, the kings of Israel gave to the people ordinances made by themselves, which were obeyed and observed by them. The result is given in ver. 9. The words חָפְצֵי יְהוָה are translated by Keil, who follows Hengstenberg: "They covered Jehovah, their God, over with words which were not right, i. e. they sought, by arbitrary distortions of God's word, to conceal the true character of Jehovah." It is clear however, from חָפְצֵי in ver. 11, and, still more certainly, from חָפְצֵי, ver. 12, where it cannot possibly be understood otherwise than as *thing*; that that is its sense here, and not word. The fundamental signification of חָפַץ or חָפְצָה is to cover, cloak over, envelop (2 Sam. xv. 30; Esth. vi. 12; 2 Chron. iii. 5, 7, 9). The literal rendering of these words would therefore be: "They covered Jehovah with things which were not right" (2 Kings vii. 9), i. e. They concealed him by them, so that he could no longer be seen and recognized, which is as much as to say that they practically denied and ignored him. Compare the formula כָּפַר עָלָיו, to reconcile any one with Jehovah; primarily, to cover up his sins before Jehovah.

The things by means of which, or with which, they denied Jehovah are mentioned forthwith, so that Luther correctly represents the sense when he puts *nämlich* before the following words. The translation of the Sept. is entirely incorrect; καὶ ἡμῖς οὕτως λόγους ἀδίκους κατὰ κυρίου θεοῦ αὐτῶν. Thenius follows this, and explains thus: "They dressed up, decorated, and adorned things which were not right, against Jehovah; i. e. they made a parade of things which were not right against Him," and he calls attention, in this connection, to "the parade and pomp of the external forms of idolatry." It is equally incorrect to render the words as the Vulg. does: *et offenderunt verbis non rectis dominum suum*; or, as Gesenius does: *perfidie egerunt res in Jehovah*; or, as De Wette does: "They wrought secretly things which were not right, against Jehovah." With words of covering

by is never *against*, but always *over*, or *upon* (Ex. xxxvii. 9; xl. 3; Ezek. xxiv. 7).—[The uncertainty attaching to the interpretation of these words is apparent from these diverse renderings of the various expositors. Bähr's interpretation, which is closely akin to that of Keil and Hengstenberg, is fanciful and far-fetched. The idea of men covering God, that is, obscuring the sense of His presence, and of their responsibility to Him, by their sins, and thus *practically* denying Him, is, in a religious sense, most true and just; but it is very foreign to the simplicity of the conceptions which we find in the Old Testament, especially in the historical books. The

meaning of חָפַץ is, to cover a material over an object, or, in the English idiom, to cover an object with a material. If the notion be not pushed farther than this, that they had put their evil lusts and deeds between themselves and God, and preferred these to Him, it offers a meaning which is satisfactory, and which agrees well with the latter half of the verse. I have, however, allowed the E. V., which agrees substantially with the rendering of Gesenius and De Wette, to remain unaltered.—W. G. S.]

Ver. 9. From the tower of the watchmen, &c., i. e., from the lonely buildings erected as a protection for the flocks (2 Chron. xxvi. 10) to the largest and most strongly fortified cities.—On ver. 10 see chap. xvi. 4. On מְצֻרוֹת see notes on chap.

iii. 2. On אֲשֵׁרִים see note on 1 Kings xiv. 15. On the meaning of כָּעַם see 1 Kings xiv. 1-20; Hist. §

3.—In ver. 12, the emphasis is on הַגְּלִילִים, which contains a subordinate contemptuous and abusive signification (see note on 1 Kings xv. 12). Israel sank so low that it worshipped lifeless idols, which it ought to have treated with contempt, and whose worship it ought to have disdained.

Ver. 13. The author now goes on in his review to the consideration of that which Jehovah had done in his faithfulness and truth, in contrast to the apostasy of the people, which has just been described. These dealings of God with His people had remained fruitless, or had produced exactly contrary results from those which were desired (vers. 13-17). Not only in Israel, of which kingdom he has hitherto been speaking especially, but also in Judah, which, according to ver. 19, had behaved in a similar manner, had Jehovah be no

witness to himself, not only by the law and testimony which had been given, but also by his prophets and seers. *Quocunque rationes vel forma illis cernendam proponebat voluntatem suam* (Piscator). The form of speech in ver. 14, *to harden one's neck*, i. e. to be stiff-necked or obstinate, is borrowed from Deut. x. 16. Cf. Exod. xxxii. 9. To disobedience and obstinacy (ver. 14) they added formal rejection and contempt of the commands and of the testimonies of Jehovah (ver. 15), and then followed complete decline into heathenism. This last is described by the words: **They followed vanity and became vain.** The same form of speech is used in Jerem. ii. 5, and St. Paul makes use, in reference to the heathen, in Rom. i. 21, of the same expression which the Sept. here use to render this: *ἑπαυλοῦντο*. Heathenism deals with nothingness, vanity, that is, with what has no existence, so that it is folly and falsehood (Deut. xxxii. 21). As a proof that they have fallen into heathenism, that is, have become vain, a series of facts is detailed in vers. 16 and 17, from which this appears clearly. In the first place they made calf-images, then Ascherre, then they adored the host of heaven (the stars or constellations), and finally they caused their children even to go through the fire (see note on chap. xvi. 3), and devoted themselves to soothsaying and augury. Besides all this, they sold themselves, that is, "they surrendered themselves into complete slavery to idolatrous practices" (Thenius). **All the host of heaven** is here mentioned between the worship of the Ascherre and that of Moloch; that is, by the side of the Moon-goddess and the Sun-god, cf. Deut. xvii. 3; iv. 19. Perhaps the planets are to be especially understood by it. As the author has here only that period in view which fell before the Assyrian influence commenced, we cannot understand him to refer to the Assyrio-Chaldean worship of the constellations, which is not met with among the Hebrews before the time of Manasseh (chap. xxi. 3; xxiii. 5, 11), but only to that which was common in Western Asia, such as we find especially among the Arabs (Winer, *R.-W.-B.*, II. s. 528). Soothsaying and augury are mentioned with the same expressions in Numb. xxiii. 23 and in Deut. xviii. 10, by the side of the worship of Moloch. They seem to have been especially connected with this worship (Winer, *l. c.*, s. 672).

[As has been abundantly shown in the translator's notes on the two last chapters (see especially note on xvi. 3), the Assyrian religion became known to the Israelites in the time of Ahaz and Pekah. The subdivisions of the deity (if they may be so called), which these heathen believed in, have been described in that note. But, by the side of each such subordinate or local god, we find a goddess, as the passive principle by the side of the active. These couplets had different names in different places (*Bel* and *Belit* at Babylon; *Shed* and *Shedath* among the Hittites (*𐎶𐎵𐎶*, Gen. xvii.

1; Job v. 17; Ruth i. 20, &c.); *Haddad* and *Atargath* at Damascus). The couplet which the Israelites adopted, *Baal* and *Ashtaroth*, is that of Sidon, showing whence this religious idea came to them. On the Baal-worship and the rites of Moloch see note on xvi. 3. The astral idea in this heathen religion does not seem to have attracted the attention of the Israelites before the time of Pekah and Ahaz, although Ashtaroth always had, a distinctly

sidereal character among the Phœnicians. The whole religious conception which has been above described, and which prevailed in Western Asia, was carried out by the Chaldeans and Assyrians into an astral system of deities. When the hierarchy of divinities, or deified emanations and attributes, with their corresponding masculine and feminine forms, had been elaborated, they were identified with the luminaries visible in the heavens. The sun, moon, planets, constellations, and stars formed a corresponding hierarchy whose members were identified. Eight cabirim or planets were reckoned; one was supposed to be invisible because it was nearer to the ultimate and original source, the ALL. It is not difficult to perceive the step by which they passed from this to astrology, divination, and sorcery. If the heavenly bodies are gods, or represent gods, and if they are seen to be in motion, then it is natural to suppose that those motions correspond with and cause the mutations of earthly events and fortune. Since the time of Ahaz and Pekah these religious notions had been introduced into Israel and Judah and accepted there. It is to them that the text refers.—W. G. S.]

Ver. 18. **That then the Lord was very angry, &c.** Here begins the real conclusion to ver. 7 [see the amended translation]. As we had, in vers. 8-17, the more complete development of ver. 7, so we have here, in vers. 19-23, that of ver. 18. **Out of his sight**, i. e. out of the Holy Land where Jehovah has His dwelling; out of the land of the covenant and the land of revelation. Cf. Ezek. xi. 15 sq. On the tribe of Judah only, see 1 Kings xi. 13, 31, 36 (*Ezra*, notes).—In ver. 19 the old expositors thought they saw the statement of a still farther reason for the rejection of Israel by God, which consisted in this, that it had, by its apostasy, tainted Judah also (Hos. iv. 15), but the context shows that this notion is false. The verse is rather a parenthesis, as the *Berleberg Bibel* observes. It contains an incidental remark which is brought out by the "only" in ver. 18. It means to say that "in truth Judah was also ripe for punishment" (Thenius). Ver. 20 follows directly upon ver. 18 in the connection of thought. We must understand by **all the seed of Israel**, not the entire people, Israel and Judah (Keil), but only the ten tribes; for the rejection of Judah had not yet occurred. The inhabitants of certain districts had been taken into exile, during the reign of Pekah (chap. xv. 29). The inhabitants of the entire country were now, under Hoshea, taken away. Before that Jehovah had given them, for their chastisement and warning, into the hands of plunderers or "spollers," first into the hands of the Syrians (chap. x. 32; xlii. 3), and then into those of the Assyrians (chap. xv. 19, 29).—*וְ* in ver. 21, connects back, not only with ver. 18, but also with what has been said in vers. 18-20. Grotius says justly in regard to ver. 21: *ἐντέλλομαι ad ostendendam malorum originem*. Jeroboam's calf-worship, which led to pure idolatry, was a consequence of the revolt from the house of David and the separation from Judah, so that these were the cause of all the misfortune. The Vulg. therefore renders, according to the sense: *Ex eo jam tempore quo sciens est Israel a domo David*. It cannot be correct to take Jehovah as the subject of *וְ*, as the old expositors did, and as Keil still does.

This is a deduction from 1 Kings xi. 11 and 31, but the final cause of the apostasy and rejection of Israel is here given, and that cannot lie in Jehovah himself. The separation from the House of David took place indeed according to God's decree; but it was only intended to serve as a humiliation to the House of David, and was not to last "forever" (1 Kings xi. 39). It took for granted, moreover, that Jeroboam would remain faithful to the covenant and to the Law of Jehovah (1 Kings xi. 38). But Jeroboam broke with these in order to make the separation permanent. The separation thereby became the germ of all calamity for Israel.

The natural subject of קרע is אֶרֶץ (see 1 Kings xii. 16), and it is not necessary to read, as Thenius does, נִקְרַע, i. e. "Israel had torn itself away;" nor to supply, as De Wette does, אֶת־הַמִּלְכוּת: "Israel had torn away the royal authority from the House of David," for it is not the monarchy as such which is here in question, but the separation between Israel and Judah, that is, the disruption of the theocratic relation. The words mean simply: *secessionem fecerant* (Clericus).—Ver. 22 is not a mere repetition of ver. 21, but it means: Israel not only fell into this sin of Jeroboam, but it persevered in it in spite of all the divine warnings and chastisements.—Ver. 23. **As he had said by all His servants the prophets.** Cf. for instance, Hos. i. 6; ix. 16; Amos iii. 11, 12; v. 27; Isai. xxviii. 3. **Unto this day,** i. e. until the time at which the author was writing, which does not mean to affirm that the exile did not last any longer.

Ver. 24. **And the king of Assyria brought.** This king the old expositors supposed to be Esarhaddon (chap. xix. 37), because (Ezra iv. 2) the Samaritans who desired to take part in the erection of the second temple, say to Zerubbabel: "We do sacrifice unto him [your God] since the days of Esarhaddon, king of Assur, which brought us up hither." Keil still maintains this, because he thinks that ver. 25 shows "that considerable time must have elapsed between the leading of the Israelites into exile and the introduction of new colonists into the depopulated country." But this does not by any means follow from the words: **It came to pass at the beginning of their dwelling there.** The context forbids us to think of any other king than the one above mentioned, Shalmaneser. Esarhaddon was not even his immediate successor, for [Sargon and] Sennacherib intervened. He did not come to the throne until 695 [681] B.C., that is, twenty-six years after the Israelites were led into exile by Shalmaneser in 721. Nothing is more improbable than that the latter should have left the country destitute of population, and that this state of things should have lasted for twenty-six years. The colonists who speak in Ezra iv. 2 are [descendants of] later ones, whom Esarhaddon may have sent, for some reason unknown to us, to join those already there. Why does not the author mention by name the king who is spoken of in chap. xix. 37, if that is the one he here meant? [This point also is treated in the *Note* below, at the end of *Exeg.* section.] **Babel** is here not the city, but the province, as in Ps. cxxxvii. 1. The position of Cuthah is entirely uncertain. Josephus

says: τὸ Χουδαῖον ἐθνὸς, ὃ πρότερον ἐνδοτέρῳ τῆς Μεσποταμίας καὶ τῆς Μεδίας ἦσαν. According to Gesenius and Rosenmüller, Babylonian Irak must be thought of as lying somewhere in the region of Nahar Malka. Clericus considers the Cuthaeans as identical with the Kosseans, in Susiana, in the northeast of what is now Khurdistan, and this opinion is the best founded (cf. Winer, *R.-W.-B. L.* s. 237). As the Samaritans are called by the rabbis simply כּוּתִיִּים, it seems probable that the Cuthaeans composed the main body of the colonists. [Cuthah was close to Babylon,—a suburb of it. See the *Supp. Note* below.] The location of the city or district *Avā* is also uncertain. It has been sought in Persia, in Syria, and in Mesopotamia. Perhaps it is to be identified with the Ivah which is mentioned in chap. xviii. 34; xix. 13; Isai. xxxvii. 13. [Ivah, however, is unknown. In ver. 31 it is said that "the Avites made Nibhaz," a Chaldean god. Hence this place was unquestionably in Chaldea, near the others except Hamath. Whoever caused this migration had just conquered Chaldea. See the *Supplementary Note* below.] **Hamath** (1 Kings viii. 65; 2 Kings xiv. 25), in the north of Palestine, on the Orontes, had then already fallen under Assyrian dominion. **Sepharvaim** is generally believed to be the Σαφραῖα mentioned by Ptolemy (v. 18, 7), the southernmost city of Mesopotamia, on the eastern bank of the Euphrates. However, as it is mentioned in Isai. xxxvi. 19, together with Hamath and Arpad, Syrian localities, we might be rather led, with Vitrings and Ewald, to the supposition that it was a Syrian city. [It is undoubtedly Sippara, called by the Greeks Heliopolis. (Its divinity was *Shamash*, the sun, שֶׁמֶשׁ). The Chaldean legend of the flood

says that Xisuthrus, warned by the gods of the approach of the flood, buried at Sippara tables on which were written an account of the origin of the world and of the ordinances of religion. His children dug them up after the flood, and they became authorities for the Chaldean religion (Lenormant). The primitive Chaldeans were Turanians; but if the word has a Semitic etymology it would seem to mean the Scripture-city (סֵפֶר).—W. G. S.] (On these different names, see Winer, *R.-W.-B. s. v.*, [and the *Dictionaries of the Bible*]. This is the first time that שֶׁמֶרֶץ is used of the entire kingdom. It is incorrect to infer, as Hengstenberg does, from the words: **Instead of the children of Israel**, that all the inhabitants, to the last man, were taken into exile, for, see 2 Chron. xxxiv. 9. [Samarita was now reduced from the tributary to the provincial position, as Damascus had been twelve years before.]

Ver. 25. **And it came to pass at the beginning of their dwelling there, &c.** The land became desolate in consequence of the exile of its inhabitants, especially as some time, no doubt, elapsed before the new colonists arrived and brought the land once more under cultivation. It is also probable that their number was not nearly as great as that of the exiles. So it came to pass that the lions, which had been in the country in small numbers before the exile, multiplied to such a degree as to be dangerous to the new inhabitants. Under the circumstances this was not purely a natural incident, but a divine dispensation. The author so considers it, having in mind

Levit. xxvi. 22 (Exod. xxxiii. 29; Deut. xxxii. 24; cf. Ezek. xiv. 15). The colonists saw in this an interposition of the god of the country, because they had not worshipped him. In order to escape from the plague they sent a request (ver. 26) to the king who had located them in this country, that he would send some one to them who could teach them how to worship the local deity, so that he might release them from the calamity. [See, on the heathen conception of local deities, Pt. II. p. 57.] With a genuine heathen judgment they considered the external worship a means of appeasing the god of whom they knew nothing. The priest who was sent to them was, as ver. 27 expressly states, one of the exiles—that is to say, one of the priests of Jeroboam's calf-worship. He took up his residence at Bethel, the chief seat of the calf-worship (1 Kings xii. 29), although the Assyrians had carried away the golden calf (Hos. x. 6). Perhaps they erected there new images, not molten images, but less artistic and less expensive ones. The sending of this priest seems to be so particularly narrated, because it shows how it came that the country did not become entirely heathen.

Ver. 29. **Every nation made gods of their own.** The new inhabitants, who had been brought from very different countries, set up, in the houses on the high places, which the Samaritans had prepared as places of worship (see *Exeg.* on 1 Kings iii., 2 and 3), the images of their gods. Selden (*De Diis Syr.* ii. 7) understands בָּנוּת בָּנוֹת in the literal meaning of the words: "Daughter-huts," and most of the expositors since his time have followed him in this interpretation. It is then understood to refer to the huts or tents in which the young women prostituted themselves in honor of Mylitta, i. e. Venus, a custom which Herodotus speaks of, I. 199. However, this is clearly against the context, for, whereas ver. 29 treats of the places of worship, ver. 30 gives the names of the gods whose images were set up in them. *Succoth-Benoth* is the first-mentioned amongst these. It is not, therefore, an appellative any more than the following names: Nergal, Asima, Nibhaz, and Tartak. The old versions all give it as a proper name. The Sept. have ἡν Σωκχὺς Βανὺς or Βανὺς. They therefore understood by it a female divinity. "בָּנוֹת" (Amos v. 26) was the name of a female di-

vinity, and בָּנוֹת בָּנִית appears only to contain a modification of it. Neither word is to be referred to a Hebrew etymology" (Fürst). We must not, therefore, understand it as referring to "little temples or shrines which were worshipped, together with the image which they contained" (Gesenius), but to the image of a particular divinity of which we know nothing further. The rabbis assert that it was a hen with her chickens, representing the constellation of the "Clucking Hen" [the Pleiades]. This is possible, but no further proofs of it can be produced. Movers' interpretation of it, as female genitals, is entirely without foundation. The passage 2 Kings xxiii. 7, which is often referred to for the above-mentioned ordinary interpretation, has no pertinency here.

[For an exhaustive summary of the different interpretations of these words heretofore offered, see Herzog's *Encyc.* XV. s. 253. The Babylonian goddess Bilit or Mylitta (see note on ver. 17) took

two forms, just as Venus did in the classical mythology. The one, *Taautu*, was austere, the other, *Nana* or *Zarpanit*, was voluptuous. She had a temple at Babylon, where every woman was forced, once in her life-time, to surrender to a stranger as an act of worship to the goddess. At Cutha she was worshipped as *Succoth-benoth*, a name referring to these prostitutions. In the astral system she is *Ishtar*. In her "austere" form she is sanguinary and is the "Goddess of Battles—the Queen of Victories;" in her voluptuous form she presides over reproduction. Moreover two *Ishtars* are distinguished, each of which presides over two weeks of the month (hence called the "Goddess fifteen"). This accounts for the Phoenician plural form *Ashtaroth*. (Lenormant.)]

The names Nergal, Asima, Nibhaz, and Tartak have hitherto been explained very diversely upon etymological grounds, some of which are fictitious, and all of which are very uncertain. (See Gesenius' *Thesaurus*; Winer's *R.-W.-B. s. v.*) We therefore pass over these attempts at explanation. The rabbis ascribe to Nergal (probably Mars) the form of a cock, which certainly does occur frequently on the old Assyrian monuments; to Asima, the form of a goat; to Nibhaz, that of a dog; to Tartak, that of an ass. But these statements also rest upon very uncertain etymologies. The case is not much better with the names *Adrammelech* and *Anammelech*. We can only infer from the child-sacrifices which were offered to these idols so much as this, "that they were akin to Moloch" (Keil). The interpretations of Movers and Hitzig are very uncertain and doubtful.

[In an inscription of Nebuchadnezzar, now in the British Museum, is read: "I consecrated the portico of the god Nergal and of the god Nibhaz, the gods of the temple Valpiltam at Cutha." (See note on ver. 24.) "The special god of this town was Nergal, and we learn from some mythological details given in the tablets of the library of Ashurbanipal, that he was worshipped there under the form of a lion." (Lenormant, I., 485.) His image is rare. He stands on the legs of a cock and has a sword in his hand. His epithets are: "the Great Hero, the King of Fight, the Master of Battles, Champion of the Gods." Hence he is identified with Mars.—*Adrammelech*=*Adar-Malik*, i. e. "Adar the king." Adar (fire) was also called Samdan (the powerful). He was the Assyrian Hercules. *Anammelech*=*Anu-Malik*, i. e. "Anu," or "Oannes, the king." "Oannes, the 'Lord of the Lower World, the Lord of Darkness,' was represented on the monuments under the strange figure of a man with an eagle's tail, and for his head-dress an enormous fish, whose open mouth rises above his head, while the body covers his shoulders." (Lenormant.)]

According to ver. 32, the worship of heathen gods and the worship of Jehovah, under the form of the calf, existed side by side. In regard to the priests "from the mass of the people" see note on 1 Kings xii. 31.—Ver. 33 repeats and brings together the contents of vers. 28–32.

Ver. 34. **Unto this day they do after the former manners.** Even at the time at which the author was writing they still followed the way of the first colonists, that is, those which are described in vers. 28–33. Some did not worship Jehovah, but served idols (vers. 25 and 29); these were the heathen who had immigrated, who had

brought their national divinities with them and still worshipped them; the others worshipped Jehovah indeed (vers. 28-32), but not according to the ordinances which had been given them by Him; these were those of the Israelites who remained, and those who adopted the worship taught by the priests of Jeroboam's calf-worship, who were sent back for the purpose (ver. 27). The words in ver. 34: **After their statutes or after their ordinances**, do not, therefore, stand "in contrast" with those which immediately follow, as Keil thinks, that is, with the words: **After the law and commandment which the Lord commanded the children of Jacob**, so that the meaning would be: "Until this day the Samaritans have retained their peculiar worship, which consists of idolatry and the worship of Jehovah through the calf-image, and do not worship according to the manner of the ten tribes, nor according to the Mosaic law." The **ו** before **בְּתוֹרָה** cannot have any other meaning than that which it has before the preceding and the following words. It does not, therefore, mean "still," but "and" in the sense of "namely," in which sense it so often occurs. The words "**וְכַתְּוִבָה וְנִי**" form an epexegetis to "**כְּהִתְקַנְּוִי**," as Thénien justly remarks cf. 1 Kings ii. 3.—The sentence: **Whom he named Israel** has the same sense here as in 1 Kings xviii. 31.—In reference to those who at the time of the author still persisted in illegal worship, or even in idolatry, he points expressly, in order to show the heinousness of their offence, in vers. 35-39, to what Jehovah had done amongst His people and for them, and how earnestly he had warned them against any breach of the covenant.—On ver. 36 see note above on ver. 7. The breach of the covenant was the more base inasmuch as the Lord had miraculously removed all the hindrances, even the greatest ones, and had held faithful to His people. In ver. 37 particular stress is laid upon the fact that the Law was *written*, and not merely *spoken*. The existence of the written law is, therefore, assumed as undoubted.—**And they did not hearken** (ver. 40); i. e. "Those descendants of the ones to whom this warning and exhortation had been addressed, who had remained in the land" (Thénien). **Their former manner**, i. e. the worship introduced by Jeroboam. Ver. 41 brings the author's review of the history to a close with a reference to the posterity of the apostates who had not desisted from the sins of their fathers. [There is great obscurity in the verses 33-41, probably because the writer has in mind different classes of the Samaritan population whom he does not distinguish or define. Thus the subject changes in vers. 33 and 34 without being specified in such a manner as the laws of grammar require. If we paragraph as is done in the amended translation, and identify the subjects as is there suggested, we reach a clear meaning.—The new population of the northern kingdom might be classified thus: (a) Sincere worshippers of Jehovah in the old theocratic sense. These were very few, if indeed there were any. (b) Worshippers of Jehovah under the form of the calf, i. e., adherents of the old worship of the northern tribes. (c) Israelites who adhered to the calf-worship, but had adopted also the idolatry of the heathen colonists. (d) Heathen colonists who had adopted the calf-worship.—Thus there were very few, possibly

none, whom this theocratic author could approve. The third and fourth were the largest classes, and are the ones referred to in the text. Those under (c) "feared not the Lord," i. e. in the religious sense. They knew him and should have been his servants, but were not, while they apostatized to idolatry. Those under (d) "feared the Lord," not in the religious sense,—they never had been taught to fear God in that sense,—but they were afraid of Him, and paid Him deference, but served, i. e., gave their faith and worship to their heathen divinities.—W. G. S.]

[SUPPLEMENTARY NOTE on the references to contemporary history in chap. xvii. (See similar notes after chaps. xv. and xvi.) The great king Tiglath Pileser died in 727. In the same year Ahaz died and was succeeded by Hezekiah on the throne of Judah. Shalmaneser (IV. Rawlinson; VI. Lenormant), the next king of Assyria, seems to have been a less able ruler. We have no records of him save some bronze weights in the British Museum. The dates, however, are furnished by the canon. Hoshea's revolt against Pekah, as we saw at the end of the note on chap. xv., was a success for the policy of submission to Assyria. However, this entire history is nothing but a series of revolts against Assyria, and Hoshea, in his turn, soon renewed the attempt. In 725 the Ethiopians, who had for some time held dominion over Upper Egypt, invaded Lower Egypt under a king named *Shebek* (Sabacon, Shabaka). This name is really Shaba or Shava, with the Cushite article *ka* appended. It is therefore written in Hebrew **שֶׁבַק**. The Massorettes punctuated this **שֶׁבַק**. (See note on ver. 4 above.) This king succeeded in overrunning all of Egypt, and conquering it, although the native dynasty preserved its succession, being confined to the western half of the delta "in the marshes" (Herod. II. 137). The appearance of this great conqueror on the scene infused hope into the small nations of Western Asia that they might be able at least to change masters; that this new Egyptian power might form a counterpoise to the Assyrian; and that his rule might be found milder. Hoshea was seduced by this hope. He plotted a revolt, but Shalmaneser hastened to crush the attempt before union with Shebek might make it formidable. He captured Hoshea, conquered the province of Samaria, and in December, 724, laid siege to the capital by investment. In 722 he died. He left a son who was a minor. The Tartan or general-in-chief, *Sargon*, a member of the royal family, seized the throne in spite of some opposition. An eclipse of March 19, 721, was influential in some way at this crisis. For three years he was nominally regent for the young prince (Samdan-Malik = Samdan [Hercules] is King). From 718 on he reigned alone. He was a great conqueror, one of the most famous of the kings of Assyria. He regained all the territory which had been lost and extended the empire beyond any limits which it had ever attained. "The long inscriptions found by M. Botta in the palace of Khor-sabad make us even better acquainted with the details of his reign than with those of more than one of the Roman emperors." A long inscription, called commonly the "Acts of Sargon," details the events of fifteen campaigns. The following are the contents, so far as they are interesting to us in the present connection:

"I besieged, took, and occupied the city of Samaria, and carried into captivity 27,280 of its inhabitants. I changed the former government of the country, and placed over it lieutenants of my own." Thus he counts the capture of Samaria among his own achievements. In place of the inhabitants whom he forced to emigrate, he introduced colonies from Elam which he had just conquered.

" and Sebeh, Sultan [so Lenormant translates a rare title which is said to mean suzerain, referring probably to Shebek's position as a recent conqueror and not regular king] of Egypt, came to Raphia to fight against me; they met me and I routed them. Sebeh fled."

Pursuing the record in order to find traces of the recolonization of Samaria, we notice the following:

From 720 to 715 the Assyrians were occupied in an unsuccessful siege of Tyre. "Yaubid of Hamath persuaded Damascus and Samaria to revolt against me, and prepared for battle. I killed the chiefs of the rebels in each city and destroyed the cities." [This revolt of Samaria, after its reduction to a province, is not mentioned in the Bible. It may have been after this conquest of Hamath that some of the inhabitants of that country were colonized in Samaria.]

The inhabitants of Papha in Pisidia were transported to Damascus.

In 710 he marched against Ashdod, which had revolted (Isai. xx. 1).

In 709, according to the canon of Ptolemy, Sargon defeated Merodach Baladan at the battle of Dur Yakin. By this victory he resubjugated Chaldea, which had been independent since 747. The prisoners taken in Chaldea were colonized in Samaria. In August, 704, Sargon was assassinated.

He was succeeded by *Sennacherib*, whose glory rivalled that of his predecessor. In regard to him see the *Note* after the *Ezra* section on the next chapter. In 681 he was assassinated by his two sons.

Another son, *Esarhaddon*, succeeded him, and reigned from 681 to 667. On him also see below. We are only concerned here with one statement in his annals.—At the close of his first campaign, which was in Phœnicia, he says: "I settled the inhabitants of Syria and the sea shore in strange lands. I built in Syria a fortress, called *Dur-ashur-akhiddin*, and there established men whom my bow had subdued in the mountains, and towards the sea of the rising sun (Caspian)." [Whether Syria here includes Samaria is indeed doubtful, but it is probable that, as the policy of transportation was practised more and more, it became more thorough and comprehensive. Probably this was a large migration, since the name of a country is given for the new seat of the colonists instead of the names of cities. Hence the memory of this migration was perpetuated while the lesser migrations under Sargon were forgotten. It is not at all likely that the different migrations remained distinct from one another, and remembered each the time and occasion of its own migration. The second temple was finished in 516 (Ewald), so that from the time of Esarhaddon to the time of the speakers in *Ezra* iv. 2 there must have been 160 years. This is sufficient to account for the fact that they ascribe their origin to Esarhaddon.] In this account we have followed Lenormant's *Manual* very closely.—W. G. S.]

HISTORICAL AND ETHICAL.

1. Only so much is narrated in regard to the *nine years' reign of Hoshea* as pertains to this fact, that he was the last king of the kingdom of the ten tribes. "Hoshea's chief aim was to become independent of Assyria. He saw what a mistake Menahem had made when he called Pul into the country, and what had been the sad consequences to Pekah, who had subjected himself to Tiglath Pileser" (Schlier). [See the last paragraph of the *Supplementary Note* on chap. xv.] He therefore refused the tribute which had been imposed, turned to Egypt for help, and defended himself for three years bravely and perseveringly against the Assyrian power. From this it is evident that he was not a weak ruler, but that he had a strong will and was an able general. But the despairing resistance was useless; the measure was full, the days of the northern kingdom were numbered, and the long threatened ruin drew on unchecked. The criticism upon Hoshea's reign, and his conduct in general, which is given in ver. 2, is often understood as if it asserted that he was the best of all the kings of the northern kingdom. Ewald says: "It seems like a harsh jest of fate that this Hoshea, who was to be the last king, was better than all his predecessors. The words of the noble prophets who, during the last fifty years, had spoken so many and such grand oracles in regard to this kingdom, had perhaps had more influence upon him. But as these prophets had always foretold the destruction of the kingdom as certain, so the irresistible power which works in history was now to show that an individual, though a king, better than all his predecessors, is too weak to arrest the ruin of the commonwealth when the time for reformation is past." The *Cahver Bibel* also says of Hoshea: "When he was at length seated upon the throne he showed himself personally better than all his predecessors, and nevertheless it was in his reign that the destruction was consummated." Schlier also supposes that Hoshea, in the conflict, through which it is assumed that he won the throne, "turned to the Lord more sincerely than his predecessors." There is not a word of all that, however, in the text. The words in ver. 2 do not say that he was better than all his predecessors, but only that he was not as bad as the kings before him (וְהוֹשֵׁעַ). This can only be understood, however, as applying to his immediate predecessors (Menahem, Pekahiah, and Pekah), for the word "all" is not in the text. [It is arbitrary and untenable to restrict the application of the words to these kings. The "all" is not in the text, but it is a fact that the author introduces a modification here into the standing formula which goes farther towards lessening the sweeping condemnation than any which is introduced at the mention of any other king of the northern kingdom. Jehoram is said to have been bad, but not as bad as Ahab and Jezebel (2 Kings iii. 2). In the other cases the condemnation is utter and complete. The modification introduced in reference to Hoshea, slight as it is, is, therefore, by comparison, very weighty.—W. G. S.] The statement does not apply to his personal and moral character, but to his attitude as king towards the national religion. He made his way to the throne by conspiracy and murder (chap. xv. 30), as several of his predecessors.

sors had done. He did not, therefore, have any "better principles," and was not a "better man" than they. If he had listened to the warnings of the true prophets, he would not have turned to Egypt for help, for they warned him against this as much as against Assyria. The least probable supposition of all is that Hoshea gave up the cultus which Jeroboam had introduced, for, if he had done so, then his fate would have been undeserved. [This argument is presumptuous and unfounded. All such inferences from the dispensations of Providence to the desert of those who suffer calamity are precarious and unbecoming. The special fact here at stake is insignificant, but the general principle involved in this method of argument is of the first importance.—W. G. S.] The review of the history which the author appends to the story of this reign assumes that the king adhered to Jeroboam's cultus. His case is similar to that of Jehoram, of whom it is said (chap. iii. 2): "He wrought evil in the sight of the Lord, but not like his father and like his mother, for he put away the image of Baal that his father had made. Nevertheless he cleaved unto the sins of Jeroboam." Hoshea may have differed from his immediate predecessors in the same way. Probably he was led more by political than by religious considerations, at least we find no sign at all of the latter. We have no reason at all to imagine that he was genuinely converted. For the rest, it has several times occurred in the history of the world, as Keil remarks, that the last rulers of a falling kingdom have been better than their predecessors.

2. The somewhat lengthy review which the author appends to the story of the downfall of the northern kingdom is, as Hess observes: "Almost the only instance in the Old Testament where the author departs from his usual habit of simply narrating, without inserting any comments of his own." We see from this that he was interested not only in the narrative, but also in something further. Here, where the kingdom of the ten tribes comes to an end, and disappears forever from history, was the place, if there was any, for casting a glance back upon its development and history, and for bringing together the characteristics of the story in a summary. This he does from the Old Testament stand-point, according to which God chose the people of Israel to be His own peculiar people, made a covenant with it, and took it under His especial guidance and direction for the welfare and salvation of all nations. The breach of the covenant by the northern kingdom is, therefore, in his view, the first, the peculiar, and the only cause of its final fall, and this fall is the judgment of the holy and just God. By showing this in careful detail he makes it clear to us that this is the only light in which the history can be or ought to be criticised. His mode of criticism, therefore, stands in marked contrast with that of modern critical science, which considers it its task to set aside this point of view,—to measure the history of the people of God by the same standards as that of any other ancient people. There is no other passage in the Bible where what we have called in the *Introduction*, § 3, the theocratic-pragmatic form of representation, is so clearly and distinctly evident as in this review. This is a proof that the author of these books was a prophet, or belonged to the prophet-class, and so that it is properly reckoned among the *נביאים*.

This review, however, is noticeable also in another respect, viz., that the existence of the *תורה*, with all its *מצוות*, *הקפות*, *עדות*, and *משפטים*, long before the time of the monarchy, and that too in a written form (ver. 37), is assumed in it as unquestioned. If the author had not known that this Law, in the form in which he was familiar with it, had existed long before the division of the kingdom, he could not have declared so distinctly and decidedly that the fall of the kingdom of the ten tribes was a divine judgment upon it for its apostasy from that Law.

3. The forced emigration of the ten tribes to Assyria was a result of the despotic principle which was accepted throughout the entire Orient, that it was right to make any revolt of subjugated nations impossible (see *Ezra*, on 1 Kings viii. 50). In this case it was not merely a transportation into another country, but also the commencement of the dissolution of the ten tribes as a nationality. No one particular province in Assyria was assigned to them as their dwelling-place, but several, which were far separated from one another, so that, although this or that tribe may have been kept more or less together, as seems probable from Tob. i., yet the different tribes were scattered up and down in a foreign nation, without the least organic connection with one another. They never again came together; on the contrary they were gradually lost among the surrounding nations, so that no one knows, until this day, what became of them, and every attempt to discover the remains of them has been vain. (See, on the attempts which have been made, Kell, *Comm. zu den Büchern d. K. s. 311, sq.*) In this particular the exile of the ten tribes differs from that of Judah and Benjamin. The exile in Babylon was temporary. It lasted for a definite period which had been foretold by the prophets (2 Chron. xxxvi. 21; Jerem. xxix. 10). It was not like the Assyrian exile, a period of national dissolution. Judah did not perish in exile; it rather gained strength, and finally came back into the land of promise, whereas, of the ten tribes only a few who had joined themselves to Judah, and become a part of it, ever found their way back. The ten tribes had, by their violent separation from the rest of the nation, broken the unity of the chosen people, and, in order to maintain this separation, they had revolted from the national covenant with Jehovah. The breach of the covenant was the corner-stone of their existence as a separate nationality. Thereby also they had given up the destiny of the people of God in the world's history. They were the larger fragment of the entire nation, but they were only a separate member which was torn away from the common stock, a branch separated from the trunk, which could only wither away. After 250 years of separate existence, when all the proofs of the divine grace and faithfulness had proved vain, it was the natural fate of the ten tribes to perish and to cease to be an independent nation. "The Lord removed them out of his sight; there was none left but the tribe of Judah alone" (ver. 18). The case was different with Judah. Although it had sinned often and deeply against its God, yet it never revolted formally and in principle from the covenant, much less was its existence built upon a breach of the covenant. It remained the supporter and the preserver of the Law, and therefore

also of the promise. Its deportation was indeed a heavy punishment and a well-deserved chastisement, but it did not perish thereby, nor disappear as a nation from history, but it was preserved until He came of whom it was said: "The Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke i. 32, sq.).

4. *The population of the country of the ten tribes after their migration* consisted, in the first place, of the few of the ancient inhabitants who had remained. That such a remnant did remain is certain, whether we assume that there were two immigrations, one under Shalmaneser and the other under Esarhaddon, or only one under the latter (see note on ver. 24 under *Exegetical* [See, also, the bracketed note under *Exeget. and Crit.*, on ver. 41, for the classes among the population, and the *Supplementary Note* above, at the end of the *Exeg.* section, for the details of the re-population of the country by Sargon and Esarhaddon.]). This is proved beyond question by 2 Chron. xxx. 6, 10; xxxiv. 9; Jerem. xli. 6. Furthermore this is supported by "the analogy of all similar deportations, in which only the mass of the population was carried off, especially the classes from whom revolts might be expected, and by the fact that, in a mountainous country, it would be impossible to seize every man of the population" (Keil). [For the number of persons carried away see the inscription quoted in the *Supp. Note* above.] The new inhabitants, however, formed the chief portion of the population. The king of Assyria had brought them from different parts of his kingdom, which was already far extended. They did not, therefore, belong to one, but to many diverse nationalities and races. They worshipped various national divinities, and each nation amongst them had its own cultus which it retained (vers. 29-31). Their common life in the same country produced unavoidably a mixture of the various nationalities with each other as well as with the remnant of the Israelites. A nation was thus formed which lacked all unity of worship, and which, socially and religiously, formed a complete chaos. As the exiles, scattered in different localities, lost their national unity and character, so did also the few Israelites who remained in the country and formed connections with the immigrants. In place of unity there arose a complete dissolution and disintegration of the nationality of the ten tribes. They never regained their unity. The author means to say in the passage from ver. 24 on that this was the judgment of God upon the covenant-breaking and apostate people which had resisted every chastisement and every warning to reform.

5. *The cultus which prevailed in the northern kingdom* after the exile of the ten tribes, is commonly designated as an "amalgam of Jehovah calf-worship, and heathen idolatry" (Keil and others). But the text speaks, not of an amalgamated cultus, but of an amalgamated population (see notes on ver. 34). Jeroboam's Jehovah-worship, although it was illegal, was nevertheless monotheism. As such it simply and utterly excluded polytheism. So, for instance, Jehu, who maintained Jeroboam's cultus, rooted out idolatry with violence (chap. x. 28 sq.). Now a cultus which had for its object the one true God, and at the same time many gods, a cultus in which monotheism and polytheism were

combined, is inconceivable, because it involves a fundamental contradiction. [This is unquestionably true in logic, but such inconsistencies are very common in history. The population of Samaria (see bracketed note on ver. 41 under *Exeg.*) had no such clear and well-defined devotion to the Jehovah-worship, even under its degraded form, and no such pure consciousness of the bearings of the various parts of their cultus upon one another, as to feel this contradiction and try to escape it. A truer conception of the state of things would be that the Jehovah calf-worship, when reestablished, took its place among the other acknowledged forms of worship. The remains of the ancient Israelitish population cultivated this worship especially, the other nationalities cultivated each its own cultus especially, and thus the various forms existed side by side, doubtless not without mutual influence on one another. This is substantially the view advocated by Bähr below, and it is far more consistent with all we know of the state of things than the amalgamation theory. The latter cannot be disposed of, however, by showing its logical inconsistency.—W. G. S.] It seems that the exiles maintained in their banishment the worship of Jehovah through Jeroboam's calf images (Tob. i. 6). It is still more probable that those who remained in Samaria did the same. The priest who was sent back to Samaria (ver. 27) was to "teach them the manner of the God of the land." He therefore took up his residence at the chief seat of Jeroboam's worship, at Bethel, which thus became once more the centre of this worship. It was not, however, the source of a new worship which combined the ancient form with idolatry. That the Jehovah-worship was maintained in the country without mixture with heathenism is shown by the statement of those who, 200 years afterwards, came to Zerubbabel and said: "Let us build with you; for we seek your God as ye do; and we do sacrifice unto him since the days of Esarhaddon, king of Assur, who brought us up hither" (Ezra iv. 2). In later times this Samaritan people "was more strict in its adherence to the Mosaic law than even the Jews" (Von Gerlach). How could this have been the case if their cultus had been mixed with idolatry from the time of the Assyrian exile onwards? The form of Jehovah-worship which Jeroboam had introduced, and heathen idolatry, existed, as a consequence of the mixed population, *alongside* of one another, but not *in* one another. Although individuals may have tried to practise both worships at once, or may have turned now to one and now to the other, the mass of the Israelites who remained held firmly to the illegitimate Jehovah-worship, so that this gradually gained the upper hand of heathenism. At the time of Christ we hear no more of the latter in Samaria. As the Samaritans recognized the authority of the whole Pentateuch, the Jews could not regard them as idolaters. They were not willing, however, to have any intercourse with them, because, in blood, they were no longer pure Israelites, and so were not a portion of the people which was sharply separated, in blood, from all heathen nations. They were considered ἀλλογενεῖς, and as such they were held in about the same estimation as the heathen (Luke xvii. 16, 18; Matt. x. 5; John iv. 9; viii. 48). The bitter hostility between the Samaritans and the Jews is to be ascribed, in great part, to the an-

cient, deep-rooted, never extinguished hatred of the tribes of Judah and Ephraim for one another (see 1 Kings xii., *Hist.* § 1.). On the Samaritans see Winer, *R.-W.-B.* II. s. 369; Herzog, *Real-Encyc.* XIII. s. 363.

6. Finally, we may here briefly take notice of the manner in which modern historians represent and judge the fall of the Kingdom of the Ten Tribes. "Samarita," says Duncker (*Gesch. d. Alt.* s. 443, sq.), "defended itself with the energy of despair in the determination either to preserve its independent national existence or to perish. It was only after a siege of three years' duration, and the most obstinate resistance, that the capital fell, and with it the kingdom. Without proper preparation or energetic leadership, unsupported by the natural allies in Judah or by Egypt, Israel fell after brave resistance, and so not without honor." Weber speaks in like manner of the "glorious" fall of Israel. Menzel (*Staats- und Religionsgesch.* s. 229) passes his judgment as follows: "The energetic prophet class, which had had so much to do with the foundation of the kingdom of Israel, had found its grave with Elisha. The prophets Amos and Hosea, who appeared during the reigns of the last kings of the house of Israel, saw their activity limited to rebukes and reproofs. The former was banished from Bethel as an inciter of sedition. The ancient prophets do not seem to have recorded anything which would cast upon the kings or the people of Israel the reproach of an idolatry which was stained by human blood, as the historical and prophetic books do for several of the kings of Judah, although they are severe enough in their denunciations of the vices, and of the illegitimate forms of worship, of the northern kingdom. It is true that the institution of the prophets had shown itself incapable of arresting the decline of the northern kingdom, or of setting up a strong dynasty in the place of the regular succession which had been broken by the overthrow of the house of Omri, and that, in Judah, the duration of the kingdom of the house of David had been preserved, by the help of the priesthood, yet even there the final ruin had only been postponed for a century." As for this last conception of the history, which in fact makes the prophets responsible for the fall of Israel, in the first place it runs directly counter to the entire history of the redemptive scheme, and in so far needs no refutation. It only shows how far astray we may go, if we give up and abandon the stand-point from which alone this history claims to be considered, and from which alone it can be understood. But the first representation quoted above is, to say the least, destitute of foundation, for the text, which says no more than that Shalmaneser, after 24 years' siege, took the city, does not by any means intend by this to chant a song of praise and glory over the fallen city. There is no syllable to imply that this siege was lengthened out by the brave and "heroic resistance" of the inhabitants. The great allied army of the Syrians and the Israelites besieged Jerusalem for a long time, and nevertheless could not take it (chap. xvi. 5), though the cowardly Ahaz did not offer heroic resistance. Shalmaneser was at the same time carrying on war with the surrounding people, by which the strength of his army was divided. Moreover, Samaria had a very strong site on a hill. Still other circumstances which are not mentioned may have con-

spired to lengthen out the siege. Although the city may have been bravely defended, which certainly is very possible, yet it does not follow that the northern kingdom "fell with honor." It is impossible to speak of the "glorious end" of a kingdom which was in a state of anarchy, and which was politically, morally, and religiously rotten and shattered, as the contemporary prophets testify in the plainest and strongest terms. The praise which is awarded, however, is most plainly shown to be undeserved by the review which the ancient historian himself gives of the decline and fall of Israel.

HOMILETICAL AND PRACTICAL

VERS. 1-6. The last King of Israel. a) "He did, &c., yet not, &c." ver. 2. (Though he did not go so far in wickedness as the 18 who preceded him, nevertheless he did not walk in the way of salvation. Half-way conversion is no conversion. In order to bring back the nation from its wicked ways, he should have been himself devoted to the Lord with all his heart. When people are not fully in earnest in their conversion, then there is no cessation of corruption, whether it be the case of an individual or of a State.) b) He makes a covenant with the king of Egypt, ver. 4. (By this he showed that his heart was not perfect with God. Egypt, the very power out of whose hand God had wonderfully rescued His people, was to help him against Assyria. But: "Cursed be the man," &c., Jerem. xvii. 5, 7; Hos. vii. 11-13. "Woe to them," &c., Isai. xxxi. 1. "It is better," &c., Ps. cxviii. 8, 9; xci. 1. sq.) c) He loses his land and his people and is cast into prison, vers. 4-6. (By conspiracy and murder he had attained to the throne and to the highest pitch of human greatness, but his end was disgrace, misery, and life-long imprisonment, Ps. l. 1-6. Thus ended the kingdom of Israel, Isai. xxviii. 1-4.)—CRAMER: Godless men think that they will escape punishment though they do not repent. They therefore fall into discontent; as a result of such discontent they have recourse to forbidden means, such as perjury, treachery, and secret plots. They hew them out cisterns that can hold no water, Jerem. ii. 13, for it is vain to make covenants with the godless, and to neglect the true God (Hos. vii. 11).—STARKE: Upon him who will not be humbled by small evils God sends great and heavy ones (1 Peter v. 6).

Vers. 7-23. The fall of the kingdom of the ten tribes. a) It was the result of the sin and guilt of the people. (Separation from the other tribes and dissolution of the national unity—revolt from the national covenant and overthrow of the Law—degeneration into heathenism—persistence in sin—moral and religious corruption, Matt. xii. 25; Hos. xiii. 9.) It was a judgment of the just and holy God. ("I, the Lord, . . . give to every man according to his ways," Jerem. xvii. 10; Rom. ii. 5, 6: "The Lord God, merciful and gracious," etc., Ex. xxxiv. 6: "God is not mocked," Gal. vi. 7. He guarded the kingdom of Israel for 250 years in patience and long-suffering. He warned, and threatened, and taught, and chastised, and sent messengers to summon them to return. When all proved vain He sent the Assyrians, the rod of His wrath and the staff of His indignation, Isai. x. 5, 6. He removed them from before His face.

The judgment never fails to come. It does not come at once, it is often delayed for centuries, but it comes at last, upon States as well as upon individuals, 1 Cor. x. 11, 12.)—**BERLEB. BIBEL:** Would that men, when they read such passages, would stop and think, and would enter upon a comparison between the people of God of that time and of this, and would thus make application of the lesson of history. The people of Israel were hardly as wicked as the Christians of to-day. The responsibility to-day is far greater, for they were called to righteousness under the old Law, we under the Gospel of free grace. The people of the ten tribes did not reject belief in the God who had brought them out of Egypt, when they founded the kingdom of Israel (1 Kings xii. 28), but they made to themselves, contrary to the law of this God, an image of Him. This was the beginning of their downfall, the germ of their ruin, which produced all the evil fruits which followed. This led from error to error. They commenced with an image of Jehovah; they finished with the frightful sacrifices of Moloch. He who has once abandoned the centre of revealed truth, sinks inevitably deeper and deeper, either into unbelief or into superstition, so that he finally comes to consider darkness light, and folly wisdom. So it was in Israel, so it is now in Christendom. He who abandons the central truth of Christianity, Christ, the Son of God, is in the way of losing God, for "Whosoever denieth the Son, the same hath not the Father" (1 John ii. 23).—A nation which no longer respects the word of God, but makes a religion for itself according to its own good pleasure, will sooner or later come to ruin.—Vers. 9–12. External rites of worship were not wanting in the land of Israel. In all the cities, on all the mountains and hills, under all the green trees, there were places for prayer, altars, and images, but nevertheless the true God was not known (Acts xvii. 22, 23), and no worship of the true God in spirit and in truth existed. Their heart was darkened in spite of all their worship (Rom. i. 21, 23), because they did not revere the word of God, and placed their light under a bushel. So it was at the time when Luther appeared, and so it is yet everywhere where the light of the Gospel is not set upon a candlestick that it may give light to the whole house. What is the use of crucifixes if the Crucified One dwell not in the heart, and if the flesh with its lusts be not crucified?—Vers. 13, 14. **STARKE:** Before God sends forth His judgments and chastisements, He sends out true and upright teachers who call the people to repentance (2 Chron. xxxvi. 15, 16).—The Lord still provides a testimony of Himself, and sends to the unbelieving and perverse world this message by His faithful servants: Turn ye from your evil ways! But, as it was with Israel, so it is still; those who preach repentance are laughed to scorn. He, however, who does not listen to the exhortation to repentance, does not remain as he was, he becomes continually worse and worse. If such a heavy punishment fell upon those who would not hear the prophets, what must those expect who do not listen to the words of the Son of God, but persevere in their unbelief and in their sins? Heb. iv. 7; x. 29. Vers. 15–17. Contempt for the covenant and for the testimonies of God makes men "vain," that is, insignificant and empty, like the heathen whose gods are nothingness. [A heathen god is nothing, a nullity, it is emptiness, a name

for something which does not exist, vanity. People who worship them make themselves empty, insignificant, and vain.] The further a man removes himself from God, the more vain and insignificant he becomes, however learned and cultivated he may be, and however highly esteemed he may appear.—If an entire people falls into slavery and misery, or even loses its national existence, the reason for it must not be sought merely in external, political circumstances, but, first of all, in its apostasy from the living God and His word.—**BERL. BIBEL:** They rejected His ordinances, not indeed by a declaration in words, but by their life and conduct. What can be regarded among us as more explicit rejection and contempt of God, than to assert and to try to convince one's self that it is impossible to keep God's ordinances? Only look at Christ's ordinances in Matt. v., vi., and vii., and compare them with the maxims which we profess, and then say whether more of us accept than reject the former. How do we keep the covenant which we have made in baptism, to conduct ourselves as those who belong to God (Gal. v. 24)? But that covenant is the covenant of a good conscience towards God (1 Peter iii. 21). If we take up the point of "vanity," we may use the words of Eccl. i. 2. Our speeches, our works, our dress, our buildings, our food, and all our habits of mind bear testimony of its truth. They served Baal; we serve the belly, mammon, the world, nay, even the devil himself, Rom. vi. 16. They caused their children to pass through the fire; through how many dangerous fires of worldly lust we cause our children to pass? Most of them are so corrupted by false education, and so much trained to evil by false example, that finally parents and children fall together into the eternal fire.—Ver. 18. **KYBURZ:** The kingdom of Israel had nineteen kings, and not one of them was truly pious. Wonder not at the wrath but at the patience of God, in that He endured their evil ways for many hundred years, and at their ingratitude, that they did not allow themselves, by His long-suffering, to be led to repentance. Is it any better nowadays?—Ver. 19. **RICHTER:** Judah was corrupted by Israel as Germany was by France. Observe: Israel was never improved by the good which still remained in Judah, but Judah was only too often corrupted by the evil in Israel. Evil conquers and spreads faster than good.—Vers. 20–23. **PFÄFF. BIBEL:** When the measure of sin is full, then at last the judgments of God begin to fall (Ps. vii. 11–12).—**WÜRT. SUMM.:** We should see ourselves in this mirror and not bring on and hasten the ruin of our fatherland by our sins, for what here befell the kingdom of Israel, or even more, may befall us (Rom. xi. 21).

Vers. 24–41. The Land of the Ten Tribes after their Exile. a) The substitution of foreign and heathen nations for the Israelitish population, vers. 24–33. b) The religious state of things in the country, which was produced by this. **CRAMER:** It is indeed a great calamity when the inhabitants of a country are expelled, with their wives and children, by the invasion of foreign nations; but it is a still greater misfortune when the devil's temple is set up in places where the worship of the true God has been celebrated (Ps. lxxiv. 3).—**WÜRT. SUMM.:** The land in which Christ and His Apostles preached has fared as did the land of Israel; the Koran now prevails there. So also have many

other cities and States fared, which now hear the doctrines of Antichrist, instead of the doctrines of Christ. Therefore we ought to guard ourselves against contempt of the word of God, that God may not be led to chastise our land and church also (Rev. ii. 5).—Vers. 25-28. The heathen immigrants imagined that, in order to get rid of the plague of the lions, it was necessary to observe particular religious ceremonies. This fancy prevails yet to a considerable extent even in Christendom. People think that they can be delivered from all sorts of evil by practising certain rites, whereas no religious acts are pleasing to Almighty God, or have value, unless they are an involuntary, direct expression of living faith, and of surrender of the heart to God.—Ver. 27. The king of Assyria, a heathen, took care that the religious necessities of his subjects should be provided for. He even sent a priest of Jehovah to teach them. Would that all Christian rulers were like him in this! Vers. 29-33. A country cannot fall lower than it does when each man makes unto himself his own god. We are indeed beyond the danger of making to ourselves idols of wood and stone, silver and gold, but we are none the less disposed to form idols for ourselves out of our own imaginations, and not to fear and worship the one true God as He has revealed Himself to us. That is the cultivated heathenism of the present day. Some make to themselves a god who dwells above the stars and does not care much for the omissions or commissions of men upon earth; others, one who can do everything but chastise and punish, or one in whose sight men forgive themselves their own sins; who does not recompense each according to his works, but forgives all without discrimination, and who opens heaven to all alike, no matter how they have lived

upon earth (Jerem. x. 14, 15).—Ver. 29. **CRAMER:** Sketch of the papacy, under which each country, city, and house has its own divinity, its saint and patron. ("O Israel! . . . in me is thine help:" Hos. xiii. 9; see also ver. 39 of this chapter).—Ver. 33. **BERL. BR.** They feared the Lord and worshiped their own idols! Is not that exactly the state of things amongst us? We want to serve more than one Lord. We have invented a kind of fear of God with which the worship of gold, fame, and worldly enjoyment, and, above all, of selfishness, is not inconsistent, nay, it is rather a component part of it.—Ver. 34, sq. Decay in religious matters, lack of unity of conviction in the highest and noblest affairs, prevents a nation from ever becoming great and strong. It is a sign of the most radical corruption. Similarity of faith and community of worship form a strong uniting force, and are the condition of true national unity. The existence of different creeds and confessions by the side of one another is a source of national weakness. It is an error to try to produce this unity by force; it is a blessing only when it proceeds from a free conviction (Eph. iv. 3-6).—**J. LANGE:** The correct application of the lesson of this passage is to abstain from communion with whatever is inconsistent with the Christian religion, for, outside of Christianity there are, besides the errors which undermine the foundation of faith, also those ordinances of men, and service of the world and sin, which, alas! the majority, even in evangelical churches, while they have knowledge of the pure truth of the gospel, yet endeavor to unite with pure religion. Verily, to serve God and sin at the same time is as radical an apostasy from true religion as ever the errors of the Samaritans were.

THIRD PERIOD.

(727-588 B.C.)

THE MONARCHY IN JUDAH AFTER THE FALL OF THE KINGDOM OF ISRAEL

(3 KINGS XVIII.-XXV.)

FIRST SECTION.

THE MONARCHY UNDER HEZEKIAH.

(CHAPS. XVIII.—XX.)

A.—The Reign of Hezekiah; the Invasion by Sennacherib, and Deliverance from it.

CHAPS. XVIII. AND XIX. (ISAL XXXVI. AND XXXVII.)

- 1 Now it came to pass in the third year of Hoshea son of Elah king of Israel, *that* Hezekiah the son of Ahaz king of Judah began to reign [became king].
- 2 Twenty and five years old was he when he began to reign [became king]; and he reigned twenty and nine years in Jerusalem. His mother's name also *was* Abi, the daughter of Zachariah. And he did *that which was* right in the sight
- 3 of the Lord, according [like] to all that David his father did. He removed the high places, and brake the images, and cut down the groves [Astarte-statues], and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he [they]¹ called it Nehush-tan.² He trusted in the Lord God of Israel; so that after him was none like
- 4 him among all the kings of Judah, nor *any* that were before him. For he clave to the Lord, *and* departed not [did not swerve] from following him, but kept
- 5 his commandments, which the Lord commanded Moses. And the Lord was with him; *and* he prospered whithersoever he went forth [in all his goings-forth;—
- 6 *i. e.*, in everything which he went out to do]; and [omit and—Insert —] he rebelled against the
- 7 king of Assyria, and served him not. [;] [and] He smote the Philistines, *even* unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.
- 8 And it came to pass in the fourth year of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel, *that* Shalmaneser king of
- 9 Assyria came up against Samaria, and besieged it. And at the end of three years they took it: *even* in the sixth year of Hezekiah, that *is* the ninth year of
- 10 Hoshea king of Israel, Samaria was taken. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in [on the] H. bor [,] *by*
- 11 the river of [omit of] Gozan, and in the cities of the Medes [Media, : Because
- 12

they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear them, nor do them.

- 13 Now in the fourteenth year of king Hezekiah did Sennacherib king of As
 14 syria come up against all the fenced cities of Judah, and took them. And
 Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have
 offended [erred]; return from me: that which thou puttest on me will I bear.
 And the king of Assyria appointed unto [put upon] Hezekiah king of Judah
 15 three hundred talents of silver and thirty talents of gold. And Hezekiah gave
 him all the silver that was found in the house of the Lord, and in the treasures
 16 of the king's house. At that time did Hezekiah cut off [strip] the gold from
 [omit the gold from] the doors of the temple of the Lord, and from [omit from]
 the pillars which Hezekiah king of Judah had overlaid, and gave it [them] to
 the king of Assyria.
- 17 And the king of Assyria sent Tartan and Rabсарis and Rab-shakeh from
 Lachish to king Hezekiah with a great host against Jerusalem: and they went
 up and came to Jerusalem. And when they were come up, they came and stood
 by the conduit of the upper pool, which is in the highway of the fuller's field.
 18 And when they had called to the king, there came out to them Eliakim the son
 of Hilkiah, which was over the household, and Shebna the scribe, and Joah the
 19 son of Asaph the recorder. And Rab-shakeh said unto them, Speak ye now to
 Hezekiah, Thus saith the great king, the king of Assyria, What confidence is
 20 this wherein thou trustest? Thou sayest, (but they are but [omit they are but]
 vain words, [it is a saying of the lips only]) [:] I have [There is] counsel and
 strength for the war. Now on whom dost thou trust, that thou rebellest against
 21 me? Now, behold, thou trustest upon the staff of this bruised reed, even upon
 Egypt, on which if a man lean, it will go into his hand, and pierce it: so is
 22 Pharaoh king of Egypt unto all that trust on him. But if ye say unto me, We
 trust in the Lord our God: is not that he, whose high places and whose altars
 Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall
 23 worship before this altar in Jerusalem? Now therefore, I pray thee, give
 pledges to [make a bargain with] my lord the king of Assyria, and I will deliver
 thee two thousand horses, if thou be able on thy part to set riders upon them.
 24 How then wilt thou turn away the face of [i.e., repulse, put to flight] one captain of
 [amongst] the least of my master's servants, and put thy trust on Egypt for
 25 chariots and for horsemen? Am I now come up without the Lord [uninsti-
 gated by Jehovah] against this place to destroy it? The Lord said to me, Go up
 26 against this land, and destroy it. Then said Eliakim the son of Hilkiah, and
 Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the
 Syrian language; for we understand it: and talk not with us in the Jews' lan-
 27 guage in the ears of the people that are on the wall. But Rab-shakeh said
 unto them, Hath my master sent me to thy master, and to thee, to speak these
 words? hath he not sent me to the men which sit on the wall, that they may
 28 eat their own dung, and drink their own piss with you? Then Rab-shakeh
 stood and cried with a loud voice in the Jews' language, and spake, saying, Hear
 29 the word of the great king, the king of Assyria: Thus saith the king, Let not
 Hezekiah deceive you: for he shall not be able to deliver you out of his [my].
 30 hand: Neither let Hezekiah make you trust in the Lord, saying, The Lord will
 surely deliver us, and this city shall not be delivered into the hand of the king
 31 of Assyria. Harken not to Hezekiah: for thus saith the king of Assyria,
 Make an agreement [terms,] with me by a present [omit by a present], and come
 out to me, and then eat ye every man of his own vine, and every one of his fig-
 32 tree, and drink ye every one the waters of his cistern: Until I come and take
 you away to a land like your own land, a land of corn and wine, a land of bread
 and vineyards, a land of oil olive and of honey, that ye may live, and not die:
 and hearken not unto Hezekiah, when he persuadeth you, saying, The Lord will
 33 deliver us. Hath [Have] any of [omit any of] the gods of the nations delivered
 at all [omit at all] [each] his land out of the hand of the king of Assyria?

- 34 Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand [that
 35 *any* delivered Samaria out of mine hand]? Who *are* they [there] among all the gods of the countries, that have delivered their country out of mine hand,
 36 that the Lord should deliver Jerusalem out of mine hand? But the people held their peace, and answered him not a word: for the king's commandment
 37 was, saying, Answer him not. Then came Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rab-
 CHAP. xix. 1 shakeh. And it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house
 2 of the Lord. And he sent Eliakim, which *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the
 3 prophet the son of Amoz. And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble [distress], and of rebuke [chastisement], and blasphemy [rejection]; for the children are come to the birth [opening of the womb], and
 4 *there is* not strength to bring forth. It may be the Lord thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach [blaspheme] the living God; and will reprove the words which the Lord thy
 5 God hath heard: wherefore lift up *thy* prayer for the remnant that are left. So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them,
 6 Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants [minions] of the king
 7 of Assyria have blasphemed me. Behold I will send a blast upon him [I will inspire him with such a spirit that], and [when—*omit* and] he shall hear a rumour, and [he—*omit* and] shall return to his own land; and I will cause him to fall by the sword in his own land.
 8 So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee;
 10 he sent messengers again unto Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.
 11 Behold, thou hast heard what the kings of Assyria have done to all lands, by
 12 [in] destroying them * utterly: and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed; *as* Gozan, and
 13 Haran, and Rezeph, and the children of Eden which *were* in Thelasar? Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?
 14 And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord.
 15 And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest *between* the cherubim, thou art the God, *even* thou alone, of all the
 16 kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which [he] hath sent him [*omit* him] to reproach the living God.
 17 Of a truth, Lord, the kings of Assyria have destroyed the nations and their
 18 lands, And have cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.
 19 Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the Lord God, *even* thou only.
 20 Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, *That* which thou hast prayed to me against Sennacherib king of Assyria I have heard. This *is* the word that the Lord hath spoken concerning him:

[ORACLE OF GOD IN REGARD TO THE IMPENDING DANGER.]

[I. *Scornful Rebuke of Sennacherib's Boast.*]

- She despises thee, she scorns thee,—the virgin daughter, Zion!
 She wags her head at thee, the daughter, Jerusalem!
- 22 Whom hast thou insulted and blasphemed? against whom hast thou lifted voice?
 Thou hast even lifted thine eyes on high against the Holy One of Israel!
- 23 Through thy messengers thou hast insulted the Lord, and hast said:
 "I come up with my chariots on chariots" to the top of the mountains, to Lebanon's summit;
 And I hew down its loftiest cedars and its choicest cypresses;
 And I come to its summit as a resting-place,
 To its forest-grove.
- 24 I dig, and I drink the waters of foreign nations;
 Yea! I parch up with the sole of my foot all the rivers of Egypt!"

[II. *Refutation of his Self-assumption.*]

- 25 Hast thou not heard?—Of old time I made it—
 From ancient days I ordained its course;
 Now I have brought it to pass,—
 And thou art [my instrument] to reduce "fortified cities to heaps of ruins.
- 26 THEREFORE their inhabitants were short-handed;
 They despaired and were terror-stricken;
 They were grass of the field and green herb;
 Grass of the house-top, and corn blasted in the germ.
- 27 So, thy resting in peace, and thy going out, and thy coming in, I know;"
 Also thy violent rage against me;
- 28 For thy violent rage and thine arrogance are come up into mine ears,
 And I will put my hook in thy nose, and my bridle in thy lips,
 And I will lead thee back by the way by which thou camest.

[III. *Encouragement to Judah and Hezekiah.*]

- 29 And this be the sign to thee:—
 Eating one year what springs of itself from the leavings of the previous crop,
 And the second year the wild growth,
 And the third year sow, and reap, and plant vineyards, and eat their fruit.
- 30 And the surviving remnant of the house of Judah shall take root again downwards,
 And shall bear fruit again upwards;
- 31 For from Jerusalem shall go forth a remnant, and from Mount Zion a rescued band:—
 The zeal of Jehovah (of Hosts)" shall do this!

[IV. *God's Decree in regard to the Crisis.*]

- 32 Therefore, thus saith the Eternal in regard to the king of Assyria:—
 He shall not come against this city,
 Nor shoot an arrow there,
 Nor assault it with a shield,
 Nor throw up a siege wall against it.
- 33 By the way by which he came he shall return,
 And he shall not come against this city;—is the decree of the Eternal;
- 34 But I will protect this city to save it,
 For mine own sake and for the sake of David, my servant.

- 35 And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand: and
 36 when they arose early in the morning, behold, they were all dead [...] corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia [Ararat]. And Esarhaddon his son reigned in his stead.

TEXTUAL AND GRAMMATICAL.

- ¹ Ver. 4.—[יְקָרָא] is singular, but with the indefinite subject, equivalent to an English indefinite plural.
² Ver. 4.—[נְחֹשֶׁת], the thing of brass.
³ Ver. 18.—[וְיִתְפָּשִׁים];—The masculine suffix is used (though the feminine would be correct) as the more general and universal. This is not rare. Cf. Gen. xxxi. 9; Amos iii. 2; Jerem. ix. 19; 2 Sam. xx. 2; Ew. § 184, c.—In the classical passages ("Prose of the priests") such irregularities do not occur, but in the prose of less cultivated writers (laymen), in popular poetry, and in the later language, they are frequent. See ver. 16, and chap. xix. 11 (Böttcher, § 877, 3).
⁴ Ver. 16.—[הַמִּנּוֹת]:—Elsewhere we find מִנּוֹת for door-posts. Bähr says that the words are synonymous, but Thénius' explanation is better. He thinks that הַמִּנּוֹת refers, not only to the door-posts, but also the door-frames, sill, and lintel; i. e., all which gives stability, strength, and shape, (מִנָּה), to the door-opening.—On the suffix in וְיִתְפָּשִׁים, see *Gramm.* note 3, above.—The participle in וְיִתְפָּשִׁים is due to the gattural which follows. Cf. chap. xxi. 8: אֲבִיר חֻקֶּיהָ (Böttcher, § 878, 1).—W. G. 8.]

⁵ Ver. 29.—Instead of כִּי־יָקָר, which is wanting in the text of Isaiah, we must read, with all the old versions, כִּי־יָקָר.—

Bähr.

⁶ Ver. 30.—[The אֵת before הַחֵבֶר is wanting in Isai. xxxvi. 15. It is important as bearing on the question whether אֵת ever stands with a proper nominative. Ewald admits that, if the אֵת in this place were properly in the text, we should have one instance. He adopts the reading in Isaiah, erases the אֵת, and says that this particle "never becomes unfaithful to its primary force so far as to designate a simple nominative" (Lehrb. § 277, d, note 2). Böttcher (§ 514, f) affirms that אֵת occurs with the nominative. Cf. Gen. vii. 23; Deut. xx. 8; 2 Sam. xxi. 32; Jerem. xxxvi. 32. These are cases where it occurs with the passive. It is used with the active, also, in the sense of "self," or "even," or "very" (this very one). Cf. chap. vi. 5, and viii. 26, *Gramm.* notes. The instances are certainly sufficiently strong to support the reading with אֵת which our text offers us:—"This very city," or, "This city here."

⁷ Chap. xix. ver. 2.—[כִּי־יָקָר]: *orthographia uerbi*.

⁸ Ver. 11.—[On the suffix in לְהַחֲרִיב, see *Gramm.* note on chap. xviii. 13 (note 2, above).

⁹ Ver. 15.—[In Isaiah we find שָׁלַח instead of שָׁלַח]. "The suffix refers to רַבְרִי as a singular object,—the message" (Thénius), so also Ewald and Keil.

¹⁰ Ver. 23.—[I prefer the chetib. Bähr adopts the keri (see *Ecce* on the verse). However, as he says, the sense is the same. The idiom in the chetib is similar to the one by which it is rendered in the translation.—W. G. 8.]

¹¹ Ver. 25.—[הַחֵבֶר is shortened from the keri לְהַחֲרִיב, which is found in Isai. xxxvii. 26.—Bähr.

¹² Ver. 27.—[It is impossible to reproduce in English the pregnant brevity of this line. Whether thou abidest at home (abstainest from any interference with other nations), or goest forth (with plans of attack and conquest), or returnest (victorious), all takes place under my cognizance (by my ordinance, and under my permission). It is folly, therefore, for thee to boast of thy deeds, as against me; it is false for thee to cite my approval; and I will punish this arrogance which rages against my controlling hand, and only claims my approval to serve its own purpose.—W. G. 8.]

¹³ Ver. 31.—The words "of Hosts" are furnished by the keri, which inserts here the word: מְלָכִים, as in Isai.

xxxvii. 32, and ix. 6.—Bähr.

PRELIMINARY REMARKS.—We have, besides the narrative before us in chaps. xviii., xix., and xx., two other accounts of *Hezekiah's reign*, one in Isai. xxxvi.—xxxix., and the other in 2 Chron. xxx.—xxxii. To these authorities may be added some of the prophecies, especially of Isaiah, who had great influence at this time. The first question which arises, therefore, is this: what relation do these various accounts bear to one another?

a) *The narrative in Isaiah, xxxvi.—xxxix.*, agrees with the one before us from chap. xviii. 13 on, with the exception of a few subordinate details, so literally, that the two cannot possibly have been produced by different authors independently of one another. The question is: whether the one served as the original of the other? or, whether both were derived independently from the same source? Different opinions are maintained in answer to these questions, but it is not necessary here to enter

into a careful examination of them in detail. We limit ourselves to general and necessary considerations. Gesenius (*Comment. num. Jesai. II. c. 392 sq.*), following Eichhorn, sought to show in detail that the account before us is the original, and that the one in Isaiah is borrowed from it. De Wette, Maurer, Köster, Winer, and others take the same view. The chief ground for this opinion is that the text in Isaiah is comparatively more condensed, that it presents common and simple words in the place of those in the text which are rare and obscure, and that forms which belong to the later usage of the language appear in it. On the contrary, Grotius, Vitrings, Paulus, Hendewerk, and, most recently, Drechsler, have asserted the originality and priority of the account in Isaiah. In proof of this they bring forward the following considerations: The account in Isaiah cannot be borrowed from that in Kings because it contains Heze-

Isaiah's long and highly important hymn of gratitude (chap. xxxviii. 9-20), which is entirely wanting in the latter: The language in Kings is the "more careless dialect of common life," the style is "inferior," while the version in Isaiah is more rich, "more correct, and more elegant." When the opinions in regard to the style and language of the two versions are so diverse, it is impossible to deduce any arguments from this consideration for the priority of either. The truth is, as will appear from the detailed exegesis, that, as far as expression and language are concerned, sometimes one and sometimes the other version is to be preferred. The omissions are more important. The account in Isaiah cannot be borrowed from that in Kings on account of the hymn of Hezekiah; but it is just as certain that the account in Kings is not based upon that in Isaiah, for it contains additions which cannot be regarded as simple assumptions of the redactor; such, for instance, as the passages chap. xviii. 14, 16, and especially chap. xx. 7-11, compared with Isai. xxxviii. 7, 8, 21, 22. In view of the omissions which occur sometimes in one account and sometimes in the other, the majority of the modern expositors, Rosenmüller, Hitzig, Umbreit, Knobel, Ewald, Thénius, Von Gerlach, Keil, suppose that both narratives are borrowed from a common source which we no longer possess. This seems to us also to be the correct view, though we cannot agree in the opinion that the "Annals of the Kingdom" were the common source, for both accounts bear the character of prophetic, and not of mere civil, historical records. The source was more probably that collection of histories of the separate reigns, composed by different prophets, of which we spoke in the *Introduction* § 3. According to 2 Chron. xxxii. 33, Isaiah was the author of the history of Hezekiah, which had a place in this collection. Neither this narrative, therefore, nor the one in Isai. xxxvi.-xxxix., is Isaiah's original composition, but both are borrowed from this, which, unfortunately, we no longer possess. Both come from Isaiah originally, but neither reproduces accurately and fully the original account. Sometimes one and sometimes the other approaches nearer to the original. This view is, on the whole, the one which the editors of Drechsler's *Commentar zu Jesaja* (II. s. 151 sq.), Delitsch and Hahn, and the former also in his own *Comm. zu Jes.* (s. 24, 351 sq.), maintain. But they evidently contradict themselves when they admit, on the one hand, "that the text in the book of Kings is, in many cases, and, perhaps, in the most, to be preferred to that in Isaiah," and yet, on the other hand, assert that "the author of the book of Kings cannot have obtained the parallel account xviii. 13-20, xix. from any other source than the book of Isaiah." It is true that Delitsch appeals again and again to the relation between Jer. chap. lii. and 2 Kings xxiv. 18, sq. and chap. xxv. as "an analogous proof that the text of a passage may be more faithfully preserved in the secondary recension than in the original one, from which it was borrowed;" but, although it is possible to render a pure fountain impure, it is impossible that a pure stream should flow from a more or less impure fountain. How, then, can a secondary text be better and purer than the primary one? [The author agrees with the authorities mentioned above that both the accounts are borrowed from a third document as their source. Neither one of the accounts, therefore, as we have

them, can be said to have superior claims to the other, as the *primary* recension. No one will deny that the ultimate human source of the words of the *oracle* was the brain and lips of Isaiah. Whether he himself collected and arranged his prophecies in the form in which we have them, is a question to be treated in its proper place. If we assume that he did, then it is indeed fair to suppose, wherever any doubt arises, that he cited his own words more accurately than another could do it. But now we have to take account of the history of the two texts since they left the hands of those who put the book of Kings and the book of Isaiah in the form in which they have come down to us—whichever they may have been. In the course of time the primary recension may have been copied more frequently, and by other means also have incurred more corruptions than a recension which, in the first place, was a secondary one. This is what Drechsler means when he says that a secondary recension may have *retained the text until our time* in a purer form than the primary recension. An element is here introduced which interferes materially with any *apriori* claim to superior weight which either the one or the other of the *texts before us* may make, as having come more directly from the hand of the original author. We are thrown back upon the critical examination of each individual variant in each account to determine which reading is more probably the "original" and correct one. The question which text presents, in the most cases, the preferable reading, is one which can only be decided by reviewing the results of these separate critical investigations.—W. G. S.] Nevertheless, we believe that the version in Isaiah was written earlier than the one in Kings, for, whatever opinion one may hold in regard to the time of composition of the second part of Isaiah (chaps. xl.-lxvi.), no one can assert that the first part (chaps. i.-xxxix.) was not composed before the end of the Babylonian Exile, which is the time of composition of the book of Kings (*Introd.* § 1). It does not by any means follow that this account was borrowed from Isaiah. The two accounts are independent recensions from the same original. The reason why the same passage occurs in two different books of the Bible is simply this, that in the one it is given for the sake of the prophet, and in the other for the sake of the king. The whole forms an important incident in Isaiah's work, and an important incident in Hezekiah's reign, which was an important part of the history of the kings of Judah, on account of the deliverance from Assyria.

b) *The account in Chronicles* condenses into very concise form the contents of the other accounts, but it contains also additions peculiar to itself. It gives (chap. xxix. 3-xxxi. 21) detailed descriptions of the rites and ceremonies which Hezekiah prescribed; especially of the Passover which he celebrated. All that has been brought forward against the credibility of this narrative has been refuted by Keil (*Apolog. Versuch über die bibl. Chron.* s. 399 sq.). Although it is still asserted that the Chronicler allows himself "to treat the historical facts with more freedom," yet it is admitted that his account "has the foundation of an exact historical tradition" (Bertheau, *Comm. zur Chron.* s. 396), and Winer says: "There is, generally speaking, nothing in it which represents the facts and incidents in a manner false to history." The ac-

count before us especially emphasizes the fact, in regard to Hezekiah's reform in worship, that he abolished idolatry, and even the Jehovah-worship upon the high places. It is a matter of course, however, that the zealously pious king did not stop with the destruction and abolition of the false worship, but also positively put in its place the one which was prescribed in the Law. This the Chronicler states distinctly, and he describes this reformed cultus in detail, in complete consistency with the tendency and stand-point of his work. For him, neither the prophetic institution nor the monarchy stands in the foreground, but the levitical priesthood. While the author of Kings fixes his attention upon the political and theocratic side of the history of Hezekiah's reign, and writes from the stand-point of the theocracy, the Chronicler fixes his attention upon those incidents of it which were important for the levitical priesthood, and writes from the stand-point of a levite. His statements are, in this case, therefore, an essential addition to the story in Kings and in Isaiah, as indeed his peculiar contributions generally supplement the narratives elsewhere found. The source from which he obtained this information was, as he himself tells us (2 Chron. xxxii. 32), "the *סֵפֶר*

of the prophet Isaiah, the son of Amoz, in the book of the kings of Judah and Israel," that is to say, the same work to which the author of Kings refers (chap. xx. 20) for the history of Hezekiah.

c) *The prophetic oracles in Isaiah and Micha* contain, it is true, most important descriptions of the moral and religious state of things at the time when these prophets lived, but no *history*, in the proper sense of the word. Definite facts, which might supplement the historical narrative, cannot be derived from them, and it is especially vain to attempt this, since, up to the present day, there is no consensus of opinion in regard to whether particular oracles are to be assigned to the time of Hezekiah, or to that of some other king, during whose reign Isaiah also exerted influence. For instance, the first chapter of Isaiah refers, according to some modern critics, to the time of Hezekiah; according to others, to that of Uzziah; according to still others, to that of Jotham; and yet again, according to others, to that of Ahaz. We therefore adhere, in this place, since we have to deal with the firm substance of history, as closely as possible to the historical narratives, and leave it to the exposition of the prophetic books to show to what events, recorded in the historical books, the separate oracles refer.

[The author would probably be greatly misunderstood, if any one should infer from this that he estimated as unimportant the light which the prophetic oracles of the Old Testament throw upon the Jewish history. It is one of the unique and most remarkable features of the Old Testament that it presents to us side by side a section of human history, and a criticism of the same from the stand-point of the highest, purest, and most intense religious conviction. The historical narratives of the Old Testament are simple, brief, and dry annals of events and facts. The seventeenth chap. of 2d Kings presents a solitary example in which the author comes forward to discuss causes, to weigh principles, and to review the moral forces at work under the events he records. All that we call nowadays the "philosophy of history" is

wanting in the strictly *historical* books. It is supplied by the books of the prophets. They give us an insight into the social and political status, into the vices, the moral forces, the ambitions, and the passions which were at work under the events and produced them. To modern minds the history is not by any means complete until these are elucidated. "History" is not bare events or facts. If it were, we might save ourselves the trouble of ever studying it. It would be a pure matter of curiosity. But history is the fruit of certain moral forces. We study the forces in their fruits. We deduce lessons of warning and encouragement from the study. The forces are the same now as ever since mankind lived upon the earth, and they act, under changed outward circumstances, in the same way. They will produce the same results, and the whole practical value of history is that we may profit by the accumulated experience of mankind, as the individual profits by the mistakes and sufferings of the years through which he has lived. To this end, however, insight into the moral causes of events is the valuable thing, and it is that which we must aim at in studying history. What is peculiar to the prophets of the Old Testament, as such, is that their criticisms of Jewish history were not bare literary or scholarly productions, but appeals, rebukes, and warnings, of the most personal and practical description. That is a characteristic of them which has ethical and perhaps homiletical interest, but does not contribute to our historical knowledge, while their analysis of the social condition under which these events took place, and their statement of the moral causes which produced them, are of the highest importance for the history. These fill up the back-ground, and give the light and shade, and the perspective, to a picture of which the historical books have only sketched the outline. We have a sort of parallel in the works of the ancient orators, which have contributed essentially and undeniably to our knowledge of ancient history. Such being the case, it is evident that any one who undertakes to expound the historical books must give good heed to the light which the prophetic books throw upon them. It is indeed true that it is often very difficult to assign particular oracles to their time and circumstances, but we have only to observe the wonderful light which the oracle before us (Chap. xix. 22-34), and its historical setting, throw upon one another, now that we have them in undoubted juxtaposition, to see what we may hope for, if we can succeed in fixing the connection and relations of other and similar oracles. The light to be derived from the prophecies for the history is not by any means to be lightly set aside, but it is to be regarded as one of the fruits of critical science most highly to be valued, and most earnestly to be labored for.—W. G. S.]

EXEGETICAL AND CRITICAL

VER. 1. Now it came to pass, &c. It must be carefully observed that vers. 1-8 contain a summary account of the entire reign of Hezekiah, like the one given of Ahaz' reign in chap. xvi. 1-4. In the first place there is given, as usual, his age, the time of his accession, and the duration of his reign (vers. 1 and 2); then, what he did in regard to the Jehovah-worship (vers. 3 and 4); then, what spirit animated his life and conduct in general (vers. 5

and 6); finally, what successes were won, during his reign, against foreign nations (vers. 7 and 8). After this general summary follows, from ver. 9 on, the narrative of the chief events during his reign, in chronological order, viz., the overthrow of the Kingdom of the Ten Tribes, in his fourth year (vers. 9-12), and the oppression of the Assyrians, which began in his fourteenth (ver. 13 *sq.*).—**In the third year of Hoshea.** Since the fourth and sixth years of Hezekiah correspond to the seventh and ninth of Hoshea, according to vers. 9 and 10, it has often been thought that the "third year" in this statement must be incorrect (see Maurer on the passage), and it has been believed that it ought to read "in the fourth year." Josephus, in fact, has *ἐν τῷ τετάρτῳ*. But the explanation is that the years of the two kings do not run exactly parallel. The difficulty is removed, and the text is assured "as soon as we assume that Hoshea came to the throne in the second half of 730, and Hezekiah in the first half of 727, before Hoshea's third year had expired" (Thenius); or, "If we assume that Hezekiah's accession took place near the end of Hoshea's third year, then his fourth and sixth years correspond, for the most part, with the sixth and ninth of Hoshea" (Keil).—*יְהוֹשָׁעָה* is the shortened form for *יְהוֹשֻׁעָה*, which is found in Chronicles, and in 2 Kings xx. 10; Isai. i. 1; Hos. i. 1. In Isai. xxxvi.—xxxix. the name always has the form *יְהוֹשָׁעָה*. This form is also found several times in Kings. In Micah i. 1. we find *יְהוֹשָׁעָה*. Gesenius gives, as the signification of the name, "Jehovah's strength." Fürst's explanation is better: "Jah is Might." In like manner *יְהוֹשָׁעָה* is shortened from *יְהוֹשֻׁעָה* which is found in Chronicles. Which *Zachariah* was her father, we cannot determine.

Ver. 4. **He removed the high-places.** On *בָּמוֹת* see notes on 1 Kings iii. 2. Here, as in 1 Kings iii. 2, and xv. 12, 14, we have not to understand by the word, places of idolatry, but elevations on which Jehovah was worshipped, in contrast with the temple as the central place of worship. This is clear from ver. 22. On the images (probably of stone), and the wooden *Astarte-columns*, see note on 1 Kings xiv. 23. Instead of the singular *אֲשֶׁרֶת*, all the old versions have the plural, which is also found in 2 Chron. xxxi. 1. Therefore Thenius reads *אֲשֶׁרֶת*, but this change is unnecessary. According to Keil the singular is here "used collectively."—**And brake in pieces the brazen serpent, &c.** (*cf.* Numb. xxi. 5 *sq.*). It is commonly assumed that this refers to the serpent-image which was made by Moses in the wilderness. Von Gerlach says: "It was perhaps preserved in a side-chamber of the temple as a highly revered treasure and memorial. . . . In the times of manifold idolatry it had been brought out, and an idolatrous worship had been practised with it." It is not impossible, in itself, that the image was still in existence after 800 years, and was preserved in the temple as a relic. We have no hint, however, that such was the case, and it is hardly supposable that Moses, who so carefully avoided everything which could nourish the inclination of the people towards idolatry, should have

taken this image with him during his entire journey through the wilderness. Moreover, the tabernacle had no side-chamber in which it could have been kept. Even if we suppose that it was still in existence when the temple was built (480 years after the exodus), yet there is no mention of it at all amongst the objects in the tabernacle which Solomon caused to be brought down into the temple (see 1 Kings viii. 4); neither is there any mention of the fact that any later king caused it to be brought out and set up where it would be possible for the people to offer incense to it. It is reckoned as a merit in Hezekiah that he caused it to be broken in pieces, but it is hardly probable that he would have been the one to destroy a symbol which had been set up and preserved by the great Law-giver himself, and which had survived so long, as a sacred memorial and treasure, all the storms of time. Winer (*R.-W.-B.* II. s. 415) therefore infers "The brazen serpent mentioned in 2 Kings cannot be the very one which was set up by Moses." If the sensuous people wished to see their God and to have an image of Him, scarcely any image would suggest itself more immediately than the one which Moses had himself once made and commanded them to look upon, and of which the people were so directly reminded by their history. In the time of idolatry, therefore, they made an image like the one which Moses had set up, and offered incense to it. The text, seems to us not only to admit this supposition, but also, when taken with the context, even to require it. The clause: **that Moses had made**, distinguishes this image expressly from the statues and images mentioned just before. *They* had been borrowed from the heathen, but *that*, though it had been made by Moses in the first place, had been abused for idolatry. Moreover, Moses had not made it with his own hands, but had caused it to be made. This also does away with the oft-repeated assertion that the serpent-worship in Israel had its origin in Egypt, where this cultus was very widespread. The serpent was there the symbol of healing power (Winer, *l. c.*), whereas in the book of Numbers it is represented as bringing death and destruction, wherefore Moses, who certainly was far enough from intending to thereby set up an image of idolatry, hung up a serpent-image as a sign that it could not bring death to those who, with faith in Jehovah's death-conquering power, should look up to it.—**Unto those days**, *i. e.*, not from Moses' time on uninterruptedly until the time of Hezekiah, but "from time to time, and the idolatrous worship which was practised with this image continued until Hezekiah's time" (Keil). The subject of *יָמָיו* is not Hezekiah, as the Vulg. and Clericus understand, but Israel. Sept. *ἐν ταῖς ἡμέραις*. [It is better to take it as a singular with indefinite subject (one called) = they called, or it was called. See note 1 under *Grammatical*.] The name *נְחֹשֶׁת*, *i. e.*, "a brazen thing," shows that the "brass" was not an accidental circumstance in the construction of this image, but was essential, perhaps on account of its glowing-red color, in which it resembled the "fiery" serpents (Numb. xxi. 6; Deut. viii. 15; *cf.* Rev. i. 15), whose bite burned and consumed. *נְחֹשֶׁת*, therefore, meant, The Glowing-red One, The Consuming One, The Burning One. There is no contemptuous sense in it, such as: "A little bit of brass," as those

think who assume that Hezekiah is the subject (Dereser). Still less is it correct that the image had that name only in contrast with the other idols which were of wood or stone. Neither is the designation: "The so-called Brass-God" (Ewald), an apt rendering of the word.—The sentence in ver. 5: **After him was none like him, &c.**, has been incorrectly understood as a proverbial form of expression for something which is very rare, the parallel of which is not on record. It "is not in contradiction with chap. xxiii. 25, for its application must be restricted to the single characteristic of trust in God. In this particular Hezekiah showed himself the strongest, whereas, in xxiii. 25, strict fidelity to the (Mosaic) Law is applauded in Josiah" (Thenius).—**He clave to the Lord** (ver. 6). This appeared from the fact that he never gave himself up to idolatry, but kept the commandments of God.

Ver. 7. **And the Lord was with him, &c.**

יְהוָה עִמּוֹ has exactly the same sense as in 1 Kings

ii. 3. The words **וְיְהוָה עִמּוֹ** are not to be translated as by Luther and De Wette [and the E. V.]: "Whithersoever he went forth," but, as by the Vulg.: *in cunctis, ad quae procedebat*. His prosperity appeared in two points; in his escape from the Assyrian supremacy, under which Judah had disgracefully fallen during Ahaz' reign (chap. xvi. 7); and in his war against the Philistines, who had, during Ahaz' reign, made conquests in Judah (2 Chron. xxviii. 18). Luther's translation, *Dazu [d. i. ausserdem] ward er* ["Moreover he rebelled], destroys the connection of thought. The **וְ** before

יְהוָה is the simple copula, and is equivalent to the German *nämlich* [that is to say, or, for instance]. As those two facts only are mentioned here as instances of his prosperity, we must not infer from their position in the story that they took place at the outset of his reign. It is to be observed that his revolt from Assyria is not mentioned here as something blameworthy, but as something which redounded to his praise. The apostate Ahaz subjected the kingdom to Assyria; Hezekiah, who was faithful to Jehovah, made himself independent of the Assyrian yoke. As to the time at which he resolved to do this, see note on ver. 13.

Ver. 9. **And it came to pass in the fourth year of King Hezekiah, &c.** Vers. 9-12 repeat what has been already narrated in chap. xvii. 3-6. This is due, according to Thenius, to the fact that the author found these words not only in the annals of Israel, but also in those of Judah, and that he reproduces his authorities with "complete fidelity." But the repetition cannot be due to any such merely mechanical procedure; it has a further and deeper cause. In the first place, the overthrow of Samaria was an event of the highest importance for Judah also, and it deserved especial mention here on account of the contrast with vers. 1-8. Hezekiah carried out a reformation in his kingdom. He remained faithful to the Lord, and he succeeded in what he undertook. Israel, on the contrary, had come into conflict with the Assyrian power. The king of Assyria, encouraged and stimulated by his success in this conflict, now turned his arms against Judah. But this kingdom, although it was weaker and smaller, did not fall, because Hezekiah trusted in the Lord. This is

what the historian desired to show by the repetition, so that it is exactly in its right place between vers. 8 and 13.—For the detailed exposition of vers. 9-12, see notes on chap. xvii. 3 sq.

Ver. 13. **Now in the fourteenth year . . . did Sennacherib . . . come up, &c.** Herodotus calls this king *Zavayáribos*; Josephus, *Σενναχέρβος*. Nothing but guesses, which we do not need to notice, have yet been brought forward in regard to the signification of this name. [The true form of the name is Sin-akhe-rib, and it means: "Sin (the Moon-god) has multiplied brothers."—Lenormant.] Sennacherib was the immediate successor of Shalmaneser, for Sargon (Isai. xx. 1) is, as was remarked above on chap. xvii. 3, one and the same person with Shalmaneser. [For a correction of this error see the *Supplementary Note* after the *Ezeg.* section on chap. xvii., and also the similar note at the end of this present section.] Delitsch (on Isai. xx. 1) has lately once more denied this on the authority of the Assyrian inscription published by Oppert and Rawlinson, and has ventured this assertion: "He [Sargon], and not Shalmaneser, took Samaria after a three years' siege. . . . Shalmaneser died before Samaria, and Sargon not only assumed command of the army, but also seized the reins of power, and, after a conflict of several years' duration with the legitimate heirs and their party, he succeeded in establishing himself upon the throne. He was, therefore, a usurper." The biblical text is wholly silent in regard to all this; nay, it even contradicts it. For the "king of Assyria" mentioned in chap. xvii. 4, 5, and 6, is necessarily the same one who is mentioned in ver. 3 just before, viz., Shalmaneser. It is impossible to insert another king, and he a usurper, between these four successive verses. If Sargon was a different person from Shalmaneser, the statements of the biblical text in chap. xvii. 3-6 are incorrect; if these are correct, then either the Assyrian inscriptions are incorrect, or they are incorrectly read and interpreted. Sennacherib would hardly have called his predecessors his "fathers," if the supposititious Sargon had been a usurper who had come to the throne by the overthrow of the reigning dynasty.

[The reading and interpretation of the cuneiform inscriptions cannot yet, it is true, be regarded as beyond all question, yet there are certain results which are now placed beyond doubt. They constitute the highest authority for Assyrian history, and by them nothing is more satisfactorily established than the fact that Sargon succeeded Shalmaneser and was a usurper, and Sennacherib was his son. The above quotation from Delitsch correctly states the facts of the case. If the inscriptions are not correctly interpreted it remains for those who are competent to do so to make the necessary corrections; but those who have not mastered the subject (and it is a very difficult one) are not justified in treating the authority of Assyrian scholars with neglect and contempt, even upon the supposed authority of the biblical text. The author of the book of Kings was an inhabitant of Judah. Before the time of Sennacherib this kingdom had had very little to do with Assyria. Even Israel knew "the king of Assyria" only as an enemy, the head and representative of the great and threatening world-monarchy. They did not fear Shalmaneser or Sargon as individuals; they feared the head of the hostile nation, "the king

of Assyria." Shalmaneser was celebrated for his campaign against Tyre as an individual who bore this dreaded title. If, as is supposed, he began the siege of Samaria, but died during it, and if Sargon finished it, but then returned to Assyria to secure his usurped power—(Rawlinson seems to think that he was not at Samaria, but took advantage of the discontent of the people of Nineveh at Shalmaneser's long absence to raise a rebellion against him, and then counted among the great deeds of his first year the conquest of Samaria, which Shalmaneser, or his generals, had nearly accomplished)—then it is not strange that his name is not mentioned here among those individuals who were known to the author of these books to have worn the crown of Assyria. Sennacherib was his son, and again so far from his mention of "his fathers" being an argument that he was not the son of a usurper, it is rather in character for such a person to boast of his ancestors, to try to obliterate the recollection of his origin and title to the throne, and to endeavor to avail himself of the prestige of the old dynasty. The Bible is silent in regard to all this, it is true, but it is generally silent in regard to contemporaneous Assyrian, Babylonian, Egyptian, and Greek history. Of China, India, and Arabia it tells us nothing. For our knowledge of these things we are thrown upon the proper authorities. The silence of the Bible is no disparagement of the Bible, and no argument against the conclusions to which we may be led by such separate national authorities as we possess. For the facts in regard to the question here before us, as they appear from the Assyrian inscriptions, see the *Supplementary Note* at the end of this *Exeg.* section, and for a list of the Assyrian kings, with the dates of their reigns, see the right-hand column of the *Chronological Table* at the end of the volume.—W. G. S.]

The fourteenth year of Hezekiah, who became king in 727, is the year 713. The fall of Samaria took place in 721 (see the *Chron. Table*). How long after that Shalmaneser reigned cannot be determined [by biblical data]. The ordinary opinion that he lived until 718, and that Sargon reigned from 718 to 715 or 714, falls to the ground when the identity of the two is established. Sennacherib seems to have reigned a year or two before he undertook the great expedition. Probably the change of occupant of the throne of Assyria had encouraged Hezekiah to make himself independent of the oppressor (ver. 7). It is not likely, as Niebuhr supposes, that he attempted this soon after his accession, for then Shalmaneser would not have retired from Samaria in 721 without chastising him for this revolt. It is not especially stated what caused the expedition of Sennacherib, but it certainly was not the revolt of Hezekiah alone. It was an expedition of conquest, directed especially against Egypt, which was then the great rival of Assyria, under whose protection the small kingdoms of Western Asia ranged themselves against Assyria. We do not know certainly whether Hezekiah entered into an alliance with Egypt after he revolted from Assyria. It is clear from Isai. iii. 1; xxxi. 1, compared with vers. 21 and 24 of this chapter, that the authorities at Jerusalem were much inclined to this course, and that they had taken preliminary steps towards it. We shall recur to the subject of Sennacherib's expedition against Egypt below, at the end of the *Ex-*

egetical notes. [See the *Suppl. Note* after this *Exeg.* section. The facts as established by the inscriptions, are there briefly stated. All that is said above about the relations of Jewish and Assyrian history must be corrected by what is stated in the *Note* below.]—Against all the fenced cities of Judah, &c. The statement in Chronicles is more accurate: "He encamped against the fenced cities and thought to win them for himself" (2 Chron. xxxii. 1). It is clear from xix. 8 that he did not take them all. When he approached with his great army, Hezekiah armed himself to resist, and, as he could not risk a battle in the open field, he set Jerusalem in the best possible condition for defence (2 Chron. xxxii. 2 sq.; Isai. xxii. 9, 10).

Ver. 14. *And Hezekiah . . . sent to the king of Assyria, &c.* Vers. 14 to 16 are entirely wanting in Isaiah, and are an important addition to the narrative there given. They are evidently taken from the common source. They are not, therefore, "a mere annalistic insertion" (Delitsch). The text of Isaiah is here condensed as it is in the following verse (17), where he only mentions Rabshakeh, and says nothing about Rabaris and Tartan.—*Lachish*, whither Hezekiah sent his messengers, was fifteen or eighteen hours' journey southwest of Jerusalem on the road to Egypt (see note on chap. xiv. 19). Sennacherib had, therefore, already passed Jerusalem on his way to Egypt. "The possession of this city was, on account of its position, a matter of great importance to an army which was invading Egypt" (Thenius). Hezekiah, therefore, had grounds for extreme anxiety, more especially as there was no sign of movement on the part of any Egyptian force to meet Sennacherib, and Judah seemed to have been abandoned by Egypt. He determined to try to make terms with the powerful enemy, and rather to submit to a heavy tribute in money than to risk the possession of his capital and the independence of his kingdom. מִתְּנִיתִי does not mean: I have sinned against God by my revolt from thee (that would require that מִתְּנִיתִי should be added, as we find it Gen. xlii. 13; xxxix. 9; 1 Sam. vii. 6; 2 Sam. xii. 13 and elsewhere); nor, as the ancient expositors supposed: I have, in thy opinion, sinned; nor, *imprudenter egi*. We have simply to adhere to its original signification, *to fail, to err* (Job v. 24; Prov. xix. 2). "It is an acknowledgment wrung from him by his distressed circumstances" (Thenius). Hezekiah admits, in view of the great danger to which he has exposed himself and his kingdom, that he has committed an error.—The sum which Sennacherib demanded was certainly a very large one. Thenius estimates it at one and a half million thalers (\$1,080,000), and Keil at two and a half million thalers (\$1,800,000). The reduction to terms of our modern money is very uncertain. The fact that Hezekiah stripped off the metal which he had himself put upon the door-casings, shows how difficult it was for him to raise this sum.

Ver. 17. *And the king of Assyria sent Tartan, &c.* Josephus thus states the connection between vers. 16 and 17. Sennacherib had promised the ambassadors of Hezekiah that he would abstain from all hostilities against Jerusalem, if he received the sum which he had demanded. Hezekiah, trusting in this, had paid it, and now believed

himself to be free from all danger. Sennacherib, however, "did not trouble himself about his promise. He marched in person against the Egyptians and Ethiopians, but he left the general (σπαρτηγός) Rab-shakeh, with two other high officers (σὺν δύο ἄλλοις τῶν ἐν τέλει) and a large force to destroy Jerusalem." This undoubtedly fills up correctly the omission of the biblical text. The two last of these names are clearly official titles, but the first is not a proper name. See Jerem. xxxix. 3, 13, where these titles stand by the side of the proper names. מַלְאָכָא is the title of the general or mili-

tary commander, as we see from Isai. xx. 1. Probably it is equivalent to מַלְאָכָא (chap. xxv. 8;

Jerem. xxxix. 9; Gen. xxxvii. 36), captain of the life-guard. We pass, without discussion, Hitzig's suggestion that the title is of Persian origin and means, "Skull of the body," that is, "Person of high rank." רִבְשָׁקָא is the chief of the eunuchs,

who, however, was not himself a eunuch (chap. xxv. 19; cf. Gen. xxxvii. 36; xxxix. 1, 7; Dan. i. 3, 7). This officer is now one of the highest at the Turkish court (Winer, *R.-W.-B.* II. s. 654). All the officers and servants of the court were under his command. רִבְשָׁקָא is the chief cup-bearer,

who is more distinctly designated in Gen. xl. 2, 21 as מַלְאָכָא. This was also a post of high honor

at Oriental courts. Nehemiah once filled it (Nehem. i. 11; ii. 1). These court dignitaries were at the same time the highest civil and military officers (cf. Brissonius *de regno Pers.* i. p. 66, 138. Gesenius on Isai. xxxvi. 2). Sennacherib sent three such officers in order to give importance to the matter.—The upper pool is the one called Gihon (2 Chron. xxxii. 30; 1 Kings i. 33) outside of the city, on the west side. A canal ran from this to the field of the fullers or washers, which, partly on account of the impurity of the water collected in the pool, and partly on account of the uncleanness of that occupation, was outside of the city. The same designation of this locality is found in Isai. vii. 3, from which it is clear that this canal existed in the time of Ahaz and earlier, and is not the one mentioned in 2 Chron. xxxii. 30.—

And when they had called to the king, &c., i. e., "They made known to those upon the wall their desire to speak with the king. He, however, did not yield to their demand to speak with him in person, not, as Josephus thinks, ἐπὶ δουλίας, but because it was beneath his dignity. The chief officers of the king appeared" (Thenius). On the offices which they filled, see notes on 1 Kings iv. 3 sq. From Isai. xxii. 15–22 it is commonly inferred that Shebna, who there appears as the officer

עֶל־הַבֵּית, but is threatened with deposition from that office, had been degraded to a סֹפֵר, in which

rank he appears here, and that Eliakim had been put in his place. Other expositors, Vitringa for instance, will not admit that he is the same person. It is at best very uncertain. Nothing can be inferred from this in regard to the comparative rank of these officers, for in 1 Kings iv. 3 sq. the *Sopher* and the *Masker* stand before the *Master of the Palace*.

Ver. 19. **And Rab-shakeh said unto them, &c.** Probably he was more familiar with the Hebrew language (ver. 26) than either of the others,

and otherwise better fitted to be spokesman. The rabbis falsely consider him an apostate Israelite and even a son of Isaiah.—Rab-shakeh calls his king "the great king," because he had kings for his vassals, Isai. x. 8; Hos. viii. 10. Cf. Ezek. xxvi. 7; Dan. ii. 37, where Nebuchadnezzar is called a "king of kings." In Ezra vii. 12, the name is applied to the Persian king.—בְּמֶלֶךְ does not mean

defiance (Bunsen: "What is this defiant confidence with which thou defiest"?), but confidence, reliance: cf. בָּטַח in ver. 5. The question does not contain a rebuke (Gesen.: *qualis est fiducia ista*: i. e., *quam insanis ea est*); but rather astonishment. "What reliance hast thou that thou dardest to revolt from me? I look about in vain for any satisfactory answer to this question" (Drechsler).—

אֶמְרָתִי in ver. 20 is to be preferred to אֶמְרָתִי in

Isaiah. **A saying of the lips only** is not object: "Thou speakest but a word of the lips [when thou sayest]: counsel and strength, &c." (Knobel). Still less is the sense: "Thou thinkest that my words are only empty talk." The sense is rather: "Thou sayest" (it is, however, no well-considered expression of a conviction, but a mere pronunciation of the lips) "counsel and strength," &c., cf. Proverbs xiv. 23; Job xi. 2. The Vulg. translates very arbitrarily: *Forstian inisti consilium, ut praeares te ad praelium*. Ver. 21 is not a question (Vulg. Luther). Rab-shakeh himself gives the answer to his own question in ver. 20, and "affirms roundly that Judah is in alliance with Assyria's arch-enemy, Egypt" (Knobel). The image of the staff (סִטָּה, cf. Isai. iii. 1) of a reed is a very striking one. As it is used also in Ezek. xxix. 6 in reference to Egypt, it evidently is suggested by the fact that the Nile, the representative river of Egypt, produced quantities of reeds (Isai. xix. 6). The reed, which at best has a feeble stem, bent hither and thither by the wind, is moreover "bruised," so that, although it appears to be whole, yet it breaks all the more easily when one leans upon it, and moreover, its fragments penetrate the hand and wound it (cf. Isai. xlii. 3, where רִצֵּץ and שִׁבְרָא are accurately distinguished from one another). [For רִצֵּץ, Germ. *knicken*, we have no precise equivalent. It is a kind of breaking which applies peculiarly to green reeds. The stem may be broken in such a way as to destroy its rigidity, its power to sustain any weight upright, and yet the tenacity of the fibre is such that the parts hold together, and the external form is maintained. A reed is not available as a staff under any circumstances. One which has been thus impaired will give way at once under any weight.—W. G. S.]

Thenius: "Sennacherib compared Egypt to a reed thus snapped or bent, not because he had broken the Egyptian power, but because, in his arrogance, he regarded it already as good as broken." Delitsch thinks that he calls it so "in consequence of the loss of the dominion over Ethiopia, which had been lost by the native dynasty of Egypt (Isai. xlviii)." What is here said about Pharaoh agrees exactly with Isai. xxx. 1–7.

Ver. 22. **But if ye say unto me, &c.** In Isai. xxxvi. 7 we find instead of אֶמְרָתִי, אֶמְרָתִי. thou sayest. Keil considers this the original reading, because in ver. 23 sq. Hezekiah is once more directly addressed in his ambassadors. The majority, how-

ever, from Vitringa on, are in favor of **הַמִּצְרָה**, because Hezekiah is immediately afterwards referred to in the third person. In this case the words are not addressed simply to the ambassadors but to the entire people. Thenius takes the question, **Is not that he, &c.**, as a continuation of the speech of those who trust in Jehovah, and who thus refer to Hezekiah's zeal for the centralization of the national cultus as a ground for hoping for God's help. But 2 Chron. xxxii. 12 is opposed to this notion. According to that passage the words are an objection raised by Rab-shakeh in order to overthrow the confidence of the people, and thus they are understood by nearly all the commentators, ancient and modern. The conclusion of the speech, ver. 25, requires the same interpretation. The argument is: God is not with the one who has removed His altars and restricted His worship to one single place, but with the one who, at His command, has taken possession of the country, and has already won such great success. Rab-shakeh desires to inspire them with suspicion of Hezekiah, who, according to ver. 30 and 2 Chron. xxxii. 7, had encouraged them to trust in Jehovah. He knew how much the people were accustomed to the worship on the high-places, and how much more convenient it was for them.

Ver. 23. **Now, therefore, make a bargain with, &c.** **וְתִקְּחָה** i. e., Take account, moreover, of the lack of a proper military force, of which cavalry forms an important part. **הַיְתָרֶךְ** does not mean:

"Promise to my Lord" (Luther), nor, "lay a wager with my Lord" (Bunsen, Von Meyer). **עָרַב** means *to change, exchange, barter* (Ezek. xxvii. 9, 27). In the *hithpaal* it means *to enter into intercourse with* (Ps. cvi. 35; Prov. xxiv. 21). The reference here is to a mutual giving and taking, not to entering into a contest (Knobel). The sense is: Even if any one should give thee ever so many horses, thou hast not men who are fit to ride upon and use them. [It is a strong expression of contempt for the military power of the Jews. You talk about opposing me by force, but even if I, your enemy, should furnish you with horses, you could not find men to form cavalry. If you should make terms with me so that I gave you these odds, it would not do you any good.—W. G. S.] **הַשִּׁב**

means literally: *to cause to face about, i. e., to put to flight*. The **פְּרוֹתָם**, the governors of provinces, were

likewise commanders in the army in time of war, 1 Kings xx. 24 (cf. xxii. 31); "the least" is the one who commands the smallest number of soldiers. Drechsler's interpretation seems to us to be entirely mistaken. According to him there is no reference here to war, and **הַשִּׁב**, &c.

has the signification: *to reject a suppliant*, so that the sense is, "He [Hezekiah] will have to concede every demand and yield to every wish which is brought before him by such a person [as one of these governors]."—On the chariots see 1 Kings x. 28 sq.—In ver. 25 Rab-shakeh presents the matter in a light exactly contrary to that in which the Jews look at it: So far from *thy* being justified in relying upon Jehovah, He is, on the contrary, on *our* side, and it is by His command that we are come hither to destroy Jerusalem. This was, as Clericus says, *purum putum mendacium*.

As an Assyrian he did not believe at all in the God of Israel, but only made use of this form of statement, cf. vers. 34 and 35. It can hardly be that he meant to refer to the successes which the Assyrians had had up to this time as proofs that they were under the guidance and approval of Jehovah (Calmet, Thenius). Still less can we suppose that he "had heard of the declarations of the prophets, who had predicted this distress as a punishment sent by Jehovah" (Knobel, Von Gerlach, Keil, Vitringa and others.) [At the same time, if we impute to Rab-shakeh such a disbelief in the existence of Jehovah as makes his reference to His providence here a pure fiction, merely assumed for the purpose of producing an effect upon the listeners who *did* believe in Jehovah, we shall introduce a modern or monotheistic idea into the speech of an ancient heathen and polytheist, to whom it was foreign. The characteristic of the Jewish monotheistic religion was exclusiveness, intolerance. The polytheistic heathen religions did not deny the existence of the national divinities of each separate nation. The fact that Rab-shakeh believed in the Assyrian divinities does not, therefore, exclude all belief on his part in Jehovah. In ver. 12 he assumes the existence of gods of the countries mentioned. In xvii. 26 we have another instance of the usual heathen conception. That was, that every nation had its own divinities. These were conceived of as existing and being true gods, one as much as the other, in all the sense in which heathen ever conceived of gods as truly existing. Each nation held its own god or gods to be greater and mightier than those of other nations, but thought it necessary, especially when in a foreign country, to pay proper respect to the local divinity. Rab-shakeh no doubt went thus far, at least, in his "belief in" Jehovah, and his claim to enjoy the favor of Jehovah was either a pure assumption, good at least until the event contradicted it, or it was founded upon the successes hitherto won, or it took advantage of such prophecies of the Jewish prophets as he may have heard of. Cf. the bracketed note on p. 57 of Pt. II. in regard to Naaman's idea of Jehovah.—W. G. S.]

Ver. 26. **Then said Eliakim, &c.** As the haughty words of Rab-shakeh, especially what he had last said (ver. 25), might have a depressing effect upon the soldiers posted on the wall, the king's ambassadors interrupted him and begged him, in a friendly manner, to speak Syriac. To this he gives a rude answer. **אֲרָמִית** i. e., Syriac,—

[more strictly and correctly, Aramaic. The name Syriac is commonly restricted to a later dialect of the Aramaic.—W. G. S.]—"was spoken in ancient times in Syria, Babylonia, and Mesopotamia" (Gesenius). It was "the connecting link between the languages of Eastern [middle] Asia and the Semitic languages of Western Asia" (Drechsler). On account of the intercourse between the Hebrews and these nations, the high court-officials especially were acquainted with Hebrew. The Hebrew and the Aramaic were closely related languages (Ez. iv. 7). Rab-shakeh spoke Hebrew in this case, not out of politeness, but in order that he might be understood by the listening people, who were not acquainted with any other language. His object was to influence the common people. **עַל** and **בְּ** in ver. 27 have no distinction of meaning.

In Isai. xxxvi. 12 we find *לֵאלֹהֵי* for *לְעַל*. Rab-shakeh pretends to be a friend of "the people." So he says, in substance: Ye are abusing your common people. In exposing them to a wasting siege ye are bringing them, with yourselves, into the direst extremity, so that they will at last be compelled to consume their own excrement. (Compare similar abominations, chap. vi. 28, sq.) "Instead of the vulgar word *חֲרָאִימוֹת*, *excrementa sua*, and *שִׁינִימוֹת*, *urinas suas*, the *keri* substitutes the euphemisms *חֲרָאִימוֹת* *their out-going*, and *שִׁינִימוֹת* *the water of their feet*. The text is punctuated for these readings" (Knobel). *וְעַתָּה* stands here as in 1 Kings viii. 32. Ewald: "He now, for the first time, took up a position directly in front of the wall." It can hardly mean what Keil understands: "He took up a position calculated for effect. He does exactly the contrary of what they begged him to do. He approaches nearer in order to be still more distinctly heard by the people," and "follows still more directly his object of influencing the minds of the common soldiers" (Drechsler).

Ver. 31. *Make terms with me, &c. Vulg.: Facite mecum quod vobis est utile.* Luther: *Accept my favor.* But *בְּרָכָה* means *blessing*, and implies the same as *שָׁלוֹם*, *peace, prosperity* (Josh. ix. 15), for peace was concluded with mutual blessings, and expressed wishes for prosperity on either hand (1 Chron. xviii. 10). *Come out to me*, the usual expression for besieged who "go out" and surrender to the besiegers (1 Sam. xi. 3; Jerem. xxi. 9; xxxviii. 17). The threats are now followed by wheedling and promises. *Then eat ye, &c.; i. e., ye shall lead a life which is in every way peaceful and happy.* See 1 Kings iv. 25. *Until I come*, ver. 32. Not, "until I come back from Egypt" (Knobel), but, in general, I will come and take you away. It appears, therefore, that, "Even in case of a capitulation, the Assyrians proposed to transport the Jewish population, according to their usual custom. For the proofs that they were accustomed to adopt this measure with all subjugated nations see Hengstenberg, *De rebus Tyriis*, p. 51. sq." (Keil). [On these deportations see the *Supplementary Note* after the *Exeg.* section on chap. xvii. The first one on record is there noticed, as well as a large number both out of, and into, Syria and Samaria.] We need not attempt to define the land referred to. The whole promise was a mere pretext. *עֵץ זַיְתוֹן* is the olive-tree which bears oil-producing fruit, in distinction from the wild olive-tree.

Ver. 33. *Have the gods of the nations delivered each his land, &c.* Finally the speaker puts the Assyrian power (the "king of Assyria" is here used generally for the Assyrian imperial power, not for Sennacherib in particular) above the might of all the national divinities, and therefore above the supposititious god Jehovah, and proves the justice of the assumption by those successes of the Assyrian power which no one could deny. It is very skillful of him to close his speech with this argument which he considers the strongest and most effective. He means to say: If all the gods of these numerous and mighty nations could not resist the might of Assyria, "much less will J ho-

vah, the insignificant god of an insignificant nation, be able to do so" (Knobel). It is true that he thereby falls into a contradiction of what he had himself said in ver. 25, and this shows that his words there were empty pretence.—In ver. 34,

Drechsler translates *אֱלֹהֵי* both times by the singular, following the Vulgate. But as it must be taken as a plural in ver. 33, so also here, especially as it is a fact that those nations had more than one god each. On *Hamath, Sepharvaim*, and *Joah* see notes on chap. xvii. 24, 30 sq. Many hypotheses have been suggested in regard to *Arpad*. As it is mentioned here and Isai. x. 9, xxxvii. 13, and Jerem. xlix. 23, in connection with Hamath, it must have belonged to Syria. We have "no trace of it either in writings or elsewhere" (Winer). It cannot be certainly affirmed that the district Arfad in northern Syria, seven hours' journey north of Haleb (Keil), is the same place. *Hena* is also mentioned with Joah in chap. xix. 13, and in Isai. xxxvii. 13, but its location is as little ascertainable as that of the latter place. It is more probable that we must look for it in Mesopotamia (Winer) than on the Phœnician frontier (Ewald). [In 742, when Tiglath Pileser conquered Syria (see *Supp. Note* on chap. xv. p. 161), the city of Arpad alone resisted him with any success. It held out for three years. The same city joined Samaria and Damascus in the revolt mentioned in the *Supp. Note* on chap. xvii. p. 189. Sargon reconquered it. It is, therefore, certain that it was in Syria, though the identification with Arfad is doubtful. It was a large and important city, for it is mentioned in the acts of Sargon, together with Hamath, Damascus, Syria, and Samaria, as among the chief cities of that part of the world.—Some good maps offer Hena in the Euphrates valley and identify it with Anah, or Anatho. Sepharvaim was certainly in the Euphrates valley (see *Exeg.* note on xvii. 24) and it is very probable that Hena and Ivah were also there.—W. G. S.] The Vulg. which Luther, Clericus, and Thénien follow, takes *כִּי־יִהְיֶה* as a question. Thénien even considers *הָיָה* the original reading. But it cannot well be taken differently from *כִּי־יִהְיֶה* in the following verse, where there certainly is not a question, but an inference, as in ver. 20. The sentence is abbreviated. In full it would read: Where are the gods of Samaria that they should have saved it? Jehovah will be just as unable to save Jerusalem. The gods of Samaria are included in those "of the nations."—But the people held their peace, ver. 36. In Isaiah the word *הָיָה* is wanting, so that *הַחֲרָשׁוֹת* only refers to the three officers. Of course Hezekiah had forbidden them to reply, or to enter into any negotiations, partly because he reserved this responsibility to himself, and partly in order not to provoke the enemy still more. Because they kept silence, the people, to whom Rab-shakeh had addressed his last words, also kept silence. Hezekiah could not have commanded the people to keep silence, because he did not know beforehand that Rab-shakeh would address himself to them instead of to the ambassadors. The latter returned with rent garments, in grief and sorrow, not only for the hard message which they had to bring, but also on account of the insults to the king, and still more on account

of the blasphemies against Jehovah, which they had been obliged to hear. See chap. vi. 30.

Chap. xix. ver. 1. And it came to pass when king Hezekiah heard it, &c. The sackcloth which Hezekiah put on was not only a garment of sorrow, but also a garment of penitence, as in 1 Kings xx. 32; 2 Kings vi. 30. The king saw in this event a divine chastisement (ver. 3). The rabbis use the passage to prove that when blasphemies are uttered, not only those who hear them, but also those to whom they are reported, ought to rend their garments (See Schöttgen, *Hor. Hebr.* on Matt. xxvi. 65). Hezekiah goes into the temple, "in order to humble himself before God and to pray for help" (Thenius). At the same time he sends a solemn embassy of the highest officers and the most important men to the prophet Isaiah. The elders of the priests are the most notable amongst them. "Embassies are often sent to the prophets by the kings in times of extraordinary distress" (Von Gerlach, cf. Numb. xxii. 5; Jerem. xxi. 1). It is very significant of the comparative position of prophets and priests that the latter were chosen as ambassadors to the former. The priests were officers only by virtue of their birth. The prophets were chosen men of God, filled with His Spirit. "Isaiah was the only one to whom the nation could turn under the circumstances, the one to whom it must turn. From the point of time referred to in Isai. vii. 3 *sq.* he presided over this work of divine discipline" (Drechsler). Thenius' remark: "This official embassy was intended to encourage the people," is an error. It was not sent with any politic intention at all, but sprang from the need of reliable counsel in a desperate situation. Hezekiah desired first of all to know God's will. He therefore sent to the approved and highly honored prophet.—A day of distress, &c., ver. 3. Luther incorrectly, following the Vulg. (*et inprecationis et blasphemie*): und des Scheltens und Lästerens [E. V. of rebuke and blasphemy].

חֲבִיבָה means *chastisement, punishment* (Hos. v. 9; Ps. cxlix. 7). נִקְמָה means *disdain, abhorrence*,

especially of the people by God (Deut. xxxii. 19; Lament. ii. 6). [The meaning here is that it is a day on which God has disdainfully rejected his people, and left them to their enemies.—W. G. S.]—For the children are come to the opening of the womb, &c. The proverb is taken from the crisis in child-bearing, where the child is in the midst of the birth, but the strength of the mother fails on account of the continuous pains, so that she and the child are both in danger. Clericus, therefore, interprets it of the situation of those in great peril, who know what they must do in order to escape, but who feel that it is beyond their power to take the necessary measures, and who fear that, if they should make the attempt, all

would be lost.—*וְיָנִי*, ver. 4, *non est dubitantis particula, sed bene sperantis* (Clericus). He hopes that God will not allow the words which have been spoken to go unnoticed. The Lord thy God, inasmuch as the prophet is in an especial sense His servant. The remnant are those who, like Jerusalem, were not yet in the power of the Assyrians, who had already overrun the country and captured the strongholds.

Ver. 6. And Isaiah said unto them, &c. The

prophet does not call the officers of the king עֲבָדֵי, but עֲמָלִים. He does not thereby simply designate them as "servants," or, in fact, "body-servants," as Thenius insists. There is rather a contemptuous significance in the word, which is never used of old men, such as these officers were. Knobel: "The youths, the youngsters." Ewald and Umbreit even render it: "The boys"; Drechsler: "The guards, the rank and file, who have no discretionary judgment." [Herein lies the contumely of the epithet. These high officers are called by a name applicable only to those who have nothing to do but mechanically obey orders. It is like calling cabinet ministers, who are, in a good sense, "servants" of the State, public lackeys.—W. G. S.]—I will inspire him with such a spirit, &c., ver. 7. Malvenda's rendering: *Veniet per aërem nuncius seu rumor*, is entirely erroneous. "Others understand by 'spirit' here, a wind, especially a noxious wind, the Simoom, or something of that kind, which can sweep away a whole army, and which the angel (ver. 35) may have used as an instrumentality" (Richter). That, however, is not the meaning. רִיחַ is often used for *disposition,*

state of mind. (Knobel: I will awaken in him such a state of mind. Thenius: a despondent disposition or mood. Similarly Theodoret: *πνεῦμα, ῥῆν δειλίαν οἰμαὶ ὀφλοῦν*). Here it evidently means more than that, and refers to the "extraordinary impulsion of a divine inspiration which is to hurry him blindly on" (Drechsler). This spirit is to leave him, no rest, so that, as soon as a certain rumor reaches his ears, he shall hurry away. The sense is, therefore: I will bring it about that he shall feel himself powerfully impelled to retreat. The "rumor" which he is to hear is not the news of the defeat of his army (Lightfoot, Thenius), for he was with his army in person, but the news of Tirhakah's approach (ver. 9). This news was the first and immediate occasion of his retreat. The destruction of his army was then added, and this hastened his steps. The prophet does not, therefore, refer expressly to the latter. Drechsler finds in this a kind of "pedagogic wisdom, for thus he forced Hezekiah and the people to put implicit faith in the word of God upon which they had to rely."—And I will cause him to fall by the sword in his own land. The assertion that this declaration is put in the mouth of Isaiah by the historian, *post eventum*, is both arbitrary and violent. It appears also in the other narrative, Isaiah xxxvii. 7, in the same words. It therefore belongs to the common source of both, which Isaiah himself wrote.

Ver. 8. So Rab-shakeh returned. He did not, therefore, forthwith commence the siege, although he had come to Jerusalem with a large force (chap. xviii. 17), but first reported to his master that he had accomplished nothing by his speeches, and had found Jerusalem strongly fortified. He found Sennacherib making war before Libnah. In regard to this city, see note on chap. viii. 22. It lay some distance north [north-west] of Lachish, about as far from it as from Jerusalem, which lay to the northeast of both. [The position is uncertain. On the authority of Eusebius, Gesenius, Thenius, and Keil place it in the neighborhood of Eleutheropolis or Beit Jibrin. Lenormant puts Libnah on his map S. E. of Lachish.] It fol-

lows that Sennacherib had not, in the mean time, advanced southwards, towards Egypt, but northwards, that is, he had retreated. This he had done, no doubt, on account of Tirhakah's advance. It can hardly be, as Keil and Thenius suppose, that he had taken Lachish, for; if he had done so, he would probably have remained in that place, and not have retreated. Lachish appears to have been so strong by nature that he could not take it at once, and therefore desired to get possession of Libnah at least. He heard the news of Tirhakah's advance, not at Libnah, but while he was besieging Lachish. In the first place he passed by Jerusalem, but it was now of the utmost importance to him to get possession of this strong position, so as not to have it in his rear. [On this point also see the *Supplementary Note*.]—*Tirhakah*, who is called by Manetho, *Tapakh*, by Strabo, *Ταράκω* ὁ Αἰθίοψ, on Egyptian monuments Tahrka or Tahra-ka, "is represented on the Pylon of the great temple of Medinet-Abu in the guise of a king, who is slaughtering, before the god Ammon, enemies from the conquered countries, Egypt, Syria, and Tepepa (a country which cannot be identified)" (Keil). When, and how long, he ruled over Egypt, are questions which do not here concern us further. (See Niebuhr, *Gesch. Assy.*, s. 72 and 458). He is described, like Sesostris, as one of the great conquerors of the ancient world (Strabo l. 45). This was the ground for the effect which his approach produced.

Ver. 9. **He sent messengers again unto Hezekiah.** Instead of *וַיִּשְׁלַח* we find in Isai.

xxxvii. 9 *וַיִּשְׁלַח*. Drechsler thinks that this word is much more forcible, and that it is repeated from the beginning of the verse, in order to show that Sennacherib sent the messengers as soon as he heard the news. The text before us, however, seems to be the better one, as Delitsch also admits in this case. The point to be emphasized is, not that Sennacherib sent *at once* upon hearing this news, but that he sent *again*, made another attempt to get possession of Jerusalem by capitulation, without drawing the sword, for Jerusalem was far stronger than Samaria, and the latter cost Shalmaneser a three years' siege.—On ver. 10 see chap. xviii. 30, and on ver. 11 cf. the similar piece of boasting, Isai x. 8–11. This time Sennacherib addresses himself directly to Hezekiah by a letter, and hopes for better success than was won by his servants. The letter contains the same arguments as Rab-shakeh's speech, with this difference, that still more countries which had been conquered by the Assyrian arms are here enumerated, in order to heighten the effect. *לְהַחֲרִיֵם* (ver. 11), not: *in*

order to destroy them, but; *so that they destroyed*, or: *by this, that they destroyed them*; strictly: *by devoting them to destruction*. Cf. Deut. ii. 34; iii. 6; Josh. viii. 26; 1 Sam. xv. 3, 8; Num. xxi. 3.—In ver. 12 the countries which Rab-shakeh had not mentioned are mentioned first, and then, in ver. 13, those which he had mentioned. On *Gozan* see note on chap. xvii. 6. The mention of this place in connection with Haran in Mesopotamia (Gen. xi. 31) does not force us to conclude that it refers to Gauzanitis in that country. "The enumeration is founded on historical, not on geographical facts" (Keil). *Rezep* was a place in the district of Palmyra, in eastern Syria, which Ptolemy calls (5,15)

Ῥοδάφα. It was a day's journey west of the Euphrates (Winer, *R.-W.-B.*). Jalkuti mentions nine cities of this name in his geographical dictionary. The one here referred to was probably the most important amongst them. *Eden* is certainly not the Syrian Eden (Amos i. 5), for the reference here is to Assyrian conquests; but is the Eden mentioned in connection with Canneh and Haran, in Ezek. xxvii. 23. It must, therefore, be sought in Mesopotamia. It is quite uncertain where *Thelasar* was, and whether it was a city or a district. Perhaps it was in Mesopotamia, like the other places here mentioned, or perhaps it was in Babylon, for *לְהַל* (hill) occurs at the first part of many Babylonian geographical names. Ewald considers it identical with Theleda, near Palmyra. According to Delitsch, it is "Thelser of the *Tab. Peut.*, on the east side of the Tigris." The children of *Eden* "may have been a tribe which had just then acquired importance, had established itself in Thelasar, a place which did not originally belong to it, and had founded a kingdom there, as the Chaldeans did in Babylon" (Drechsler).—On ver. 13 see notes on chap. xvii. 24 and xviii. 34.

Ver. 14. **And Hezekiah received the letter.** The plural, *סְפָרִים*, has here a singular signification; *litera, epistola*, as the suffix in *מִסְפָּרֵי* shows. Hezekiah went into the temple to pray, after the receipt of Sennacherib's letter, as he had done after Rab-shakeh's speech (ver. 1). He spread it before the Lord, as it were before the throne of Jehovah. It is incomprehensible that Gesenius should have asserted that Hezekiah did this with the same motive with which the Thibetans set up their prayer-machines before their gods, in order that the gods may read the prayers for themselves. The substance of the prayer itself (ver. 15–19) contradicts any such notion most distinctly, for the conception of the one sole God of heaven and earth, as opposed to all heathen conceptions of divinity, which here appears, excludes totally any such coarse anthropomorphic fantasy. It is impossible to impute any such gross superstition to that king of Israel, who displayed zeal against idolatry such as no king since David had shown, and who stood in such relation as we have seen to Isaiah, the most gifted of the prophets. Nor can we explain to ourselves Hezekiah's action in spreading the letter before God, with Keil and Von Gerlach, as "child-like faith and confidence," for it would have been more than "childish" if Hezekiah had believed that this letter must be presented to God for Him to see and read it Himself. Still less can we suppose that his object was *ut populum earum literarum conspectu ad deum orandum excitaret* (Clericus). It was rather a significant, or symbolic, act. Hezekiah solemnly hands over the letter, the documentary blasphemy, to Jehovah. He spreads it before Jehovah and leaves to Him the work of punishing it. Lisso: "The act of spreading out the letter before Jehovah is a symbolic presentation of the great distress into which he has been brought by Sennacherib, and to which his prayer refers." Delitsch: "It is a prayer without words, a prayer in action, which then passes into a spoken prayer." He calls upon Jehovah as the *God of Israel*, i. e., as the one who has chosen Israel out of all the nations of the earth to be His own people, and has made a cove-

nant with this nation, and who, therefore, sits between the cherubim, and dwells amongst His chosen people (see the dissertation on the *Significance of the Temple* under 1 Kings vi., § 6, c and d), is not, however, a mere national divinity like the gods of the nations which the Assyrians had conquered, as Sennacherib supposed, but is the One, Almighty Creator of heaven and earth. In Isai. xxxvii. 16 we find with יהוה the word צַדִּיקוֹת, παντοκράτωρ (2 Sam. v. 10; vii. 8). This would hardly have been left out if the author had found it in the original document which served as his authority. "יהוה" in צַדִּיקוֹת is an emphatic repetition, and so a reinforcement, of the subject, as in Isai. xliii. 25; li. 12, &c.; *tu ille* (not, *tu es ille*), that is, *tu, nullus alius*" (Delitsch).

Ver. 16. **Lord, bow down thine ear.** Drechsler: "This express mention of the two chief senses, the development of each of the two chief ideas, according to their details, into a twofold prayer, the complete symmetry of the two clauses of the sentence, the repetition of יהוה in the second clause

—all these conspire to give to the prayer the greatest urgency and emphasis." The singular, "thine ear," with the plural, "thine eyes," is a standing formula (Pa. xvii. 6; xxxi. 2, &c.). "When we wish to hear, we bend down *one* ear to the speaker; when we wish to see, we open both eyes" (Gesenius). That "open thine eyes" does not mean: "Read the letter" (Knobel) is evident from Isai. i. 15, where the reference is not to a letter at all, but only to a prayer. The second "hear" is equivalent to "notice," "pay heed to." [The anthropomorphism is plain. The explicit mention of the senses in addressing God is intended to express the most urgent prayer for attention.—W. G. S.]—In ver. 17 Hezekiah admits the truth of what Sennacherib had boasted of, namely, the subjugation of all those peoples and countries. By the following words he means to say: This was possible for him because they had no protection and no help in their gods of wood and stone; but thou, O Jehovah! our God, art the only God, the Almighty One, who canst help. Help then thy people for thine own glory, that all nations may know Thee as the One True God (ver. 19). יהוה does not

mean: *to put to death by the sword* (Luther), but: *to devastate, to destroy*. Ezek. xix. 7; Judges xvi. 24. Instead of the nations and their lands, Isaiah xxxvii. 18 reads: "all the lands and their (own) land." [E. V. (as an escape from the difficulty) "all the nations and their lands."] The reading of Isaiah is not to be preferred "on account of its greater difficulty" (Keil, Drechsler). On the contrary, the text of Kings seems to be more correct, as the majority of the commentators admit. Thenius goes so far as to say that the text of Isaiah must be "totally rejected." The explanation that the Assyrians had, in consequence of their numberless wars, devastated their own country, is altogether too forced. It does not fit the context, for, if it were adopted, then "their gods" in ver. 18 might refer to the gods of the Assyrians. Neither does גִּתְּוֹן, in Isaiah, deserve to be preferred, as the more difficult reading, to the גִּתְּוֹן of the text before us. Knobel gives an incorrect interpretation of the words: **And have cast their gods into**

the fire. Hezekiah does not mean "to put their godliness in its proper light," and to say: "They acted wickedly even from their own stand-point, since they held these idols to be gods, and nevertheless destroyed them." Drechsler's remark is more correct: "Standing themselves in the midst of the heathen modes of thought, and moving with the mythologic tendency which was in the process of development, they recognized the deep connection between the religion of a people, its national cultus, and its identity as a particular individual in the family of nations. It was a result of this fundamental conception that the idols of conquered peoples were often carried into captivity." [That is, the whole *nationality* was taken captive, reduced to submission, and carried away by the victor, root and branch.—Hezekiah's mention of the destruction of the heathen gods (idols), in his prayer, therefore, belongs to his description of the completeness of the Assyrian victory, and the utter extirpation of the nationalities which they had conquered.—W. G. S.] Thenius refers, in his comment on this passage, to Botta, *Monum.* pl. 140, "where an idol is being hewn in pieces while the booty from a conquered city is being carried out and weighed."—**Therefore they have destroyed them.** They were easily able to do so, he means to say, because these were gods made by men's hands out of wood and stone. "It will, however, and it must, be entirely different, if he now proceeds to assail Jehovah" (Drechsler). [The connection of thought may be thus developed: His boast is true. He has indeed uprooted the nations, devastated their countries, and destroyed their idols, in whom they trusted for protection. The inference he desires us to draw is, that Jehovah, our God, in whom we trust, will not be able to save us, any more than these gods to save their worshippers. But what is the assumption on which this inference entirely depends? It is that Jehovah is only another god like those. But they are only pieces of wood and stone, while Jehovah is the sole and almighty God of hosts. Hence the assumption is false, the inference falls to the ground with it, and the boast, although it is true, is idle.—W. G. S.]

Ver. 20. **Then Isaiah . . . sent to Hezekiah, &c.** He did not probably send the following answer by a "younger prophet," or "prophet-disciple" (chap. ix. 1) (Knobel), but by the same embassy which Hezekiah, who in the mean time had gone into the temple, had sent to him. The reply was not written (Starke), it was delivered orally, but it is certain that it was recorded by Isaiah.—**She despises thee, &c.** ver. 21. The entire passage vers. 21–34 may be divided into three parts. In the first, vers. 21–28, the haughty Assyrian himself is addressed. It consists of words especially adapted to scorn his pretensions. In the second, vers. 29–31, the prophet addresses himself directly to Hezekiah. In the third, vers. 32–34, the catastrophe of the Assyrian enterprise is solemnly foretold. The commencement of the oracle constitutes, in form and contents, the strongest and most confident contrast to the Assyrian haughtiness. [This division is correct for the *sense* of the passage. According to its poetic construction, however, it is rather composed of four strophes, two of four and two of three verses. The oracle is highly finished both in its poetic construction, and in the flow of thought. It commences with an indignant and scornful outburst of utter con-

tempt for the Assyrian pretensions (first str.); it then proceeds to refute them by calmer reasoning (sec. str.); then it turns to Hezekiah and Judah, the other parties to the dispute, with encouragement (third str.); and finally it gives, with quiet confidence, a declaration as to the solution of the crisis (fourth str.).—W. G. S.]—The virgin daughter,

Zion: not of Zion. Even the *stat. const.*, בְּתוּלַת,

only expresses the relation of apposition. "Daughter" is the ordinary figure under which lands and cities are designated (Isai. xlii. 12; xlvii. 1; Jerem. xli. 11; Lament. i. 15). "Virgin" is used of a city which is as yet unconquered (see Gesenius on Isai. xlii. 12). Here it is prefixed by way of emphasis, and expresses "in contradiction to the confidence of the Assyrian, the consciousness of impregnability" (Drechsler). At *thes*, lit. *after thes* or *behind thes*. "This is a picturesque feature in the description, and is, therefore, mentioned first (Hebrew text). *Behind thes*, as thou departest in shame and disgrace" (Drechsler). *She wags her head*, not moving it from side to side as a sign of refusal or disapproval, but up and down, as a sign of ridicule, Pa. xxii. 7; cix. 25; Job xvi. 4; Jerem. xviii. 16. She shows "by this gesture that it must have turned out so and not otherwise" (Delitsch). This scorn and ridicule is well deserved, because Sennacherib had blasphemed the Most High, therefore, ver. 22: *Whom hast thou insulted and blasphemed?* He that sitteth upon the heavens shall laugh.—*Lifted voice*, not in the sense of shouting aloud (Drechsler, Keil) (for Rab-shakeh was the only one who had lifted up his voice in this sense, not Sennacherib), but in the more general sense of uttering words against anybody [a poetic expression for speaking]. עֵינָיו is not the "height of thine eyes" (Umbreit), but on high, upwards towards heaven; cf. Isai. lvii. 15, "I dwell in the high and holy place." It does not, therefore, simply mean, as in Isai. xl. 26, to look up towards heaven, but, as is seen by the following words: "Against the Holy One of Israel," it has an accessory reference to that pride and arrogance, which places itself on a level with Him who dwells in heaven. The Holy One of Israel is, it is true, the name which is peculiar to Isaiah, but here it is used because "Jehovah is especially designated by the title which distinctly implies that His majesty cannot be outraged by anybody with impunity, Isai. v. 16" (Drechsler). The Sept. and Vulg. [and E. V.] translate, in violation of the masoretic accents: "Against whom hast thou lifted up thy voice, and lifted up thine eyes on high? Against the Holy One of Israel!"

Ver. 23. *By thy messengers thou hast insulted the Lord*. The "messengers" are those mentioned in ver. 9. In Isai. xxxvii. 24 we find instead: "thy servants," evidently referring to those mentioned in chap. xviii. 17. The speech which the prophet here puts in the mouth of Sennacherib, and in which he gives the key to all the feelings and disposition of the latter, is divided into two parts by the emphasized עַל in vers. 23 and 24. Then each principal clause is subdivided. The Sept., Vulg., Luther, and others take all the verbs in both verses as perfect tenses, but it is incorrect because the perfect עָלִיתִי

ver. 23, is followed by the two futures אֶכְרֹת and אֶבְרֹתָ, and likewise the perfect קָרַחְתִּי, ver. 24, by אֶחְרֹתֶיךָ. It is still less admissible to refer ver. 23 to past time and ver. 24 to future time, and to translate the perfect עָלִיתִי as a perfect, but the perfect קָרַחְתִּי as an imperfect, as is often done.

The rule which here applies is the one given by Gesenius (*Hebr. Gramm.* § 126, 4): "The perfect may even refer to the future, especially in strong affirmations and assurances, in which the speaker regards the matter, in his own will, as already done, or as good as accomplished. In German [and English] the present is used in such cases instead of the future" (cf. Ewald, *Lehrb.* § 135, c). This use is common in prophecies, Isai. ix. 1; v. 13. Cf. Pa. xxxi. 6; Gen. xv. 18; xvii. 20. We therefore translate, with De Wette, Hitzig, Knobel, Umbreit, Ewald, and others, both perfects by the present, especially as it could not, in any sense, be said of Sennacherib that he had already dried up all the rivers of Egypt. Sennacherib boasts not so much of what he has done as of what he can do; he represents himself as almighty. Yet it is true that "in each of the two verses, the second clause gives the consequence of the first, that is to say, the second clause tells, in each case, what the Assyrian proposes to do after he has accomplished what is mentioned in the first clause" (Keil). Drechsler's objection that this makes the Assyrian appear as an "empty boaster," who, "in ridiculous hyperboles piles up a catalogue of things which he boastfully intends to do," has no weight, for it is not the prophet's intention to mention all the great things which the Assyrian has already done, but to show what he imagines that he can do. He does not mean to make him enumerate the great deeds which he has accomplished, but he means to describe his disposition, the thoughts of his heart.—This answers the question whether the words which are here put into the mouth of Sennacherib are to be taken literally (historically) or figuratively. Many of the old commentators thought that they were literal and historical. Drechsler adopts this view. He says: "The greater the deeds were which he boasted of, the more necessary it was, if he did not wish to produce an entirely contrary effect from the one which the words seem to indicate, that there should be earnest facts behind his words, and that they should rest upon incidents which could not be denied, but were notorious." Keil justly objects that there is not the slightest reason to believe that Sennacherib, or any of his predecessors, ever crossed Mt. Lebanon, with all his chariots and military force, and conquered Egypt, or dried up its rivers. Umbreit also says: "We do not see what the cutting down of the cedars and cypresses signifies, under this interpretation." "Nevertheless, the speech, although it is here given in a rhetorical and poetical form, is not mere poetry. The figures used rest upon actual circumstances, and the speech is not exhausted if we simply interpret it to mean: There exists no effectual hindrance to my power, neither heights nor depths, neither mountains with impenetrable forests, nor plains which are barren and waterless, or cut up by rivers. On the contrary, ver. 23 refers directly to Palestine, and ver.

24 to Egypt. Lebanon is the mountain which forms the northern boundary of Palestine. It shuts it in and forms the gateway to it (*cf.* Zach. xi. 1, Cocceius: *Libanon munimentum terræ Canaan versus septentrionem est*). When an enemy has passed over it and occupied it, the whole land lies open before him; it is in his power. Just as the word "gate" is made to cover that to which the gate leads, so Lebanon here stands for the whole country to which it is the key (Isai. xxxiii. 9; xxxv. 2). [There is no instance of this use of language. Lebanon is often spoken of as one of the *glories* of the country; never as standing for, covering, or representing the country. The two instances quoted belong to the former usage. In Isai. xxxiii. 9, Lebanon is mentioned with Sharon and Bashan, the other especial sources of pride to the country, as lying waste. In xxxv. 2, among the details of the future glory which was to be enjoyed, Lebanon is mentioned to say that it shall recover its former grandeur. In neither case does it, in any sense, stand for the land of Canaan.—W. G. S.] As in the north Canaan was shut in by Lebanon, so it was enclosed and protected on the south by the waterless desert of Beersheba (Gen. xxi. 14), which is contiguous to the desert *El Thā* (Herodotus iii. 5, Robinson, *Palestine* I, 300). Beyond are the rivers, the arms of the Nile which protect Egypt. These two great hindrances, the mountain on the north, and the desert and then the rivers on the south, the haughty king declares to be insignificant. He can pass over Lebanon even with his chariots, and can dry up the rivers of Egypt with the soles of his feet. But all this even does not exhaust the meaning of this speech. If, namely, ver. 23 only meant to say: The highest mountain in the country is no hindrance for me, then we could not see what was the significance of the following words: **And I will hew down its loftiest cedars and its choicest cypresses.** It cannot refer to any actual cutting down of these trees, since Sennacherib had no reason for devastating Lebanon, or for wanting cedar or cypress wood. Moreover the cedars and cypresses were no particular hindrance to him. We have here another instance of the figure which occurs in Jerem. xxii. 6, 7, 23; Ezek. xvii. 3, only somewhat further elaborated. Lebanon is the kingdom of Judah, its summit is Jerusalem, the city of David and Mount Zion. Its cedars and cypresses are its princes and mighty men, whom Sennacherib thinks that he can "hew down." Its "resting-place" and "forest-grove" are the king's palace on Mount Zion; there he intends to make his encampment (Isai. x. 29.

See Delitsch on Isai. xxxvii. 24). עֵר בְּרִימָן is not a designation for the "places on Mount Lebanon which were thickly grown with herbs" (Fürst), but for the forest on its summit, which consisted of beautiful trees forming an orchard-like grove, see Isai. xxix. 17. "The predicate 'garden' is applied to this forest because it consists of choice trees" (Drechsler). [It rather resembles a carefully kept grove or orchard than an untrained forest.—W. G. S.] Both expressions are decisive in favor of the figurative acceptance of the passage, for we cannot suppose that there was a real "inn," or "resting-place," on the summit of Lebanon (Clericus, Vitringa, Rosenmüller); in the first place, because there is no mention of any such thing, and again, because, if there had been, it would not have been

of any importance to Sennacherib. Moreover, "Resting-place" [literally "inn"] and "forest-grove" are in apposition, but a forest is not an inn, and can only be called a "resting-place" in so far as it is a shady place fit to rest in, that is, in a figurative sense. There is, however, in both expressions a reference to the "House of the Forest of Lebanon" (1 Kings vii. 2; Isai. xxii. 8), which represented the defensive military force (see 1 Kings vii., *Ezrag.* on ver. 2, and *Hist.* § 2), and which resembled a forest on account of its cedar columns. The full sense of ver. 23, therefore, which, because it affected Hezekiah, is more detailed than ver. 24, which refers to Egypt, is this: I am putting an end to the kingdom of Judah with its capital, its citadel, its kings, and its princes, and all its glory.

[The figurative interpretation is adopted by all the commentators of note, but the above special application of the details of the verse to "Mount Zion," the "King's palace," the "House of the Forest of Lebanon," the "Princes and Chief men," &c., &c., suffers from the weakness which is inherent in every symbolical interpretation which is not directly suggested in the context. It is evident that the symbolical explanations are forced and far-fetched, and, in the mouth of an Assyrian, inexplicable. Moreover, a careful examination of the other cases where Lebanon is used in a metaphor (Isai. xxxiii. 9; xxxv. 2; xxii. 6, 7, 23; Ezek. xvii. 3; Hab. ii. 17) shows that they differ essentially from this one. The simile is always formally introduced as such, and there is no evidence of any usage of language by which Lebanon was made to stand for the whole country as, for instance, "Jerusalem" or "Mount Zion" were used for the whole nation. The details given in verse 23 form an exact description of the march of an army over Lebanon. Let us suppose for a moment that Sennacherib had actually entered Palestine from the north by passing over the mountain. He then boasts that by or with the whole host of his chariots, usually supposed to be fit only for travelling over a plain, he has even gone up to the top of the mountain; that he there cut down the largest and strongest trees (cypresses and cedars being the principal trees on Lebanon), in order to make a way for his army—these mighty trees, the pride of the mountain, making it difficult for an army to march through and preserve its order, had not availed to hinder him. He had hewn them down and cast them away. He had found a resting-place and encamped his army on the very summit of the mountain, in its choicest and most beautiful forest, which had proved for him a shelter and resting-place, not a hindrance. If we thus suppose that, as a fact, he had accomplished this difficult military feat, it is seen that the details of this boast, which is put into his mouth, fit well into the actual details of such an undertaking. We will not infer that he had accomplished this feat, since no hint of it occurs anywhere, but the accuracy of the details is very remarkable. Ver. 24, on the other hand, is brief, and purely poetical. What are we to understand by parching up rivers with the soles of one's feet? This rather corresponds to the nature of a bold enterprise, as yet unaccomplished, than to the actual details of a feat already performed. The attempt to specify in detail the things referred to by the separate objects in a bold poetic image or reference of this kind is always a failure. It only sketches in bold outline the thoughts, ambitions, and inten-

tions of Sennacherib, being based possibly on actual deeds which he had accomplished, and in this form it must be left. It is not a *parable*, but a poetic and boastful statement, in huge outline, of what was in his mind. Whether, as an actual fact, he had led his army over Lebanon or not, he makes use of such a feat as a general specimen of the kind of things he was capable of accomplishing. If he had not done something of that kind, Drechsler's objection would have great force, that his boast would be ridiculous. That "Lebanon" figures in this speech may be merely owing to the fact that a Jewish prophet puts it into the mouth of the Assyrian, and Sennacherib may somewhere else have passed with his army over a mountain which was supposed to be impassable. In short, then, it is a boast, founded probably on some feat which the Assyrians had accomplished, calling up in vivid figures their power to overcome hindrances supposed to be insurmountable, and setting forth the arrogance which these successes had inspired in them, which led them to think that no obstacles could stay them. Having passed mountains, they were ready to believe that they could parch up rivers. Then follows the rebuke that they had had all these successes only because they were fore-ordained instruments of God's Providence, but that, when they had reached the limit of what he intended them to do, they could go no farther, and moreover that their arrogance in ascribing their success to their own power would call for punishment from Him.—W. G. S.]

In regard to the detailed exegesis we have yet to notice *בְּרֶכֶב רָכְבִּי*, literally: "With chariot of my chariots," i. e., with my numberless chariots (*cf.* Nahum iii. 17, *גִּבּוֹר גִּבּוֹרֵי*). According to Keil this is "more original;" according to Knobel it is "more choice, more difficult, and therefore preferable" to *בְּרֶכֶב רָכְבִּי*, "with the multitude of my chariots," which we find in Isai. xxxvii. 24, and which the *keri*, many codices, and all the ancient versions have in this place. We agree with Thenius in preferring the latter reading as the more natural one. The sense is the same in either case. Ewald translates: "By the simple march of my chariots," but the point of importance here is not the uninterrupted onward march, but that chariots, which generally are only fit for level ground, are said to have passed over the highest mountains. Its summit, *יִרְכֵנִי* *cf.* Jer. vi. 22, where the Sept. has *ἀπ' ἐσχάτου*, literally, its outmost limit or boundary, Vulg. *summitas*. *קָלָן* is decidedly to be preferred to *קָרוֹם*, height (Isai. xxxvii. 24), for it is far more significant, and the idea of "height" is already expressed in *יִרְכֵנִי*.—I dig and drink, ver. 24. Ver. 23 refers to the subjugation of Palestine; ver. 24 to that of Egypt. The digging does not refer to "the redigging of the wells and cisterns which had been filled up by the fleeing enemy" (Thenius), but to the work which is necessary to find water for a great army in a district where it is wanting. "Strange water" is "water which is not sprung from the soil of this nation" (Drechsler), not, water which belongs to others (Clericus: *in alieno solo, quasi in meo, fodiam puteos*). *וְ* is used as in Isai. xvii. 10. The word is wanting in the

text of the parallel passage of Isaiah, but it is very forcible. [This interpretation is not clear. It must mean either that Sennacherib's army carried with it water from Assyria, which is not conceivable unless possibly for the king alone, or else, taking the verb as a distinct preterite, that he had drunk the waters of other nations than Judah, viz., of Assyria, and hence his strength. This latter hypothesis would not chime well with the next clause and is not acceptable. Clericus' interpretation is better. The Assyrian boasts that he comes into foreign nations and digs for and drinks the water of their soil—makes use of their resources.—W. G. S.] On the other hand, where there is a superabundance of water, as in Egypt, where the rivers assure the inhabitants an abundant supply, and, at the same time, form barriers to an invader (Nile and its arms, see Winer, *R.-W.-B.*, I. s. 25), there he parches it up. With the sole of my foot, a strong hyperbole. It does not mean "under the footsteps of my countless army" (Knobel). [It seems to be a purely imaginative and poetic idea, with which no literal, corresponding, fact can be associated. It could only be applied to a deity, and then only by a poetic image, if the river should disappear by some extraordinary interposition. The king, in his self-assumption, asserts that he will, by some similar god-like power, which is not probably defined as to its mode of operation, even in his own mind, dispose of this hindrance when he meets it.—W. G. S.] *קְצוֹר* is the poetic name for Egypt. [*קְצוֹר*, "the 'land of distress' (*Angel-land*), is a poetic metamorphosis of the Hebrew name of Egypt," *קְצוֹרִים*, "*cf.* chap. xix. 6; Micah vii. 12" (Ewald).] *אֶרְצֵם* are the arms and canals of the Nile; Isai. xix. 6 compared with vii. 18; Ezek. xxix. 3; xxx. 12; Micah vii. 12. In like manner Claudian (*De Bello Goth.*, V. 526) represents Alaric as boasting: *Omnem cesserit omnis Obsequis natura meis? subsidere nostris. Sub pedibus montes, arescere vidimus amnes*. Drechsler thinks that "the historical acceptance of ver. 24 cannot be refuted," but the notion of drying up the Nile with the soles of the feet is certainly figurative. [Ver. 24 certainly cannot be understood literally or historically, see above.] The Nile and its branches are to Egypt what the Lebanon and its cedars were to Palestine, viz., the fortification and protection of the country. Sennacherib exalts himself above both as if he were almighty: Where there is no water, there I know how to bring it out of the earth, and where a mass of water lies in my way, I can dry it up.

Ver. 25. Hast thou not heard? Jehovah now answers Sennacherib's insolent and arrogant boast (ver. 23 and 24) by a question, the form of which assumes that he must give an affirmative reply, as the most lively and sharpest form of rebuke (see the questions in Job xxxviii.): Thou speakest as if the greatness of thy might were thy work, and all which thou hast done an achievement of thy power. Know that I planned and ordained it thus of old, and that thou hast only executed my decrees, and been an instrument in my hand, *cf.* Isai. vii. 20; x. 5; vi. 12 sq. The old commentators took "hear" in a literal sense as referring to the wonderful deeds of God in delivering His people out of Egypt and bringing them to

Canaan, which, they think, were well known to Sennacherib; but the following *אָמַן*, *this*, shows that that only is meant which had been accomplished by the Assyrians. Hence others have imagined that there was a reference to prophetic oracles like Isai. vii. 20 *sq.* which had come to the ears of Sennacherib (*cf.* Jerem. xl. 1-15), but we may be sure that the prophet did not, in his oracle against the enemy, refer back to that declaration, which was pronounced against Israel. Still less can we agree with Thenius that it refers to an inner hearing of the soul or conscience, or indeed to "Assyrian oracles which were consulted before undertaking the expedition." The question has rather this simple sense: If thou hast never heard it, then hear it now, and know that I planned and determined (literally, fashioned) it so (Isai. xxii. 11). Vitringa: *Eventum hunc in omni sua nepotiorum praeformasse in consilio mox providentia.* מִרְחֹק is used here of *time*, as in Isai. xxii. 11; מִיָּמֵי קֶדֶם as in Isai. xxiii. 7; Micah vii. 20, "from ancient days." מִיָּמֵי is generally translated: "That thou mayest be for the destruction." Keil and Drechsler: "That there may be fortified cities for destruction," as in the formula לְבָנֵי הָיִי (Isai. v. 5; vi. 13; xlv. 15), *i. e.*, that strong cities may be to be destroyed. [Bähr, in his translation of the text, follows the latter. The former is strictly grammatical and less constrained: Thou art to destroy, *i. e.*, this is thy destiny, thou art an instrument for this work.—W. G. S.]—Ver. 26 is closely connected with ver. 25. That the inhabitants fell down so powerless (literally: were short of hand, *i. e.*, powerless, Numb. xi. 23; Isai. l. 2), and made no resistance, was not the work of the Assyrians, but was foreordained by God. The same images are used for sudden decay of power in Ps. xxxvii. 2; Isai. xl. 6. This series of metaphors forms a climax. The *grass upon the roof* is that which fades more quickly than that of the field, because it lacks soil (Ps. cxxix. 6). The *corn blasted in the germ* is the corn which is blighted and withers away before the blade springs, so that at the very outset it has the germ of decay in itself. שָׁרֶפָה is much to be preferred to the less definite and more general שָׂרָפָה, *ground* (Isai. xxxvii. 27).—*Resting in peace, going out, and coming in* (ver. 27) cover all the activity of a man (Ps. cxxi. 8; Deut. xxviii. 6; Ps. cxxxix. 2). [See note 12 under *Grammatical*.]—*Violent hate*, Vitringa: *Commotio furibunda, quæ ex ira nascitur superbia mixta* (Isai. xxviii. 21). *Arrogance*, which comes from the feeling of security, Amos vi. 1; Ps. cxxiii. 4. The first figure in ver. 28 is taken from the taming of wild animals, the second from the controlling of restive horses (Ezek. xix. 4; xxix. 4; Isai. xxx. 28; Ps. xxxii. 9). There are two sculptures at Khorsabad which represent "a victorious king leading captives, who stand before him, by a rope and a ring fastened in their lips" (Thenius). *Dignum superbo supplicium, ut qui se supra hominem esse putat, ad morem bruti abiciatur* (Sanctius). *By the way by which thou camest, i. e.*, with this purpose unaccomplished, without having reached thine object.

Ver. 29. *And this be the sign to thee.* With

these words now, the prophet turns to Hezekiah.

Tibi autem, Ezechia, hoc erit signum (Vulg.). מִזֶּמֶן means in general, as Delitsch accurately observes (note on Isai. vii. 11), "a thing, an event, or an action, which is intended to serve as a pledge or proof of the divine certainty of another. Sometimes it is a miracle, openly performed, striking the senses (Gen. iv. 8 *sq.*), sometimes it is a permanent symbol of what is to come (Isai. viii. 18; xx. 3), sometimes it consists in a prophecy of future events, which, whether they are natural or miraculous, are not to be foreseen by human wisdom, and therefore, when they occur, either reflect backwards in proof of their own divine origin (Exod. iii. 12), or furnish evidence of the divine certainty of others yet to come (Isai. xxxvii. 30; Jerem. xlv. 29 *sq.*)." In the case before us the sign is no miracle (מִוִּפְתִּי, 1 Kings xiii. 3), but a natural event which serves to give assurance of the truth of a prophecy (Keil). This sign is taken from agriculture, "since this was, at that time, the most important interest of the people, and their attention might be expected for a sign which took this form"

(Knobel). In the following declaration מִזֶּמֶן stands first with emphasis, an infinitive absolute, which "can stand concisely and emphatically for any tense or person of the verb which the context demands" (Gesenius, *Gramm.* § 131, 4 b.). It is often understood here as an imperfect: One shall eat, *i. e.*, people shall eat, or, ye shall eat (Drechsler, Keil, and others); or, as a present; One eats, *i. e.* Ye are eating (Umbreit, Delitsch, and others), and הַשָּׁנָה is then translated, "this current year."

But we have here three years mentioned, of which the third is the first, which shall be a complete harvest-year, viz., on account of the withdrawal of the Assyrians, who shall leave the land which they have occupied once more free. Ver. 35 shows distinctly that the Assyrian army perished before the third year after the prophet's declaration, and Sennacherib's retreat therefore followed before the third year. Observe especially, in ver. 35, the words: "*that night*." (See notes below on these words.) Sennacherib, when he heard of Tirhaka's advance, had withdrawn from Lachish to Libnah. From there he once more threateningly demanded the surrender of Jerusalem (vers. 8-10). How can we now understand that, from this point on, he remained in Palestine yet three years, without really laying siege to the city which he had so earnestly threatened? We are, therefore, compelled to take this inf. abs. in the sense of a perfect: *edistis* (Maurer, Gesenius, Thenius. *Cf.* Ewald, *Lehrb.* § 240, a.; 302, c.). [Sixth Ed. In the seventh Ed. the subject is otherwise treated, and the inf. abs. is not represented as *standing* for any finite form, but as a pure and indefinite expression of the verbal notion, without giving it limitations of time or person. This is unquestionably correct. See § 328, b.—W. G. S.] הַשָּׁנָה, in contrast with "the second"

and "the third" year, cannot, of course, refer to anything else than the year which precedes them, that is, the first one. In this first year the Assyrians had invaded the country, and had prevented the people from raising crops. In the second year they were still there, and the crops failed because they had devastated the country. In the third

year they retired, and therefore the land could be cultivated. In the first year they lived upon **רִיבֹב**, i. e., upon that which grew up from the leavings of the former crop, *Levit. xxv. 5, 11*. *Vitringa: Ex thyro valet accessorium, quod sponte nascitur post sementem*; a sort of after-growth from fruit of the previous crop which was accidentally dropped in gathering in the harvest. In the second year they lived upon **עֲרִיבֹב**, i. e., "offshoots of the roots, which spring up in the second year after the planting" (*Fürst*); *אֲרוֹפֹב* (*Aquila, Theodoret*). "In the fertile parts of Palestine, especially in the plain of Jezreel, on the highlands of Galilee, and elsewhere, the grains and cereals propagate themselves in abundance by the ripe ears whose superabundance no one uses (*cf. Schubert, Reise, III. s. 115, 166. Ritter, Erdkunde XVI. s. 283, 482, 693*). *Strabo* (11. p. 502) makes a similar statement in regard to Albania, that the field which has been once sown bears, in many places, a double harvest, sometimes even three, the first one fiftyfold" (*Keil on Levit. xxv. 6*). **And the third year sow, and reap, and plant vineyards, and eat their fruits.** "The long series of imperatives makes a strong impression, especially in contrast with the indifference of the infin. absol. in the first hemistich" (*Drechsler*). This interpretation of the oracle is the only one which gives just force to

נִיחַ. The sign is not something which does not yet exist but is to come; it is something visible, physical, and present, which announces and gives a pledge of something invisible and future. The sense, therefore, is not: Ye shall from this time on, in the present year, eat the chance product of the uncultivated fields, and in the next, the fruit of the offshoots from the roots of the plants, and then, in the third, sow and reap—for that would not be a "sign";—but the sense is: So certainly as ye have lived one year on the chance produce, and one year on after-growth, just so certainly shall ye sow and reap in the third year; that is to say: the land will be delivered from the Assyrians, and free for you to cultivate (*cf. Hos. vi. 2*). [Clearly this, when it should come to pass, would not be any "sign" that something, viz., the retreat of the Assyrians, should yet come to pass. In the nature of things the Assyrians must depart before the Jews would venture into the fields. We might as well say: The clouds shall be dispelled, and the sign of it shall be that the sun shall shine. The interpretation of the passage given above is correct, but the "sign" cannot be understood to mean that, when this thing should come to pass according to the prophecy, it should be a pledge that another thing, which the prophet had also foretold, should yet come to pass. It can only mean that when the Jews should once more find themselves at work in the fields, where they had not been for two years, this should be a sign, proof, and reminder to them that they had been delivered, by divine interposition, from a great national calamity. It is a sign which is of the nature of a *symptom*, or *index*.—*W. G. S.*] The interpretation which is given by many of the old expositors admits, on account of ver. 35, that the retreat of Sennacherib took place in the year in which the prophet delivered this oracle, but it takes the infinitive **אָכַל** as an imperative on account of the following im-

peratives, and then assumes that the "first" year, the one in which Sennacherib retreated, was a Sabbath-year, in which, under any circumstances, according to the Mosaic law, the people neither sowed nor reaped, but lived on the second, spontaneous growth (*Levit. xxv. 5*), and that a Jubilee-year followed next after this, in which likewise there was no sowing or reaping (*Levit. xxv. 11*), so that two harvests in succession were passed over. But the simple fact that **אָכַל** is an infinitive forbids us to take it as an imperative, and, even if we assume that the Sabbath-years and Jubilee-years were, at that time, regularly observed, yet there is no hint in *Levit. xxv.* that the Jubilee-year followed immediately after a Sabbath-year. But still farther, who can prove, since every hint of it is wanting in the text, that just at that time a Sabbath-year and a Jubilee-year followed successively? Others have, therefore, given up the Jubilee-year and have supposed that only the spontaneous product of the fields was eaten in the first year, because the country had been devastated by the Assyrians, but that the second year was a Sabbath-year. Yet even this cannot be accepted, for the intent of the "sign" is not that they, trusting in Jehovah, should for still another year have food to eat, although they did not sow or reap, but that Sennacherib should retreat, the land should be delivered from him, and that too at once, not after three years. We cannot, therefore, agree with Ewald (*Proph. des Alt. Bundes, I. s. 299 sq.*), whom Umbreit follows, when he says: "As, after the year in which, according to the Law, the ground lay fallow, yet another year was to be spent without raising crops, in order to restore the land to its original condition, a figure which evidently (?) floated before the mind of the prophet here, so he apprehended (?) that, in this far more important case, still a second year must pass without field-labor, in which they must eat the spontaneous product of the ground, until, after the extirpation of all that was unsound and corrupt in the State, a small company of purified men should commence, in the third year, a new and prosperous existence, and the messianic time should begin, taking its rise in Zion." There is no reference to the Sabbath, or Jubilee, year in the entire passage, and no such reference can ever be established from the mere fact that **רִיבֹב** occurs also in *Levit. xxv. 5* and 11. Neither can we agree that Drechsler's explanation (*s. 184*) is "very simple." According to him there was left in Judah at that time only a greatly diminished population, which could not at once undertake the cultivation of the fields, so that it was not until after three years that the regular cultivation of the soil was reestablished. If there was only "a small remnant" of the population remaining, then they did not require much. They could cultivate enough soil to produce what they needed, and did not need to live on **רִיבֹב**, much less on **עֲרִיבֹב**. These interpretations are all more or less forced, and they all fall to the ground as soon as we no longer insist upon taking the infin. absol. **אָכַל** as an imperfect or an imperative.

Ver. 30. **And the remnant of the house of Judah that is left.** Starting now from the refer-

ence to the growth of the crops, the prophet goes on to matters of higher importance, and takes up that which is the chief theme of his prophecies in all their diverse phases (Schmieder), viz., that God, although he inflicts fierce judgments upon His people for their apostasy, nevertheless will not allow them to perish utterly, but will preserve a remnant which has escaped or been delivered, "a holy seed," and that from the midst of this the Messiah shall at last arise (Isai. vii. 3; x. 20; iv. 2; vi. 13; cf. 1

Kings xix. 18). The repeated expressions פְּלִיטָה, נִשְׁאָרָה, and שְׁאֵרִית, in vers. 30 and 31, refer to this idea. The Assyrian invasion, like that of Ephraim and Syria (Isai. vii; 2 Kings xvi. 5), was a divine judgment upon Judah, but the prophet says that the nation shall not perish under it. A remnant

(שְׁאֵרִית, ver. 31, refers back to הַשְׁאֵרִית in Hezekiah's prayer, ver. 4) shall still remain, and it shall add roots (יִסְכָּה), that is, it shall go on to develop new roots, and shall win firmer hold (Thenius); cf. Isai. xi. 11; xiv. 6.—For, from Jerusalem, &c., ver. 31, &c., it is the determination of God, adopted of old, that from Jerusalem, which now is so much distressed and apparently lost, salvation and redemption shall go forth (Isai. ii. 3). Jerusalem and Mt. Zion form the centre of the theocracy, or kingdom of God. "The Assyrian chastisement will, therefore, be a purification of the nation. It will not result in its destruction. That judgment was, therefore, a prototype of all the others which befell the kingdom of God in later times, out of which the election of grace is developed (Rom. xi. 5) in more and more glorious form (Von Gerlach). The only ground for what is said in vers. 29 to 31 is the zeal of Jehovah, i. e., His zealous and faithful love to His people (Zach. i. 14). The same concluding words follow the oracle, Isai. ix. 1-6, and they show that the passage before us is also, at least indirectly, messianic.—Therefore, thus

saith the Eternal. אֵלֶּה gathers up the substance of all which precedes. The first of the four members of the verse, **He shall not come**, contains the principal idea. The three others "are nothing but a development of this one, intended to surround it here, at the close, with all possible emphasis" (Drechsler). At the same time they form a climax: So far from coming into the city, he shall not even discharge his missiles against it, or form an assault against it, or even build up a wall to besiege it. קָנָם in the piel means to advance. "The reference is to an assault with shields held out in front" (Thenius). Cf. Ps. xviii. 5, 18; lxx. 10. Instead of יָבֵא בָּהּ, in ver. 33, we find in Isai. xxxvii. 34: בָּהּ בָּהּ, which is unquestionably the correct reading. All the old translations here present the perfect. The other reading seems to have arisen from the second יָבֵא. That which has been already said

in vers. 28 and 32 is here repeated in order to emphasize the promise.—For mine own sake, "as Hezekiah had prayed, ver. 20, and for the sake of David, my servant, &c., for the sake of the promise given to David, 2 Sam. vii." (Drechsler), cf. 1 Kings xi. 13; xv. 4.

Ver. 35. And it came to pass that night.

According to Thenius, vers. 35-37 are "evidently borrowed from a different source from that of xviii. 13-xix. 34, and xx. 1-19." In the original document of vers. 35-37 he thinks that the words: "It came to pass in that night," referred to something which had been narrated immediately before and which is not mentioned here. Delitsch also believes that there is a gap between vers. 34 and 35, for, according to ver. 29, there was to be yet a full year of distress between the prophecy and the fulfilment, during which agriculture would be neglected." This consideration loses its force under our interpretation of ver. 29. The narrator undoubtedly means to say in ver. 35-37 that the prophecy which reaches its climax in vers. 32-34, was fulfilled at once, and not after the lapse of years. This point was of especial importance to him, and we have no reason to interpret ver. 35-37 according to ver. 29; rather, on the contrary, ver. 29 according to vers. 35-37. Further, when we consider that both narratives [the one here and that in Isaiah] were constructed independently of one another from the same source (see the *Prelim. Remarks*), and that in both, vers. 35-37 follow immediately upon ver. 34, we must infer that the same was the case also in their common source. There is, therefore, no room to assume the existence of another source in which that was supplied which is here supposed to be left out.—

The words: יָהּ בַּלַּיְלָהּ הָרִאשׁוֹנָה are generally understood in the sense of *ea ipse nocte*, i. e., in the night following the day on which Isaiah foretold the retreat of the Assyrians. On the contrary Delitsch thinks that "it can only mean (if, indeed, it is not a mere careless interpolation), *illa nocte*, referring to ver. 32 sq., (i. e., the night in which the Assyrians set out to besiege Jerusalem)." The Rabbis (*Gemara Sanhedr.* iii. 26), and Josephus (*κατά τὴν πρόφην τῆς πολιορκίας νύκτα*) thus understood it. But the text does not anywhere say or imply that Sennacherib had advanced with his whole army from Libnah to Jerusalem, and that he stood before it ready to besiege it. [This is true, but does not meet Delitsch's hypothesis, which is that a year is to elapse before the Assyrian would commence the formal siege of Jerusalem, and that "that night" refers to the first night of this siege. Such an hypothesis removes the difficulty, but does not seem to be a natural interpretation of the words.—W. G. S.] The Vulg. translates: *Factum est igitur, in nocte illa venit angelus*. Menochius takes this to be emphatic for: *in celebri illa nocte*, viz., in the one in which the destruction of the Assyrian army took place. It is very noticeable that the words in question are wanting in the narrative in Isaiah, although that account is in other respects here identical with the one in Kings, and that ver. 36 there begins with יָהּ. Also the Sept. version of the verse before us omits הָרִאשׁוֹנָה and reads simply: *καὶ ἐγένετο νύκτρός*. Now, although the statement is no thoughtless interpolation, and still less, as Knobel thinks, "manufactured" out of Isai. xvii. 14, yet it would never have been passed over in Isaiah's narrative, if it had been essential, or if the chief emphasis lay upon it. The interpretation *ea ipse nocte* does not, therefore, seem to be absolutely necessary. The main point is, what is common to both narratives, that there was no delay in the fulfilment of the prophecy. It was

not years—for instance, three years—before it was fulfilled.—The angel of the Lord “is the same one who, as מַלְאָכִי, smote the first-born in Egypt (Ex. xii. 29 compared with vers. 12 and 13), and who inflicted the pestilence after the census under David (2 Sam. xxiv. 15 sq.). The latter passage suggests that the slaughter of the Assyrians was accomplished by a pestilence” (Keil). Josephus (*Antiq.* x. 1, 5,) declares outright: τοῦ θεοῦ λοιμικὴν ἐνσκήψαντος αὐτοῦ τῷ στρατῷ νόσον. The interpretations which assume that there was a battle with Tirhaka, or an earthquake with lightning, or a poisonous simoom, are all untenable. The greatly abbreviated account in Chronicles states, instead of giving the definite number of the slain (185,000), that the angel “cut off all the mighty men of valor and the leaders and captains in the camp of the king of Assyria” (2 Chron. xxxii. 21). This does not mean that “only” those persons were killed (Thenius), but that even these, the real supporters and the flower of the Assyrian power, fell. In the camp. We are not told where this was at that time. It is most natural to suppose that it was where Rab-shakeh found it on his return, viz., before Libnah (ver. 8), whither Sennacherib had retreated from Lachish. It was not, therefore, as has been said, before Jerusalem; neither was it in “the pestilential country of Egypt” (Thenius), for Sennacherib sent the letter to Hezekiah, not from there, but from Libnah (vers. 8–10).—And when they arose early in the morning, &c. The word

בֹּקֶר, which occurs also in Isai. xxxvii. 36, presupposes the previous reference to “that night,” which is not there mentioned. Those who were spared, whose number cannot have been large, arose as usual early in the morning and found corpses everywhere. “If מַלְאָכִי is regarded as an attribute it is very flat and superfluous, but as an apposition it gives emphasis” (Drechsler). It was a cause of great trouble to the old expositors that Sennacherib was not among the slain. It is not necessary to suppose that he chanced just then to be outside the camp. Death of a still harder kind was destined to befall him (see verse 7), but the arrogant man was first to suffer the humiliation that his entire force in which he trusted was to be destroyed, and he was to march home in shame and disgrace (ver. 21). “The heaping up of the verbs: he departed, and went, and returned, expresses the hastiness of his retreat” (Keil). This retreat cannot, therefore, have been delayed until the third year after Isaiah’s prophecy, any more than the pestilence which occasioned it. Sennacherib dwelt in Nineveh. “The object of these words is to emphasize the fact that he did not, from this time forward, undertake any assault upon Judah” (Drechsler). On Nineveh, the capital and residence of the kings of Assyria, see Winer, *R.-W.-B.* II. s. 158 sq. Nisroch is probably the name of the chief Assyrian divinity, which is represented on the Assyrian monuments in human form with double wings and an eagle’s head. See Keil on the place and Müller in Herzog’s *Realencyc.* X. s. 383. [The rank of Nisroch in the pantheon is not yet determined. He was also called Shalman. He was “king of fluids.” He “presided over the course of human destiny.” Hence marriages were placed under his care (Lenormant).] Adrammelech is the

name of a divinity. [See the bracketed note on chap. xvii. 31.] It was a very wide-spread custom that princes bore the names of divinities (Gesenius on Isai. vii. 6). *Sharazer* is probably also the name of a divinity. It is said to mean “Prince of Fire.” [His full name was Asshur-sarossor = “Asshur protects the king.”] The murder of Sennacherib by his sons is mentioned in Tobias i. 21, and also by Berosus, who, however, only mentions one son (Euseb. *Chron. Armen.* i. p. 43). The land of Ararat is, according to Jerome on Isai. xxxvii.: *Regio in Armenia campestris per quam Araxes fluit*. It forms, according to Moses of Chorene, the middle portion of the Armenian high land. *Esar-haddon*, Ezra iv. 2, called by Josephus Ἀσαράδδδης, is mentioned by Berosus also as the successor of Sennacherib. The questions whether he ruled during his father’s life-time as viceroy of Babylon, and whether Nergilus reigned before him, do not here demand our attention. See Niebuhr, *Geschichte Assy.* s. 361. It is not by any means free from doubt that Sennacherib lived nine years after his retreat before his assassination, as the Assyrian inscriptions are asserted to show. “Accordingly, when Hitzig declares that the mention of Sennacherib’s assassination bears witness against Isaiah’s authorship of this historical passage, he has at least no ground in the chronology for this assertion, for it is more than possible, it is very probable, that Isaiah lived into the reign of Manasseh” (Delitsch). [See the *Supplem. Note* at the end of this section.]

APPENDIX.—It remains still to consider the oft-debated question, whether and when the expedition of Sennacherib against Egypt took place. It is certain according to ver. 24 that Sennacherib had the intention of marching against Egypt. It is not, however, asserted, in the biblical documents at least, that he ever carried out this intention. On the contrary, Herodotus gives (II. 141) the account which he received from the Egyptian priests, that Sennacherib advanced against Egypt as far as Pelusium, in the days of the Tanitic king Sethon, a priest of Vulcan. (Pelusium is the Πύ of Ezek. xxx. 15. “It lay at the mouth of the eastern branch of the Nile, twenty stadia from the Mediterranean, in the midst of marshes and morasses. Partly on account of this position and partly on account of its strong walls, it was the key to Egypt, of which every invading army which came from the East must seek to get possession. All the conquerors who invaded Egypt from this side stopped at Pelusium and besieged it.” Winer, *R.-W.-B.* II. s. 469.) They added that, at the prayer of this priest to the God for deliverance out of danger, field-mice (μῖς ἀρουραῖος) came by night and gnawed the quivers, the bows, and the straps of the shields, so that the army whose weapons had thus been made useless, was obliged to flee, and many fell; and that, on this account, there was, in the temple of Vulcan, a stone image of this priest-king, having in the hand a mouse, and bearing the inscription: ἐς ἐμὲ τὴν ὁρεῶν ἐνέσβηξ ἔστω. Josephus (*Antiq.* x. 1, 1–5), referring expressly to Herodotus, narrates that Sennacherib undertook an expedition against Egypt and Ethiopia, but that διαμαρτὼν τῆς ἐπὶ τοῖς Αἰγυπτίους ἐπιβουλῆς, he returned leaving his object unaccomplished, because the siege of Pelusium had cost him a great deal of time, and because he had heard that the king of Ethiopia was ad-

vancing with a very strong army to the relief of the Egyptians. Furthermore, Josephus adds that the Chaldean historian Berosus also states that Sennacherib *πάσῃ ἐπιστρατεύσατο τῇ Ἀσίᾳ καὶ τῇ Αἰγύπτῳ*. It can hardly be doubted, therefore, that though the Assyrian army did not dry up the rivers of Egypt (ver. 24), yet it advanced to the frontier. But now we come to the far more difficult question, at what point of time did this take place? The least probable reply is that it fell between vers. 34 and 35 (Sanctius, Knobel), and that the historian gives no account of it after ver. 34, because it did not affect Judah, but simply mentions the destruction of the army in vers. 35 and 36 without mentioning whether it took place in Judah or in Egypt. But it is incredible that Sennacherib, for whom it was of the utmost importance (chap. xviii. 17 sq.; xix. 9, sq.) to get possession of Jerusalem, should have given up the effort to capture it without putting any of his threats into execution, and should have marched on against Egypt, leaving in his rear this city which was favorably disposed towards his enemies (chap. xviii. 21). His backward movement from Lachish to Libnah (ver. 8) shows that he was no longer pursuing his advance against Egypt. Ewald (*Gesch. Isr.* III. s. 630 sq.) proposes another hypothesis. He sets the expedition against Egypt before all which is narrated from xviii. 13 on. He suggests that Sennacherib marched into Egypt, by the ordinary way, by Pelusium; that he was there arrested and turned back by some extraordinary calamity to which Herodotus' story refers; that he then fell upon Judah with a greatly superior power, and that at this point in the course of events xviii. 13-xix. 37 comes in. But this hypothesis also is untenable, for, according to it,

הָיָה in chap. xviii. 13 must refer to a march of Sennacherib "from South to North," from Egypt towards Judah; but it cannot have any different meaning in ver. 13 from what it has in ver. 9, and there it is used of a march from Assyria to Judah, that is, from North to South. It is used in the same way in chap. xvi. 7 in regard to Tiglath Pileser's expedition, and in chap. xvii. 3 and 5 in regard to Sennacherib's. Moreover, it would be very astonishing, if the biblical narrative did not mention the march against Egypt with a single word, but only mentioned the retreat from there; for Sennacherib must have gone through Judah in order to reach Egypt, and Judah was hostile to him and friendly to Egypt. If, however, ver. 13 is to be understood as referring to the advance of the army, then vers. 14-16 must refer to the same and not to the retreat. Finally, Josephus proposes a third hypothesis. According to him, Sennacherib devastated Judah, but on the receipt of gifts from Hezekiah, withdrew, and advanced with his whole army against Egypt. Contrary to his agreement, under which the tribute was paid, he left Rab-shakeh and Tartan behind (*κατέλιπε*) that they might destroy Jerusalem. When, however, he found, after a long siege, that he could not take Pelusium, and when he heard of Tirhakah's advance, he suddenly decided to return to Assyria; *ὑποστρέψας δ' ὁ Σενναχέριβος ἀπὸ τοῦ τῶν Αἰγυπτίων πολέμου εἰς τὰ Ἱεροσόλυμα κατέλαβεν ἐκεῖ τὴν ὑπὸ τῷ στρατηγῷ 'Ραβᾶκῃ δύναμιν τοῦ Θεοῦ λοιμικτὴν ἐνακήσαντος αὐτοῦ τῷ στρατῷ νόσον, κατὰ τὴν πρώτην τῆς πολιορκίας νύκτα, διαφθείρονται μυριάδες ὄκτω καὶ πεντακισχίλιοι . . . δεισας περὶ τῷ*

στρατὶ παντὶ φεύγει μετὰ τῆς λοιπῆς δυνάμεως εἰς τὴν αὐτοῦ βασιλείαν εἰς τὴν Νῆον. There is but slight objection to this hypothesis. On the whole it is the most probable of all. Hezekiah became king in the year 727 B.C. In his fourteenth year (chap. xviii. 13) Sennacherib made this expedition, and sought to get possession of all the fortified towns in Judah. This was in the year 714. In 713 he marched against Egypt, leaving Rab-shakeh in Judah. In 712 he was once more before Lachish and Libnah, and, after his overthrow by the pestilence, he retreated to Assyria. This accords with chap. xix. 29, according to our interpretation of it. On the contrary, according to chap. xix. 7-9, Sennacherib appears to have heard of Tirhakah's advance, not when he was before Pelusium, but when he was once more before Libnah. That he boasted as he does in vers. 23 and 24, even after his retreat from Egypt, is not astonishing in the case of such a haughty king. Possibly he had drained off or dried up a few swamps in the neighborhood of Pelusium. There can be no more truth in Herodotus' story which he obtained from the priests than possibly this, that Sennacherib besieged Pelusium, but returned without having taken it. The rest, of course, is purely mythical. A mouse was the hieroglyph for devastation and destruction (Horapoll. *Hierogl.* i. 50); the inhabitants of Troas worshipped mice, *οἱ τὰς νεύρας τῶν πολεμίων διέτραγον τόξων*; also, the symbol of Mars was a mouse (Bähr, *Herodot.* Mus. i. p. 641). It may well be that Sennacherib was impelled by some natural occurrence to desist from the siege of Pelusium and to turn back, and this may have occasioned the story about the mice. If there had not been some event of the kind, he certainly would have advanced further than the frontier. The army cannot, however, have been rendered destitute of weapons (*γυμνοὶ ὄντων*) at Pelusium, or it could not have carried on war in Judah on its return. According to all this it can hardly be doubted that it is one and the same expedition of Sennacherib which is mentioned by Herodotus and by the Scriptures, nevertheless the further supposition which is commonly adopted, that the event mentioned in ver. 35 is the same one which Herodotus narrates, though under a mythical form (Bähr, *l. c.* p. 881), does not seem to us to be correct. That event took place in Judah, this one before Pelusium, and it is very improbable that the Egyptian priests should have made a myth out of an event which took place in another country, and did not immediately affect them, and should have commemorated it by a statue. We cannot determine definitely what the event was which occurred before Pelusium, but we must assume that it was a very striking and important one which influenced the haughty king to give up his plan and return to Assyria. In like manner, when he stood in Judah once more with his army of 185,000 men, and there assumed such a haughty bearing, some weighty incident must have occurred which determined him to hasten his flight.

[There is no reasonable ground for finding two distinct events in these two accounts, and without reasonable ground we cannot assume that two distinct calamities befell Sennacherib which were of such a character that they were regarded as divine interpositions. Pelusium was on the frontier, and it is not at all remarkable that an event which happened there, or even at Libnah, immediately after

Sennacherib had retreated from Pelusium, should figure in the history of both Judah and Egypt. Neither is it astonishing that the traditional account of the event should wear a mythical color; on the contrary, such events always take on mythical features. The biblical account is more original and direct, and is older than that of Herodotus, but it certainly refers to the same event.—W. G. S.]

However the fact may be in regard to this point, the story of Herodotus, which, as Delitsch says, "depends upon a hearsay tradition of lower Egypt," and which therefore appears as "a suspicious imitation of the biblical story," cannot be put on the same footing with the scriptural account, much less be used to correct it.

[SUPPLEMENTARY NOTE on the references to contemporaneous history in chaps. xviii. and xix. (See similar notes on the preceding chapters.) In the note on chap. xvii. we gave a summary of the Assyrian history, so far as it bears upon the history of the Northern Kingdom, especially upon the recolonization of Samaria by Sargon, Sennacherib, and Esarhaddon. This led us to notice some of the conquests of those kings, and so to observe the nationalities of the new population. We have now to go over the same reigns so far as they bear upon the history of Judah. Here also the Assyrian inscriptions offer us invaluable information for enlarging and correcting our knowledge of the biblical history.]

It might at first seem strange that the historical books of the Bible contain no mention of Sargon. We find that he was really king of Assyria when Samaria fell; that he subdued a revolt in Samaria a few years later; that he was the king who introduced a large part of the new population into Samaria; that he conducted two very important campaigns in Philistia, in both of which he came into conflict with Egypt, and in one of which he won the battle of Raphia, one of the great battles of Assyrian history. It is impossible that this all should have come to pass without exciting the attention and interest of the inhabitants of Judah. The author of the Book of Kings seems, however, to have so construed his task, that he did not consider himself called upon to notice campaigns of the Assyrians which never actually touched, or directly threatened, Judah. Isaiah (chap. xx.) mentions Sargon and his attack upon Ashdod rather in the way of a chronological date; but his reference shows that this expedition of the Assyrian king (or of his Tartan, commander-in-chief) formed an important event, and fixed a date for the Jews. Sargon was assassinated (it is not known by whom), in August, 704.

Sennacherib, son of Sargon, succeeded. We now possess very full accounts of his reign. These Assyrian statements and the biblical narrative of the conflict of Hezekiah and Sennacherib are in full accord so far as they go; but in the attempt to harmonize the details we meet with some difficulty, not from their inconsistency, but from their defectiveness. Lenormant and Rawlinson do not agree in their accounts of this section of the history. Rawlinson thinks that Sargon made or sent two separate expeditions into Judah; Lenormant thinks that the whole story belongs to one campaign. The chief argument against the theory of two separate campaigns is that only one is mentioned in the inscription, although, according to the usage of

the inscriptions, the campaigns are always catalogued in their consecutive order, so that, if there was one against Judah, then one against Babylon, and then another against Judah, we should expect them to be so catalogued. Rawlinson's account makes a very clear and satisfactory narrative (see "*Five Great Monarchies*" II. 431-443 2d Ed. 161-168), but the usage of the inscriptions is so constant that we seem compelled to follow the theory of one campaign.

On the death of Sargon (704), Hezekiah revolted (xviii. 7) together with the kings of Phoenicia, Philistia, Ammon, Moab, and Edom. They had also sympathy and encouragement from Shabatoke (Sabakon II., the Sethos of Herodotus, son of Sabakon I., the So of the Bible), king of Egypt. It was not until Sennacherib's third year that he turned his attention to this revolt. An inscription on a cylinder in the British Museum reads thus:

"In my third campaign I marched towards Syria." He swept down through Phoenicia and Philistia, crushing all opposition. "The rulers . . . of Ekron" (Lenormant reads Migron, cf. Isaiah. x. 28) "had betrayed the king, Padi, who was inspired by friendship and zeal for Assyria, and had given him up bound in chains of iron to Hezekiah of Judah." The Egyptians came against Sennacherib and a battle ensued near Eltekon (Joa. xv. 59), in which the Assyrians won a great victory which ranked with that of Raphia in their annals. Sennacherib then took Ekron. He executed vengeance on the anti-Assyrian party. "I brought Padi, their king, out of Jerusalem, and restored him to the throne of his royalty." (This is the point at which the biblical narrative begins. The statement "in the fourteenth year of Hezekiah" (xviii. 13) has thus far proved irreconcilable with the inscriptions. It was the year 700. Rawlinson proposes to read "twenty-seventh" for "fourteenth.") "But Hezekiah, king of Judah, did not submit. There were forty-four walled towns and an infinite number of villages that I fought against, humbling their pride and braving their anger. By means of battles, fire, massacre, and siege operations, I took them. I occupied them. I brought out 200,150 persons, great and small, men and women, horses, asses, mules, camels, oxen, and sheep without number, and carried them off as booty. As for himself I shut him up in Jerusalem, the city of his power, like a bird in its cage. I invested and blockaded the fortresses round about it. Those who came out of the great gate of the city were seized and made prisoners. I separated the cities I had plundered from his country, and gave them to Mitinti, king of Ashdod, to Padi, king of Ekron, to Ishmabael, king of Gaza.

"Then the fear of my majesty terrified this Hezekiah king of Judah. He sent away the watchmen and guards whom he had assembled for the defence of Jerusalem. He sent messengers to me at Nineveh, the seat of my sovereignty, with 30 talents of gold and 400 (300?) talents of silver, metals, rubies, pearls, great carbuncles, seats covered with skins, thrones ornamented with leather, amber, seal skins, sandal wood, and ebony, the contents of his treasury, as well as his daughters, the women of his palace, his male and female slaves. He sent an ambassador to present this tribute and to make his submission" (Lenormant).

Thus the inscription omits all mention of the disaster which befell the Assyrians in this cam-

paign, and which the Jewish and Egyptian traditions concur in affirming. There is no mention of the siege of Lachish, although that siege is represented on a bas-relief in the British Museum (Lenormant). This want of candor is not very astonishing, but it serves to show us that the account in the inscription lays stress upon the flattering circumstances and slurs over the disasters of the campaign.

Now let us interweave this with the biblical story. Chap. xviii. 13 is a parallel description of Sennacherib's devastations in the open country. The idea of the character of the campaign which we get from this verse is exactly that which the inscription offers in detail. Hezekiah was shut up in Jerusalem, and the enemy ravaged the country and destroyed the small towns at will. Hezekiah sent to sue for peace. He met with certain demands and he sent certain offerings. Yet in ver. 17 we find, when we expect to hear of peace, that an army was sent against him. The only explanation which suggests itself is that the offerings which he sent did not satisfy the Assyrian demand. Probably Sennacherib did not desire to make peace with Judah, but to get possession of Jerusalem, which he dared not leave behind him when he advanced into Egypt. Hezekiah desired to create the impression, by tearing off the decorations of the temple, that his resources were exhausted, though we find that he was able to make a boastful display of his treasures to the Babylonians, a year afterwards. Perhaps he did not send the full amount demanded by the Assyrian, pleading inability, and sending these decorations stripped from the temple as a proof that he had no further treasures. This gave Sennacherib an excuse for persisting in hostility. Rawlinson is led by this difficulty to suppose that Hezekiah paid the full amount demanded, and secured a respite. Three years later (698) Sennacherib came again, besieged Lachish, and sent the three great officers. Then there would be a gap of three years between vers. 16 and 17. With our present information it is impossible to decide definitely between these theories. During the siege of Lachish, whether it was in the campaign referred to in vers. 13-16 or in a later one, Sennacherib sent a detachment of his army to besiege Jerusalem, or rather, if possible, to secure its surrender, for it was of the highest importance for him to finish the reduction of the few strongholds which still held out in Judah and Philistia, so that he might push on against Egypt, before that nation recovered from the blow which he had already inflicted. Hence the parley of the three chief-men on each side. Encouraged by Isaiah, Hezekiah sent a refusal. On the return of the three Assyrians they found that Sennacherib was besieging Libnah, having taken Lachish. (Bähr, in the text of the *Comm.* above, assumes that Sennacherib had suffered a check at Lachish. The only ground for this is the belief that Libnah was north of Lachish, so that going from the latter to the former was a "retreat." The situation of Libnah, however, is so very uncertain, that this assumption rests on a slender support. There is no hint of any disaster to Sennacherib in this campaign until the great one recorded in vers. 35 *sq.* This seems to have interrupted him in the full tide of success.) The success which he had won, and the news that Tirhakah was coming with a new force of Egyptians, made Sennacherib more im-

tient than ever to finish the conquest of Jerusalem and Libnah. Tirhakah is called king of Ethiopia. The dynasty to which he belonged (the XXVth) was a dynasty of Ethiopians. He was the son of Sabacon II. mentioned above, and grandson of Sabacon I., called in the Bible, So. He seems to have been, at this time, crown-prince (Lenormant). He raised a new army to try to retrieve the disaster of Eltekon. Under these circumstances Sennacherib sent messengers once more to Hezekiah to demand a surrender, warning him to make terms while he could, and not to incur the total destruction which had befallen those who stubbornly resisted the Assyrian power. This was again refused, and soon after the great calamity fell upon the Assyrians which forced them to retreat without coming to blows with Tirhakah. Hence the story of this disaster was preserved both in Jewish and Egyptian annals, each nation ascribing it, as a great national deliverance, to its own God.

It will be seen that this gives a simple and clear explanation of many points which, in the above section of the *Commentary*, remain obscure. The question in regard to Sennacherib's invasion of Egypt is entirely solved, and it is not necessary to show in detail how much of the author's discussion of this question in the above *Appendix*, which was founded upon less perfect information than we now possess, is wide of the mark.

Sennacherib was assassinated in 680 by his sons Adrammelech and Aashurseracor. Another son, Esarhaddon (Asahurakhidin [Asahur has given brothers]), had for a few years been viceroy in Babylon. He returned with hostile intentions against the assassins, who fled into Armenia. Esarhaddon was recognized throughout the Empire. —W. G. S.]

HISTORICAL AND ETHICAL.

1. *King Hezekiah* stands in the front rank of Israelitish kings. The general characterization which precedes the history of his reign gives him a testimonial such as no other king had received up to that time, especially in reference to that which was the main point for the history of redemption, namely, his bearing towards Jehovah and His Law. In the panegyric of the holy fathers, Sir. 44-49, he is placed in the same rank with David and Josiah (Sir. xlix. 5: "All the kings except David, Hezekiah, and Josiah, were guilty"). Not one down to this time had reproduced the model theocratic king, David, as he did. He was, as Ewald justly says (*Gesch. Isr.* III. s. 621), "one of the noblest princes who ever adorned David's throne. His reign of 29 years offers an almost unmarred picture of persevering warfare against the most intricate and most difficult circumstances, and of glorious victory. He was very noble, not unwarlike or wanting in courage (2 Kings xx. 20), yet by choice more devoted to the arts of peace" (2 Chron. xxxii. 27-29; Prov. xxv. 1). Von Gerlach, on the contrary, characterizes him often and in general as a "weak and dependant man," but this is in contradiction with his very significant name (see notes on xviii. 1), and still more with the testimony in xviii. 3-8, and cannot, moreover, as will be seen, be brought into accord with the story of the separate acts of his life. "How wonderful it was that the most godless king of Judah had the most excellent son. An Hezekiah follow

ed an Ahaz" (Schlier). The Scriptures give no explanation of this. It is a mere guess when it is hinted that Hezekiah's mother may have influenced him, for we learn nothing more of her than just her name and that of her father. It is also a mere guess that she was "the granddaughter of Zachariah, who, under Uzziah, had such a good influence" (2 Chron. xxvi. 5) (Schlier). It is equally unsatisfactory when Köster says (*die Propheten des A. T.* s. 106): "Hezekiah was the opposite of his unbelieving father Ahaz; the difference is explicable from the fact that they had lived through the destruction of Ephraim, and that that event had had a mighty influence on both the king and the people of Judah." It is certain that Hezekiah did not wait until after the destruction of the kingdom of Israel before he began his reformation of the worship, but that he commenced it immediately after his accession to the throne. The notion of the rabbis, that he had Isaiah for his tutor and guide, as the high-priest Jehoiada was the tutor of Joash, seems more probable, but, not to mention the complete silence of the text in regard to this, it does not follow from Sir. xlviii. 25, and it is very improbable in itself, that Ahaz, who never himself listened to Isaiah, should nevertheless have entrusted him with the education of his son and successor. All these and similar grounds do not suffice to account for such a sudden and complete change of policy on the throne; rather we must recognize here, if anywhere, a dispensation of Divine Providence. Just now, when Ahaz had brought the kingdom to the verge of ruin, when the kingdom of Israel was near its fall, and little Judah alone still represented the Hebrew nationality, this Judah was, according to the decree of God, to take a new start, and to receive a king on the model of David, who should be a true and genuine theocratic king, and bring the true character and destiny of the nation home to the consciences of the people. Hezekiah was for Judah a gift of the Lord. In a true sense he was king by the grace of God of whom the saying held good: "The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will" (Prov. xxi. 1). Therefore his whole life is somewhat typical. It shows more than that of almost any other king that God's ways are pure goodness and truth to those who keep his covenant and his testimony (Ps. xxv. 10).

2. The first thing that Hezekiah did after his accession to the throne was to abolish the idolatry which Ahaz had introduced, and to restore the legal worship of Jehovah. The history expressly states how far he went in this effort. He not only destroyed the heathen idols, but also put an end to the Jehovah-worship on the high places, which even Solomon, Asa, Jehoshaphat, Joash, Amaziah, and Uzziah had permitted to continue, and had not ventured to assail (1 Kings iii. 2; xv. 12, 14; xxii. 44; 2 Kings xii. 4; xiv. 4; xv. 4, 35). He returned to the original ordinances of the Mosaic Law, which prescribed not only one central sanctuary, but also one central worship (Levit. xvii. 8, 9; Deut. xii. 13 sq.). Hezekiah was, therefore, the restorer of that central worship which was so important and indispensable for the unity of the people and kingdom (see 1 Kings xii. 1-24, *Hist.* § 1). His reign, for this reason, forms an epoch in the history of Israel. It is moreover specifically stated that he destroyed

even the brazen serpent, which was of purely Israelitish origin, and to which there clung such important memories and associations for the people. This he did not do from puritanical zeal such as the later Judaism displayed (see 1 Kings vii. *Hist.* § 3), but because this *σύμβολον σωτηρίας*, as it is called, Wisd. xvi. 6, had been perverted by the people into an *εἰδωλόν*, whereas once every one who turned to it, *οὐ διὰ τὸ θεωρούμενον εἰδόμενον, ἀλλὰ διὰ τὸ τὸν πάντων σωτήρα*. To offer incense to this image was not only contrary to the Law (Ex. xxv. 5; Deut. v. 8, 9), but also it was senseless, because thereby the very thing through which Jehovah, by His own might and power, intended to grant salvation, was regarded as holy, and adored as divine. If there was anything which was contrary and hostile to the worship of the Holy One in Israel, then it was the worship of this image; therefore Hezekiah destroyed it as ruthlessly as he did all the other images. If we add to this all that is said in Chronicles about the restoration of the levitical worship by Hezekiah, then it is clear that no king of Israel since David had been filled, as he was, with zeal for the divinely-given fundamental Law. If we consider further that he ascended the throne in a time of deep decay, at a time when the temple of Jehovah was closed (2 Chron. xxix. 3, 7), and Judah was filled with all the abominations of heathenism, when disgraceful apostasy was widely spread among the great and mighty of the kingdom, then this king cannot certainly be called "a weak and dependent man." To carry out such a reformation under the most unfavorable circumstances, is not the work of a weak man; on the contrary, it presupposes courageous faith, and extraordinary energy.

3. *The oppression of Judah by the Assyrians, and its deliverance from the same*, is one of the greatest and most important events of the Old Testament history of redemption, as we may infer from the fact that it is narrated with such careful detail, and that we have no less than three accounts of it. How deep an impression the event made upon the mind of the people, and what great significance was ascribed to it, is shown by its express mention in the late apocryphal books, in Jesus Sirach xlviii. 18-21, in the books of Maccabees I. vii. 41; II. viii. 19; III. vi. 6, and in the book of Tobias i. 21 (of the Latin; i. 18, of the Greek, text). It is also generally admitted that the noble Psalm xli. refers to this event, if not also Ps. lxxv. and lxxvi. (Sept. *ὡς πρὸς τὸν Ἀσσύριον*). Assyria stood at the summit of its power under Sennacherib; it had become a world-monarchy. Besides the nations of Eastern [Central] Asia, it had subjugated Phœnicia and Syria, and overthrown the kingdom of the Ten Tribes. It was just ready to extend still farther and to subjugate Egypt. Having invaded Judah, which was already tributary, the conqueror had already devastated the country and captured the strongholds. Only Jerusalem yet remained. Now he threatened this last stronghold of the once prosperous kingdom. With arrogant and threatening words, scoffing at the God of Israel, he demanded a surrender of the city which was already hard pressed on every side, and spoke of carrying off its inhabitants into captivity. The greatest power on earth stood in hostility to the little kingdom of Judah, which was reduced to two small tribes, and rendered powerless by misgovernment. Its destruction seemed to be inevitable.

But just at this point the power which had hitherto been resistless was broken, and it remained broken. This world-monarchy now commenced to decline. [This is a mistake. The next half century (700-650) includes the height of the Assyrian power.—W. G. S.] A change took place in the affairs of Judah which secured it yet a century and a half of existence. This change in its affairs it owed, not to its own strength or courage, not to a great army which came to its help, not to any human power, but only to its Lord and God, who said to the roaring sea: "So far and no farther, and here shall thy proud waves be stayed!" The great and invincible army perished without a battle or a stroke of the sword, as the Lord had foretold by His prophet (Isai. xxxi. 8). In a single night Judah was delivered out of the hand of its mighty enemy. With the downfall of the kingdom of the Ten Tribes a new epoch had begun for Judah. It was, from this time on, to represent alone the ancient covenant people. The great act of divine deliverance which is here recorded stands at the commencement of this new era, as a new covenant-sign, and pledge of the election of Israel, but at the same time also as a loud call to faithfulness. This was the significance of an event which had had no parallel since the deliverance from Egypt. It is, therefore, put parallel with that great event which was the type of all national deliverances (see notes on xvii. 7, and *Exeg.* on 1 Kings xii. 28). In subsequent times of peril it was mentioned together with the deliverance from Egypt, as a ground of prayer for divine aid (see the places quoted from the books of Maccabees). As there was there, so there is here, an arrogant enemy, who obstinately resists the God of Israel, who oppresses Jehovah's people so that they cry to him. "As Moses there promised protection and deliverance, and said: 'These Egyptians whom ye see to-day shall ye see no more forever,' so Isaiah here promises help: 'Fear not! for the Lord will guard this city. He shall not come into it, but shall return by the way by which he came;' as there, 'Moses stretched out his hand over the sea and the sea returned at the dawning of the morning' (Ex. xiv. 27), so here, 'When they arose early in the morning, behold they were all dead, corpses': Isai. xxxvii. 36" (Von Gerlach on Ps. xli. 6); as there the angel of the Lord smote at midnight all the first-born in Egypt, and rose up against the oppressor, so that he sank in the sea with his chariots, his horses, and his horsemen (Ex. xii. 29; xiv. 19, 28), so he here smote the Assyrian army by night so that Sennacherib "arose, departed, and went" (*excessit, erupit.* Cic. 2 *Cat.* at the beginning). Ewald justly says: "One of those rare days had come again when the truth which no hands could grasp, forced itself home to the conscience and conviction of the people. . . . Nay, indeed, in the preceding long and weary distress and trial, as well as in the sudden deliverance, and in the convergence of all these things to enforce faith in the only true help, this time has a certain resemblance to the time of the foundation of the nation, just as, throughout all these centuries, few souls attained so nearly to the height of Moses as did Isaiah." What a deep impression the event made upon the neighboring peoples is shown by the words of Chronicles, where the history of it closes with the words: "And many brought gifts unto

the Lord to Jerusalem, and presents to Hezekiah king of Judah, so that he was magnified in the sight of all nations from thenceforth" (2 Chron. xxxii. 23). So that came to pass which Hezekiah had prayed for in his prayer for God's help, chap. xix. 19.

4. *The prophet Isaiah* stands first and foremost among those who appear either speaking or acting in the foregoing history. He is the central figure of the story, so that it appears also in the book of his prophecies. All that constitutes the peculiarity of the Jewish institution of prophets, and its high significance in the history of redemption, by virtue of which it stands independent of, and even above, the priestly office and the throne, presents itself to us here in one person as it does not in any other case either earlier or later. Not only as a "human" counsellor in difficult political transactions" (Köster, *Die Propheten*, s. 106), as the king's privy-councillor, but as the servant and minister of Jehovah, the God of Israel, Who, through him, makes known His will and His decrees, and guides the fortunes of His people, and as the messenger and intermediary of the divine dispensations, Isaiah stands before us. He fulfils his mission most completely. Jerusalem and the kingdom of Judah were in peril such as had never before befallen them since they had existed. No one was prepared with advice or counsel. Anxiety, terror, and despair controlled all. In the midst of all this Isaiah stood firm and unshaken as a rock in the sea. With calmness and even joy, such as only a servant of Jehovah, who is conscious that he stands before his Lord, can feel (1 Kings xvii. 1; xviii. 15), he proclaims, in the name of his Master, deliverance to the covenant people, and destruction to the blasphemous foe, and as he says so it comes to pass. Where in the history of the ancient world is there anything at all resembling this? The oracle, vers. 21-34, belongs to the grandest which have been preserved, and is in the front rank even of those of Isaiah. All the things which we find to admire in the discourses of this prophet are here united. The language is clear and unambiguous, it is concise and rich, powerful and stirring, sharp in censure as well as consoling and encouraging. At the same time it is, in form and expression, poetical and rhetorical. The religious feeling on which it rests is the distinctively Israelitish, in all its depth and purity. The God, in whose name the prophet speaks, is the Holy One of Israel (see Isai. vi. 3), a character in which He has revealed Himself to this people alone, and in which no other people knows Him. At the same time He is a Being who is elevated absolutely above all creature limitations, and He governs all the nations of the earth according to His will. He has chosen Israel to be His own peculiar people, while it keeps His covenant. He is merciful and gracious, but He will not be scorned or blasphemed. The godless are an instrument in His hand, which He breaks and throws away when it has served His purpose. This discourse was indeed occasioned by the peculiar circumstances of the time, and it refers in the first place to them, nevertheless it does not lack that which is the deepest and inmost soul of all prophecy, the forecast of the distant future, the Messianic מָלְכֵנוּ [the idea that out of all calamities a purified remnant shall still survive to carry on the office of

the chosen people] (vers. 30, 31; cf. Isai. vii. 3; vi. 13; x. 21). This deliverance is the type and pledge of the one which shall go forth from Zion (Isai. ii. 2, 3).

5. *The prophet's prediction of the destruction of Sennacherib is a prophecy in the common use of the word* [something foretold], and every attempt to rob it of this character is shown to be vain, first by the great definiteness of the prediction, and secondly, by its undeniable fulfilment. Modern criticism, starting from the assumption that a specific prophecy is impossible, has declared ver. 7, as well as the concluding verses of the oracle, vers. 32-34, on account of their "suspicious definiteness," to be additions by the late redactor. This is indeed the easiest way to set aside any apparent prophecy. It is to be noticed, however, that the whole passage, from ver. 21 on, comes naturally and necessarily to this termination, and the tone and language are exactly the same as in the previous verses. [The artificial construction of the strophe and antistrophe make it impossible to regard vers. 32-34 as anything but an integral part of the original composition. See the arrangement in the translation.—W. G. S.] To take these verses away from the oracle is to rob it of all its point. It is both arbitrary and violent.

The so-called *naturalistic* explanation, which Knobel maintains, is not much better. According to this, the pestilence had then already commenced, and it threatened to weaken the Assyrian army very materially. News had also come that Tirhakah was advancing (ver. 9). These two things caused the prophet to "hope" that Sennacherib would not persevere, and, inspired by this hope, he "sustains his courage and exhorts the king and nation to confidence." But the assumption that the pestilence had at this time already broken out in the Assyrian camp is unfounded, it is entirely arbitrary, and it even contradicts the statements of the text in vers. 35 and 36. With this assumption the factitious "hope" of the prophet falls to the ground. Moreover it is perfectly clear that the prophet is not giving expression to a mere hope. As Knobel himself admits, "the tone is that of the utmost confidence," and "the passage (vers. 32-34) is perfectly definite."

Ewald's conception of it is much finer and more delicate. (*Gesch. Isr.* III. s. 634 [Ed. third s. 682]). He thus states his conception of the circumstances: In the first place, when Rab-shakeh uttered his threats, the prophet exhorted the king in general to courage and fearlessness (ver. 6). Afterwards, when Sennacherib's letter arrived and Hezekiah was in great anxiety, "Isaiah forthwith announced to him, if possible (!) yet more distinctly than before, the heaven-sent consolation. The bolder and more insolent the language of Sennacherib was, the more firm was the divine confidence against all his human vanity which Isaiah expressed in his mighty oracles. Thereby he powerfully influenced both the king and the people. He was the most unwavering support in this calamity, and the unswerving strength of his soul grew with the raging of the storm." However much this conception may contain which is grand and true, yet it does not rise above the idea that the prophet had a merely natural and human hope and foreboding. The prophet himself, however, means to have his words taken as something more than this. He could not possibly, with good con-

science, say of something which he merely hoped for and foreboded: "Thus saith the Lord!"

[The question in dispute is: What did the prophets mean when they said: Thus saith the Lord! No one will assert that they meant that they had heard words with physical ears, or read words with physical eyes, which came to them from God. Their apprehension of the things which they thus announced must have been subjective, in so far that it was spiritual and conscientious. Then we come to a psychological analysis of the degrees of hope, expectation, faith, and foresight. If the process by which prophets apprehended divine oracles is utterly beyond the analogy of our experience, then, of course, it defies our analysis. But, in that case, it is a pure dogma which we cannot explain or state in words, and therefore cannot teach or transmit. We can repeat a formula, but we cannot form an idea. If, however, we have an analogy in our experience of faith and trust in God,—in our knowledge and conception of His laws—and in our belief in His Providence, for the kind of activity which produced the prophecies, then we may indeed believe that the prophets acted upon a much greater measure of the same convictions. Certainly the prophets did not utter guesses, and pronounce them with a "Thus saith the Lord!" Any attentive reader of the prophecies will perceive that this formula has, in the mouths of the prophets, a truly awful meaning. They had intense convictions as to God's will and Providence, and a profound faith in His truth and justice. When they spoke it was without faltering, and with complete faith that they were pronouncing the oracles of God. The "definiteness" of this prophecy, which is made a ground for believing it *post eventum*, may be questioned. It is grand, broad, and poetic. It is not *specific* in announcing the *form* of the deliverance, but has the features of O. T. predictions. The more detailed treatment of prophecy belongs to the exposition of the prophetic books.—W. G. S.]

There was nothing in the circumstances to justify the expectation that the hitherto invincible conqueror, who was already in the neighborhood of Jerusalem with 185,000 men, would withdraw immediately. On the contrary nothing seemed more certain than that he would carry out his threats. Nevertheless Isaiah declared to the king and the people in regard to him, "in the tone of an ambassador of God" (Köster), with the greatest definiteness and confidence: "He shall not come into this city, &c." If this was mere surmise and supposition, then it was, under these circumstances, pure insanity to exhort Jerusalem to scorn and defy the conqueror at the very moment when it was in the greatest jeopardy; nay, even the comparison of Sennacherib with a wild beast with a ring through its nose and a bridle in its mouth, would be a piece of bombast no way inferior to that of Rab-shakeh. What would have become of Isaiah? What would have become of the prophetic institution, if he had then been mistaken in his mere individual and subjective supposition and hope? It is useless to turn and twist the matter. We must either strike out the entire oracle, or we must recognize in it a genuine prediction and admit that "the prophecy came not in old times by the will of man, but holy men of God spake as they were inspired by the Holy Ghost" (2 Peter i. 21). The fact that this event,

which was beyond the range of all human foresight and calculation, was definitely foretold by the prophet, gives it the character of an event determined beforehand of God for the deliverance of His people, that is, of an incident in the history of redemption, and takes away from it all appearance of an accidental, natural, occurrence.

[The question is: Were the prophets infallible? The author's argument seems to assume that they were. The assumption ought to be fairly stated and understood, and the issue involved ought to be fairly met. If the prophets, who were "men," "subject to like passions as we are" (Jas. v. 17), were infallible, why may not the Pope be so? If a distinction can be made, and if it be said that the prophets were infallible *in their oracles*, why may not the Pope be infallible when he speaks *ex cathedra*, though not otherwise? A fair criticism of this oracle will show it to be a prediction. The event which followed was a dispensation of Providence and an incident in the history of redemption (see bracketed addition to § 9, below). It rested on very much more than a hope or suspicion. It was a confident expectation which was based on trust in God and faith in His Providence. This amounted to a certain conviction in the prophet's mind, so that he did not hesitate to pronounce it in solemn form as God's will that Sennacherib's plan against Judah should be frustrated. He was obliged to stake his prophetic authority on this prediction. His religious faith rose above all the appearances of improbability (humanly speaking), that Sennacherib's course could be arrested. He did not fear, relying on his faith in God, to threaten Sennacherib with the most shameful overthrow. Sennacherib lived and prospered for twenty years afterwards (see *Supplem. Note* after the *Ezeg.* section). If we insist on the literal accuracy, or even specific reference, of ver. 28 we shall make a grievous error, but, as a poetic expression for a prediction of shame and disaster to Sennacherib, it was completely fulfilled. Thus the event justified Isaiah's faith, and ratified his authority as a man of God; i. e., a man endowed with power to see and understand the ways of God. The notion that the prophets had communications from heaven, which gave them infallible information as to what was to be, is a superstition. The idea that they were men whose faith and love towards God gave them communion with Him, knowledge of His ways, insight into His Providence, and, therefore, foresight of His dealings with men, is a sublime religious truth,—one which deserves the study, as it will cultivate the religious powers, of every Christian man.—W. G. S.]

6. *Hezekiah's behavior during the peril from the Assyrians* appears to be inconsistent with the general characterization which stands at the head of the narrative (xviii. 5-7), inasmuch as he, who had the courage to declare his independence of the Assyrian supremacy, and who, according to 2 Chron. xxxii. 5-8, at Sennacherib's approach, not only took all possible measures for a determined resistance, but also encouraged the people to trust in Jehovah, its God, and not to fear, nevertheless instructed his ambassadors to ask for mercy, and declared himself ready to submit to any sacrifice which might be demanded of him (ver. 14). This one fact, however, does not justify us in regarding him as a "weak and dependent man" (see above § 1). We do not even know whether he took the step

on his own motion, or, as is very possible, was forced to it by those who were about him. It was not until the Assyrian army had advanced even beyond Jerusalem, had taken one city after another and devastated the country, so that it seemed to him that Jerusalem could not much longer be defended, that he determined to make this humiliating offer. He had a good intention, which was to save Jerusalem and the kingdom of Judah from a fate like that of Samaria. Yet he did not send to the Assyrian such a message as his wretched father, Ahaz, had once sent: "I am thy servant and thy son" (chap. xvi. 7), but only went so far as necessity compelled him. Certainly he was not a hero in faith like Isaiah. "When he had taken the first step (the revolt), trusting in his God, then he ought to have taken the second, also trusting in Him" (Schlier), but that he did not do so does not prove that he had no faith. There are times in the life of every truly pious and believing man when the ground trembles under his feet, and he is wanting in firm and invincible faith. It was in such a moment that John the Baptist sent to ask the Saviour: "Art thou He that should come?" and yet the Saviour said of him that he was no reed shaken by the wind. Peter denied his master, and yet the master called him the rock on which the Church should be built. The time of peril from the Assyrians was, for Hezekiah, a time of trial and discipline. Soon after he had acted in faint-heartedness and despair he learned that help is not to be bought in distress by gold or silver. The treacherous foe only pressed him the harder, and then at last Hezekiah showed himself a true theocratic king. Recognizing a divine chastisement and discipline in this danger, he turns first to the prophet as the servant of Jehovah and the organ of the divine spirit, and sends an embassy of the chief royal officers and of the chief priests to him to beg his intercession. The solemn embassy was a physical recognition by the king of the prerogative of the prophet. It shows that where both were such as they ought to be there could be no question of "independent powers" over against each other (see 1 Kings xxi. *Hist.* § 4, and Pt. II. p. 104), but that both worked together, and had co-ordinate and complementary functions in carrying on the plan of redemption. The position which Hezekiah took up in his dealings with the prophetic institution, even when it was exercising its functions of warning and rebuke, may be seen from the incidental allusion in Jerem. xxvi. 18 sq. (See Caspari *über Micha, den Morasthiten*, s. 56.) In the case before us he did not rest content with the solemn embassy to the prophet, but went before the Lord, and poured out his heart to Him in prayer. Von Gerlach justly says: "It is most clearly apparent that, in this prayer, the inmost faith of a genuine Israelite is expressed." In true humility and fervor he calls upon the only living God, who has made heaven and earth, and who is the king of all kings of earth; who had chosen Israel to be His people, and dwells and reigns amongst them as a sign and pledge of His covenant. To Him, the Almighty One, who alone can help and save, he cries for help and salvation. He is not so much alarmed for his throne and his own glory as he is that the name of this God shall not be blasphemed, but rather be revered by all the world. We have no such prayer from any other king since Solomon. Because the

Lord is near to all who call upon Him, and does what the god-fearing ask of Him, and hears their cry (Ps. cxlv. 18 *sq.*), therefore this prayer was heard. The Lord helped wondrously and beyond all Hezekiah's prayer or hope.

7. *The Assyrian king, Sennacherib, and his chief cup-bearer* form the sharpest contrast to Hezekiah and the prophet. The pride and arrogance which, as a rule, animate all great conquerors, is expressed by them. Such men, insolently relying on their own human power and might, recognize nothing superior to themselves, shrink from no means of gratifying their ambition for territorial aggrandizement, and insult and scoff at Almighty God, until He finally sends His judgments upon them and brings them to shame. The language which this ancient conqueror used is that of a heathen, but the spirit which animated it has not perished from the earth: it appeared again in the words of the greatest conqueror of modern times. When Napoleon, during his expedition to Egypt, said to a Mufti: "I can cause a fiery chariot to descend from heaven and to turn its course to earth;"—when, in his proclamation to the inhabitants of Cairo, he declared, denying the true God and putting fate in His place: "Can there be any one who is blind enough not to see that fate itself guides all my undertakings? . . . Inform the people that it is written from the foundation of the world that, after the destruction of all the enemies of Islam and the overthrow of the cross, I should come from the far west to fulfil the task which is set for me. . . . Those who raise prayers against us to heaven pray for their own damnation. I could demand from each one of you an account of the secret thoughts of his heart, for I know all, even that which ye have told to no one. A day will come when all will see that I have been guided by commands from above, and that all the efforts of men can accomplish nothing against me" (Leo, *Universalggesch.* V. s. 317. Baur, *Geschichts- und Lebensbilder*, I. s. 385, *sq.*)—is that not the same thing as Sennacherib boasts chap. xviii. 25, 35 and xix. 1 *sq.* in regard to himself, though with different words? It is an entire misconception, on the part of Ewald, when he thus states Sennacherib's policy and intentions (*l. c.* s. 596): "The wars between the numerous small kingdoms this side the Euphrates had, during the last centuries, assumed continually more and more the character of mere plundering expeditions. It was enough to merely rob and plunder a weaker neighbor. . . . There was no conception of a fatherland, a great kingdom which was a power to restrain wrong by justice and unity. But the 'warlike' [Ewald's interpretation of מלחמה] king, as the Assyrian king was now called before all others (Hos. v. 13; x. 6) desired a great, united, and powerful kingdom, in which petty national jealousies should disappear." The Scriptures do not contain any hint of any such noble and beneficent intentions on the part of the Assyrian king. On the contrary, Sennacherib himself boasts that he has devoted all the conquered lands to destruction, and has caused the nations to perish (chap. xix. 11, 12). The Scriptures call Sennacherib especially a destroyer, plunderer, or robber (Isai. xxxiii. 1), whose heart is set to destroy and uproot nations, and who does not know that he is only a hired razor, the rod of God's wrath, and the staff of His anger (Isai. x. 5-7). That

this man, the greatest and mightiest of the kings of Assyria, before whom all nations trembled, should come to shame in his contest with the small and weak kingdom of Judah, this proclaimed to all the world the great and eternal truth: He can humiliate even the proud!

8. *The speech of the ambassador, Rab-shakeh*, is a remarkable specimen of ancient oriental rhetoric. It has, in form and expression, none of the smoothness and fineness of modern diplomacy, but it is, in the method which it pursues, by no means out of date, but as fresh as if it had been spoken but yesterday. In the first part, which is addressed to king Hezekiah and his high officers, the speaker utters undeniable truths. It was true that Egypt was like a broken reed on which a man could not rest or rely. It was true that Hezekiah had abolished the worship on the high places and centralized the cultus in Jerusalem. It was true that if he had ever so many horses he lacked riders for them, while the Assyrian army was richly provided with both. It was true, finally, that this army had not advanced to Jerusalem and beyond without the permission of God; but all these truths stand here in the service of arrogance, hypocrisy, and falsehood. The ancient diplomat understood the falsely celebrated art of convincing by sophistical arguments, and yet of cheating and deceiving. When the royal councillors did not at once yield to him, he became rude and insolent towards them, and began to harangue the common people. In the first place, he puts before them the distress and misery which await them if the city is not given up at once; then he makes promises, tempts them and sets prosperity, and good fortune, and wealth before them; then he makes them suspicious of their king, and calls them to disobedience to him; finally, he undermines their religious faith, represents to them their trust in God as foolish and vain, and appeals to the fall of Samaria which (he declares) this God was as little able to prevent as the gods of the other nations were to prevent their overthrow. Here again we must exclaim with Menken, as above in the case of Naaman: "How true and faithful is the ancient picture! How fresh and new it is, as if men of to-day had sat for it!"

9. *The destruction of the Assyrian army*, which impelled Sennacherib to retreat, is unquestioned as an historical fact; it has not been assailed even by modern critical science. Its character as an incident in the history of the redemptive plan (see § 3) has, however, been taken from it by the assertion that it was due to one of the pestilences which were common in the Orient, and especially in Egypt; that the number of those who died is "exaggerated," and that the destruction in a single night is a mythical detail. Appeal is made in proof to the "frightful devastation which the pestilence accomplishes in a short time." Instances are cited such as that "at Constantinople, in 1714, nearly 300,000 human beings perished, and at the same place, in 1778, 2,000 died daily" (Winer, *R.-W.-B.*, II. s. 232), and that "the pestilence in Milan, in 1629, according to Tadino, carried off 160,000 persons; at Vienna, in 1679, 122,849; and in Moscow, at the end of the last century, according to Martens, 670,000" (Delitsch on Isai. xxxvii. 36). As for the number 185,000, the fact that it is not "an exactly round number bears witness to its historical accuracy" (Thenius). Both accounts have it

Moreover it occurs 1 Macc. vii. 41, and 2 Macc. xv. 22, and Jos. *Antiq.* x. 1, 5. It is arbitrary to throw aside a number which is supported by such testimony and has nothing against it. It would not be allowed in the case of a number supported by so many profane authors. As for the assumed mythical detail that they all perished in one night, that is not the statement of the text; but that "the angel went out on that night and he smote," &c., that is, on that night the pestilence broke out in the Assyrian camp, so that in the morning very many already lay dead, and it raged until the whole army, 185,000 strong, was carried off. With that night the destruction of the entire army began. [That is hardly a fair reading of ver. 35. The angel went out that night and smote 185,000 men, and in the morning they were corpses. The naïveté of the remark, that they rose up and lo! they were all dead, belongs to the simplicity of the style of composition. Its meaning is clear that the 185,000 men did not comprise the whole Assyrian army. The intention of the history to declare that 185,000 men were smitten and perished in one night is undeniable.—W. G. S.] "In view of the conciseness of the record we may assume, with Hensler and others, that the pestilence raged in the Assyrian camp for some time, and that it carried off thousands by night (Ps. xci. 6) up to the number of 185,000" (Delitsch). If the words

הָיָה הַיּוֹם were what made of the incident a miraculous interposition of God, they could not be wanting from the narrative in Isaiah; also the Chronicler, who does not in other cases show any distrust of what is miraculous, and the three places in the book of Maccabees, and that in Sirach, all of which mention the event, would not be silent as to that which would form the distinctive feature of it. When Knobel remarks that "the historian ascribes the event which brought about the deliverance of Judah to the God of Judah," we must ask, to whom else should he ascribe it? to Nature? to the climate? to accident? The God of Judah is the living God, who, as Hezekiah says (xix. 15, 19), made heaven and earth. He alone is God. If not a sparrow falls to the ground without Him (Matt. x. 29), then 185,000 men were not carried off without His will. As in the case of Isaiah's prophecy (§ 5), so here, all turning and twisting is useless. The incident was "a dispensation of God which evades until this day all attempts to solve its causes." We may admit that it was produced by the pestilence; "but, in the way of an attempt at a natural explanation, this amounts to nothing. No disease has ever, in its natural course, accomplished anything of the kind. All the extraordinary cases which are cited from history are only calculated to render the more prominent the fact that the incident here recorded is totally dissimilar from them all" (Drechsler).

[The *miraculousness* of the incident consists neither in the number of the slain, nor in the short space of time in which they perished. It consists in the fact that this extraordinary calamity befell the Assyrian army, by a dispensation of Providence, at a great crisis in the history of Judah. The ravages of pestilence in various historical instances are, therefore, no parallels. They are entirely aside from the point. The destruction of the Spanish armada by a storm is a far closer parallel than any one of these. We may hesitate to inter-

pret these dispensations of Providence in modern times. The prophetic author of the Jewish history had no such scruples. He saw and plainly declared the hand of God in this event. "It is not without reason that in the churches of Moscow the exultation over the fall of Sennacherib is still read on the anniversary of the retreat of the French from Russia; or that Arnold, in his *Lectures on Modern History*, in the impressive passage (p. 177) in which he dwells on that great catastrophe, declared that for 'the memorable night of frost in which 20,000 horses perished, and the strength of the French army was utterly broken,' he 'knew of no language so well fitted to describe it as the words in which Isaiah described the advance and destruction of the hosts of Sennacherib.'" (Stanley, II. 534.) Our best means of arriving at a strictly historical conception of such providential interpositions as the one here recorded, is that of comparing them with other similar events nearer and more familiar to ourselves.—W. G. S.]

HOMILETICAL AND PRACTICAL.

Vers. 1-3. The noble Testimony which the Holy Scriptures bear to King Hezekiah. (a) He abolished the false worship in his kingdom and reestablished that which was in accordance with the word of God (vers. 3 and 4). (b) He trusted the Lord, clung to him, and departed not from Him (vers. 5 and 6). (c) What he did prospered, for the Lord was with him (vers. 7 and 8).—Vers. 3-6. **LANGUAGE:** It is sad when godly parents have godless children and must see that all their pains are spent upon them in vain. On the contrary, where godless parents, especially a godless father, have pious children, we must look upon it as a direct fruit of the grace of God. The testimony to Hezekiah is, therefore, the more excellent the more depraved his father was. **CRAMER:** Virtue and godliness are not inherited from one's parents.—Ver. 4. Hezekiah succeeded in uprooting ancient abuses, because he was moved not merely by political or other human considerations, but only by love to the Lord, and zeal for His honor. He was anxious not only to root up, destroy, and deny, but also to set up in the place of what was evil that which was right and good.—The brazen serpent. The purpose for which Moses made it (John iii. 14 *sq.*); why Hezekiah destroyed it (worship of images and destruction of images. Use and abuse of images).—**CRAMER:** If the cross on which Christ hung were preserved by the papists it would certainly be a relic of remarkable antiquarian interest, but to keep a feast in its honor, make pilgrimages to it, and grant indulgences by virtue of it, would be pure idolatry.—Vers. 6 and 8. True piety consists of (a) a faith which is at once trust and confidence, Heb. xi. 1; (b) clinging to the Lord in adversity and in prosperity, without departing from Him, Ps. lxxiii. 25 *sq.*; (c) keeping the commandments of God, James i. 17; 1 John v. 3.—Vers. 7 and 8. **OSIANDER:** God rewards godliness even in this life, Matt. vi. 33; 1 Tim. iv. 8.—**STARKS:** Only the faithful and pious can console themselves with God's favor, and boast that God is with them, Ps. cxviii. 6, 7; Ps. i. 3.—To throw off a disgraceful foreign yoke, and to take back what one has been robbed of, is not a breach of fidelity, but it is the right and duty of every ruler who wears a crown lawfully.—Vers. 9-12. See notes on chap. xvii. Hoshea and Heze-

kiah. The former came to the throne by conspiracy and murder, and he did not do what was pleasing to the Lord, therefore he perished with his people. The latter trusted in the Lord and clung to Him, and therefore he came out with his people victoriously from the peril.

Vers. 13-16. Hezekiah enjoyed peace and rest for fourteen years. His reign was a prosperous one; then, however, came the time of trial and danger, which does not fail to come even to those who have faith and trust.—**BERLEA. BIBEL:** No one can belong to God unless he passes through trial and discipline. The harder the trial is, the more must we increase our faith and dependence, for God chastises us only that He may make more clear His mercy and care for those who trust in Him.—The gold of faith can only be made to appear through the fires of adversity, Sir. ii. 5. If thy faith is not a mere notion, or opinion, or feeling, or sensation, then it will not diminish in the time of trial, but grow and become stronger and purer. "Whence should we have had David's psalms, if he had not been tried?" Therefore St. Paul says, Rom. v. 3 *sq.*—Ver. 14. There is nothing harder for any one who holds a high position than to humble himself, yet there is nothing more beneficial. The king finds himself compelled, in order to save his kingdom, to beg forgiveness of the monarch from whom he had revolted. That was the first consequence of his chastisement.—**CRAMER:** An oppressive peace is better than the most just war, and it is better to purchase peace than to risk kingdom and people, life and liberty.—When we see that we have done wrong we ought to confess it not only before God but also before men.—Do thou say to God what Hezekiah sent his ambassadors to say to Sennacherib. Thou wilt find Him not faithless, but always good and faithful, and He will lay upon thee no burden which thou canst not carry.—Ver. 17. We can never rely upon the fidelity of a man who is simply bought with money.—Want of courage in one's self invites an enemy to arrogance. The more humbly one approaches an enemy the more insolent he becomes.—Peace and quiet which are bought with money have no duration. [This ought to be taken to modify the doctrine quoted above (on ver. 14) from Cramer, that it is better to buy peace than to risk war.]

Vers. 17-35. Rab-shakeh's speech (a) to Hezekiah's messengers, vers. 19-27; (b) to the people, vers. 28-35. See *Histor.* § 8. That is always the way of the devil; he mixes up truth and falsehood, that he may inculcate us with the falsehood.—Rab-shakeh, the wolf in sheep's clothing. (a) He appears to warn against Egypt as a power which neither can nor will help, just as Isaiah himself does, while he himself comes to destroy and devour (Matt. vii. 15; 1 John iv. 1). (b) He represents what had been ordained by Hezekiah according to the Law of the Lord and for His honor as a sin and a breach of religion, while he himself cared nothing whatever for the Law of the Lord or the true and right worship. Beware of those who represent as weakness and folly that which is divine wisdom and strength (1 Cor. i. 18 *sq.*). (c) He claims that the Lord is with him and has commanded him to do what he is doing (ver. 25), whereas, in fact, he is only the rod of God's wrath, the staff of His anger, a "hired razor," and ambition, lust for gold and land, desire for glory and plunder are his only

motives (Matt. vii. 22 *sq.*). Be not deceived by the prosperity and the victory of the godless. They are like chaff which the wind scatters and their way disappears (Ps. i. 3, 6).—Ver. 20. In what dost thou trust? Ask thyself this every day. Dost thou trust in other men who have rank, wealth, and influence (Ps. lx. 12; cxlvi. 3, 4; Jerem. xvii. 5); upon thyself, thine own power, wisdom, and judgment (Prov. iii. 5, 7; 1 Cor. i. 19, 20); or on the Lord alone (Ps. cxviii. 8, 9; cxlvi. 5; Jerem. xvii. 7, 8)?—Ver. 21. J. LANGE: How often it happens that when a man abandons God and seeks another reliance, he finds but a broken reed!—**UMBERT:** So weak and faithless men often prepare for those who are not satisfied with God's grace, but seek help from them, the deepest misfortunes. He who trusts only in God stands high and free even above the ruins of his earthly happiness; he who takes refuge in men becomes the slave of men.—Ver. 22. **KYBURZ:** It is the most deadly temptation of the adversary that he throws suspicion upon all which one has done for God, or upon all the spiritual good which one has wrought. This is the way of the devil and of the blinded world. They praise that for which one deserves punishment and make a threat of that by virtue of which one might hope for the favor of God. He who does not mean to fall under this trial must strive for the testing spirit that it may teach him to distinguish false and true, light and darkness, according to the divine standards (John xii. 4 *sq.*).—**STARKE:** When the world wishes to give pain to the pious it calls their trust in God obstinacy, and their constancy, arrogance.—**WÜRT. SUMM.:** Perverse and depraved men often consider true religion the origin of all misfortune.—Vers. 23 and 24. The boastful cannot stand before the eyes of the Lord (Ps. v. 6, 7). He says to them: "Speak not with a stiff neck," &c. (Ps. lxxv. 5-8. *cf.* Jerem. ix. 23, 24). "There is no king saved by the multitude of an host," &c. (Ps. xxxiii. 16, 17).—Ver. 25. **STARKE:** The godless do not want to have the appearance of making their undertakings under and with God; they boast that they do not do so, yet wrongly.—**MENKEN:** God uses the bad for purposes for which he cannot use the good. The prosperity of the wicked destroys them (Prov. i. 32).—How often a man puts his own wishes or thoughts in the place of the will of God and says or thinks: The Lord commanded me! It is crime, however, for a man to ascribe to the will of God that which sprang from his own evil lusts (James i. 13 *sq.*).

Vers. 26 to 28. The just Request of the King's Councillors to Rab-shakeh and his insolent Reply.—**CRAMER:** A Christian ought to be careful in all things and to try to avert harm wherever he can (Eph. v. 15).—Simple and uneducated people lend an ear far too easily to boasters, to those who distort truth, and allow themselves to be cajoled, because they lack insight to distinguish between appearance and reality, error and truth. Therefore not all subjects should be discussed before the multitude, in whose minds one distorted expression will often do more harm than the most reasonable discourse can cure. A faithful government ought to protect its subjects from hypocritical and lying teachers as much as from thieves and robbers. Ver. 27. He who cannot endure any contradiction, however moderate and just it may be, without becoming violent and angry, shows thereby that he

is not aiming at truth and right, but that he has a selfish and insincere purpose.—Rab-shakeh was an official of the court and a man in high station, who did not lack wisdom and information; nevertheless his words show rudeness and vulgarity. High rank and position, even when united with wisdom and information, do not insure against rudeness and vulgarity. These only disappear where the life has its springs in God, and there is a purified heart and a sanctified disposition (Luke vi. 45).—Ver. 28-35. The ways and means of demagogues and those who stir up sedition. (a) Vers. 29 and 30. They cast suspicion upon the lawful authority, however righteous its intentions may be. They scatter abroad distrust of its power and of its good disposition, and strive to make the people discontented with all its ordinances. (b) Vers. 31 and 32. They promise to the people peace and prosperity and good fortune, deliverance from tyranny and slavery, in order that they may then lay upon it their yoke, which is far heavier and more disgraceful (Ps. cxi. 5). (c) Ver. 33 sq. They undermine the faith of the people under the pretence of enlightening it, while they themselves walk in darkness and are enemies of the cross of Christ. Therefore: "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. xvi. 13).—Ver. 28. STARKE: When Satan wants attentive listeners he talks God's language; therefore believe not every spirit (1 John iv. 1).—Ver. 30. The Lord will save us! (a) A noble saying in the mouth of a king speaking to his people. He thereby admits that his own power is insufficient and vain. He leads his people in that faith which is a confidence in what is hoped for, and which admits no doubt of what is not seen. How well it would be for all princes and peoples if they had such faith. (b) In this saying all the hope of the Christian life is expressed: With God we overcome the world, for the Lord will at length save and deliver us from all evil, and bring us to his heavenly kingdom. The blasphemer and boaster wanted to remove these words of the king from the heart of the people, because he knew that he should then have won. Nowadays also these words are laughed at and scorned. Let them not be torn from your heart! Happy is he whose trust is in the Lord his God (Ps. cxlvi. 5).—Ver. 31 sq. CRAMER: When Satan cannot accomplish anything by resistance and force, he strikes the softer strings and promises luxury, riches, splendor (Matt. iv. 9).—Ver. 33 sq. Pride and arrogance go so far that man, who is but dust and ashes, exalts himself in his folly above Almighty God.—PFAFF. BISEL: The Lord punishes with especial severity the crime of scoffing at the Living God and doubting of his might and majesty (2 Macc. ix. 28; Isai. xiv. 13-15).

Ver. 36 sq. The Impression which Rab-shakeh's Speech made. (a) The people kept silence and did not answer. (Silence is an answer—often a more emphatic one than speech. Happy is the people which is deaf to the words of seducers and those who stir up insurrection.) (b) The ambassadors of the king tear their clothes as a sign of grief and of horror at the blasphemous words which they had been forced to hear. Rab-shakeh was obliged to depart with his mission unaccomplished (1 Peter v. 8, 9).—Ver. 36. We ought not to enter into any dispute with those who do not care to arrive at the truth, but only to accomplish their own selfish

ends, and who are versed in the art of mixing truth and falsehood, but we should punish them by silence.—Ver. 37. STARKE: We ought not to laugh at blasphemous speeches, but to be heartily saddened by them.—WURT. SUMM.: We ought not to get angry at a blasphemer, lest we also do some wrong, but we ought to wait patiently for the Lord (Isai. xxx. 15).—CRAMER: Cast not your pearls before swine, nor give what is holy unto the dogs (Matt. vii. 6). It is not always wise to answer a fool. There is a time for silence (Eccl. iii. 7).

Chap. xix. vers. 1-7. Hezekiah in great Distress. (a) He rends his clothes (as a sign of horror at Rab-shakeh's blasphemous speech). He puts on sack-cloth (as a sign of repentance), and goes to the house of the Lord (to humble himself before God, for he recognizes in his need and distress a consequence of sin and apostasy, and a call to repentance). (b) He sends the chiefs and representatives of the people to the prophet, from whom he hopes to hear the best counsel. He orders them to make known his request, and he is encouraged by him to stand fast in faith.—Ver. 1. The words in Ps. i. 1 apply to Hezekiah. A man who truly fears God cannot endure that unbelief should open its insolent mouth; his heart is torn when he hears the living God scoffed at. Woe to the people and country in which the speeches of the godless are listened to in silence and with indifference, without pain or grief, and where jests at God and divine things are regarded as enlightenment and wisdom (Luke xix. 40).—Vers. 2 and 3. In anxiety and perplexity our only consolation is to call upon God (Ps. xxxiv. 19; xlv. 1).—HALL: The more we hear the name of God despaired and abused the more we ought to love and honor it.—STARKE: It is of great importance that, in time of need, one should have a faithful friend, to whom one can confide all, and find counsel and help.—Ver. 4. CRAMER: We should not doubt in prayer, nor prescribe methods of action to God, but wait in patience and humility for the help of the Lord (James v. 10).—We should apply to others in our need that they may intercede for us. When a man like the Apostle Paul exhorts the believers to pray for him (Rom. xv. 30; Eph. vi. 18, 19), how much more does it become us to beg this service of love of others, and to console ourselves with the strength of the intercession of those who have intercourse of prayer with the Lord. He, however, who desires that others should pray for him ought not to have given up the habit of prayer himself. Hezekiah went first himself into the house of the Lord to pray, and then he sent to the prophet.—Ver. 5. What happiness and what a blessing it is in times of distress and perplexity to have a faithful servant of God at hand, who stands firm in the storm.—Vers. 6, 7. Isaiah's Answer (a) as a word of encouragement (ver. 6), (b) as a word of promising and threatening (ver. 7). The prophet calls the emissaries of the Assyrian king: "servants" [see *Exeg.* on the verse], a contemptuous name, because they had blasphemed the God of Israel. It is not manly to assume airs of superiority and to pretend to scorn the word of God, but it is boyish. However high in rank a man may be, if he speaks and acts as these men did he is a low fellow (Ps. xxxvii. 12, 13).—Ver. 7. God punishes those who have no fear of Him by making them fear men, and flee at the mere rumor of a danger which is

not yet at hand. Pray God, therefore, that He may give thee the right spirit, not a spirit of fear, but of power and love and self-control (2 Tim. i. 7).—We think that danger threatens the Kingdom of God and Christianity when people write and declaim against it, but fear not: all these adversaries have perished like Herod who sought the young child's life (Matt. ii. 20), and only forfeited their own salvation, for "Whosoever shall fall on this stone shall be broken" (Matt. xxi. 44).—OSLANDER: God has many means whereby he can bring the rage of His adversaries to naught.—HALL: Proud and self-confident men of the world think little of the future consequences, and even while they are spinning their plots they come to shame.

Vers. 8-19. The two Contrasted Kings, Sennacherib and Hezekiah—the Godless and the Just. (a) Sennacherib, who sees himself in peril and obliged to retreat by the approach of Tirhakah, does not on that account become more modest or more humble, but only more obstinate and arrogant. That is the way with godless and depraved men. In distress and peril, instead of bending their will and yielding to the will of God, they only become more stubborn, insolent, and assuming. (OSLANDER: The less ground the impious have to hope for victory over the righteous, the more cruel do they attempt to be.) Hezekiah, on the contrary, who was in unprecedented trouble and peril, was thereby drawn into more earnest prayer. He humbled himself under the hand of God, and sought refuge in the Lord alone. He went into the house of God and poured out his soul in prayer, Ps. v. 5-7. (CALW. BIBEL: Learn from this to pray earnestly and faithfully, when thou art in distress; also learn from this what is the best weapon in war, and when the fatherland is in the dangers of battle.) (b) Sennacherib rejects faith in the God of Israel as folly, and boasts that all the gods of the heathen were powerless before him. He lives without God in the world and knows no God but himself. But it is the fool who hath said in his heart: "There is no God" (Ps. xiv. 1). He asks: "Where is?" &c., but where is now Sennacherib who talked so proudly? (*Berl. Bib.*) He is gone like chaff before the wind, for the way of the godless shall perish (Ps. i. 4, 6; xxxv. 5; Zeph. ii. 2). But Hezekiah will not let himself be drawn away from his God. His faith becomes only so much warmer and deeper. He prays and seeks not his own honor, but that of the Lord in whom he puts his confidence (Ps. i. 3). The greater the cross the greater the faith. The palm grows under weight. Sweetness flows from the grape when it is well trodden (Ps. i. 1, 2).—Vers. 14-19. Hezekiah's Prayer. (a) The appeal for hearing (vers. 15, 16); (b) the Confession (vers. 17, 18); (c) the request (ver. 19) (see *Hist.* § 6).—Distress and misfortune are the school in which a man learns to pray aright. How many a one repeats prayers every day and yet never prays aright. Every one knows from his own experience that he has never talked so directly with God as in the time of need.—STARKE: Earthly kings ought not to be ashamed to pray, but rather go before others with a good example.—ARNDT: Who is a true man? He who can pray, and who trusts in God.—Ver. 15. Under the old covenant God dwelt above the cherubim of the ark; under the new one, He dwells in Christ amongst us, therefore He demands to be addressed by us as the Father of our Lord Jesus

Christ.—Ver. 16. "He that planted the ear," &c. (Ps. xciv. 9). Though men do not hear or see, He hears and sees all, even that which is said and done in secret (Ps. cxxxix. 1 *sq.*). It often seems as if He did not see or hear, but he will some time bring to light what was done in darkness, and will make known the secret counsel of the heart. We must give an account of every vain word which we have spoken.—Vers. 17, 18. Gods which are the work of man's hands, or the invention of man's brain, can be thrown into the fire and destroyed. They are good for nothing more, but the Holy, Living God cannot be thus done away with or destroyed. He is himself a consuming fire which shall consume all the adversaries (Heb. x. 27; xii. 29).—Ver. 19. When we pray to God for relief from distress, or for anything else which we earnestly desire, we must not have our own honor, or fortune, or prosperity altogether or principally at heart, but we must try to bring it about that, by the fulfilment of our prayer, God's name may be glorified and hallowed. Therefore this petition stands first in the Lord's Prayer.

Vers. 21-34. Isaiah's Prophecy (a) against Sennacherib, vers. 21-28; (b) on behalf of Jerusalem, vers. 29-34.—Ver. 21. There is no more fitting punishment for a proud and arrogant man, than to be laughed at and derided without being able to take revenge. The derision of the daughter, Zion, at the blasphemous boaster, Sennacherib, is not due to sinful malice; it is rather a joyful recognition and a praise of the power and faithfulness of God, who reigns in heaven and laughs at those who scoff at him (Ps. ii. 4; xxxvii. 12, 13).—Ver. 22. When sinful man, who is dust and ashes, ascribes to himself that which he can only do by God's help, or which God alone can do, that is a denial and an insult of God.—Ver. 23. Here we see the mode of thought and of speech of all the proud. All this have I done by my wisdom and courage and skill. The Apostle, who had labored more than any other, responds to them all: "What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (1 Cor. iv. 7, cf. xv. 10).—CRAMER: When we remember that the affair is not ours but God's, then we see that the enemies are not ours but God's. When we see the pride and arrogance of our enemies, then we may look for their fall very soon (Prov. xvi. 18).—Ver. 25. If no hair of our heads can fall without the will of God, how much less can a land or a city perish unless He has so ordained it? Therefore, humble yourselves under the mighty hand of God that He may exalt you in His good time (1 Peter v. 6).—Ver. 26. "Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of Him" (Ps. xxxiii. 8), for they are like the grass of the field before Him; He causes the wind to blow upon them and they are gone.—Vers. 27, 28. Be not deceived by the victory and good fortune of the enemies of the kingdom of God, to think that God is with them. He knows their going out and their coming in, their rage and their arrogance. They are in His hand and He uses them without their knowledge for His own purposes. They cannot take a step beyond the limits which He has set for them. When they have done what He intended them to do, He puts His bridle in their mouths and leads them back by the way by which they came. (As Sennacherib came to Jerusalem, so

came Napoleon to Moscow. Then the Lord called to him: "So far and no farther!" and led him back by the way by which he came.) Isai. xiv. 5, 6; x. 12-15.—Ver. 29. All sowing and reaping should be to us a sign of what God does for us and what we ought to do for Him (Gal. vi. 7-9; 2 Cor. ix. 6; Jer. iv. 3; Hos. viii. 7; James iii. 18; Sir. vii. 3; Eccles. xi. 4, 6). God does not always give full harvests in order that we may learn to be satisfied with little, and may not forget that His blessing is not tied to our labor, but that He gives it where and when He will.—Vers. 30 and 31. **STARKE:** In the midst of all calamities God preserves a faithful remnant for Himself which shall praise and spread abroad His name (Ps. xli. 3 to 5; xxii. 30).—**THE SAME:** The Church of Christ is invincible. However much it may be oppressed at times, yet God preserves a secret seed for Himself (Matt. xvi. 18; 1 Kings xix. 18).—The deliverance goes forth from Zion (Isai. ii. 2, 3): salvation comes from the Jews (John iv. 22).—The saved form the holy seed (Isai. vi. 13), which takes root below and bears fruit above. The ground in which they take root and stand firm is Christ (Eph. iii. 17; Col. ii. 7). The fruit which they bear is love, joy, peace, &c. (Gal. v. 22). They never perish. They continue from generation to generation. However small their number, and however fiercely the world may rage against them, they nevertheless endure, for the Lord is their confidence, His truth is their shield (Ps. xci. 4). Therefore, "Fear not, little flock," &c. (Luke

xii. 32).—Vers. 32-34. Jerusalem, the earthly City of God, a Type of the Eternal City, the Church of Christ. If God protected the former so that no arrow could come into it, how much more will He protect the latter, break in pieces the bows of its enemies, and burn their chariots in fire. Cf. Ps. xli. and Luther's hymn: "*Ein feste Burg*," &c.

Vers. 35 to 37. Sennacherib's Fall. (a) A miracle of the saving power and faithfulness of God; (b) a terrible judgment of the Holy and Just God (see *Histor.* § 9).—Cf. Psa. xli. lxxv., and lxxvi. **VON GERLACH:** When such times recur, similar psalms and hymns are given to the Church, as in 1530 the hymn: "*Ein feste Burg ist unser Gott*," which is founded on Ps. xli., was composed. (Compare the noble hymn of Joh. Heermann: "*Herr, unser Gott, lass nicht zu Schanden werden*.")—God's judgments are often delayed for a long time, but then they come all the more suddenly and mightily (Ps. lxxiii. 19). A single night may change the whole face of the matter. Where is now the boaster? Where is the multitude of his chariots? Luke xii. 20.—Sennacherib's calamity and his retreat proclaim to all the world that God resisteth the proud, and they are a testimony to the truth of 1 Sam. ii. 6-10.—He who had smitten whole kingdoms and peoples fell under the blows of his own sons. "With what measure ye mete it shall be measured to you again" (Luke vi. 38).—**OSIANDER:** When God has sufficiently chastised His Church, He throws the rod of His wrath into the fire, Isai. xxxiii. 1.

B.—Hezekiah's Illness and Recovery; his Reception of the Babylonian Embassy, and his End.

CHAP. XX. 1-21. (ISAI. XXXVIII.)

- 1 In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine
- 2 house in order; for thou shalt die, and not live. Then he turned his face to
- 3 the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth [fidelity] and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept sore.
- 4 And it came to pass, afore Isaiah was gone out into the middle court,¹ that the
- 5 word of the Lord came to him, saying, Turn again, and tell Hezekiah the captain [prince] of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee:
- 6 on the third day thou shalt go unto the house of the Lord. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend [protect] this city for my own sake,
- 7 and for my servant David's sake. And Isaiah said, Take [Bring] a lump of figs.
- 8 And they took [brought] and laid it on the boil, and he recovered. And Hezekiah said unto Isaiah, What *shall be* [is] the sign that the Lord will heal me,
- 9 and that I shall go up into the house of the Lord the third day? And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? [the shadow is gone forward ten degrees,—if it go back ten degrees?]
- 10 And Hezekiah answered, It is a light thing for the shadow to go down ten de-
- 11 grees: nay, but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in [on] the dial [stairs] of Ahaz.
- 12 At that time Berodach-baladan, the son of Baladan, king of Babylon, sent

- letters and a present unto Hezekiah: for he had heard that Hezekiah had been
 13 [was] sick. And Hezekiah hearkened unto them [rejoiced because of them],^a and shewed them all the house of his precious things [treasury], the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his armour [armory], and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.
- 14 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said,
 15 They are come from a far country, *even* from Babylon. And he said, What have they seen in thine house? And Hezekiah answered, All *the things that are* in mine house have they seen: there is nothing among my treasures that I
 16 have not shewed them. And Isaiah said unto Hezekiah, Hear the word of the
 17 Lord. Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, shall be carried unto Babylon:
 18 nothing shall be left, saith the Lord. And [some] of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be
 19 eunuchs in the palace of the king of Babylon. Then said Hezekiah unto Isaiah, Good *is* the word of the Lord which thou hast spoken. And he said, *Is it not good*, if peace and truth be in my days? [And he said: Verily; may there only be peace and security in my days.]
- 20 And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, *are* they not written in
 21 the book of the Chronicles of the kings of Judah? And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

TEXTUAL AND GRAMMATICAL.

^a Ver. 4.—[On the *keri* see *Exeg.* The E. V. follows it as do Theinus and Ewald. The *chetib* reads "the middle city." It is adopted by Kell, Bunsen, and Bähr.—W. G. S.]

^b Ver. 18. That *וְיִשְׁמְעוּ* is not the original reading, but *וְיִשְׁמְעוּ*, which we find in Isai. xxxix. 2, is evident from *עֲלֵיהֶם* which follows. The latter reading is also supported by all the ancient versions.—Bähr.

EXEGETICAL AND CRITICAL.

Ver. 1. *In those days.* By these words Hezekiah's illness is referred to the time of the last-mentioned events, but only as a general designation of the time of its occurrence (Keil). It fell, like those events, in the middle of his reign. The expositors are not agreed, however, whether it took place before or after Sennacherib's retreat. The majority of the modern scholars adopt the opinion that it was before that event, founding their opinion on ver. 6. There he is promised fifteen years more of life, and Sennacherib's retreat is spoken of as something which has not yet come to pass. Now, as Hezekiah, according to chap. xviii. 2, reigned twenty-nine years, and Sennacherib invaded Judah in his fourteenth year (xviii. 13), this illness must have befallen him, it is argued, in his fourteenth year, either "at the beginning of Sennacherib's invasion" (Keil), or "while the Assyrians were still besieging Jerusalem" (Theinus). It is further alleged in support of this view that Hezekiah showed to the Babylonian embassy, which came to congratulate him, treasures of gold and silver (xx. 13), but that he had given up everything of this kind which he had (xviii. 15) to Sennacherib, so that his illness and recovery must have taken place *before* the retreat of the Assyrians (Delitsch and Hahn). These may appear to be very forcible arguments, but there are opposing considerations of the highest importance. In the first place, both narratives put the story of Hezekiah's illness after the

account of the Assyrian invasion, and as Calmet observes: *Neque ego libenter desero seriem et ordinem rerum in libris sacris deductam, nisi valida id argumenta suadeant.* It has indeed been urged that the historian placed the story of Sennacherib's retreat (xix. 35 *sq.*) first, because "he desired to finish up the story of the Assyrian invasion, so as not to be obliged to return to it" (Knobel). But the Chronicler makes this hypothesis, which is in itself improbable, entirely inadmissible, for he says that Hezekiah was highly honored by all nations on account of this deliverance, and that many sent presents to him, and then he proceeds to give the story of his illness (2 Chron. xxxii. 22-31). Josephus also asserts very positively that Hezekiah and all the people offered thank-offerings to God, and showed great religious zeal, but that then (*μετ' οὗ πολὺ*) he was afflicted by a severe illness. Secondly, the Babylonian embassy cannot be assigned to the period before the retreat of Sennacherib, nor to any time during the Assyrian invasion, for the king of Babylon, who was a vassal of the king of Assyria, would not have dared to congratulate Hezekiah at that time when he was in revolt against the suzerain of both, and he would have had no grounds for seeking an alliance with Hezekiah when he was in distress and peril. Thirdly, Hezekiah's hymn of thanksgiving (Isai. xxxviii. 10) begins with the words: "I said (that is, I thought) in the cutting off (interruption, period of tranquillity) of my days," &c.; i. e., "when a period of rest had come in my life, a pause in the midst of the ceaseless toil and care and danger of

life" (Drechsler); when I believed that I was relieved from all danger by Sennacherib's retreat, and that I could live on in peace and security, then came a new trouble and danger, and it seemed that I must go down to the grave. Against all these important considerations, which are taken from *history*, it cannot be argued that "the former story [of the peril of Jerusalem] is placed first because it is most important" (Von Gerlach), for what would become of the art of writing history, if historians should narrate later events before they did earlier ones, because the former were more important? As for ver. 6, the number "fifteen" cannot be arithmetically accurate, for if it were so, then not only Sennacherib's invasion and Hezekiah's illness, but also the journey of the army of at least 185,000 men through the desert *el Tih* to Egypt, the siege of Pelusium, the return to Judah, the siege and conquest of the "fenced cities," the devastation of the country, and finally, the destruction of Sennacherib's army and his retreat, and even the embassy from Babylon, must all have taken place in one year.—Hezekiah's fourteenth, and this appears impossible, considering that they had no railways. Isaiah's words in vers. 5 and 6 are not an historical allusion, but a prophetic oracle. In the prophetic style numbers have not always their strict, arithmetical value, but are clothed with a significance of another character. The number 15, in this case, is not, indeed, as Knobel thinks, "contributed by the redactor, *ex eventu*," and put in the mouth of the prophet, who could not know how many years longer Hezekiah was to live," but still we ask why should he have just fifteen years longer, and not one more or one less? Fifteen is not what is commonly called a round number. It will not do to answer this by the anticipatory statement (xviii. 2) that Hezekiah reigned twenty-nine years. Not because he was to reign twenty-nine years in all were fifteen years more assigned to him, but because he was spared for fifteen years more his whole reign amounted to twenty-nine years. When he was taken ill he had finished his fourteenth year and begun his fifteenth. He was then thirty-nine years old, in the prime of life. Suddenly he stood on the brink of the grave, and it was all the more painful to him to quit life at this moment, because he had just been delivered from his most powerful enemy, and had hopes of being able to reign now in peace and quiet. It was regarded as a very great misfortune to be called away in the prime of life, hence his earnest prayer (ver. 3), which had no other sense than this: "O my God! take me not away in the midst of my days" (Ps. cii. 24, cf. lv. 23). The prophet promises him the fulfilment of this prayer, and that he shall reign as much longer as he had already reigned. The words which follow: **I will deliver thee out of the hand of the king of Assyria**, then refer to the remainder of his reign. In the new lease of life which was to be given him, he should fear nothing from the great and mighty enemy; he should reign in peace. This promise was of the greatest importance, for, although Sennacherib had fled in disgrace, yet he was still very powerful and very dangerous, and his wrath against Judah was fiercer than ever (Tobias i. 18). He might collect his forces and make another expedition against Judah. In fact, he did immediately collect an army and march against Babylon which had revolted. Thus the

words are understood by Vitringa, Clericus, Gesenius, Rosenmüller, and Drechsler, and the latter adds the pertinent remark that, if ver. 6 had been spoken before the events narrated in chaps. xviii. and xix. took place, then xix. 34 would be only a repetition of the promise in that verse.

Ver. 1. **Thus saith the Lord: Set thine house in order**; literally: Give commands in regard to thine house, i. e., take the necessary measures for the management of thine affairs (cf. 2 Sam.

xvii. 23, where לִפְנֵי stands for לְפָנַי). It does not mean "make known thy (last) will" (Knobel, Gesenius), nor, "give commands in regard to the succession to the throne" (Hess).—**To the wall** (ver. 2), not in dissatisfaction as Ahab did, 1 Kings xxi. 4 (Hitzig), but away from those who were present, in order that he might pray more freely and collectedly.—**O Lord! remember now** (ver. 3). To fall a victim of disease in the midst of his days seemed to the king, in view of proverbs like Prov. x. 27: "The fear of the Lord prolongeth days, but the years of the wicked shall be shortened," to be a proof of having displeased God, that is, to be a punishment. He therefore prays God to remember also the good which he has striven to do, and "takes refuge in the promises which God had given in the Old Testament that good works should be rewarded by length of days" (Starke). For the rest, his words are not to be taken as referring in a general way to moral purity, but, as the expressions "with a perfect heart," and "good in thy sight" show, as referring especially to his zeal for the pure worship of Jehovah, and his earnestness against every form of idolatry. (On

לִפְנֵי see notes on 1 Kings xi. 4 and 6).—**And Hezekiah wept sore**. Josephus declares that, in addition to the disease, there was now great *ἀστυλία*, because he was to die childless and leave the kingdom without an heir, and that, in this difficulty, he prayed to God with tears, that He would allow him to live a little longer until he had become a father. The Church fathers and many other ancient expositors adopt this conception of the circumstances, and point, in its support, to the fact that the son and successor of Hezekiah, Manasseh, was only twelve years old when his father died (chap. xxi. 1), that is, he was born three years after this illness. Ewald calls this a "fiction" and appeals to Isai. xxxviii. 19 and xxxix. 7. It certainly is hardly credible that Hezekiah was childless at the age of thirty-nine; it is not necessary to assume that Manasseh was the oldest son (see note on 1 Kings i. 5); and it is possible that the older sons had died before Hezekiah did. The only reason for his tears is the one which he gives in his hymn of thanksgiving, Isai. xxxviii. 10 sq.

Ver. 4. **Afore Isaiah had gone out into the middle city**. The middle city is "the central part of the city, i. e., of Mt. Zion where the royal castle was situated." The *keri* $\text{חֵצֵר הַמִּדְיָנָה}$ ("the middle court" [E. V.], not of the temple but of the castle), is presented by all the ancient versions, but it is only an interpretation of חֵצֵר as referring to the castle after the analogy of x. 25 (Keil). $\text{חֵצֵר הַמִּדְיָנָה}$ does not mean the "inner" city, in contrast with the houses which lay outside of the wall of Mt. Zion (Knobel), but only, the middle one.—The words in

ver. 5 from "behold" to "house of the Lord" are wanting in Isaiah xxxviii. 5, but are brought in in xxxviii. 22. At this point it is quite evident that the account in Isaiah is very much abbreviated. The words on the third day (ver. 5) need not be taken literally, but they certainly do not mean "within a few weeks" (Hitzig). The phrase, *prince of my people*, which is added, indicates the ground for assisting him.—On ver. 6 see notes on ver. 1. The closing words: *For mine own sake, &c.*, are wanting in Isaiah because they already occur in xix. 34 (Isai. xxxvii. 35). They have here the same force as there. They are not, therefore, to be understood as containing any special reference to the circumstance that Hezekiah had no son, but that, nevertheless, the house of David should not become extinct, as the old expositors understood.—*הַקֶּלֶחַ הַזֶּה*, ver. 7, means properly a pressed mass of figs. *הַקֶּלֶחַ* without *הַזֶּה* means a cake of figs (1 Sam. xxv. 18; xxx. 12). This was laid upon *הַשֶּׁחֶן*, strictly, the inflammation, hence, the fester, or boil (Job ii. 7; Ex. ix. 9). It is ordinarily understood to refer to a plague-sore, and it is inferred that Hezekiah was afflicted with "the plague which had carried off the Assyrian army" (Knobel), "the contagion of which had been transmitted to the king" (Winer and others); but this is utterly false. For, in the first place, *שֶׁחֶן* never occurs in reference to a plague, and then again, only one sore is here spoken of, whereas the plague produced several on different parts of the body. Moreover a plague or pestilence never occurs in isolated cases, but as an epidemic. There is not the slightest hint that any such disease raged in Jerusalem either before, or during, or after the Assyrian invasion. Still further, figs are not applied as a specific remedy for plague-sores. In pestilence "no medicines are administered except at the commencement of the disease, something to produce perspiration" (Winer, *R.-W.-B.* II. s. 233). Figs were the usual remedy for boils. Dioscorides says of them: *διαρροὴν ἀκλῆρας*; Pliny: *Ulcera aperit*; and Jerome remarks on Isai. xxxviii.: *Secuta artem medicorum omnis sanies vicioribus ficiis atque contusis in cutis superficiem provocatur* (cf. Celsius, *Hierobot.* II. p. 373). We cannot define more nearly what sort of a boil it was. Ewald thinks it was "a fever-boil;" according to Thenius "a single carbuncle formed under the back of the head," but this is a pure guess. [The ground for Thenius' idea, which goes as far as is possible towards defining more nearly the character of the disease, is, that there was a single sore, and that it was about to prove fatal. A carbuncle, particularly in such a place, would answer this description.—W. G. S.]

Ver. 8. *And Hezekiah said unto Isaiah, What is the sign, &c.* In his deep anxiety the sick man desires an external sign to strengthen his faith in the prophet's words. Such signs usually attended a prophet's promises (Isai. vii. 11, 14; chap. xix. 29). This demand of the king is not at all astonishing in view of the words addressed to Ahaz in Isai. vii. 11: "Ask a sign," &c. There also the prophet allowed the king to choose what the sign should be. Vers. 9, 10, and 11 are condensed in Isaiah into one verse. In ver. 9 Drechsler rejects the ordinary translation [that of the E. V.] which makes of the last part an alter-

native question. He asserts that that translation is "simply impossible." He translates: "The shadow shall advance ten degrees, or shall it recede ten degrees?" taking *הָלַךְ* as a command. "The prophet determines, in the first place, that it shall advance, then he interrupts himself, corrects himself, and leaves the king to determine which it shall do." But it is only in disjunctive questions that *אִם* means *or*, and the prophet does not "correct himself" in such a solemn expression. Keil also, in his new commentary, translates: "The shadow has advanced ten degrees—if it should recede ten degrees?" He takes the second clause hypothetically: "Whether it may indeed," &c., which is not only forced but also unclear. Hezekiah's answer presupposes a disjunctive question. As in Isai. vii. 11, the prophet asks the king whether he will ask a sign in the depth or in the height, so here he asks Hezekiah whether the sign of the shadow shall be that it shall go forward or backward. It cannot be objected that *הָלַךְ* is wanting with *הָלַךְ*, for this is often the case, and the question is designated only by the tone of the voice (Gen. xxvii. 24; 2 Sam. xviii. 29. Gesen. *Gramm.* § 153. 1). [The argument for reading ver. 9 as a disjunctive question resolves itself into an inference from Hezekiah's answer. Regarding simply the grammar of ver. 9 there are two obstacles to this rendering; first, the omission of *הָלַךְ*, which is never omitted in a disjunctive question, and secondly, the perfect tense *הָלַךְ*. Keil's translation is therefore better. "The shadow has advanced ten degrees—if it should recede ten degrees?" would that be a satisfactory sign? It is true that the answer of Hezekiah does not seem to fit well to this question. The only other and more satisfactory solution of the difficulty is that which involves an alteration of the text. Knobel and Hitzig read *הָלַךְ*. It seems necessary to supply also *הָלַךְ* as having fallen out before *הָלַךְ*. The reading would then be: What sign shall there be? The shadow's advancing? or shall the shadow recede? Keil's objection (*Comm.* s. 344 note 2), that the inf. abs. would, in that case, be used for the future, would not apply. The inf. abs. must be understood in its most ordinary use to express directly and simply the verbal idea.—See *Gramm.* and also *Elzög.* notes on *אָבָל*, chap. xix. 29.—W. G. S.]—The words *וְעַל מַטְוֵהוּ* refer to the instrument which we call a sundial, and which the ancients called a shadow-measurer (Plin. xxxvi. 15), because the hour of the day was estimated by the length of the shadow. It is evident from this that these instruments were not arranged by them as they are by us (see Martini, *Von den Sonnenuhren der Alten*, Leipzig, 1777, s. 35). The *מַטְוֵה* served to indicate the time. It is generally supposed that they were the degrees or lines (Vulg. *lineæ*) of the scale on the indicator of the sun-dial. But *מַטְוֵה* means a *going up*, an *ascent*, or *that which ascends*, hence a *step* (1 Kings x. 19; 2 Kings ix. 13), never a grade, a degree, or a line (see Knobel on Isai. xxxviii. 8). The Sept. al-

ways render it by ἀνὰβαθμῶν. The shadow-measurer must, therefore, have had steps like a pair of stairs. As it is called in ver. 10: "the steps of Ahaz;" it has often been supposed that it consisted of the stairs to the royal palace. Stairs, however, as distinguished from steps, were called מַעְבָּדִים (Ezek. xl. 26), and why should the stairs of the royal palace, which had long been in their place, be called the stairs of Ahaz? It is evident that the shadow-measurer was an instrument by itself and not a part of the royal palace. It was "an arrangement contrived especially to measure the length of the shadow as a means of learning the hour" (The-nius). It is not possible now to say how it was contrived. Among the numerous guesses which have been made as to the mode of its construction (Winer, *R.-W.-B.* I. s. 498 sq.) the simplest and most natural seems to us to be that it was a column with circular steps surrounding it. "This column cast the shadow of its top at noon upon its uppermost, and morning and evening upon the lowest step, and thus designated the hour of the day" (Knobel). The prophet's question gives rise to the supposition that there were twenty of these steps, so that the shadow could go forward or backward ten degrees. "If the sign was given an hour before sunset then the shadow, returning ten degrees of a half-hour each, came back to the point at which it stood at noon" (Delitsch). It is impossible to draw any inference from this as to the division of hours among the Jews, for it is probable that they did not have any such division before the captivity (Winer, *l. c.* II. s. 560). The fact that the sun-dial was named after Ahaz is doubtless due to its having been first set up by him in the court of the palace. According to Herodotus (ii. 109) it was a Babylonian invention, and as the Babylonians were then in continual intercourse with the Assyrians, Ahaz may have become acquainted with it through the latter, just as he borrowed from them the plan of the new altar (xvi. 10). ["To them (the Assyrians) also is to be attributed the institution of the week of seven days, dedicated to the seven planetary bodies worshipped by them as divine beings, and the order assigned by them to the days has not been changed from time immemorial. Having invented the guomon, they were the first to divide the day into twenty-four hours, the hours into sixty minutes, and the minutes into sixty seconds" (Lenormant I. 449). They had a sexagesimal system of notation (Chevallier, *ibid.*).]

Ver. 10. **And Hezekiah answered:** It is a light thing. Clericus thinks that Hezekiah answered the prophet's question *non satis prudenter*, for that it would be as difficult for the shadow to advance as to recede. But Starke observes correctly: "As the shadow, in the ordinary course of things, always advances and never recedes, the king chooses that which appears to be the more difficult in order that the proof may be the clearer." Full of his ardent wish that the shadow of death (Matt. iv. 16) may not extend any further, but may become shorter, he naturally chooses the latter movement for the shadow on the dial. **And Isaiah the prophet cried unto the Lord, &c., ver. 11.** Thenius arbitrarily asserts that "these words do not belong to history, but express the mode of conception prevalent at the time the history was written" [in other words, that Isaiah did not, as

an actual matter of history, at this point in his conversation with the king, "cry to the Lord," but that the historian's idea of what a prophet would do under such circumstances was, that he would at this point cry to God, and that he accordingly inserted here a mention of Isaiah's having done so]. The prophets were accustomed, before giving a sign to confirm their utterances, to call upon God, because they knew, and every one else was to be taught, that the sign did not come from them but from God (1 Kings xvii. 20; xviii. 36; 2 Kings iv. 33; vi. 17; cf. John xi. 41). As in ver. 9 so also here in ver. 11, a movement forwards and backwards is ascribed, not to the sun but to the shadow. In this sign, all turned upon the shadow, not upon the sun. Thenius thinks that מַעְבָּדִים must be supplied as a subject to יָרָדָה, because it is a feminine form, while שָׁל is masculine, but, in view of the variableness of the Hebrew genders, we cannot draw an inference from this feminine form which shall contradict the clear sense of the words (see Drechsler on Isai. xxxviii. 8). The account in Isaiah has instead of this verse: "Behold, I will bring again the shadow of the degrees, which is gone down in the sun-dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down;" but here also שָׁל must be understood as the subject of the first יָרָדָה, and, in the case of the second יָרָדָה, we must understand that the reference is not to any movement of the sun, but to a movement of the shadow caused by the sun. Drechsler correctly observes on the words: "And the sun turned backward:" "that is to say, of course, that the sunshine moved backwards on the indicator [better, the steps] on which it fell." (Cf. also Delitsch on Isai. xxxviii. 8.) The account in Kings is more detailed and more accurate than that in Isaiah, for the latter omits vers. 10 and 11, and mentions briefly, in vers. 21 and 22, after the thanksgiving of Hezekiah (xxxviii. 9-20), that which is here given in vers. 7 and 8, as if the figs had not been applied until after the מַעְבָּדִים of Hezekiah.

[The story of the incident is complete without vers. 7-11. Hezekiah's recovery is mentioned in ver. 7, and it is a surprise to read in ver. 8 a request from him to be assured by a sign that he shall be healed. This lack of unity in the story seems to point to the fact that two independent traditions in regard to Hezekiah's illness are here combined. Unfortunately the account in Isaiah is also somewhat disjointed. Isai. xxxviii. 21 and 22 brings in the account of the king's recovery as a sort of supplement, or after thought. He there asks for a sign that he shall go to the temple on the third day, not, that he shall recover.—See further the bracketed addition to *Histor.* § 4.—W. G. S.]

Ver. 12. **At that time Berodach-baladan, &c.** This took place "certainly not very soon after what is narrated above, for, at that time, news travelled slowly, and journeys took time" (The-nius), but it certainly was not as late as 703 [See *Suppl. Note* after the *Ezek.* section on chaps. xviii. and xix., and the similar *Note* after the present *Ezek.* section], as Knobel thinks, that is ten years after, for the ostensible object of the em-

bassy was to congratulate the king on his recovery. מְרֹדַח stands for מְרֹדַח Isai. xxxix. 1. It is not an error, but simply an interchange of the labials, as in מְרֹדַח and מְרֹדַח. Merodach is really the name of the Babylonian Mars (Jerem. 1. 2). [See *Ezeq.* notes on xvi. 3; xvii. 16; 30 and 31.—Merodach belonged to the third rank of gods in the Babylonian Pantheon. This rank consisted of five gods representing the five planets. Merodach was equivalent to Jupiter, and was identified with the planet which we call by that name. He was one of the chief gods at Babylon and had two shrines (one mystic) in the great pyramid there. Nebuchadnezzar speaks of having adorned this pyramid and these shrines. Merodach was a secondary form or emanation of Bel (Baal). "He was called 'the ancient one of the gods, the supreme judge, the master of the horoscope'; he was represented as a man erect and walking, and with a naked sword in his hand." (Lenormant, I. 454 sq.)] It was the custom of the Babylonians and Assyrians to give their kings the names of divinities. Baladan is, according to the Aramaic, equivalent to מְרֹדַח. On the question whether this king was the Μαρκόκευραδος in the *Canon Ptol.*, who reigned twelve years, or the Merodach-baladan in the *Chron. Armen.* of Eusebius (Berosus), who only reigned six months, see Niebuhr, *Gesch. Assyri.* s. 40 and 75 sq., and Delitach on Isai. xxxviii. 1. [See *Suppl.* Note at the end of this section.]—According to 2 Chron. xxxii. 31, the object of the embassy was, not only to congratulate Hezekiah on his recovery, but also to get information about the miracle, that is about the "sign" of the prophet. Evidently this was only the ostensible object; consequently Josephus does not mention it at all (*Ant.* x. 2, 2), but only gives the true one: σιμμάχον τε αὐτὸν εἶναι παρεκάλει καὶ φίλον. The kings of Babylon, who at that time were under the Assyrian supremacy, sought to free themselves from it. The present time, when Sennacherib had suffered a severe calamity, seemed to them to be the best opportunity. "The object of the embassy was to form an alliance with a king who had successfully resisted the Assyrian power" (Von Gerlach). Hence it follows that Hezekiah's illness fell in the time after and not before the Assyrian invasion. His recovery gave the king of Babylon the pretext he desired for sending an embassy. He did not care much to offer an empty congratulation. His object was, to "find out the strength of the kingdom of Judah" (Ewald). The ambassadors succeeded in inducing Hezekiah himself to give them full information in regard to this.—Ver. 13. **And Hezekiah rejoiced on account of them**, certainly not merely on account of their civility in coming to see him, and congratulate him, but also on account of the real object of their visit, which he easily perceived, even if they did not expressly make it known to him. An alliance with the Babylonians, whose power was then on the increase, seemed to him to be very advantageous to his kingdom, and to assure him against further danger from the Assyrians. He therefore showed them his treasury, his armory, &c., in order to show them that his means were not so entirely exhausted as might be expected after the Assyrian invasion. Drechsler justly remarks upon the enumeration of the different objects which follows, that "it lay in the in-

terest of the narrator to enumerate as many as possible of these objects, in order to show that Hezekiah exerted himself to bring out and show everything which could set off his military strength and resources." First the treasury is mentioned, in which silver and gold were stored.

נְכָת is not to be connected with נְכָת (Gen. xxxvii. 25; xliii. 11) i. e., *spice*, especially the gum of the tragacanth which grows in Syria (why should the "spice-house" be mentioned first of all, before the silver and gold?). The word comes rather from the unused root נָכַת, equivalent to כָּנַח: *conceal, cover, preserve* (see Fürst, s. v.), so that it means "treasure-house" or "store-house." The assumption that it was first used for storing spices, but then for storing gold and silver (Gesenius), is at least unnecessary. [The etymology suggested by Fürst and adopted by Bähr is very uncertain and improbable. It does not appear that כָּנַח has the sense attributed to it. Gesenius' explanation is the best, and is the one almost universally adopted. נְכָת — נְכָת *spice*. The

spice-house is the one used for storing spices—which were always reckoned as precious articles. The name then passed over to a store-house, or treasury, for precious articles of all sorts.—W. G. S.] בְּשִׁמְיָם, *perfume*, the general expression for all objects which have a pleasant smell, which were used either for incense or for ointment, and which were highly esteemed. "At courts it was considered highly important to have a good stock of these" (Winer II. s. 495 sq.). The rabbis, whom Movers and Keil follow, say that שֶׁמֶן הַזַּיִת is not fine olive-oil, but balsam-oil manufactured from the products of the royal gardens. The armory which here stands in contrast with the treasury is without doubt the house of the forest of Lebanon (see notes on 1 Kings vii. 2). **In all his dominion**, i. e., "throughout the extent of his authority; not only in the royal castle, but throughout his kingdom" (Drechsler). It has been asked whence all these treasures came, since Hezekiah had to give up all his gold and silver to Sennacherib, and even to take off the gold coverings to the door-posts of the temple, which he had himself given in order to satisfy Sennacherib (chap. xviii. 14–16). The answer is not difficult. Sennacherib had only demanded gold and silver, not perfume, nor oil, nor even arms, and with these last Hezekiah had abundantly supplied himself at the approach of the Assyrians (2 Chron. xxxii. 6). The armory was therefore full, and the spices all remained. As for the silver and gold, it is evident from ver. 17 ("and that which thy fathers have laid up in store") that Hezekiah had not given up all, but still retained some of the ancient articles which had been handed down. He preferred to take the temple adornments which he himself had given, rather than to give up these articles which perhaps were hidden away in subterranean places of security. "The Chronicler also relates (II. xxxii. 23), in a credible manner, that, after the retreat of the Assyrians, many kings sent presents to Hezekiah" (Thenius). Finally, a great deal of booty may have been obtained from the camp of the Assyrians after their sudden flight, as Vitringa, Ewald, and Drechsler suggest. [See *Suppl.* Note after *Ezeq.* on chap. xviii. and xix. The tribute given by Hezekiah

is there mentioned in detail, from the inscriptions.]

Ver. 14. **Then came Isaiah the prophet unto king Hezekiah.** Isaiah perceived the real object of the Babylonian embassy. He saw that the object was not merely to congratulate the king on his recovery and to satisfy their curiosity, but that they also desired to draw Hezekiah into an alliance, and he saw that the king was disposed to enter into one. He therefore felt himself impelled to go to the king and to call him to account. This he does by a question which, however, involves a strong affirmation: I know what has been done, but why hast thou done it? He desired a confession from the mouth of the king himself. As he had zealously protested before against any alliance with Egypt and Assyria, so he now warned the king against Babylon, and showed him what was to be apprehended from that quarter. Hezekiah's unembarrassed reply (ver. 15) shows that he supposed that he was doing right. "Hear," the prophet rejoins, "Jehovah's word" (ver. 16); thou hopest for help and deliverance from Babylon, but this very Babylon shall bring to thy kingdom and people ruin and destruction. These, to whom thou hast shown all that thou hast, will take away all this and more besides; they will take away even thy children and make them servants at their court. Ver. 18. **That shall issue out of thee, that thou shalt beget**—not his own sons, strictly speaking, but his descendants, a sense in which בְּנֵי is so often used. Although בְּרִייתִים really means

eunuchs, and although "the proper sting of the assertion in this verse is not to be unnecessarily blunted" (Drechsler), nevertheless we must not insist upon the literal force of the word, as Gesenius does, but understand by it *foemen*, or *court attendants* (1 Sam. viii. 15), as we see from the example of Daniel (Dan. i. 8), who was not a eunuch. There was humiliation enough in this prospect.

Ver. 19. **Then said Hezekiah unto Isaiah.**—He subjects himself in humility, and in submission to the will of God, and to the prophet's words, as Eli did, 1 Sam. iii. 13, cf. the same expression 1 Kings ii. 38, 42. בְּנֵי cannot here mean *kind* (Umbreit), for the words in vers. 17 and 18 were not "kind;" nevertheless they were *good* in the fullest sense of the word, inasmuch as they were the words of God.—"They were such that there was no fault to be found with them" (Lange). Clericus remarks on the word; *Bonum vocatur id, in quo acquiescere par est, quippe ab eo profectum, qui nihil facit, quod non tantum justissimum, sed quod summa bonitate non sit temperatum, etiam cum pœnas sumit.* The second בְּרִייתִים shows that after the first part

of the answer there was a pause, and that the following words were not addressed directly to Isaiah, although they were spoken before he went away; not, as Knobel thinks, after he was gone. אֲנִי is strictly *nonne*? "The interrogative force is often lost, and it does not differ from הֲוֵא or הֲוֵיָהּ. See 1 Sam. xx. 37; 2 Sam. xv. 35; Job xxii. 12" (Gesenius). בְּנֵי is a particle of wishing (Ps. lxxxi. 8; cxxxix. 18). Calmet renders the sense thus: *Iusta sunt omnia, quaecunque Deus sancivit, sed utinam coerceat ultionis suae cursum, quamdiu vivo.* This seems simpler and more natural than Keil's

translation: "Is it not so, i.e., is it not pure goodness if peace and security are to last through my days (as long as I live)?" Instead of בְּנֵי אֲנִי we find in Isai. xxxix. 8, בְּנֵי, which is by no means

to be preferred, for the translation: "For there will be peace" does not join on well to what precedes. According to Knobel בְּנֵי simply introduces the direct discourse. It is an error to translate, as is often done: "Very well! so long as there may only be peace and security in my time," and to take the words as an expression of "naïve" (Gesenius), or "easy" (Knobel), or "genuine oriental" (Hitzig) egotism, as if, as some of the rabbis indeed understand it (see Jerome on Isai. xxxix.), he did not trouble himself about his people. On the contrary, it is out of love for them that he does not wish to survive or see their destruction. His words are an expression of pain (Josephus: *λυπηθεῖς*), and not of easy selfishness. Drechsler and Keil understand אֲנִי to refer to the "faithfulness of God, who keeps the covenant of grace which He has made with the humble," and Hitzig understands it of the faithfulness of men, "who keep the peace and observe treaties." But, as there is no reference here to peace with God (see vers. 17 and 18), so it cannot refer to His faithfulness, much less to that of the Babylonians, who, as yet, had made no treaty. אֲנִי is rather a synonym of אֱלֹהִים, and signifies *permanence, security*. It cannot be understood otherwise in Jer. xxxiii. 6, where it stands in the same connection (cf. Jerem. xiv. 13). Vitringa: *status rerum stabilis*.

Ver. 20. **And the rest of the acts, &c.** In the notice of the close of Hezekiah's reign, vers. 20 and 21, we find inserted in the ordinary formula especial mention of his בְּרִייתִים (see *Ezra* on 1 Kings xv. 23), and also of the aqueduct which he built, and which was of permanent utility to the city. The panegyric of Hezekiah in Sir. xlviii. 17, makes especial mention of the same. The reference is, of course, to the aqueduct which Hezekiah caused to be built at the approach of the Assyrians, and not to the one which is mentioned chap. xviii. 17 and Isai. vii. 3. According to 2 Chron. xxxii. 3 *sq.* all the fountains outside of the city walls, also Gihon and its pools, were covered over, in order, in case of siege, to deprive the besiegers of the use of the water. Then the water was all collected and led under-ground into the city, where it flowed into the pool called after Hezekiah, now more generally known as the *Birket el Hamman*. (See Thenius, in the appendix to his *Commentar*, s. 18. Winer, *R.-W.-B.* II. s. 563. Keil on 2 Kings xviii. 17.)—According to 2 Chron. xxxii. 33, Hezekiah was buried "on the hill-slope [E. V. is incorrect] of the graves of the sons [descendants] of David," i.e., he was not buried in the royal sepulchres. The additional remark: "And all Judah and the inhabitants of Jerusalem did him honor at his death," shows that he was not buried elsewhere than in the royal sepulchres through lack of respect, but probably through lack of room, or because he himself had chosen this place.

[SUPPLEMENTARY NOTE incorporating those re-

sults of Assyrian and Babylonian investigations which bear on the elucidation of chap. xx. As we saw in the *Note* at the end of the *Ezra* section on chaps. xviii. and xix., Rawlinson thinks that Sennacherib made two expeditions into Judah (or, at least, sent a second), in the year 700 or 698. Lenormant supposes that all the events mentioned occurred in one campaign, in 701-699. Hezekiah's sickness was of such a character (ver. 7) as to suggest a plague, the result of the Assyrian occupation. It occurred in 699 or 698. He, however, recovered. There can be no question that Hezekiah was in imminent danger of this kind at one time in his life, soon after the Assyrian invasion. As we shall see, below, the statement that his life was prolonged for fifteen years thereafter presents great difficulty. Rawlinson, although he puts Sennacherib's invasion in 700-698, puts Hezekiah's illness, and the visit of the Babylonians, in 713, on account of the biblical data. We must, however, accept the results of the investigations, and put the visit of the Babylonian ambassadors in 698-7. The sickness of the king was not an event of such a character as to be recorded in the history, if it were not for Isaiah's connection with it. On this account it was included at a later time, and, if it contains chronological statements which conflict with those which we find elsewhere, it is rather they than the others which must be disregarded. It is noticeable that the sickness is said to have occurred just in the middle of the king's reign, and, if the date were not well-known, and an arbitrary date had to be fixed upon by tradition, this is the one of all others which would be most likely to be chosen. Let us therefore disregard this statement rather than others, and put the king's illness in 698-7.

The world is always ready to worship success, without stopping to analyze it, and see on what it rests. Little Judah alone of the nations of Western Asia had escaped the Assyrians. It had not done so by virtue of its own strength, but by virtue of what must have appeared to the neighboring nations to be an accident. Nevertheless we find that an embassy came immediately afterwards, from Babylon, to form an alliance.

There was a king on the throne of Chaldea in 709 who is called *Merodach Baladan*, (Marduk-baladin) in the inscription called the "Acts of Sargon." Lenormant identifies him with the Kinirus of Ptolemy's canon; but that king reigned earlier, and the identification with Mardocempalus (721-709), which Rawlinson adopts, seems better. In 709 Sargon totally defeated this king at Dur-Yakin, a town on the Euphrates below Babylon. Babylon became subject to Assyria. (It had been free since 760. *Stapp. Note* on chap. xv.) The defeated king either escaped in disguise or was taken prisoner; the inscription says one thing in one place and another in another. When we next meet with the same name, it is, therefore, doubtful whether it is the same person or his son. Merodach Baladan at any rate proved himself a patriotic Babylonian, and a determined foe of the Assyrians. Immediately after Sargon's assassination, in 704, Babylon revolted under Agises, but Merodach Baladan killed him, and himself took command (Lenormant). Sennacherib mentions, in his inscription, that his first campaign was against Merodach Baladan, and the armies of Elam, which were allied with him. He defeated and plundered them, spoiled Chaldea,

and put a vassal king over it (703). While Sennacherib was engaged in Syria, Philistia, and Judah (see *Stapp. Notes* on chaps. xvi., xvii., xviii. and xix.) Merodach Baladan escaped from prison, raised another revolt, and expelled the vassal king. Sennacherib, after his disaster in Judah, turned once more against Chaldea. It was now that Merodach Baladan sent to Hezekiah to try to form an alliance. Hezekiah was flattered by this and made a show of his treasures. He probably did not want the Babylonians to think that, after all, he was not an ally worth having. The result proved the justice of the prophet's warning. Merodach Baladan was again defeated. He died in exile soon after, and Chaldea was once more subjugated. Sennacherib set his son Asshur-nadin on the throne.

Some years of peace followed, during which Sennacherib was rebuilding Nineveh, which he did with great magnificence. But in 693, on the death of Asshur-nadin, Babylon once more revolted. For the next ten years Sennacherib was occupied in suppressing a series of fierce but unsuccessful revolts in Babylon, and in prosecuting wars in Elam and Susiana to punish the allies of the rebels. In 682 he made his son Esarhaddon viceroy of Babylon, having chastised the city with such severity as to leave it half-ruined. He was assassinated in 680 (Lenormant).

To return to Hezekiah. If he lived fifteen years after his illness, he died in 685, and reigned forty-two (not twenty-nine) years. Lenormant adopts this opinion, and adjusts other data to it thus: Manasseh was born in 797. He was recognized as king from his birth. The twenty-nine years of Hezekiah are reckoned to this time, and the fifty-five of Manasseh from it. Hezekiah died in 685, when Manasseh was twelve years old. Aside from the violence of this theory, it encounters numerous specific objections, and cannot be adopted. It is more reasonable to hold fast the twenty-nine years for Hezekiah's reign, and sacrifice the fifteen years stated as his new lease of life. See the first paragraph above. Hezekiah died in 698-7, and Manasseh was twelve years old at that time.—See *Note 30* on the *Chronolog. Table* at the end of the volume.—W. G. S.]

HISTORICAL AND ETHICAL

1. *The story of the illness of Hezekiah* "withdraws our attention from the external history of the kingdom, which is narrated in the foregoing chapters, and reveals to us the soul of the king. It leads us out of the city into the royal palace" (Umbreit). The announcement of his approaching death shocked him deeply; he turned away from those who surrounded him, and "wept sore," as if death were the end of all. What has become of his firm faith? Where is the fearless confidence with which a pious man faces death? Does this not seem like unmanly weakness, and like anything but submission to the will of God? But there are two things to be considered in explanation. Hezekiah had passed his whole life up to this point in anxiety and trouble; he had only just escaped a danger which threatened his kingdom and his life; he was now, for the first time, in a position to look forward with courage and hope to a period of peace, rest, and prosperity, and to the opportunity of doing more for his country than he had hitherto

been able to do. At this time, now, in the very prime of life, he was suddenly called to die and to give up all. He had succeeded to the throne in a time of deep decay, and had sought in every way to restore prosperity and strength, and now, when he was in a position to labor for this end with some success, he must leave all. Nothing could be more natural than that he, a man of warm and earnest feelings, from whom no stoical apathy was to be expected, should be terrified and shocked when he heard the prophet's words: Thou shalt die! He does not murmur or complain, still less does he, like Ahaziah (2 Kings i. 4-9), burst out in anger against the messenger of death. Neither does he simply resign himself; he bows humbly and pours out his grief in prayer to Him in whom he believed. Therefore his prayer finds an answer, which it never would have done if it had been made in womanish weakness or in that love of life which is displeasing to God. The fulfilment of his prayer is a proof that it was offered in a right spirit. The prayer came from a faithful, noble, and pious heart, as we see from his hymn of thanksgiving, *Isai. xxxviii. 9-20*. He had in mind the words, *Ps. cxlv. 18 and 19*. In the second place it is to be remembered that Hezekiah belonged to the pious men of the *Old Testament*, who had not that hope and confidence which belongs to those who know Him who has conquered death; that he had never heard the words: "Thanks be to God who giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 57). The promises in the *Old Testament* economy all refer to this life and to the bliss of communion with the living God. Death had not yet lost its sting. Hence the terror with which even the pious men of the *Old Testament* looked forward to it, while the pious men of the *New Covenant* look up in full confidence to Him who has robbed death of its power, and in Whom all promises are yea and amen.

2. *Hezekiah's prayer* has been interpreted as "self praise," on account of the appeal which it contains to his righteous life (Thenius), and the ridiculous assertion has been made that "the Church, at least the Protestant Church, must, according to its standards, class him among the self-righteous" (Menzel). It is entirely left out of view, in this judgment, that Hezekiah stood in the economy of the *Old Testament*, that is, in the economy of legal righteousness; that the entire revelation of the *Old Testament* is concentrated in the Law of Moses, as that of the *New Testament* is concentrated in the Gospel; and that to walk according to this Law is not to be virtuous, morally pure, and free from sin, but to serve Jehovah as the only God, to fear Him, to trust Him, and to love Him with all the heart (*Deut. vi. 1-5*). Hezekiah did not know any more about the modern doctrine that a man should practise virtue simply for the sake of virtue, than he did about the evangelical doctrine that faith alone, without works, ensures salvation. He considered that death, which was announced to him, was a penalty inflicted by God, and he did not know how he had incurred it, since he had always endeavored to serve God to the best of his knowledge and conscience, and never had departed from Him. He comes before the judge of life and death and begs Him not to remember his sins alone, but also to remember that he has feared and worshipped Him. He could say all this without pharisaical "self-praise" (*Luke xviii. 9-12*), just as well

as St. Paul could say, without self-righteousness: "I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. iv. 7). The whole thanksgiving hymn, *Isai. xxxviii.*, breathes humility before the Almighty and Holy One; there is not a hint of self-praise or of holiness by works in it. "Thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back" (*Isai. xxxviii. 17*). His greatest cause for grief was that he must go thither where he could no longer praise the Lord. Would that all who consider themselves virtuous and holy would show themselves as humble and penitent in the face of death as Hezekiah did.

[It cannot be denied that there is a great deal of special pleading in this criticism of Hezekiah's words. We have to be on our guard against setting out with a determination to see nothing but good in certain of these characters, and nothing but evil in certain others, and against warping facts to suit this foregone judgment, most of all, if "good" or "evil" are to be measured by modern standards. When Hezekiah says that he has walked before God with a perfect heart, and in fidelity, he refers to the requirements of the Mosaic Law, but when he says: "I have done good in thy sight," he means *moral* good—righteousness. He claims, in perfect honesty and simplicity, that he has done what is right. The answer to those who accuse him of self-praise is not to be found in twisting the words. Two things may be urged in answer, both of which are true as general principles, and are not suggested by the desire of establishing the saintliness of Hezekiah's character. The first is that, if he had really done what was right as far as he knew, and if his theology taught him that this calamity was a punishment which indicated that he had been doing wrong, then he had a full right to appeal to his conduct against this theological inference (*cf.* the argument of Eliphaz, *Job iv. 5*, particularly chap. iv. 7, and Job's answer, in which he justifies himself. See chap. xiii. 15, 23). Secondly: the naive expression of Hezekiah, who *thinks* that he has done right and *says* so, is not to be judged by the modern mock-humility which often thinks that it *has* done right, and says that it *has not*; which assents to the doctrine that all have sinned, as a general theological proposition, while the individual who repeats it does not see, in his heart, that *he has sinned* after all. The Jewish theology taught that temporal calamities were judgments of God inflicted in punishment for sin. Hence it was inferred that a man who suffered misfortune *must* have sinned (*Isai. liii. 4*). Hezekiah had attempted to do right to the best of his ability. His conscience told him that he had been faithful to this effort, and in all truth and simplicity he expressed this conviction. It is evident that it is impertinent to judge any such naive and truthful expression by our conventional modern standards of how much a man may be allowed to express of the sincere convictions of his heart, when they bear upon his own merits or abilities.—W. G. S.]

3. *The prophet Isaiah* here "meets us once more in all the glory of the prophetic dignity" (Umbreit). His conduct is based upon the premise of his prophetic character, without which it would be obscure and enigmatical. What he does and says, he does and says not in his own power, but as one who "stands before Jehovah" (1 Kings xvii. 1), and who is set "over nations and king-

doms to root out and to pull down and to destroy, to throw down, to build and to plant" (Jerem. i. 10). Mighty in word and deed, without fear of men or anxiety to please them, he threatens, and warns, and exhorts, and helps. He undertakes without hesitation the duty, heavy for him no doubt, of going into the palace to announce to his sovereign the terrible command: "Set thine house in order." Then he retires, leaving the king to the effects of this command, but soon returns and declares to the crushed monarch, who is absorbed in anxious prayer, the fulfilment of that prayer, the promise of complete and speedy recovery, nay even of a reign prolonged for as many years more as it had already lasted, and the protection of God throughout this time. What would become of the prophet if he did all this in obedience to his mere human judgment? According to the ordinary custom of the prophets (see 1 Kings xvii. *Hist.* § 6; Pt. II. pp. 17, 47, 58) he combines with the promise of recovery the use of an external means of healing. The cluster of figs here had just the same function as the means used by our Lord (John ix. 6, 14). It was not the cluster of figs which helped the man at the point of death, but the Almighty Lord of life and death. The ordinary means of healing was here a sign and pledge of the promised cure. As the *Berleburger Bibel* says: "Since this means could not have the power of curing in itself, it was used as a sign of the divine superhuman power." Isaiah did not employ the ordinary, natural means until he was sure of the divine help. It was just because this means of cure was the ordinary natural one, that Hezekiah wanted a "sign" that Jehovah would heal him (ver. 8), and did not have complete confidence in this remedy. It is, therefore, utterly erroneous to ascribe Hezekiah's cure to the cluster of figs, to talk about Isaiah's knowledge of medicine, and to draw the inference that the prophets were accustomed to act as "physicians" (Knobel, *Der Prophet der Hebr.* I. s. 55. Winer, *R.-W.-B.* II. s. 280). If the prophet had, as a physician, been sure of the efficacy of this remedy, he would have behaved in the most reprehensible manner in not applying it at once, and in beginning by announcing certain death.

4. *The sign*, which was granted to Hezekiah at his request, has intimate analogy with the prophetic declaration which it was intended to confirm. There could hardly be a more significant sign than one presented on the shadow-measurer, that is, the time-measurer, which was "arranged in the court of the palace before the king's windows" (Thenius). Every human life is like a day—it has its morning, its noon, and its evening, (Eccl. xi. 6; xii. 1, 2; Job xi. 17; Matt. 20. 3, sq.). The advance of the shadow shows the approach of evening (Jer. vi. 4; Job vii. 1, 2), which will be followed by darkness and night. Hezekiah's life-day was on the decline; the night of death was approaching; then it was promised him this day should stand once more at its noon, that the shadow of death should recede, and that the evening should once more become mid-day. The sign is not therefore "a mere pledge of the fulfilment of the promise in vers. 5 and 6," in which "there is no analogy to be traced with the fact of the prolongation of his life" (Thenius). On the contrary, its significance is so apparent that it is difficult not to see it at once. This is not a mere trick of

art or power, in place of which any other one might just as well have been chosen, any more than any of the other prophetic signs.—As for the physical features of the sign, many, starting from the supposition that a "violation of the order of the solar system" (Menzel), a miracle which involved the revolution of the earth on its axis in a direction contrary to its regular one, is here recorded, have been shocked and repelled, and have either sought to explain it naturally, or have characterized it as a myth. The old naturalistic explanations by a second-sun, a vapor cloud, or an earthquake (see Winer, *R.-W.-B.* I. s. 499), may all be passed over as antiquated. We need only take notice here of the two most recent attempts. According to Gumpach (*Alttestam. Studien*, I. s. 195 sq.), Isaiah turned about the foot of the index, which before was towards the East, so that the shadow, instead of running down, as before, would descend [ascend?]. In that case, however, the sign would be nothing but "a very simple trick" (Oehler), and the greatest prophet of the Old Testament would be nothing but a common juggler. This trivial hypothesis falls to the ground with the erroneous, at least unproven assumption, that the shadow-measurer had a gnomon with a foot-piece. According to Thenius, we have to understand that there was "a partial eclipse of the sun, unnoticed by most men." Such an one occurred, according to Prof. Seyffarth's communication to Thenius, on the 26th of Sept., 713, B.C., "which date is in perfect consistency with all the other chronological statements of the Book of Kings." He adds that during such an eclipse "a slight advance and recession of the shadow takes place." "Isaiah made use of his astronomical knowledge to give the king, in his despair, a sign which should re-arouse his courage." This explanation, which no one else has yet adopted,—[Stanley (II. 537) says it is the only thing which could "illustrate" the cause of the phenomenon. He adds that he is informed that the variation would be almost imperceptible except to a scientific observer.]—rests upon the very doubtful assumption [?] that there was a partial eclipse of the sun in the year 713, and upon the still more doubtful assumption that Isaiah had great astronomical knowledge, and knew how to make shrewd use of it upon occasion. It is, therefore, a most unfortunate attempt. Let us have done with attempts to explain facts and events, which the historian distinctly declares to be miracles, by naturalistic hypotheses. Modern criticism does not indeed any longer deny that a miracle is here recorded, but disposes of it as a myth, and asserts either that a natural event was at a later time exaggerated and embellished with miraculous details, or that this story grew up through tradition out of the simple promise of the prophet, that, as the sun, after going down, returns and repeats its course, so Hezekiah's life should, though it had reached its limit, take a new start, and go on for a time longer (Knobel, Hitzig). Ewald's notion amounts to the same thing. He says: "It must not be overlooked that this story was not written down, in its present form, until twenty years or more after the event, and after the death of Hezekiah and of Isaiah. Isaiah's good influence in this incident, even on the domestic life of the good prince, stands firm as an historical fact, and his words of trust and consolation no doubt miraculously (!) encouraged the

king." In this way, it is true, we glide most easily over all difficulties. But it is a purely self-willed assumption, which has no foundation save dislike for everything miraculous, that this story was not recorded in its present form until twenty years after the event, and that it is a product of tradition. The two records of it are, in the main points, identical. Both are taken, as was shown above, from an older authority, with which we are not acquainted, and of which we cannot assert that it was first written years after the death of Hezekiah and Isaiah, at a time when tradition had already converted the history of this incident into a myth. The Chronicler also, although his record is very brief, speaks of a מִלְחָמָה (2 Chron. xxxii. 24). Critical science first exaggerates the miracle, and makes

of it an event which would produce a cataclysm on earth, in order to have so much more ground for declaring it a myth. But there is no hint of any such event in the text. The miracle "was not visible everywhere, but only in Jerusalem," and "since it is a case of a sign which was to serve as a pledge, and did not need to be supernatural, it was accomplished by a phenomenon of refraction in the rays of light" (Keil), "for it is sufficient that the shadow, which in the afternoon was below, by a sudden refraction should be bent upwards" (Delitsch). There are "certain weak analogies in the natural course of nature, as, for instance, the phenomenon cited by many expositors, which occurred in the year 1703, at Metz, in Lothringia, and which was observed by the prior of the Monastery there, P. Romuald, and many others, that the shadow on a sun-dial receded an hour and a half" (Keil).

[Bosanquet, in an Essay published in the *Journal of the Royal Asiatic Soc.*, Vol. XV., offers a solution of this phenomenon from the features of an eclipse. This eclipse took place in the year 689, on the 11th of January. He founds upon this an argument that that must have been the year of Hezekiah's sickness, but this argument has not been considered conclusive as against other data. We mention it here only as a proffered explanation of the manner in which such a phenomenon might have been perceived, without involving a reversed motion of the earth. For a few days before and after the winter solstice, the sun's altitude at noon at Jerusalem is about 34°. If the "steps of Ahaz" were a flight of steps in the palace court mounting from north to south, at an angle of about 34°, then the sun would throw a shadow down them at noon which would just tip the top step. The upper limb of the sun would alone rise above the object (a roof, for instance) which threw the shadow. If the upper limb were eclipsed, the moon, in passing over the sun's disk, would cut off the sunlight, and the shadow would once more descend the stairs. As the moon passed away the sunlight would once more pass below it and above the roof, and once more light the whole stair. The same explanation would apply to the dial if it were a small stair-like instrument, used for measuring time. An eclipse, to accomplish what is here supposed, must be nearly total, must be on the upper limb of the sun, must occur within twenty days of the winter solstice, and at noon of the day. Any contribution, in the way of explanation, ought to be carefully considered, but there are grave objections to this one. (a) The date of

the eclipse, which is found to satisfy the conditions tolerably well, is irreconcilable with other data. (b) The phenomenon would be very slight, and only noticeable to careful observation, or under the most marvellous concatenation of circumstances. (c) It can hardly be believed, after reading the text, that the king had seen the shadow abnormally recede, and that the "miracle" consisted in its returning to its regular and proper place and motion.—W. G. S.]

5. *The narrative of the embassy of the king of Babylon to Hezekiah* hinges upon the prophecy of Isaiah, in which, for the first time, the downfall of the kingdom of Judah and the Babylonian captivity are foretold. This incident, like the two previous ones, is recorded in the book of Isaiah on account of his prophecies, which form the kernel of each. Hezekiah's behavior, it is true, occasioned the prophecy, but the prophecy is the main thing, and it throws the proper light upon his conduct. Drechsler: "Evidently the arrival of these ambassadors flattered Hezekiah's vanity so much that he forgot the rules of ordinary prudence." Umbreit: "Hardly has the king escaped death and won a new lease of life, and found the treasure in heaven, before his heart is once more set upon the treasure of earth, where moth and rust doth corrupt. Instead of making known to the ambassadors the glory of God, he shows them, boastfully, the perishable riches of his palace." Hezekiah, according to the prevailing opinion of the commentators, shows his treasures out of boastfulness and love of display, and hence the "bold moral preacher" (Köster), the prophet, pronounced to him the fitting rebuke, and announced the coming punishment. But this conception is certainly erroneous. There is no sign of love of display or of vanity in anything which is recorded of Hezekiah. Drechsler himself exclaims: "What a contrast to the tone of Isai. xxxviii.!" This very contrast is an argument against the above conception of the disposition in which Hezekiah acted. A proud and vain man would have answered the prophet, when he called him to account, in a very different manner, and would not have expressed himself so openly and unembarrassedly as Hezekiah does in ver. 15. His further reply in ver. 18 bears witness to anything but a haughty and vain character. But even supposing that he had been influenced by vanity on this occasion, this momentaneous weakness would be terribly punished by the threat of the loss of his kingdom. This threatened punishment would be of all proportion to the fault, and would be tyrannical and oppressive. Thenius justly says: "Hezekiah's conduct towards the ambassadors did not proceed from vanity or love of display (Knobel). . . . He accepted with joy the offered alliance of the Babylonians in the hope of avenging (?) himself, and he showed them the extent of his resources in order to convince them that he would be no contemptible ally (Clericus)." In this, however, he had, on the one hand, departed from complete trust in God alone; and, on the other hand, he had lost sight of the ordinary dictates of prudence to an extent which must ultimately be ruinous to Judah and Jerusalem. The prophet's rebuke was meant to make him see this, and that must also be the sense of the Chronicler's brief notice (II., xxxii. 25), that Hezekiah "trusted too much to his own power." The occasion of the prophet's rebuke, and the thing which called for

punishment, was not the personal vanity of Hezekiah, but the fact that he, who had experienced such signal instances of Jehovah's power and willingness to save, and who had been so often warned against all complications with heathen nations, should enter with joy into an alliance with Babylon. This was a sin which was not to be expected in him, a sin against the theocratic and soteriological destiny of Israel.

6. *The prophet Isaiah appears here also in all his prophetic majesty*, although seen from a different side from before. There he appeared as a consoler, here as a messenger of the divine judgment. The latter, as well as the former, character belongs to the prophetic calling. The message announces the destruction, in the first place, of Hezekiah and his family, but then, by implication, that of the entire nation. "Not that the exile was inflicted as a punishment for this fault of Hezekiah" (Delitsch), but because the whole nation had incurred, though in a far higher degree, the same guilt as Hezekiah against the theocratic relationship to God, and was about to incur it still further, so that the measure would become full, and then the punishment threatened in the Law (Levit. xxvi. 33; Deut. iv. 27; xxviii. 36, 64) must fall. "The Babylonian Captivity," observes Starke on Isai. xxxix. 6, "would have taken place, even if Hezekiah had never committed this sin, but it would not have been foretold at this time, if this incident of the ambassadors had not occurred. It was meant, at the same time, to be a humiliation of Hezekiah on account of his fault." He received the prophet's announcement as such a humiliation, and hence he was spared the trial of himself experiencing the exile.

On account of the definiteness of the prediction, modern critical scholars have asserted that it is an *oraculum post eventum*, which originated with the historian (Knobel), or, at least, that the actual fulfillment determined "the light in which the prediction is set before us" (Ewald). [What he means is, that this historian, who had lived through, and been an eye-witness of, the capture of Jerusalem by the Babylonians, lends sharpness of outline and accuracy of detail to the picture, when he tells us how Isaiah had once foretold all this.] This, however, takes away the point from the whole story. It is true that "political sagacity might foresee the unfortunate consequences of Hezekiah's thoughtless conduct, but without prophetic inspiration it was impossible to foresee that Babylon, which was just struggling for independence, would supplant Assyria as the great world-monarchy, and that Babylon, and not Assyria, which was then threatening rebellious Judah, would really inflict the extremest woes upon her" (Delitsch). The definite reference to Babel, which is the thing that offends critical science, forms the point of prophecy. It was occasioned by the embassy from Babylon, and it is intended to signify to Hezekiah: This very Babylon, from which thou hopest to obtain help and support, will ruin thy nation and people. Isaiah does not appear here as a sagacious statesman any more than he appeared in the former incident as a skillful physician, or a learned astronomer. His words have not the form of wise advice, but of a divine sentence of condemnation. Their form, therefore, would be inexcusable, if the prophet was only expressing his personal misgivings and his human

anticipations. Why shall he be made out to be everything possible, physician, astronomer, statesman, only not that which he claimed to be, and which he was, viz., a prophet, who spake as he was "inspired by the Holy Ghost" (2 Peter i. 21)?

HOMILETICAL AND PRACTICAL

Vers. 1-11. Hezekiah's Illness "unto Death" and his Recovery from the same.—WERT. SUMM.: God sends illness upon the good, not in punishment for sins past, but as a trial of their faith and patience (Rom. v. 3) . . . or for His own glory (John ix. 3; xi. 4). By observing this we may the better possess our souls in patience (Luke xxi. 19).—CRAMER: Bodily illnesses are the forerunners of death, and God's means for fostering the health of the soul.—STARKE: God lays upon his children first one evil and then another. Hezekiah is first delivered from Sennacherib and the hands of man, and then he falls into the hands of God, who had before delivered him.—Ver. 1. HALL: Teachers and preachers must not conceal disagreeable truths from men, but make them known, whether they will be pleasant or not.—STARKE: We see, from the example of Isaiah, what is the duty of physicians and preachers towards the sick, viz., not to encourage them by false hopes of recovery, but at the right time to point out to them the duty of setting their house in order, and preparing themselves for death.—THE SAME: The rich and great should also be warned to prepare for death.—It is a great mercy of God to allow us to foresee our approaching end (Deut. xxxii. 48 sq.).—Every illness, even though it does not seem likely to be fatal, is a warning to prepare for death, a *memento mori*, which can harm no one, whereas it is very harmful if all thoughts of death and eternity are held far away. He who, in his days of health, thinks upon death, and faithfully believes in Him who has overcome death, is not terrified when he is commanded to set his house in order.—KYBURZ: Set thy house in order, O man! If thou hast no house, thou hast at least a soul. Prepare it as best thou mayst for death, for thou knowest not whether to-day or to-morrow thou wilt be called upon to quit this tabernacle. It is vain, however, to attempt to fit a soul for death by a sacrament, if it has not during its time of health and labor sanctified itself by holy deeds and by communion with God. How peacefully one may die, in spite of shrinking nature, if one can only say to God, as Hezekiah did: Thou knowest that I have walked faithfully before Thee.—As it is wise, in time of health and strength, to set one's house in order in a worldly sense, that is, to make one's will and arrange one's affairs, so is it still more wise to set one's house in order in a spiritual sense, and not to put off making one's peace with God until one stands on the brink of the grave.—Vers. 2 and 3. Hezekiah's Behavior at the Announcement of his Approaching Death. (a) He turned his face to the wall, that is, he turned away from all things earthly and temporal, to collect his thoughts. (b) He prayed to the Lord, that is, he sought refuge in Him alone. That is what we also should do in every illness.—STARKE: It promotes devotion to make one's prayers in secret and alone.—THE SAME: Children of God should not murmur when they are scourged of God, but kiss the rod (Micah

vii. 9; 1 Sam. iii. 18).—Fear of Death, its Cause, and how it may be overcome.—The wish of a dying man to live longer is not wicked, if it comes from the sentiment: *si diutius vivam, Deo vivam*, and has not its origin in the desire to enjoy the world and life a little longer. Paul desired to depart and be with Christ, but he admits that longer life enables one to bear more fruit (Phil. i. 21 and 22). "Let me live that I may serve thee; let me die that I may possess thee." Hezekiah's prayer in view of death did not come from a proud and self-righteous heart, but from a humble and penitent one. He based his prayer upon the promise which God had given to the faithful under the old covenant: Do this and thou shalt live (Luke x. 28; Levit. xviii. 5; Prov. x. 27). Therefore he was heard by God, Who resisteth the proud, but giveth grace unto the humble. So should we also, in the face of death, not console ourselves with our own righteousness and virtue, but build our hopes upon the promises which He has given us in the New Testament, and upon Him through whom our sins are forgiven. He that believeth in Him, though he were dead yet shall he live (Rom. x. 4; John xi. 25 *sq.*).—Vers. 4-6. The prayer of the righteous is very effectual when it is earnest (James v. 16; Ps. cxlv. 18; Sir. xxxv. 21; Isai. lxxv. 24; xxx. 19).—The word of consolation to all who cry to the Lord with tears in sorrow and distress: "I have heard thy prayer, I have seen thy tears."—How consoling to think that the length or the shortness of our days is in God's hand (Sir. xi. 14). "From sudden death, good Lord, deliver us."—CRAMER: The Lord always gives more than we pray for; the king prays for life, and He gives him long life (Ps. xxi. 5). Moreover, He promises him protection against Assyria, for He can do far more (Eph. iii. 20).—"Thou shalt go up into the house of the Lord." This was not a command, but a fulfilment of a wish and prayer, and it shows that Hezekiah loved the place where God's honor dwelt (Ps. xxvi. 8; xxvii. 4).—The first steps after recovery should be to the house of God, to thank Him for restored health (Ps. lxxvi. 12-14).—Ver. 7. The fact that God connected the healing of the king with the use of a certain remedy shows that we should not despise the means of healing, which are His gift, but should join the use of them with our prayers to Him (Sir. xxxviii. 1-4).—The Lord is the true physician, for it is He who either gives or denies efficacy to human remedies. One is relieved by the slightest remedy; for another the best and strongest is of no avail.—Ver. 8. CRAMER: God treats us like a good physician, not only as regards our bodies, but also as regards our souls. As the physician puts a staff in the hands of a yet feeble convalescent, so God grants to Hezekiah a "sign" as a staff for his faith (Isai. xlii. 3). So nowadays God grants the sacraments as means of strengthening our faith.—In the Old Covenant God gave many signs, in the New Covenant only one—Christ, the Sign of all signs. Therefore we should ask no other. When the Pharisees demanded a sign, Our Lord said: "O wicked and adulterous generation," &c. (Matt. xii. 38 *sq.*). The sign for all time is that He was dead and liveth again to all eternity, and holds the keys of death and hell. All signs, as well as all

promises, are in Him yea and amen.—Vers. 9-11. God alone controls the index on the dial of life; to turn it forwards or backwards is the prerogative of His might and grace. Therefore, submit to His will, and say: "It is the Lord, let Him do what seemeth Him good" (1 Sam. iii. 18).

Vers. 12-19. The Embassy of the King of Babylon to Isaiah. (a) Hezekiah's conduct towards it; (b) what Isaiah declared to him on account of his reception of it (see *Histor.* § 6).—STARKE: The most grievous calamities are not as ruinous as the flatteries of the children of the world.—KYBURZ: In the storm Hezekiah was preserved; in the sunshine he was lost.—J. LANGE: It may well come to pass that a man who has bravely withstood a great trial falls under a slight one. Let him that standeth take heed lest he fall. The world nowadays often behaves as the king of Babylon did, for he did not care so much to make known by his embassy and gifts his sincere respect for Hezekiah, as he did to secure his alliance for his own advantage, and so secure his own ends (*cf.* Sir. vi. 6-9).—Ver. 13. PFAFF. BIEEL: We should not be too friendly with the enemies of the Lord, especially when they may misuse our friendship to our disadvantage. Friendship with the world is enmity to God; he who wishes to be a friend to the world becomes an enemy to God (James iv. 4).—The desire of making a display, and of infusing a high opinion of one's self into others, is often found even in those who are true Christians, and who have borne hard tests with success. Thus vanity clings to us and is the first thing and the last which we have to conquer in following Our Lord. Therefore watch and pray. The spirit indeed is willing but the flesh is weak. The Saviour said: "He that will follow me," &c. (Luke xiv. 33).—KYBURZ: We still show our spiritual treasures to the friends from Babylon, especially when we admire our own gifts, and like to have others admire them. As soon as strangers arrive we hasten to show our gifts, and powers, and accomplishments, in order to win respect. This is just the way to lose all those things. If one collects treasures let him store them up in heaven, where no spies will come to see them.—Ver. 14. It is a proof that He who watches over our souls is a good shepherd that he sees when we are about to depart from Him, or to transgress, and sends one of His faithful servants, or some faithful friend, to warn us, and to say: "Hear the word of the Lord!" Is such a friend always welcome to thee?—Ver. 15. He who denies his fault will never succeed in concealing it; he who confesses it will find pity (Prov. xxviii. 13; *cf.* 1 Chron. xxx. 17).—Vers. 17-19. ROOS: Worldly people, with whom a child of God thoughtlessly mingles, do him great harm. Happy is he who is set right again after every transgression by a word from God, as Hezekiah was! It is the just sentence of God that the staff in which we trusted becomes a rod for our punishment.—Ver. 19. From the example of Hezekiah we learn, when the word of God rebukes our vanity and love of display, our vacillation and our want of faith, to bow in submission and to say: "Good is the word of the Lord which thou hast spoken;" when we have shown true penitence, then we may also pray: *Da pacem, Domine, in diebus nostris!*

SECOND SECTION.

THE MONARCHY UNDER MANASSEH, AMON, AND JOSIAH.

(CHAPS. XXI.-XXIII. 30.)

A.—The Reigns of Manasseh and Amon.

CHAP. XXI. 1-26. (2 CHRON. XXXIII.)

- 1 MANASSEH *was* twelve years old when he began to reign, and reigned fifty
 2 and five years in Jerusalem. And his mother's name *was* Hephzi-bah. And he
 did *that which was* evil in the sight of the Lord, after the abominations of the
 3 heathen, whom the Lord cast out before the children of Israel. For he built up
 again the high places which Hezekiah his father had destroyed; and he reared
 up altars for Baal, and made a grove [an Astarte-image], as did Ahab king of
 4 Israel; and worshipped all the host of heaven, and served them. And he built
 altars in the house of the Lord, of which¹ the Lord said, In Jerusalem will I
 5 put my name. And he built altars for all the host of heaven in the two courts
 6 of the house of the Lord. And [omitted] And he [He also] made his son pass
 through the fire, and observed times [practised sooth-saying], and used enchant-
 ments, and dealt with familiar spirits and wizards [patronized necromancers
 and wizards]²: he wrought much wickedness in the sight of the Lord, to pro-
 7 voke *him* to anger.³ And he set a graven image [copy] of the grove [Astarte-
 image] that he had made in the house, of which the Lord said to David, and to
 Solomon his son, In this house, and in Jerusalem, which I have chosen out of
 8 all the tribes of Israel, will I put my name forever: Neither will I make the
 feet of Israel move [wander] any more out of the land which I gave their fa-
 thers; [,] only [omitted] only if they will [only]⁴ observe [take care] to do accord-
 ing to all that I have commanded them, and according to all the law that my
 9 servant Moses commanded them.⁵ But they hearkened not: and Manasseh
 seduced them to do more evil than did the nations whom the Lord destroyed
 before the children of Israel.
- 10 And the Lord spake by his servants the prophets, saying, Because Manasseh
 11 king of Judah hath done these abominations, *and* hath done wickedly
 above all that the Amorites did, which *were* before him, and hath made Judah
 12 also to sin with his idols: Therefore thus saith the Lord God of Israel, Behold,
 I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth or
 13 it,⁶ both his ears shall tingle. And I will stretch over Jerusalem the line of
 Samaria, and the plummet of the house of Ahab; and I will wipe [out] Jeru-
 salem as a *man* wipeth a dish, wiping *it*, and turning *it* upside down [—he
 14 wipeth it and turneth it upside down].⁷ And I will forsake [throw away] the
 remnant of mine inheritance, and deliver them into the hand of their enemies;
 15 and they shall become a prey and a spoil to all their enemies; Because they
 have done *that which was* evil in my sight, and have provoked me to anger,
 since the day their fathers came forth out of Egypt, even unto this day.
- 16 Moreover Manasseh shed innocent blood very much, till he had filled
 Jerusalem from one end to another; besides his sin wherewith he made Judah
 to sin, in doing *that which was* evil in the sight of the Lord.
- 17 Now the rest of the acts of Manasseh, and all that he did, and his sin
 that he sinned, *are* they not written in the book of the Chronicles of the kings

- 18 of Judah? And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.
- 19 Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah. And he did *that which was* evil in the sight of the Lord, as his father Manasseh did. And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:
- 22 And he forsook the Lord God of his fathers, and walked not in the way of the Lord. And the servants of Amon conspired against him, and slew the king in his own house. And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead. Now the rest of the acts of Amon which he did, *are* they not written in the book of the Chronicles of the kings of Judah? And he was buried [they buried him] in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

TEXTUAL AND GRAMMATICAL

- ¹ Ver. 4. [אשר] accus. after a verb of speaking, denoting that in respect to which. Cf. ver. 7 and Gen. xxii. 14 (Ew. § 292, a. 2).
- ² Ver. 6. [That is, he trained men by special education for this work and then gave them official position.
- ³ Ver. 6. [The flow of the narrative is arrested in this verse in order to enumerate Manasseh's faults. Hence the use of the perf. consec. Ew. § 242, § 1.
- ⁴ Ver. 8. [אם, if only, cf. Deut. xv. 5; 1 Kings viii. 25.
- ⁵ Ver. 8. [וְהַלְבֵּל וְהַלְבֵּל. — "That which I commanded" and "the law which Moses commanded" are not two different things. הַלְבֵּל serves to gather up and recapitulate, so that it is equivalent to "namely" or "I mean," cf. Gen. ix. 10; xiii. 10; 1 Chron. xiii. 1; xxviii. 1: 2 Chron. vii. 21 (ה is wanting in 1 Kings ix. 8); Ezra i. 5; Jerem. xix. 18 (Ew. 810, a).
- ⁶ Ver. 12. [The chetib presents an irregularity of gender, the masc. suff. referring to רַעְוָה. The keri corrects this.
- ⁷ Ver. 18. ["The perf. מָחָה is very noticeable, especially in view of the accents. We should expect מְחָה and that it would be connected with what follows" (Ew. a. 883, n. 2).—W. G. S.]

EXEGETICAL AND CRITICAL

Ver. 1. **Manasseh was twelve years old.** It is uncertain whether he was the eldest son of Hezekiah, and whether he had brothers; perhaps his elder brothers had died. "Perhaps a Gebirah (queen-mother) (1 Kings xv. 13) assumed authority until he attained to years of discretion" (The-nius). At any rate there is no hint of a regency. The name מְנַשֶּׁה, My-delight-is-in-her, is applied symbolically to Mount Zion in Isai. lxii. 4.—From ver. 2 we see that the idol-worship which Manasseh introduced was, in the first place, that of Canaan (1 Kings xiv. 24; 2 Kings xvii. 8; xvi. 3).—Luther translates מְנַשֶּׁה, in ver. 3, after the *Vulg.* (*conversusque est et edificavit*), and the Sept. (*καὶ ἐπιστρέψε καὶ οἰκοδόμησε*): "und verkehrte sich und baute" [went astray and built]. The two words, however, form one notion by an idiomatic use: he built *again* the high places which Hezekiah had removed. For the rest, see 1 Kings xvi. 32 sq. Ahab was the one who first introduced the worship of Baal and Astarte into Israel [see bracketed notes under *Exeg.* on xvi. 3 and xvii. 16.]

מְנַשֶּׁה here refers no doubt to the Astarte-statue mentioned in ver. 7. In Chronicles we find the plural מְנַשֶּׁהוֹת and מְנַשֶּׁהוֹת. The cause of this may be that each divinity, the male and the female, incorporated several attributes, each of which was separately worshipped. Manasseh introduced

also, besides these two chief divinities, the Assyrio-Chaldean star-worship, the adoration of **All the host of heaven** (see chap. xiii. 5, 11). [See *Exeg.* on xvii. 16. Also chap. xiii. 12 shows that the astral worship, although extended and cultivated by Manasseh, was first introduced by *Ahaz*.] "This does not imply that the divinities of the Canaanites had no relation to the heavenly bodies, but this relation was subordinate in them" (Movers). From the star-worship arose sooth-saying and magic. Men saw in the stars the originators of all growth and all decay, and adored in them the controllers and directors of all sublunary affairs.—Vers. 4-7 contain a climax. The idolatrous (vers. 2 and 3) Manasseh built idol-altars even in the house of the Lord (ver. 4), and altars also for all the host of heaven, as well in the inner as in the outer court (ver. 5, מְנַשֶּׁה resumes מְנַשֶּׁה in ver. 4), nay, he even went so far that he set up the image of Astarte (ver. 7) inside of the temple, perhaps in the holy place. On the formula: "I will put my name" (ver. 7) see *Exeg.* on 1 Kings xiv. 21. On מְנַשֶּׁה see notes on chap. xvi. 3.

Sooth-saying and magic are here united with this idolatrous ceremony as they are in chap. xvii. 17 (cf. Levit. xix. 26). So also in Deut. xviii. 10, 11, where the necromancers and augurs are also mentioned. Manasseh gave to these persons official position (נָתַן) is used as in 1 Kings xii. 31). On מְנַשֶּׁה see 1 Kings xiv. 1-20, *Hist.* § 3. On ver. 7 see 1 Kings viii. 16; ix. 3. The house of Jehovah could not be so utterly desecrated in any other

way as by setting up an idol in the very sanctuary, the "dwelling," *הַבַּיִת* (Ps. v. 8; lxxix. 1).

The selection of Israel to be God's peculiar people was thereby rejected.—The words in ver. 8 are explained by 2 Sam. vii. 10, and are added in order to make more apparent the greatness of the sin. Jehovah had, at first, only a dwelling in a tent in the midst of His people; afterwards He caused a house to be built for His dwelling, as a physical sign of His covenant with Israel (see the *Introd.* § 3, and 1 Kings 6, *Hist.* § 3, b.); and now in *this* house Manasseh set up an idol.—**More evil than did the nations, &c.** (ver. ix.). Not because the Canaanitish nations did not keep the law of Moses, but because they only worshipped their own national deities, while the Israelites adopted, not only the gods of the Canaanites, but also those of the Assyrians and Babylonians, and forsook their own God.

Ver. 10. **And the Lord spake by His servants, &c.** It is impossible to tell which prophets are meant, for no one of those whose writings we possess can be assigned with certainty to the reign of Manasseh. It is not certain that even Isaiah lived during any part of Manasseh's reign; still less is it certain that Habakkuk did so (though Keil supposes that Habak. i. 5 refers to this reign), for it is probable that he first appeared under Josiah (Winer, *Delitsch*), or under Jehoiaquim (Knobel). The *Amorites* (ver. 11) stand for Canaanites in general; see notes on 1 Kings xxi. 26; cf. Ezek. xvi. 3; Amos ii. 9. The expression: **both his ears shall tingle**, ver. 12, also occurs in 1 Sam. iii. 11 and Jerem. xix. 8. As a sharp, discordant note pains one's ears, so the news of this harsh punishment shall give pain to all who hear of it.—Ver. 13. **And I will stretch over Jerusalem the line of Samaria.** According to Grotius this means: *eodem mensura eam metiar, qua Samaritan mensuravi*. So also Thénienius: "Measuring line and plummet are here only symbols for testing by a standard," for, he says, a building is built with measuring line and plummet, but not torn down with them. However in Isai. xxxiv. 11 we read: He shall stretch out upon it the line of confusion (devastation) and the stones of emptiness ["plummet of desolation," Bähr], cf. also Lament. ii. 8. Now in the text before us, also, the reference is to devastation. The two implements of construction are employed where there is an empty space of ground, whether it be that no building has ever stood upon it, or that one which stood there has been torn down. We have to understand here a state of things symbolized by the latter of these cases. The metaphor therefore means: I will make Jerusalem even with the ground, like Samaria, so that a measuring line can be drawn over it, and its houses (families) shall perish like the family of Ahab. [Why is a measuring line or a plummet applied to a bare space of ground? Only as a preliminary to building, or re-building, upon it. There is no great applicability, therefore, in the metaphor as Bähr interprets it.—It means that God will come and apply severe standards of judgment to Jerusalem as He had to Samaria; that He will insist that it shall satisfy these standards; and that He will punish inexorably all shortcomings. Samaria had been thus tested, found wanting, and swept from the face of the earth,—so also should it be with Jerusalem.—W. G. S.]

The following figure of the *disk* is parallel and similar, but stronger if anything. *חֲרָבָה* means really *something hollowed out*, hence, a *dish* (2 Chron. xxxv. 13; Prov. xix. 24), not a *wax-tablet* (Calmet). Thénienius thinks that "the lower city, by its configuration, might well suggest the figure of a dish." However the fact may be in regard to that, we have not to understand that it was what suggested this figure. Neither is the metaphor that of "a hungry man who empties a dish and turns it wrong side up" (Kwald), but that of a person who, when he no longer wants to use a dish, wipes it out, and turns it over, that not a drop may remain in it. Kimchi expressly states that this was the usage of the Jews with dishes. The figure therefore "implies the complete overthrow and destruction of Jerusalem with all its inhabitants" (Keil). The comparison with a dish also involves some contempt. *פְּנֵיהֶם* is the "upper side, as it were the

face, in distinction from the back" (Thénienius).—Ver. 14. **The remnant of my possession is the two tribes which composed the kingdom of Judah, ten having been led into captivity.** *עֲרִיצָה*, i. e., to abandon, but with the accessory notion of *throwing away* (1 Kings viii. 57; Judges vi. 13; Ezek. xxix. 5). The nation, when abandoned by Jehovah, necessarily becomes a spoil for its enemies (Isai. xlii. 22).

Ver. 16. **Moreover Manasseh shed innocent blood.** This verse is not a "continuation of the extract from the annals which was broken off at ver. 9" (Thénienius). It is closely connected with what is read in vers. 10–15, and forms in a certain sense the crisis of what is narrated of Manasseh. This king not only introduced all sorts of idolatrous worship (vers. 1–9), but also, when Jehovah rebuked and warned him by His prophets (10–15), he not only did not profit by it, but filled the city with their blood and that of all the innocent persons who sided with them, and opposed his godlessness. *חַיִּים טָהוֹרִים* as in chap. x. 21 "from one

edge to the other." Josephus (*Antiq.* x. 3, 1) affirms: *πάντας ἐμὴς τοῖς θυγατρὶ τοῖς ἐν τοῖς ἑβραίοις ἀνέκρινεν, ἀλλ' οὐδὲ τῶν προφητῶν ἐχευέτω καὶ τοῖσιν δὲ τῶν κατ' ἑμὴν ἀνέκαθεν*. The latter statement does not, of course, apply to the whole duration of his reign; but there may have been a time during which innocent blood was daily shed. According to the Jewish tradition (*Gemara Jebam.* iv. 13; cf. *Sanhedr.* f. 103), which was taken up by the church fathers (Tertul. *De Patientia* 14. August. *De Civit. Dei* xviii. 24), Isaiah was put to death under Manasseh. It is said that he was sawed in two while fastened in a cedar tree in which he had taken refuge, cf. Hebr. xi. 37. [For the details of the legend see Stanley, *II.* p. 544.] But it is doubtful whether he lived under Manasseh. Isai. i. 1 does not say that he lived so long. He must, at any rate, have been very old. It is possible that he may have suffered a martyr's death, though not in the form asserted (cf. Winer, *R.-W.-B.* I. s. 554. Umbreit in Herzog's *Encyc.* IV. s. 508 sq.).

Ver. 17. **Now the rest of the acts of Manasseh, &c.** Some further and very important facts in regard to Manasseh are recorded in 2 Chron. xxxiii. 11–20. The historical truth and

credibility of what is there recorded has indeed been denied (Gramberg, Winer, Hitzig, and others). On the other hand, Ewald, Thenius, Hävernick, Keil, and Bertheau, have, with justice, maintained the historical truth of those statements. The Chronicler appeals to the "annals of the kings of

Israel," and to the *דְּבָרֵי יְהוֹשֻׁעַ* as his authorities, and the entire Jewish tradition is built upon the facts which he records. "It is not astonishing that we do not find any reference to those facts in the book of Kings, when we consider the brevity of the narrative there given, a brevity which is to be explained by the fact that the author passes as curtly as possible by all periods of misfortune" (Bertheau). The apparent contradiction between 2 Chron. xxxiii. 15 and 2 Kings xxiii. 12 disappears, if we suppose (what is very possible) that Amon set up again the idols which Manasseh had removed, and that Josiah was the first who entirely did away with them (cf. E. Gerlach in the *Studien und Kritiken*, 1861, III.).—Ver. 18. In the garden

of his own house. "בֵּיתוֹ" cannot be the royal palace built by Solomon, because the garden belonging to it is called that of Uzzah, evidently referring to its former owner. *בֵּיתוֹ* must, therefore, refer to a pleasure-house belonging to Manasseh" (Keil). Thenius thinks that the "garden of Uzzah" (the name occurs several times: 2 Sam. vi. 8; 1 Chron. viii. 7; Ezra ii. 49; Nehem. vii. 51) was situated "in the Tyropoon, at the foot of the spur of Ophel." Robinson finds it on Mt. Zion. See further the notes on chap. xx. 21.

Ver. 19. Amon was twenty and two years old when he began to reign. The assertion that this king reigned twelve instead of two years (Ebrard in *Stud. und Kritik*, 1847, III. s. 644 sq.) rests upon very weak evidence, as Thenius has shown.—The city of Jotbah, from which his mother, Meshullemeth (that is, *Friend, ea. of God, = Pia*) came, was situated, according to Jerome, in Judah.—Ver. 23. The servants of Amon were unquestionably his court attendants. We have to understand, therefore, that it was a conspiracy in the palace. We cannot determine what causes led to this conspiracy.—By the people of the land (ver. 24) Thenius understands, here as in chap. xi. 14, the military forces of the nation, and he infers that Amon had made himself popular with the troops, and that Josiah had inspired some such hopes as Uzziah once did (chap. xiv. 21). There is no more reason to think of the army here than in chap. xi. 14. The murder of the king, who had only ruled for such a short time, by the attendants in the palace, may have embittered the people of Jerusalem so that they took revenge upon the murderers. Religious differences can scarcely have had anything to do with the matter, for the immediate attendants of the idolatrous king certainly did not belong to the persecuted Jehovah-party, and, if the king's idolatry had been displeasing to the people, they would not have put his murderers to death.

[SUPPLEMENTARY NOTE on contemporaneous history, with further information as to Manasseh from Assyrian sources. As we approach the catastrophe of the history of Judah it is necessary to pay attention to those movements among neighboring

nations which (humanly speaking) caused it, and determined its form.

We saw in the *Supp. Note* on chap. xx. that Sennacherib, having finally reduced Babylon to submission in 682, put his son Esarhaddon on the throne of that city as viceroy; also that Sennacherib was assassinated by two other of his sons in 681. The assassins were obliged to fly; Esarhaddon hastened to Nineveh and ascended the throne. He reigned from 681 to 667. Extensive records of his reign exist in the British Museum, only part of which have, as yet, been published or read (Lenormant). His first campaign was in Syria and Phœnicia (see *Supp. Note* on chap. xvii.). He conquered and plundered Phœnicia, and deported the inhabitants of Syria. He repopulated the country with Chaldeans and Elamites.

During this campaign he attacked Judah; took Manasseh captive, confined him in Babylon for a time, but then set him at liberty and restored him to the throne as a vassal (2 Chron. xxxiii. 11). Manasseh is mentioned on one of his inscriptions as tributary. Esarhaddon became attached to Babylon from his early residence there, and made it his home. That is probably the reason why he took Manasseh there, and not to Nineveh.

Esarhaddon's reign was spent in extensive and successful wars in Asia Minor, Arabia, Egypt (which he conquered), in suppressing stubborn revolts in Chaldaea, and in punishing the Elamites and Susianians who assisted in them. We are not here interested in these wars further than this, that the Assyrian power was, during his reign, at its height, but that Babylon kept up a continual resistance.

Very much the same state of things continued under his successor. Esarhaddon abdicated in 668 in favor of his son, Ashurbanipal, who reigned until 647. He was warlike and able. Babylon was ruled by his brother, Shamulshamgin, as viceroy, but he revolted and headed an insurrection which included nearly all the tributary provinces. Egypt was permanently lost. Psammetichus becoming king. The remainder of the revolt, however, was speedily suppressed, though it took years to follow up and punish all the parties to it.

His successor was his son, Assurediliani, who reigned from 647 to 625. Under him the Assyrian power declined (Lenormant). See *Supp. Note* on p. 285.

The explanation of the incessant revolts of Babylon is, that that city had a sacred character as the "home of the gods." It was so regarded by the Assyrians themselves, who knew how ancient it was, and revered it as their own place of origin. This veneration for Babylon served to keep the Babylonians continually restive under the supremacy of Assyria, and also to stay the hands of the conquerors whenever they were ready to destroy the city as a punishment for rebellion.

At the point which we have now reached (640), the time of Amon's death and Josiah's accession, the Assyrian power had barely begun to decline. The Median empire had been founded by Phraortes in 657. It had secured independence, and had made important conquests in Central Asia. Just about this time Phraortes thought himself strong enough to attack Assyria, but he was totally defeated in 635 (Lenormant). In Egypt, Psammetichus became independent of Assyria, and put an

end to the "Dodekarchy," about 650. Babylon was, for the time being, crushed, but it was only recovering strength for another revolt.—W. G. S.]

HISTORICAL AND ETHICAL.

1. *King Manasseh's* reign lasted longer than that of any other king in either kingdom, but we have relatively the very briefest account of it. The author restricts himself to a statement of Manasseh's disposition towards Jehovah and the Jehovah-worship. The explanation of this may be that, in general, "the Old Testament historians pass more hastily over periods which it is sad for them to recall" (Ewald). This shows, however, at the same time, that the disposition towards Jehovah is the main point of interest to the author in the history of each reign, and that everything else is subordinate to this, inasmuch as nothing else touches the soteriological development in the history. Manasseh's reign forms an epoch in that development, for, under him, the apostasy reached its height. If David was the model king, then Manasseh was his inverted image. It is true that many of his successors had tolerated idolatry, and practised it themselves. His grandfather, Ahaz, had even removed the ancient altar of burnt-offering and set up in its place another one which he had himself caused to be made on a heathen pattern, and had also sacrificed his son to Moloch (chap. xvi.); but Manasseh went so far as even to establish a special place of sacrifice for this god in the valley of Hinnom (chap. xxiii. 10; Jerem. vii. 31; xix. 6). Moreover he set up an idol in the temple itself, and that, too, an image of that goddess whose worship was connected with licentious rites and practices. In fact he made Jerusalem, the city which Jehovah had chosen for His own abode, the place for collecting and practising all forms of idolatry. He was a violent enemy of the Jehovah-worship, which he sought to abolish. He formally introduced all sorts of idolatrous abominations, and he compelled his people to practise them. This had never been done even in the kingdom of the ten tribes, "but now, there arose in Judah, the only remaining support of the true religion, the most open and violent hostility to its most sacred principles, on the part of the king himself! . . . The heart of the ancient religion had never before been so sharply and violently smitten" (Ewald). The "sin of Manasseh," in which apostasy reached its culmination, became typical (ver. 16; chap. xxiii. 26; xxiv. 3; 2 Chron. xxxiii. 9; Jerem. xv. 4), just like the "sin of Jeroboam," who made Israel to sin by introducing the worship of the calves (1 Kings xii. 28 sq.; xiv. 16; xv. 26, 30, &c.), and the "way of Ahab," who first introduced the worship of Baal (1 Kings xvi. 30 sq.; xxii. 53; 2 Kings viii. 27). "With his reign, therefore, began a new epoch in the history of the kingdom of Judah, during which it moved on steadily towards its fall" (Von Gerlach). Under his rule the kingdom became the very contrary of that which, according to its original plan, it was intended to be (Deut. xvii. 20).

2. A great change seems to have taken place under Manasseh in the *circumstances of the people*, when we compare the status under him with that under Hezekiah. No king since David had labored, as Hezekiah did during his reign of twenty-nine

years, for the pure and legitimate Jehovah-worship. The people had approved of and participated in his efforts, and had come together from all sides to the passover festival which he instituted (2 Chron. xxx. 12, 13). The reformation seemed to be thorough and complete; idolatry was forever uprooted. Immediately after his death there was a complete change. The new king made idolatry, with all its abominations, the established religion of the kingdom, and was violent against the national worship and law, and against all who supported them. The people made no opposition to this, but joined in it for a half century. It had indeed come to pass before this time, that the people had fallen into idolatry which was favored by the rulers, as, for instance, under Athaliah and Ahaz, but such a general and complete change, especially after the saving power of Jehovah had just been so clearly and startlingly manifested, has no parallel in history. Yet this remarkable fact is explained, although no explanation of it is offered in the historical books, when we take into consideration the descriptions of the state of things at that time which are offered by the prophets. There had been for a long time, at least since the reign of Ahaz, a party in Judah which sought support for the little kingdom from one of the two great world-monarchies of the time—either from Egypt or Assyria. The persons of rank, and office, and wealth, and influence especially belonged to this party. They had adopted heathen notions, and had fallen into immoral and licentious modes of life. Isaiah says of the people, even before Manasseh's accession: "The whole head is sick and the whole heart faint," &c. (Isai. i. 4-6). King Hezekiah had held this party in restraint, and had therefore been supported by the prophet Isaiah. After the death of the pious king and the great prophet, the opposition made a strenuous effort to control the policy of the nation. It was not difficult to ensnare and seduce the king, a boy of twelve years, especially as he appears to have been inclined by nature to sensual enjoyments. When he was once caught he became the seducer of his people, while he himself sank lower and lower. It appears, therefore, that Hezekiah's reformation was one accomplished by external pressure. It did not spring naturally from a religious need which was deeply felt in the popular heart. It had, therefore, no firm ground, and the cultus continued to be only an external ceremony. On the other hand, the luxurious and sensuous idol-worship was far better adapted to please the people than the austere Jehovah-worship. We have still further to take into consideration the inconsistent character of the people (Deut. ix. 12, 13; xxxi. 20; xxxii. 6; Isai. i. 2, 3, &c.), at one moment obstinate, at the next fickle and capricious. If we take all this into consideration, the sudden change under Manasseh is not so astonishing, but is satisfactorily explained by the circumstances. Duncker's conception of the course of the development of the national religion (*Gesch. des Alterthums*, I. 2. 502) is entirely false. He asserts that for the first two centuries after the settlement of the Hebrews in Palestine the worship of Jehovah and that of Syrian divinities existed side by side; that the first Hebrew prophets opposed with the most violent zeal and fanaticism the introduction of the Baal-worship; that then the later prophets opposed the deepened and sharpened conception of the national

God to the renewed attempt of idolatry to find a foothold and succeeded in keeping it out; and that now, under Manasseh, these two hostile tendencies once more appeared in open conflict. This conception, which overturns the entire soteriological development, rests upon the assumption that, in Israel, monotheism and polytheism stood originally side by side in equal honor. It cannot be established unless we strike Moses out of history, throw aside the Israelitish law—the constitution of the nation, deny the calling of the nation in human history, and make of the prophets fanatical disturbers of the public peace. Ewald has explained the changed circumstances under Manasseh somewhat differently (*Gesch.* III. 666 [third Ed. 716 sq.]). He says: "He [Manasseh] sought to become acquainted with all foreign heathen religions, and to introduce them into Judah. He therefore sent to the most distant lands wherever a celebrated worship was practised, and spared no pains to acquire it. Every new religion brought not only a new form of oracle, or of sensuous indulgence and lust, but also its own form of wisdom, and the desire for 'wisdom' had grown so much since the time of Solomon, that it is not strange if the desire awoke to learn the secrets of all religions, and so to acquire a wealth of wisdom which the simple Jehovah religion did not seem to offer. Then, too, Manasseh sought to make all these religions accessible and agreeable to the people." It would appear then, on this showing, that the abominable and unheard-of apostasy of Manasseh and his people, the cultus of licentiousness and child-sacrifice, the cultivation of augury and sooth-saying, the patronage of necromancers and augurs, and all the rest of his senseless superstition, arose from a desire for wisdom, and a wish to penetrate into all secrets, and become acquainted with all knowledge. No proof is needed to show that this conception contradicts the Scriptures flatly. There is no hint in them that Manasseh sent into foreign lands to import heathen religions. "Isai. lvii. 5-10; Jer. ii. 10-13," from which this is said to be evident, does not contain a word about it. Manasseh did not, for instance, borrow anything from Egypt. He introduced especially the cultus of the "nations whom the Lord destroyed before the children of Israel" (ver. 9), that is of the Canaanites. Neither is there any proof that he tried to make the heathen religions acceptable to the people; on the contrary, he used violence and shed innocent blood, so that Jerusalem was filled with it from one end to the other (ver. 16).

[The Scriptures contain no explanation of the facility with which the people followed and acquiesced in the different attitudes of different kings toward the Jehovah religion, whether they were enthusiastically faithful or fanatically hostile. It does not seem worth while, therefore, to wage a polemic against an hypothesis like this of Ewald, which certainly has as much, if not more, in its favor than the one offered by the author. Ewald's theory does not "flatly contradict" Scripture, because Scripture makes no statement in regard to the matter. The passages quoted from Isaiah and Jeremiah bear very strong testimony to such a disposition on the part of the people to follow strange gods, to go to a distance to seek strange forms of worship, and to take up with any foreign novelty or device rather than to

adhere to their own religion. The "wisdom" of the ancients was almost always bound up in religion. It was the "mystery" at the heart of a cultus. It was esoteric and select, only imparted to the chosen few. It had the fascination, therefore, of an acquisition in knowledge and of the discovery of a secret closely kept by an elect few. It was at once a sign of the truth of the Jehovah-religion and a reason why the Hebrews were so easily led to despise it in comparison with the religions of the heathen, that it was simple and open. No doubt also it seemed to them hard and cold and austere. The heathen religions were warm, voluptuous, and æsthetic. The latter, therefore, had all the weaknesses of human nature on their side of the balance. Still further, it is very probable that Manasseh did introduce Egyptian novelties. The name of his son Amon is the strongest testimony to a familiarity with and taste for Egyptian religion. Ver. 9 does not say that he introduced Canaanitish gods, but that he made the Jews sin worse than the Canaanites, probably by practising still more foreign and abominable rites. See *Exegetical notes* on that verse. Moreover the idols which are enumerated in xxiii. 13 as having been destroyed by Josiah bear witness to the fact that Manasseh had sought out and introduced numerous foreign divinities of various kinds. Finally, the shedding of innocent blood does not prove that he did not try to make heathenism acceptable to his people. Persecution always has the aim to recommend the rival of the persecuted religion, strange and unwise as the attempt may be. There are, therefore, suggestions in this theory of Ewald which are well worth attention from any one who desires to understand the phenomenon in question, and the counter-considerations above adduced have little if any force.—W. G. S.]

3. *The reign of Manasseh* was, to say the least, the saddest period in Jewish history since the time of David. We hear of no important events, of no victory over enemies, of no extension of the frontier, of no new beneficent institutions, during his time. The only event recorded is that an Assyrian army took Manasseh prisoner and carried him away in chains to Babylon (2 Chron. xxxiii. 11). The nation had never before sunk so low, religiously and morally, as at this time. "In the national life the most terrible decay extended continually farther and farther." A "deep and deadly corruption" had affected the nation (Eisenlohr, *Das Volk Isr.* II. s. 310). The wildest superstition and the coarsest unbelief went hand in hand. The corruption had pervaded all ranks. "Woe to her that is filthy and polluted, to the oppressing city!" cries the prophet Zephaniah. "She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God. Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones until the morrow [they spare not for the morrow]. Her prophets are light and treacherous persons; her priests have polluted the sanctuary, they have done violence to the law" (Zeph. iii. 1-4; cf. Mic. iii. 11). The origin of many important parts of the Old Testament canon has recently been ascribed to this time of corruption, decay, moral disease, and death. First of all, the book of Deuteronomy is said to have been written at this time (Ewald, Riehm, Bleek), also the book of Job, an entire series of the most noble Psalms, part of

the Proverbs, and detached fragments of the book of Isaiah, especially lli. 13 to liii. 12 (Ewald and Eisenlohr). It is said: "The deeper the corruption became and the farther it spread the more decidedly did the genuine spirit of prophecy rise up, with all the divine force with which it was endowed, in opposition to it." This is not the place to enter into a critical investigation of the time when these books were written. We have to do here only with the time of Manasseh, but in regard to it the test applies: "Do men gather grapes of thorns or figs of thistles?" It is true that faithful servants and prophets of Jehovah were not wanting at this time (ver. 10), but not a single great prophet, not one of those whose writings we still possess, was active during Manasseh's reign. Isaiah's life closed soon after his accession, if not indeed still earlier. Zephaniah's first appearance was in Josiah's reign, and Jeremiah's still later. How could a time of "deep corruption," which ran through all ranks of society, be a time of great literary activity and produce works of the intellect which are only possible in the midst of the richest and most active intellectual life? It has been justly said that this was a time in which "bloody persecution raged." Blood flowed in streams. Of course this persecution fell first of all upon the prophets, and especially upon the most prominent amongst them. The number of the faithful must, therefore, have been small, and we know of not a single prominent person amongst them. It may be that in this small circle hymns of affliction and persecution arose, but it is inconceivable that such persons should have produced the book of Job, that "model of religious reflection, and of the literary art which proceeds in its creations according to the most definite plan," and which marks the "Chokmah-literature" of the Hebrews (Delitsch). Still less can the book of Deuteronomy have been written at this time of oppression and misery, a book which is described as marked by "a tranquil fulness of detail," "an extraordinarily light and flowing style," as well as by "breadth and fluency" (Vaihinger). In its long repetition and development of the Mosaic Law there is not a sign of lamentation, nor a sound of affliction. It might be asserted with far more justice that there was no period in Hebrew history less capable of producing the book of Deuteronomy than the degenerate times of Manasseh.

4. The brief reign of king Amon was in every respect a continuation of the wicked and untheocratic reign of his father, Manasseh. It was distinguished by no fact or event. From the words, 2 Chron. xxxiii. 23 [see *Supp. Note* after the *Exeg.* section above]: "And humbled not himself before the Lord, as Manasseh his father had humbled himself, but Amon trespassed more and more," we infer that he was even worse than Manasseh. The description of the moral and religious status which is given by the prophet Zephaniah, who made his appearance under the next following king, Josiah (Zeph. i. 1, 4 sq.; 12; iii. 1 to v. 11), shows that no improvement had taken place. This also appears from the description in chap. xxiii. 4 sq. of all the steps which Josiah had to take in order to restore the state of things prescribed by the Law. The statement of the Chronicler (l. c.) in regard to Manasseh's reformation must, therefore, be understood as referring to his own person, for it had no effect upon the mass of the people, else it would

have been impossible to say that Amon had surpassed his father's guilt. [The meaning of that passage is that Manasseh, in spite of all his wickedness, humbled himself and repented, but Amon never did so. He persisted in his wickedness. He went on from trespass to trespass without interruption. Hence he was worse than his father.]

HOMILETICAL AND PRACTICAL.

Vers. 1-16. The Kingdom of Judah under Manasseh. (a) King and People (return to heathenism and the cause thereof, vers. 1-9). (b) The Prophets (their courageous opposition and their testimony against the general corruption in spite of persecution, vers. 10-16). Vers. 1-9. Manasseh the seduced and the seducer.—Even God-fearing parents often have perverse children without any fault of their own. So much the greater is the guilt of those who lead infant children astray, after the death of their parents, instead of giving them care and good training. It is especially important that princes should be guided in their youth by good counsellors and governors. God is not confined with His word to any land or people. If His word is not received with love and gratitude, and if it is not feared, then He will come soon and remove the candlestick from its place (Rev. ii. 5), so that men may go astray and become a prey to terrible errors. As Judah, which the Lord had chosen to be His people and to bear His name before the heathen, and before kings, and before the children of Israel, committed more terrible abominations than any of the heathen whom the Lord had cast out, so now also, a people, although it has the word of God and the means of grace, may fall lower than another which has never heard of His word (e. g., the horrors of the French revolution).—To fall is easier than to rise. If the infection comes from above it spreads with greater celerity. Where God punishes a people he gives them bad rulers (Isai. xli. 4; Eccl. x. 16).—When the evil spirit is cast out and then returns, he brings with him seven others worse than himself. It is so with individuals, and it is so with families; they become worse and worse from generation to generation (Ahaz, Hezekiah, Manasseh), Matt. xii. 43 sq.—WÜRT. SUMM.: There are nowadays Evangelical Christians who are in many respects worse than Papists, or even than Jews and Turks, for they curse and blaspheme, they drink and commit adultery, and do other things which Turks and Jews avoid. How will such Christians stand before God's judgment-seat when Jews and Turks are placed by their side?—CRAMER: Those who are ungrateful towards God, and blind to the clear light of truth, are given over to the dominion of error, so that they give their faith to falsehoods (2 Thess. ii. 11).—Ver. 6. The Scriptures place sooth-saying and augury by the side of sacrifices to Moloch. They belong properly to the darkest times of heathenism. Nevertheless they are found in the midst of modern Christendom. Those who believe in them and practise them have become heathen.—Ver. 7. CALW. BINEL: Ahaz had once closed the temple and built altars in the city. Manasseh set up idols in the temple itself. Thus Antichrist shall advance (2 Thess. ii. 3, 4).—Manasseh set up an image of the goddess of licentiousness in the temple of the living God. "If any man defile the temple of

God, him shall God destroy" (1 Cor. iii. 17). These houses of God are desecrated in which, instead of the living God who revealed Himself to us in Christ, a God of man's invention is preached.—Ver. 8. STARKE: Men are such that they hold fast the covenant of God's rich promises, but will not remember the other covenant of the obedience which He requires.—Ver. 10. Even in the worst times God takes care (since He does not desire that any one should perish, but rather that he should turn from his wickedness and live, Ezek. xviii. 23) that faithful persons shall not be wanting to warn the wicked, to exhort them to repentance, and to make known to them the coming judgment of God.—Vers. 12 and 13. WÜRT. SUMM.: The just God threatens the idolatrous city, Jerusalem, with the line and plummet of Samaria;—like sins deserve like punishment (Luke xxiii. 41).—The Lord is "good" and "ready to forgive" (Ps. lxxxvi. 5), but He does not cease to be a just God, who causes every individual as well as whole cities and peoples to reap that which they have sown, for "righteousness and judgment are the habitation [foundation] of his throne" (Ps. xcvi. 2). This generation wants to hear only of a God who is nothing but love, but it will not hear, in spite of its apostasy, of a God who is also a consuming fire (Heb. xii. 29). Whose ears tingle nowadays when he hears of the judgments of God? (Heb. x. 26 and 27).—BERLEN. BIBEL: A dish is turned over when there is nothing more in it. That is the hardest punishment which God can inflict on a soul which turns away from Him. There is then no longer a drop to be found in it of that which was in it before.—Ver. 16. STARKE: Idolatry and tyranny are closely allied.—OSIANDER: Those whom Satan has in his toils he leads from one sin to another. Enmity to the word of God is not

merely a different opinion or contradiction in regard to religious matters, but a devilish power which impels even to the shedding of innocent blood. It is possible to kill the preachers of truth, but not the truth itself. He who was the truth was nailed to the cross, but His words remain, though heaven and earth pass away. The blood of the martyrs only fertilized the soil of the Church, so that it has borne richer and more abundant fruit.—All innocent blood cries to heaven as that of Abel did. He who dwells in heaven answers: "Vengeance is mine; I will repay."

Vers. 19-26. How wretchedly a king appears of whom history has nothing more to record than his godlessness.—WÜRT. SUMM.: When men will not heed either good words or bad, and will not be induced to repent by warning or example, then God comes with His punishment and recompenses wickedness as it deserves. Let men take heed and repent, let them become wise by the sight of others' calamities, that they be not overtaken in their sins by death before they have repented. As is the king so are his officers; as is the governor so are the citizens; a depraved king ruins his country (Sir. x. 2, 3).—WÜRT. SUMM.: Unfaithfulness is punished by unfaithfulness. Amon was not faithful to God; unfaithfulness was his punishment. He was murdered by his own servants, and these in their turn were punished by their own sin—they also were murdered. (See Matt. xxvi. 52; Luke vi. 28.) Therefore be faithful both to God and man and do good, then thou shalt be rewarded with good both in time and eternity. Tumult and murder, perpetrated now by the authorities, now by the people, those are the natural fruits which are produced in a land which has abandoned God, and in which His word is no longer respected.

B.—The Reign of Josiah; the Discovery of the Book of the Law, and Restoration of the Mosaic Ritual.

CHAP. XXII-XXIII. 30 (2 CHRON. XXXIV., XXXV.).

- 1 JOSIAH was eight years old when he began to reign [became king], and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Boscath. And he did *that which was* right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left.
- 2 And it came to pass in the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the Lord, saying, Go up to Hilkiah the high priest, that he may sum the silver which is [has been] brought into the house of the Lord, which the keepers of the door have gathered of the people: And let them deliver it [and may deliver it] into the hand of the doers of the work [commissioners], that have the oversight of the house of the Lord: and let them give it to the doers of the work, which *is* [who are] in the house of the Lord, to repair the breaches of the house, Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house. Howbeit, there was [But let] no reckoning [be] made with them of the money that was [is] delivered into their hand, because [for] they dealt [deal] faithfully.
- 3 And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Sha-

- 9 phan, and he read it. And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered [emptied out] the money that was found [stored] * in the house, and have delivered it into the hand of them that do the work [the commissioners], that have the oversight of the house of the Lord. And Shaphan the scribe shewed the king, saying, Hil-
 10 kiah the priest hath delivered me a book. And Shaphan read it before the king.
 11 And it came to pass, when the king had heard the words of the book of the law,
 12 that he rent his clothes. And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the
 13 scribe, and Asahiah a servant of the king's, saying, Go ye, inquire of the Lord for me [on my behalf] and for [on behalf of] the people, and for [on behalf of] all Judah, concerning [on account of] the words of this book that is found: for
 great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us [prescribed for us].
 14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college
 15 [lower city];) and they communed with her. And she said unto them, Thus saith the Lord God of Israel, Tell the man that sent you to me, Thus saith the
 16 Lord, Behold, I will [am about to] bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath
 17 read: Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be [is] kindled against this place, and shall not be
 18 quenched. But to the king of Judah which sent you to inquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, *As touching* the
 19 words which thou hast heard; Because thine heart was tender, and thou hast humbled [humbledst] thyself before the Lord, when thou heardest what I spake [had spoken] against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept
 20 before me; I also have heard thee [*omitted* thee] saith the Lord. Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.
- CHAP. xxiii. 1 AND the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears ~~at~~ the words of the book of the covenant which was [had been]
 3 found in the house of the Lord. And the king stood by a pillar [*or* on a platform], and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies [ordinances] and his statutes with all *their* heart and all *their* soul, to perform [maintain] the words [terms] of this covenant that were written in this book. And all the people stood to [joined in] * the covenant.
- 4 And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove [Astarte], and for all the host of heaven: and he burned them without Jerusalem in the fields
 5 of Kidron, and carried * the ashes of them unto Beth-el. And he put down [caused to desist] the idolatrous priests, whom the kings of Judah had ordained to burn incense * in the high places in [of] the cities of Judah, and in the places [*omitted* in the places] round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets [constellations of the
 6 Zodiac], and to all the host of heaven. And he brought out the grove [Astarte-image] from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast

- the powder thereof upon the graves of the children of the people [common people]. And he brake down the houses of the sodomites [male-prostitutes], that *were* by the house of the Lord, where the women wove hangings for the grove [tent-like shrines for Astarte]. And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba, and brake down the high places of the gates [both] that *were* [which was] in the entering in of the gate of Joshua the governor of the city, [and that] which *were* [was] on a man's left hand at the gate of the city. Nevertheless the priests of the high places came not up to [were not allowed to sacrifice upon] the altar of the Lord in Jerusalem, but they did eat of the [omit of the] unleavened bread among their brethren. And he defiled Topheth, which *is* the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech. And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathan-melech the chamberlain, which *was* in the suburbs [colonnade of the temple], and burned the chariots of the sun with fire. And the altars that *were* on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the king beat down [demolish], and brake [tear] them [omit them] down from thence, and [he] cast the dust of them into the brook Kidron. And the high places that *were* before Jerusalem, which *were* on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth [*or* Astarte] the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile. And he brake in pieces the images, and cut down the groves [Astarte-statues], and filled their places with the bones of men.
- Moreover the altar that *was* at Beth-el, and [omit and] the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove [statue of Astarte]. And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words. Then he said, What title [grave-stone] *is* that that I see? And the men of the city told him, *It is* the sepulchre of the man of God, which came from Judah, and proclaimed [foretold] these things that thou hast done against the altar of Beth-el. And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria. And all the houses also of the high places that *were* in the cities of Samaria, which the kings of Israel had made to provoke the Lord to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el. And he slew all the priests of the high places that *were* there [,] upon the altars, and burned men's bones upon them, and returned to Jerusalem.
- And the king commanded all the people, saying, Keep the passover unto the Lord your God, as *it is* written in the [this] book of this [the] covenant. Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; But in the eighteenth year of king Josiah, *wherein* [omit, and wherein] this passover was holden to the Lord in Jerusalem.
- Moreover the workers with familiar spirits [necromancers], and the wizards, and the [household] images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform [establish] the words of the law, which were written in the book that Hilkiah the priest found in the house of the Lord. And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

- 26 Notwithstanding, the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations
 27 that Manasseh had provoked him withal. And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall
 28 be there. Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?
 29 In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he
 30 slew him at Megiddo, when he had seen him. And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 5.—The *shetib*, שֵׁטִיב, is altogether to be preferred to the *keri*, כִּרְיָב—Bähr. [The E. V. follows the *keri*. Böttcher's explanation is to be preferred. He retains the *shetib* and punctuates שֵׁטִיב, explaining the suffix as an irregularity in gender. Cf. *Gramm.*, note on 2 Kings xvi. 17, and Böttcher § 677, a.—W. G. S.]

² Ver. 5.—[Here also the *shetib*, שֵׁטִיב, is to be preferred to the *keri* כִּרְיָב. Cf. *Jerem.* xi. 5; xli. 18. כִּרְיָב, in ver. 8, cannot prove the contrary.—Bähr.

³ Ver. 9.—[They had emptied out the money from receptacles into which it had been put by the priests as it was offered from time to time by the people, and in which it was stored, so that it was "found" there, as the text says, literally.

⁴ Ver. 18.—[Literally, "written upon," or "against us."

⁵ Chap. xxiii. 3.—[Literally: *stood in*. Probably they signified their acquiescence and participation by standing in a certain place. Hence it means "joined in." So Kell, Thienius, Luther, De Wette, Bähr, Bunsen. Maurer and Gesenius take it to mean *perisist* or *persevera*, which would be the modern colloquial signification of the "stood to" of the E. V., but is not the proper sense here.

⁶ Ver. 4.—[N^o]; the strict rule of the language would here require the imperf. *consec.* Other instances of laxity in the use of this form occur in late books, *Jerem.* xxxvii. 15; *Ezek.* ix. 7; xxxvii. 7, 10; *Dan.* xii. 6, and in the book of *Ecclesiastes*. (Böttcher § 962, II.)

⁷ Ver. 5.—[מִן־הָעֹלָם; that one might offer: the subject is the indef. sing. French, *on*, Germ. *man*. The singular, however, is very remarkable, and the text may be incorrect. The versions all translate as if it were מִן־הָעֹלָם, "for which מִן־הָעֹלָם is probably an error of the pen" (Kell). Böttcher takes the imperf. *consec.* as a pluperfect, because it follows another plup., and compares *Gen.* xxi. 84, and 1 Sam. xix. 18.—"Whom the kings of Judah had appointed and [who, &c. any one amongst them] had offered incense." This makes good sense, but the change from passive to active, and from plur. to sing., is awkward, and the grammatical principles are not clear.

⁸ Ver. 9.—[Such is the force of the imperf. "They might not," &c., they were not allowed to.

⁹ Ver. 11.—[Literally: *he caused to cease*; &c., these horses of the sun had been kept as an act of worship to the sun. He took them away and put an end to the arrangement.

¹⁰ Ver. 24.—[עָלָם, set upright, &c., that he might introduce the institutions and customs prescribed in the law and establish them in successful operation.—W. G. S.]

PRELIMINARY REMARKS.

The parallel account in the book of Chronicles coincides perfectly with the above in all its details. In some passages, indeed, it is identically the same (chap. xxii. 8-20 and xxiii. 1-3 compared with 2 Chron. xxiv. 19-32); but the Chronicler cannot have made use of the book of Kings as his authority, for he gives a number of chronological data, and also certain proper names (xxiv. 3, 8, 12; xxxv. 8, 9), which are wanting in the book of Kings, and which cannot possibly have been invented at a later time. The case is the same with this passage as with chap. xi. 1-20. Both accounts are taken from one and the same original source, viz., the work which both refer to at the close of the passage (chap. xxiii. 28; 2 Chron. xxxv. 27). Their principal points of difference are two: viz., that each one describes in great detail certain ones of the facts noticed, which in their turn are passed over more summarily by the other, and that the facts are not narrated by both in the same chronological order.

In the book of Kings the extirpation of idolatry and of illegitimate Jehovah-worship is described

with care and detail, so that the passage here which deals with this point (xxiii. 4-20) is, as regards its external form, longer than the corresponding one in Chronicles; moreover, as regards its contents, it is by far the most important passage in the entire narrative, all that goes before it (xxii. 3-20 and xxiii. 1-3) serving only as an historical introduction, and all which follows (xxiii. 21-24) only as the conclusion and sequel to it. In Chronicles, on the other hand, the description of the passover festival is the object of greatest interest, as is evident, in the first place, from the fulness with which it is given (2 Chron. xxiv. 1-19), while the extirpation of the false worship is very briefly recorded. [This is in accord with what we observe in general in regard to the characteristics of the two books. The book of Kings attaches the interest to the religious and theocratic features of the history, while the book of Chronicles is especially interested in its ecclesiastical details. In Kings we have the history studied from the standpoint of the prophets; in Chronicles, from that of the levitical priesthood. In Kings we find those details especially prominent which refer to ethical, religious, and monotheistic truth; in Chro-

nicles the fortunes of the priesthood, and the ritualistic and hierarchical developments, are all fastened upon and described in detail.—W. G. S.] Evidently these fundamental characteristics of the two authors present themselves in their accounts of this reign. The older author gives us an account from his theocratic and pragmatic standpoint. He desires to show that king Josiah stands alone in the history of the Jewish kings, in that he carried out in practice and execution the fundamental law of the theocracy with a zeal and severity equalled by none of his predecessors or successors (xxiii. 24 and 25. The statement is wanting in Chronicles.) The latter author, on the contrary, adopts the levitical and priestly standpoint. He desires to show that the passover had not been so solemnly or correctly celebrated since the time of Samuel as it was under Josiah. For this reason we must regard the account in Kings as more important, and use that in Chronicles merely as a valuable complement to it.—As for the chronological succession of the events, the author of the book of Kings puts the eighteenth year of Josiah's reign at the head of the narrative. He says that the repair of the temple, during which the Book of the Law was found, took place in this year; that the reading of this book agitated the king so much that he sought higher guidance in regard to it; that he, after this guidance had been given him through the prophetess Huldah, collected the people and bound them to observe the covenant prescribed in this book; that he then proceeded to extirpate all false worship, and abolish idolatry, first in Jerusalem and Judah, and then in Samaria, and when he had accomplished this, that he ordained an observance of the passover according to the strict prescriptions of the book. It must be admitted that this is a sequence of events in which each one follows naturally and necessarily from the preceding. The Chronicler, on the other hand, begins his account with these words: "In the eighth year of his [Josiah's] reign, while he was a boy [יָעַר], he commenced to seek the God of his father David, and in his twelfth year he commenced to purify Judah and Jerusalem from the high-places, and the Astarte-images, and the idols of stone and the molten images, and they tore down before him the altars of the Baalim," &c. After the same had been done in "the land of Israel" he "returned to Jerusalem" (chap. xxxiv. 3-7). After this followed, still in the eighteenth year, the repair of the temple, during which the Book of the Law was found. This occasioned the oracle of the prophetess and the oath of fidelity to the covenant from the assembled people. Immediately after the description of the last event follows the remark: "And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all who were present in Israel to serve, even to serve the Lord their God" (chap. xxxiv. 33). Then, in chap. xxxv., follows the description of the passover. The chronicler, therefore, puts the extirpation of idolatry before the repair of the temple and the discovery of the Book of the Law, and before the oath of fidelity to the covenant. This cannot, however, be the correct chronological sequence of the events, for the incentive which moved Josiah to collect the people and exact an oath of fidelity to the covenant from them was the threats of the

newly discovered Law-book. Such an oath would have been useless and destitute of significance if every illegitimate cultus had already been abolished. The chronicler seems to have perceived this himself, for he repeats, in brief and condensed form, after the narrative of the discovery of the book, and after the public oath of fidelity, the statement of the reformation in the cultus which he had already given in vers. 4-7. On the other hand, his definite chronological statements in ver. 3: In the eighth and in the twelfth years of Josiah, statements which are wanting in the book of Kings, cannot be pure inventions of his own, especially if it is true that the sixteenth year of life, that is, in this case, the eighth year of the reign, was "the year in which, according to numerous indications, the king's sons became of age" (Ewald). It is also unlikely that the king, who had been remarkable for his piety from his youth up, should have suddenly undertaken such a startling reformation in the eighteenth year of his reign. The repair of the temple *previous* to the discovery of the book shows that he was disposed to foster the Jehovah-worship. What he did in his eighth and twelfth years may have been a commencement and preparation for what he carried out in his eighteenth year with thoroughness and severity, being impelled by the threats contained in the book which had been discovered. This eighteenth year was, therefore, the real year of the reformation, the year in which there was a complete change in the religious worship of the nation, and in which Josiah accomplished the work by virtue of which he stands alone in the history of the kingdom. This is the reason why the author of the book of Kings puts this date at the head of his narrative, omitting any mention of the eighth and twelfth years, and also repeats it at the close (chap. xxiii. 23). The chronicler, on the contrary, who only mentions the abolition of the illegal and illegitimate worship in the briefest manner, desired to add to his statement that Josiah "began" in his twelfth year "to purify Judah and Jerusalem" the further information how he carried this out, although somewhat later, in the land of Israel also. This uncertainty in the arrangement of the historical material is due to the imperfection of the art of the historian, and it is not right to ascribe to the account in general, as De Wette does, "distortion of the sense, confusedness, and obscurity." Neither is it by any means correct to assert, as Keil and Movers do, that "the account of the chronicler is, on the whole, more correct, chronologically," for it is not possible that the abolition of idolatry, even in Judah, should have taken place before the discovery of the Law-book, as chap. xxxiv. 6, 7 seems to assert. The assertion that "not all the events mentioned in this account (chap. xxi. 3-xxiii. 23) could have taken place in the one eighteenth year," especially seeing that the passover feast belonged in the commencement and not at the end of the year (Keil), is not founded on conclusive arguments, for the eighteenth year is a year of the reign, not a calendar year, and its end may very well have fallen at the commencement of the calendar year; moreover, we do not see why the work of destruction might not have been accomplished in one year, seeing that it met with no opposition. Thenius even thinks that it was accomplished "in a period of four months." [Nevertheless, as Keil says (*Comm.* s. 352): "If

we take in review the separate events and incidents which are narrated in this passage, the repair of the temple, the discovery of the Law-book, the reading of it to the king, the inquiry of the prophetess and her oracle, the reading of the book to the people in the temple with the renewal of the covenant, the abolition of idolatry not only in Judah, but also in Bethel and the other cities of Samaria, and, finally, the passover festival, it is hardly necessary to remark that all this cannot have taken place in the one eighteenth year of his reign." It is not necessary to suppose, as Bertheau does, that both narratives are chronologically inaccurate, inasmuch as "events are included in the narrative [xxiii. 4-20] which belong to the time before the eighteenth year." It is certain that Josiah "began" to reform before his eighteenth year, but the events mentioned in 2 Chron. xxxiv. 4-7 belong not to this time, but to the eighteenth year, and there is no reason to transfer to the time before this year events which belong to this year itself. [The author's opinion is, therefore, that Josiah's undertaking to repair the temple bears witness to his disposition to reform the cultus, and that this, in connection with the assertion of the chronicler that he made certain efforts to this end in his twelfth year, forces us to the conviction that the reformation commenced before the eighteenth year of the reign, but that those efforts in this direction which he is said by the chronicler to have made before his eighteenth year really belong to that year, including all the reformatory measures of which the Scripture has preserved a record.—W. G. S.]

EXEGETICAL AND CRITICAL

Ver. 1. Josiah was eight years old, &c. Amos was twenty-four years old when he died (chap. xxi. 19). He must have begotten Josiah when he was only sixteen years old. This is not astonishing in view of the early marriages which are common in the Orient (see notes on chap. xvi. 2). Whether the young king was under a regency, or had an elderly man as tutor and governor, as Joash did (chap. xii. 3), is not stated. We know nothing of Boscath, the birth-place of his mother, except that it was in the plain of Judah (Josh. xv. 39). **Ver. 2** characterizes in general the reign of Josiah, and forms, as it were, the title of the entire following passage. The expression: "Turned not aside to the right hand or to the left" (see Deut. v. 32; xvii. 11, 20; xxviii. 14) is only used of this king in this book.—On the chronological date: "in the eighteenth year," see *Preliminary Remarks*. The addition in the Sept.: ἐν τῇ μνηρ τῷ ὀνόματι, is not found anywhere else, and does not deserve any attention. In Chronicles (xxxiv. 8) two other persons are mentioned whom the king sent with Shaphan, Manasseiah, the governor, and Joah, the recorder. Shaphan alone is mentioned here, as he was the one who had charge of the money. The others were merely companions. On סָפֵר, see notes on 1 Kings iv. 3.

Ver. 4. Go up to Hilkiah, the high-priest, &c. Since the time of Joash (chap. xii. 5), a period of 250 years, the temple had not been repaired. It had, therefore, become very much dilapidated. Josiah went to work according to the precedent established by Joash. "The fact that we find

here almost the same account as in chap. xii. 11 sq. is due to the similarity of the two incidents, and is perfectly natural, so that it cannot be regarded as a proof that the account is untrue (Stähelin, *Krit. Untersuch.* s. 156) (Thenius). The account is here somewhat abbreviated and presupposes some things which are there distinctly stated. The author only mentions the temple-repairs because they brought the Law-book to light. The high-priest Hilkiah is mentioned in the list of the high-priests, and is designated as the son of Shallum (1 Chron. vi. 13). Nothing further is known in regard to him. Many have supposed that he was the father of the prophet Jeremiah (Jer. i. 1), (Kiehlhorn, Von Bohlen, and Menzel), but this is certainly an error, as Hitzig in the prolegomena to his *Comm.* on Jeremiah has shown. חִלְקִיָּהּ is hīlqī from חָלַק, and means, *to make perfect* (see Fürst s. v.) not, *to pay* (Gesen.). [This money was the result of offerings which came in slowly and steadily. The force of חִלְקִיָּהּ is to take up the money which had been paid in up to this time, make an account and settlement, and so finish up, make complete, the sum on hand. The E. V. "sum" is, therefore, quite accurate.—W. G. S.] Hilkiah's duty in the circumstances was that which is described more fully in chap. xii. 10

sq. The conjecture חִלְקִיָּהּ, i. e., and seal up (Thenius) is entirely unnecessary. The translation of the Sept., *conferre*, is incorrect. So is also that of the Vulg.: *confetur pecunia*. According to 2 Chron. xxxiv. 9 the money was paid in "by Manasseh and Ephraim, and all the remnant of Israel, as well as by all Judah and Benjamin, and the inhabitants of Jerusalem." The names of the commissioners or inspectors are also given there (ver. 12), but they have no further interest or importance.

Ver. 8. I have found the book of the Law in the house of the Lord. The emphasis lies here, as the position of the words [Hebr. text] shows, on הַסֵּפֶר הַזֶּה, words which can only be translated "the book of the Law," according to the familiar rule: "If a compound notion, expressed by a governing noun and a dependent genitive, has to have the article, this is regularly placed before the genitive, but it then affects the entire compound" (Gesenius, *Gramm.* § 109, 1 [19th Ed. § 111, 1]; Ewald, *Lehrb.* § 290, a, 1). כֵּתָב is here emphatic, and does not mean, *to fall in with something which is known to be somewhere at hand, but to discover something which is concealed* (cf. Levit. v. 22 and 23 [English text vi. 3 and 4], where we find with it אֶתְכֶּנָּה, i. e., *something lost*).

[כֵּתָב means *to find* in three different senses: (a) to find a thing of whose existence one has knowledge, and which one therefore seeks for; (b) to find, by accident, a thing whose existence was known, but which had for some time been lost sight of; (c) to find a new thing which one never had seen or heard of before. The author thinks that the second meaning is the one which it has here. Ewald, quoted immediately below, takes it in the third sense.—W. G. S.] We see in the course of the narrative that this book is always referred to as that which had been "found" [i. e., rescued from concealment] (chap. xxii. 13; xxiii.

2, 24; 2 Chron. xxxiv. 14; xxi. 30). It is, therefore, arbitrary and violent of Ewald, who established the above rule, to give to these words, on account of other considerations, the "indefinite sense:" "Hilkiah also (!) spoke with Shaphan about a (!) book of the law which he said he had found in the temple," and to assert in the note: "There is no possible reference here to an old already known, and now only rediscovered, book of the Law." The appeal to סֵפֶר (ver. 10) has no force, for there הַתּוֹרָה is to be supplied from ver. 8, for

Hilkiah had already definitely described it as the book of the Law, and Shaphan brought it to the king as such. [We have no right to interpolate the הַתּוֹרָה in ver. 10. The fact is rather as follows:

In ver. 8 Hilkiah calls it "the book of the Law," because he is convinced that it is so; in ver. 10 Shaphan presents it to the king as a book, in regard to whose character he does not himself express any opinion, nor desire to raise any prejudice. It is simply an interesting book deserving the king's attention and examination. Such is the true meaning of the text as it stands with הַתּוֹרָה

in Hilkiah's description, but omitted in Shaphan's. We obliterate this feature of the narrative if we supply הַתּוֹרָה in ver. 10.—W. G. S.] Thenius justly says, in contradiction of Ewald: "The expression shows distinctly that it refers to a book which was known in earlier times, not to one which had now for the first time come to light," and Bunsen says: "It certainly refers to a work which had been previously known." Nothing but the critic's preconceived notion could lead him to contradict this. Now there can be no doubt as to

what is meant by the expression סֵפֶר הַתּוֹרָה,

for it is the well-known technical expression for the books of Moses as a whole. In the parallel passage in Chronicles we read (xxxiv. 14): "Hilkiah, the priest, found סֵפֶר תּוֹרַת יְהוָה בֵּית יְהוָה," and according to Deut. xxi. 24-26, Moses,

after he had finished writing out the whole law (עֲדָתָם), said to the levites: "Take סֵפֶר הַתּוֹרָה, and lay it by the side of the ark of the covenant." In chap. xxiii. 2, 3, 21; 2 Chron. xxxiv. 30, 31, we find instead הַבְּרִית, but this expression also designates the books of Moses as a whole. It is the same as כְּלֵי תוֹרַת מֹשֶׁה, chap. xxiii. 25. This expression is never used of a portion, or of a single one, of the books of Moses, so that it proves that the "book" which was found could not be, as has often been supposed, the book of Deuteronomy. That book was certainly contained in it, for it was the "threats" contained in that book (Deut. xxviii.) which made such a deep impression on the king (ver. 11), and which were affirmed by the prophetess (ver. 16). It, however, presupposes the other books, and never formed a separate book by itself.

Josiah certainly could not renew the covenant on the basis of one book only, but only on the basis of the whole book of the law (chap. xxiii. 1-3). The opinion that this book was Deuteronomy alone has, therefore, been almost universally abandoned, and Bertheau justly observes of this opinion (*Zur*

Gesch. Jer. s. 375): It "lacks all foundation, and only rests upon favorite assumptions, which cannot stand before a critical science which examines more carefully." It is now commonly assumed that "the law-book was a document which formed the basis of Deuteronomy at the final redaction" (Hitzig on Jerom. xi. s. 90), or that it was a "collection of the commands and ordinances of Moses which has been since incorporated in the Pentateuch, especially in Deuteronomy" (Thenius on the place), or that it was "a collection of the laws of Moses; in fact, that formally arranged collection of them which is contained in the three middle books of the Pentateuch" (Bertheau on 2 Chron. xxxiv. 14). But there is not the slightest hint of any such "collection" as existing before, or by the side of, the Pentateuch; much less is there any hint that any such collection was designated as "the book of the Law," or "the book of the Covenant." It is a pure hypothesis in which refuge has been sought, because, on the one hand, it was impossible to understand by the newly discovered "book" any one of the books of the Pentateuch; while, on the other hand, it was believed that the composition of the Pentateuch must be ascribed to a later date. This is not the place for an investigation into the origin of the Pentateuch. We simply hold firmly to this, on the authority of the text before us, that the newly discovered book was the entire Pentateuch. De Wette, even, declares (*Einleit. § 162, a*): "The discovery of the book of the law in the temple in the reign of Josiah is the first (?) certain hint which we find of the existence of the Pentateuch as we have it to-day."

[In the above discussion there are two points involved: (a) the general question of the date of the origin of Deuteronomy, and (b) the especial evidence of the text before us on that question. I dismiss the former point with the following remarks. (a) It is a question of great scope, involving the examination of many texts (very few of which are mentioned above), and calling for a comprehensive treatment. Such an undertaking is out of place and impossible here. (b) This question requires freedom, and scholarly independence from dogmatic prepossessions, for its discussion. It requires also thorough and wide knowledge of a variety of subjects. It cannot be settled by any arbitrary and dogmatic assertions. (c) The reasons which are adduced for believing in the comparatively late origin of the book of Deuteronomy, if not convincing, are at least such as to demand the candid consideration of honest scholars. (For the summary of the arguments on either side see the Introductory Essays in the COMMENTARY on GENESIS, and the articles "Pentateuch" and "Deuteronomy," in Smith's *Dictionary of the Bible*.)

The other question, as to the bearing of this verse on the question of the date of the origin of Deuteronomy, is in place here, but, in fact, the text bears little or no evidence on that point. The reasons for thinking that Deuteronomy was not written by Moses, but at some time long after his death, are critical and independent of the verse before us. When this opinion had gained ground the question arose, *when was it written?* then attention was turned to this passage, and it was suspected that this was the time of its publication, if not of its composition. Then the text was tortured to try to make it bear evidence either to confirm or overthrow this suspicion. There is evi-

dence to this point drawn from other sources, but the text before us yields none to either side.

(a) In the first place, "the Book of the Law" is a name which may have referred at one time to the Decalogue, at another time to a collection of laws, at another time to a still later revision, and so on until it was applied finally to the Pentateuch in its present form, and so came down to us with that meaning. This is what the "critical school" affirm to have been the fact, and so far as the name, "The Book of the Law" goes, it is not inconsistent with that assertion. The "Revised Statutes" of a State, at any given time, means the volume of law as fixed, up to that time. Ten years later, the same title refers, perhaps, to a very different set of laws. The illustration answers rudely for the development which is supposed to have taken place from the original writings of Moses to the historical, political, religious, and ritual work which now bears his name. We have some indications of the extent of what is called "the Law of Moses," in the time which seems to have been required for reading it, but they are vague and uncertain. In Josh. viii. 32, however, we read that Joshua "wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel." Probably no one will think that, in this case, it refers to the Pentateuch. Therefore, in the verse before us, "the Book of the Law" refers to whatever was so considered, or passed as such at this period, but what that was is exactly the point in dispute.

(b) The word *סֵפֶר*, as was said above, is used for different kinds of finding. It does not, therefore, give us any clue as to whether the thing found was an old thing, whose location had not, for some time, been known, or a thing which had not previously been known to be in existence at all. However, no one believes that nothing had previously existed, or been known to exist, which passed under the name of the "Law of the Lord." The question in dispute is, whether the thing now so designated was identical with what had previously been so called, or was a revision and extension of the same, containing especially, as a recent addition, the book of Deuteronomy. On that question the word *סֵפֶר* casts no light.

(c) Hilkiah uses the definite article. Let us endeavor to realize the state of things, and see what inference flows from this fact. We know that, at this time, certain religious doctrines were known and believed, and certain rites of worship were practised in Judah by those who maintained the worship of Jehovah. We also know (so much, at least, no one disputes) that Moses had given certain revelations of religious truth, and certain religious ordinances to the Israelites, in the name of Jehovah, and had written them down. The only dispute on these points can be as to the degree of knowledge, faith, and worship which existed in Judah, and as to the amount of revelation and law which Moses gave and wrote. It follows that the writings of Moses, either in their original, or in a modified and extended form, served as the authority for the doctrine and worship which still remained in Judah, or else, that this written law had passed from human knowledge, lost in the flood of heathenism which had poured over the nation during the last century, in

which case the doctrine and worship which remained would be based on a tradition of the ancient writings as such; and the name "The Law" would refer only to the substance of them, so far as it was remembered. Hilkiah's announcement throws light on this alternative. If he had said: I have found a book of the Law,—it would have implied that he had found a copy of a generally well known volume. But he says: I have found "the Book of the Law." He refers to it as something known or heard of before, yet the tone of the announcement and the effect of the discovery show that *no other copies of this book could have been known to be in existence, or else that this copy was different from all others.* If the latter were the case, the suspicion would be forced upon us, by the reference to "threats" in the book, that what marked this copy, as distinguished from all others, was just the book of Deuteronomy. Many scholars so regard the incident. However, it is strange that, if other copies existed, while this copy contained matter which was missing from them, no hint of this should be found in the context. How was it that no one produced a copy of the "Law," or challenged the new copy as a forgery? Or, if it passed at once as genuine, because it was not in the "spirit of the age" to be critical about literary authorship, and if it was well known, from easy comparison with existing copies, that this copy gave new and valuable knowledge of the Law, why do we find no hint of this gain? The argument from silence is never conclusive, but in this case it is very strong. It seems rather that Hilkiah refers, by his words, to a book which was *unique*, so far as his, or the general public knowledge went, and that he meant to announce the discovery of the Book which contained that Law which was known to them by tradition, which formed the basis of their faith and worship, of whose existence, at a former time, in a written codex, they had also heard, but of which they possessed no written copy.

The only true inference from this text is, therefore, this, that during the time of apostasy the Scriptures had been lost to public knowledge, and "the Law" existed only as a tradition and memory. This leaves us face to face with the question: Of what did "this book of the Law" consist,—of our Pentateuch, or of some imperfect form of what we now call the Pentateuch? We must look for the answer to that question elsewhere. We shall not find it in this verse.—W. G. S.]

As for the particular *copy* of the book which was found, the Rabbis and many of the old expositors, Grotius, Piscator, Hess, and others inferred from the words 2 Chron. xxxiv. 14: "The book of the law of Jehovah *כִּתְּבֵי הַתּוֹרָה*," that it was "the original manuscript from the hand of Moses," and Calmet was of the opinion that this supposition could alone account for the great effect which the discovery produced. In Numb. xv. 23 we find the same expression, but there it cannot possibly be understood literally of the "hand" of Moses. It is used in the sense in which we often find *כִּתְּבֵי* elsewhere (1 Kings xii. 15; Jer. xxxvii.

2), simply to denote the medium through which Clericus' statement is correct: *Satis est, exemplar quoddam Legis antiquum fuisse, idque authenticum.* As it was found "in the house of Jehovah," it

was most probably the temple-copy, i. e., the official one which, as the documentary testimony to the covenant, was deposited in the temple, according to Deut. xxxi. 12, 26, and was used for public reading from time to time before the people. Perhaps this copy was distinguished by its external appearance, size, material, beauty of the writing, &c., from the ordinary private copies. [The passage in Deuteronomy must then be interpreted as a *general* injunction always to keep a copy in the tabernacle or temple, an interpretation which a glance will show to be incorrect, and it is assumed that there were private copies in existence. If private copies of "the Book of the Law" were common, or if a single one was known to be in existence, then we cannot understand why the discovery produced such a sensation, unless indeed we suppose that the newly discovered copy contained something which the other copies did not. In that case the reference to the "threats" contained in the book, as one of its prominent characteristics, would awaken the gravest suspicion that what it contained over and above the other copies was just the book of Deuteronomy. There is no reason to believe that private copies

existed, and the definite article **סֵפֶר הַתּוֹרָה** bears witness to the contrary, as above stated.—W. G. S.] It is nowhere stated when and how this official copy was thrown aside and lost sight of. According to the tradition of the rabbis, this took place under Ahaz, who, they say, caused all the copies to be burned, but Kimchi justly objected that the reformation under Hezekiah presupposed the existence of the Law-book, and acquaintance with it. The supposition is therefore naturally suggested that under the fanatical idolater Manasseh, who sought to destroy all Jehovah-worship, and who reigned for fifty-five years, some faithful servant of Jehovah, perhaps the high-priest himself, took care to conceal and preserve the sacred Scriptures, and that the book only came to light again at the repairing of the temple under Josiah, after sixty or seventy years of concealment. During this period the priests "followed an imperfect tradition in their execution of the public worship of Jehovah, instead of being guided by the legal prescriptions" (Von Gerlach), and "it may be that the active practice of religious observances (which we must take for granted as existing in a well-ordered State) saved them from feeling the necessity for written rules" (Winer, *R.-W.-B.* I. s. 610). The discovery of the authentic Law-book was all the more important on this account, for by means of it the pure and correct worship of Jehovah could now be re-established. The idle question, where the book was found? whether under the roof, or under a heap of stones, or in one of the treasure chambers, may be left to the rabbis to contend over.

Ver. 11. **When the king had heard the words of the book of the law, &c.** Shaphan did not read to the king the *whole* book, but he read *therein* (2 Chron. xxxiv. 18: **בְּכָתוּב**). Judging from the impression which the words made upon the king (rending one's clothes is a sign of the deepest anxiety and terror; see chap. vi. 30; xix. 1), those passages seem to have been read in which the transgressors of the law are threatened with the harshest punishments; such, for instance, as Deut. xxviii. "Perhaps the last part of the book-roll

was unrolled first" (Richter).—The king now sends a deputation of his highest officers, as Hezekiah had done in similar uncertainty, to **inquire of the Lord**; not, as Duncker (*Gesch. des Alt. I. s. 504*) states, "in order to find out whether this really was the law of Moses," but rather, because the genuineness of the book appears to him to be beyond question, he sends to inquire whether and how the punishments which are threatened may be averted. "He desires to learn whether the measure of sin is already full or whether there is yet hope of grace" (Von Gerlach). Only a prophetic declaration—the word of the Lord—could give him an answer to this question. **Ahikam** appears afterwards as the friend and protector of Jeremiah (Jer. xxvi. 24), and as father of Gedaliah, the governor of the cities of Judah (Jer. xl. 5). **Achbor** is called, 2 Chron. xxxiv. 20, Abdon, perhaps only by a mistake of the letter characters. According to Jerem. xxvi. 22; xxxvi. 12, he was the father of Elnathan, who belonged to the most intimate associates of king Zedekiah. Asahiah, who is only mentioned here, is spoken of as "the servant of the king," that is, as an officer in his immediate service.—**Unto Huldah, the prophetess** (ver. 14). The king had commanded the deputation to inquire of the Lord without directing them to go to any particular person. The reason why they sought her is probably hinted at in the remark which is added, and which in itself appears unimportant, that "she lived in Jerusalem." The two prophets who made their appearance during Josiah's reign were Jeremiah and Zephaniah. The former came from Anathoth in Benjamin (Jer. i. 1). He was probably at this time still in that city. The latter, according to Pseudo-epiphanius (*De prophet.* 19), belonged to the tribe of Simeon and came *ἀπὸ ἑρπὺς Σαφαθὰ*. The deputation went to Huldah because she was the only one at Jerusalem who had the gift of prophecy. In order to show that she was a person of good position, not only the name and office of her husband are given, but also the name of two of his ancestors. He was keeper of the wardrobe, "either of the royal wardrobe, or of that of the sanctuary; the latter is more probable on comparing 2 Kings x. 22" (Bertheau). "In the second part," i. e., in the lower city. See Nehem. xi. 9; Zeph. i. 10. Josephus: *ἀλλῇ πόλει*. Thenius: "In the second district of the (lower) city, which was afterwards included within the walls." [He thus identifies it with a small hill which formed the extreme north-western suburb of the city.]

Ver. 15. **And she said unto them, &c.** She addressed her reply in the first place to the man that sent you (vers. 15-17), afterwards to the king of Judah which sent you (vers. 18-20). The first part was addressed not only to the king but to "every one who would hear;" the second part was addressed to the king especially (Keil). This is more simple and natural than Thenius' notion: "In the first part, Huldah has only the subject matter in mind, while in ver. 18, in the quieter (?) flow of her words, she takes notice of the state of mind of the particular person who sent to make the inquiry."—**All the words of the book** (ver. 16), stands in apposition with **קֶדֶם** which precedes. In Chronicles we find instead: "All the curses that are written in the book which they have read before the king of Judah" (xxxiv.

24). הַכִּתְּרִים in ver. 18 is not to be connected with what follows: "Thy heart was tender on account of these words" (Luther), but it is to be taken as a nominative absolute: as for the words which, &c. The sense of vers. 18 and 19 is: Because thou hast heard *me* and taken heed to my threats, I will also hear *thee* and not fulfil these threats upon thee. קָךְ is to be taken here in the

sense of *amid*, Deut. xx. 8; Jer. li. 46. The threats had awakened terror and dismay in him.—**A desolation and a curse**, see Jerem. xlv. 22. The fact that Josiah was slain in battle (chap. xxiii. 29) does not contradict בָּשָׁלָם in ver. 20.

That only means to say that he should die "without surviving the desolation of Jerusalem, as we see from the added promise: *thine eyes shall not see*, &c." (Keil). According to 2 Chron. xxxv. 24, 25, Josiah was laid in the sepulchre with high honors, followed by the lamentations of the whole people.

Chap. xxiii. ver. 1. **And the king sent and they gathered unto him, &c.** Although the king had received an answer which was favorable only in its bearings on himself, his first care was to bring together the entire people, to make them acquainted with the law-book, to lead them to repent, and so to avert as far as possible the threatened punishment. In ver. 2 all the classes of the population are mentioned in order to show how much Josiah had it at heart that the entire people, without distinction of rank or class, should become acquainted with the Law. Among these classes the priests and prophets are mentioned. Keil supposes that Jeremiah and Zephaniah were among these "in order that they might, by their participation, accomplish the renewal of the covenant, and that the prophets might then undertake the task of bringing home to the hearts of the people, by earnest preaching in Jerusalem and the cities of Judah, the obligations of the covenant." If that had been so, however, the prophets could not have been merely incidentally mentioned, but they would have been especially pointed out as prominent agents in the work. The נְבִיאִים, who here

stand with the priests and form one class with them, are evidently not the prophets in the narrower and more especial sense [*i. e.*, as persons who foretold future events and pronounced the oracles of God], but the word is a general designation of the persons whose duty it was to preach and to explain the Law. The Chronicler (xxxiv. 30) has instead הַלְוִיִּם, which is no contradiction or arbitrary alteration, for it was the duty and calling of the house of Levi to preach and to interpret the Law (Deut. xvii. 18; xxxi. 9 sq.; xxxiii. 10; 2 Chron. xvii. 8, 9; xxxv. 3); the Chaldee paraphrase therefore interprets נְבִיאִים here by סֹפְרֵי, γραμματεῖς.

[What we understand by "interpretation of the law" did not exist until after the captivity. The levites are represented in Deuteronomy as the guardians and readers of the Law, and in Chronicles we find them charged with its publication, but nowhere are they represented as doing what the "scribes" did at a later time. That is an interpretation of the rabbis which is borrowed from their own time, and is unhistorical as applied

to this text. Neither were the prophets divided into two classes, one of which was charged with the office of interpretation. There is no evidence of such a division, or of such a duty of the prophets. Certainly if the duty of interpreting the Law had been given by Moses to the levites, the whole spirit of the Israelitish constitution forbids us to believe that other persons—prophets—persons of every tribe, could have interfered with that duty or shared in it. We cannot thus reconcile our text with that of Chronicles.—We may get a correct idea of the incident referred to by observing: (a) that the class of prophets was, at this time, very large. The name נְבִיאִים applies to them all. No distinction is made, and the name is even applied to false prophets, whether with an epithet, marking them as false (Ez. xiii. 2 and 3; Isai. ix. 14; Jerem. vi. 13, &c.), or without any such epithet (Hos. iv. 5; ix. 7, 8). The same name is given to the "prophets" of Baal. The original meaning of the word is *speaker* or *orator*, but it is essential to the idea of a נְבִיא in the O. T. that he speaks under the influence of divine illumination or inspiration. He may be false, and pretend to an illumination which he has not, or he may speak in the name of a false god, but, as one who claims and pretends to illumination, he is a נְבִיא. (b) There were schools in which persons were trained to this office and work. Originally such persons were few in number, but the book of Jeremiah shows conclusively that, in the time of that prophet, they were numerous, and that many had the name without the spirit. Many were called, but few chosen. (c) The aim of the schools of the prophets was to nourish faith in Jehovah and worship of Him; to cultivate men who preserved the traditions of the Jehovah religion, perpetuated the great doctrines which the prophets continually reiterate, and cultivated insight into divine truth. (d) The schools could do no more than spend their labor on those who offered themselves for the work. The truth of their calling could only appear in their subsequent work. Hence the *authority* of the prophets was nothing more or less than their divine calling, which manifested itself in their later labors. In fact, it was not until Isaiah and Jeremiah had been long dead that their labors were ratified and could be estimated. (e) The words or writings of the fifteen or sixteen whose works remain to us comprise, if we may so speak, only the cream of the prophetic utterances of centuries. (f) The prophets never base their teachings on Moses, but teach originally. They do not say: Thus saith Moses. They do not quote the Pentateuch as an authority. They never impress their commands by quoting the "Law of Moses" as the supreme authority of faith and duty. If they did, their works would not be Holy Scripture, but commentaries, or, at most, sermons. On the contrary, they say: Thus saith the Lord. Their work is original and creative; it is not merely in the way of application or reflexion. When they quote the "Law of the Lord" they quote *principles* and *doctrines* which were fundamental in the Israelitish constitution. They do not refer to specific ordinances and enactments, but to the spirit and principles of the Jehovah-religion. We have an analogy in the frequent reference in modern sermons to "the will of God." This refers only generally to the Bible, and includes those things also which are not specifically

ordained in the Bible, but which a Christian conscience recognizes as God's will. (g) It is, therefore, an error to attempt to enhance the character and authority of the great prophets by supposing that, during their life-time, they were separated from others of their class. (h) It is also an error to suppose that they held any insubordinate or independent place in the body politic. We admire these men who rebuked kings, and dictated public policy in great crises, but we do them injustice if we believe that, on ordinary occasions, and in ordinary duties, they emancipated themselves from the obligations of subjects of the kingdom.—In the present case the text shows us the place of the prophets. They ranked with the priests as religious persons. If Jeremiah was in Jerusalem we may be sure that he took his place, simply and without ostentation, among his comrades in station and calling. We do not need to invent any special reason for the presence of the prophets. They were there simply as a class amongst the multitude assembled. (i) It is also an error to reconcile the text of Kings with that of Chronicles by identifying the levites, in function, with the prophets, or any class of the prophets. In the time of the chronicler the prophets had ceased to exist, certainly as a class. He was accustomed to see levites in this place by the side of the priests on such occasions, and that is the simple reason why he mentions them as occupying that place in the present instance.—W. G. S.]

Both small and great. This does not mean both the children and the grown-up persons, but, both the lower classes and the people of distinction. No doubt the king left to the priests or prophets the duty of reading the book, but himself took the oath of fidelity to the covenant from the people. He therefore took his place upon the platform (see notes on xi. 14).

Ver. 4. And the king commanded Hilkiah the high priest, &c. As in chap. xi. 17, 18, the conclusion of the covenant was followed by the extirpation of idolatry, first by the removal of the utensils of this cultus (ver 4), then by the execution of the priests of it (ver 5), then by the destruction and desecration of the places in which it was practised (ver. 6 sq.).

כֹּהֲנֵי הַמִּזְבֵּחַ are not, as the rabbis say, the deputies of the high-priest, but, in contrast with him, the younger and subordinate priests. See 1 Chron. xv. 18; 2 Chron. xxxi. 12; 1 Sam. viii. 2. The **keepers of the door** are the levites whose duty it was to guard the temple (chap. xxii. 4; 1 Chron. xxiii. 5). On **Baal** and **Achera** and upon the **host of heaven**, see notes on chap. xxi. 3 [also notes on chap. xvi. 3 and xvii. 17]. This burning took place in obedience to Deut. vii. 25; xii. 3. It was accomplished outside of Jerusalem, because the things were unclean, on the fields of the Kidron, north-east of the city, where the Kidron valley is broader than between Jerusalem and the Mount of Olives. Asa had caused an idol to be burned there (1 Kings xv. 13), and Hezekiah caused all the impure things which were found in the temple to be carried thither (2 Chron. xxix. 16). Not even the ashes, however, might remain there. They were carried to Bethel, certainly for no other reason than because that had been the chief place of origin for all idolatrous and illegitimate worship ever since the time of Jeroboam (1 Kings xii. 53). That which had pro-

ceeded from thence Josiah sent back thither—in ashes. Thenius' conjecture: "בֵּית-אֵל," he carried the ashes into the house of nothingness, i. e., he scattered them on all the winds," is, to say the least, unnecessary.

Ver. 5. And he caused to desist the idolatrous priests, &c. Not, he caused to perish, put to death (Sept. *katēkavot*; Vulg. *delevit*), but, he caused to cease, or set aside. The word **מְכַרִּים**

occurs besides only in Hos. x. 5 and Zeph. i. 4. The etymology of the word is uncertain. The rabbis derive it from **כָּמַר**, *nigredo*, because they wore black garments, but we have no instance of priests who wore black garments, and this etymology is certainly false. According to Gesenius it comes from **כָּמַר**, *to execute or accomplish*, and means the celebrant (of the sacred offices), *ἐπὶ τῷ θυσιαστήριῳ*. [This is Keil's opinion, not Gesenius'. The latter, in the *Thesaurus s. v.* follows the etymology above ascribed to the rabbis. He says that it means "blackness, sadness, and so, concretely, one who walks in black garments, i. e., a grieving, sad, ascetic, priest." As it is only used of the priests of false worship, it would be very remarkable that the name applied to them should mean, strictly, *ascetics*.—W. G. S.] Fürst connects it with the Arabic *chamar*=*cohitum*, hence, one who serves, a servant. It certainly refers to a kind of priests, not necessarily of idols, for in Hos. x. 5 the priests of Jeroboam's Jehovah-calf-worship are so called, and here they are distinguished from those who offered incense to Baal. Probably it refers to those who, without actually being priests, exercised sacerdotal functions either in the service of the calves or of false divinities. Baal "serves as a designation of the entire cultus which was covered by his name, as if it were said: Baal, i. e.,

the sun, &c." (Thenius). The **מְקוֹלוֹת**, from **מָלָה**, *lodging, dwelling, station*, are the twelve divisions of the Zodiac marked by the figures and names of animals; the twelve constellations of the Zodiac, which are called in Job xxxviii. 22 **מְקוֹלוֹת** (see Gesen. *Thes.* II. 869). **הָאִשְׁרָה** (ver. 6), means not

one but many Astarte-statues which Manasseh had set up in the temple (chap. xxi. 7). If he removed them after his return from Babylon (2 Chron. xxxiii. 15), they were reinstated by Amon.—**On the graves of the common people.** The chronicler says: "On the graves of those who had sacrificed to them" (the false gods). Evidently this is a gloss added by the chronicler himself. Persons of the common folk [as the text reads literally] are not worshippers of false gods, but common people. These did not have hereditary sepulchres hewn out of the rock (Winer, *R.-W.-B.-I.* 444), as the rich and noble had. They were buried in the open fields where the corpses were more likely to be dug up by wild animals. The present burying-place of the Jews is in the Kidron valley. It is evident from Jerem. xxvi. 23 that this burial was not disgraceful, although it was less honorable than that in a rock-hewn sepulchre. If this had been the burying-place for idol-worshippers, it would have been the usual burying-place in the time of Manasseh, whereas at that time it was rather the faithful servants of Jehovah who were dishonorably buried. Josiah's

reason for throwing the ashes on these graves was, therefore, not "to desecrate them as the graves of idolaters" (Keil), but in order still further to dishonor the ashes of the destroyed idols.—On **הַתְּרָשִׁים** (ver. 7) see note on 1 Kings

xiv. 24. Only male prostitutes, not female (Thenius) can be understood. They had their dwellings (tents or cabins) near the temple, perhaps in the outer court. In these also dwelt the women who wove **בְּתִים** for the Ashera. Whether these were "tents," and, if so, of what kind they were (hardly, as Ewald thinks, "garments" [he alters the text and reads **בְּנָרִים** *Gesch.* III. 718]) is not

clear. Chap. xvii. 30 does not throw any light on it. Movers (*Phæn.* I. s. 686) says: "The castrated male prostitute (**קָרֵט**) imagines or pretends that he is a woman: *negant se viros esse * * * mulieres se volunt credi*. Firmic. He lives in association with women, and the latter, in their turn, have a peculiar inclination towards him."

Ver. 8. **And he brought all the priests out of the cities of Judah.** Vers. 8 and 9 belong together. The true levitical priests, who exercised their functions on the high places instead of in the temple, he caused to come to Jerusalem in order to make them desist from this. He caused the high-places to be made unfit for use by desecrating them. However, these priests, since they had forfeited their priestly dignity, were not allowed to perform priestly offices in the temple. They were employed simply as levites. They were allowed to eat unleavened, or sacrificial, bread, but not in company with the other priests (*cf.* Ezek. xlii. 10-14). They were, therefore, placed in the same category with those sons of Aaron who were prevented by some physical defect from undertaking the hereditary functions of their family (Levit. xxi. 21). It is not stated in the text that they continued to be *participes emolumentorum sacerdotalium* (Clericus).—**From Geba to Beersheba**, that is, throughout the entire kingdom. Geba is the Gibeon in the territory of Benjamin, near Ramah, the home of Saul. See notes on 1 Kings xv. 22, and Knobel on Isaiah x. 29. It is mentioned as the northern limit. Beersheba is mentioned as the southernmost and last seat of illegal worship (Amos v. 5; viii. 15).—**The high-places of the gates** were places of worship (in this case simply altars), either close to the gates, or, since these were large open buildings for public meetings and intercourse (Nahum viii. 16; Ruth iii. 11; Prov. xxii. 22), even inside of them. Probably these altars served for the foreigners as they came in or went out to offer sacrifices of prayer or of thanksgiving in reference to the transactions in which they were about to engage, or which they had just completed. The two following clauses, each of which begins with **וְאֵשֶׁר**, define these

high-places more nearly, and it is not admissible to supply *præsertim* or *imprimis* (Clericus, Dathe, Maurer) before the first **וְאֵשֶׁר**, and then to regard the second relative as referring to this. How can we comprehend the description of a high-place which was at the entrance of the gate of Joshua, and at the same time on the left hand of the gate of the city? As reference is made to two high-places in two different gates, the verse cannot be

otherwise understood than as it is interpreted by Thenius: "He tore down the high-places of the gates, (the high-place) which was at the entrance of the gate of Joshua (as well as that) which was on the left hand in the gate of the city." So also Keil and Ewald. Neither of these gates is mentioned anywhere else, at least by the same name. Thenius locates the former in the inside of the city, because he assumes that the governor of the city must have lived in the citadel, Millo, and that this gate must have been one which connected the lower city with the citadel, and was close to his dwelling. This gate was called, in later times, Gennath. This, however, is a pure guess. The "gate of the city" may have been the valley-gate, or the Jaffa-gate, on the west side of the city towards the valley of Gihon, through which the traffic with the Mediterranean passed.

Ver. 10. **And he defiled Topheth.** **הַתֶּפֶחַ** is a special designation of the spot in the valley of Hinnom, south of the city, where, during the time of apostasy, children were sacrificed to Moloch. In Isaiah xxx. 33 this place is called the "pyre." Fürst derives the word from the unused root **תָּפַח**, *to burn up*. The majority of the expositors, however, derive it from **תָּפַח**, *to spit or vomit*, that is, *to detest, hold in abhorrence*. **תֶּפֶחַ** would then mean *abomination* (see Rödiger in Gesenius' *Thesaurus*, p. 1497). The place either had this name from the time of Josiah, who defiled it by burning there the bones of the dead (ver. 16), or else it was thus named still earlier, by the faithful servants of Jehovah, on account of the detestation they felt for the abominable child-sacrifices which were practised there. Hitzig and Böttcher take **הַנָּחַל** as

an appellative from **הָנַח**, *to grieve*, and translate: "Valley of the wailings of children."—**And he took away the horses**, ver. 11. The same expressions are used here in regard to the horses as in ver. 5 in regard to the **בָּקָרִים**. They were *given* (**נָתַן**), that is, *established or instituted*, and he *took them away* (**יָשַׁבַת**). Both expressions must therefore be understood here as they are there. He did away with the horses, but did with the chariots as he had done with the idol-images (ver. 6), he burned them (**שָׂרַף**). If the horses had been of wood he would have burned them also. It follows that they were living horses. Horses are often mentioned as animals sacred to the sun among Oriental peoples (see the proofs quoted in Bochart, *Hieroz.* I. 2, 10). Horses were not only sacrificed to the sun, as the supreme divinity (Herod. i. 216), but they were also used to draw the sacred chariot (Curt. iii. 3, 11; see Herod. i. 189). This latter was the purpose for which they were kept here. They served to draw the sacred chariot in solemn processions, representing the course of the sun through the zodiac, not, as Keil asserts, following the rabbis, "to go forth to meet the rising sun." [This custom of keeping horses sacred to the sun is connected with the idea of the sun as a flaming chariot drawn through the heavens. Hence horses and a car were kept on earth as sacred to, and symbolical of, the sun.] **וְכָבֹד** is not to be translated, as it is by De Wette: "so that they came no more into the house of Jehovah," nor is it to be connected with **וַיִּשְׁבֹּת** (he removed them

from the entrance of the temple), but it states where the place was where the horses were ordinarily kept: *from the coming into the house*, that is, when any one came into the temple (through the western or rear door of the fore-court, the gate שַׁלְכָה, 1 Chron. xxvi. 16), the place of the horses was on the side of him to or towards (אֵל) the chamber of Nathan-melech. This chamber was בְּפָרְוִים. The שְׁכוֹת in the outer court (see notes on 1 Kings vi. 36) were side rooms which served for different purposes; not only as dwellings for the priests who were on duty (Ezek. xl. 45 sq.), but also as store-rooms for different materials (1 Chron. ix. 26; 2 Chron. xxxi. 12). This chamberlain (chap. xx. 18), Nathan-Melech, of whom nothing further is known, was, no doubt, charged with the care of the sacred horses. It is impossible to decide whether the שְׁכָה was his dwelling, and the stable of the horses was near by (Thenius), or whether this chamber itself was arranged as a stable for them (Keil). No one disputes that פָּרֹךְ is the same as פָּרְכָר, 1 Chron. xxvi. 18. In the latter place the divisions of the gate-keepers of the temple are stated in vers. 12-19. As these had their posts only in and near the temple, and two of them were especially appointed for the פָּרְכָר, the word cannot mean *stables* (the rabbis and De Wette), nor any other locality outside of the fore-court of the temple. The ordinary interpretation of the word as the colonnade (Gesenius, Bunsen) is also excluded, for the Parbar is distinctly designated in the place quoted as lying on the *west* or *rear* side of the temple, where certainly it is least likely that a colonnade was built which formed the feature distinguishing that side from the others. [Bähr, in his translation, renders פָּרְכָר by *in den Säulenhallen*, in the colonnades.]

We have rather to think of some specially marked space on the west side, inside of the fore-court. Of the six watchmen who were posted at the west side, four had posts assigned them on the street, that is, at the gate which led to the street, and only two in the Parbar. The latter must therefore have been inside the court, otherwise it could not have been left to the weaker guard. It is not stated what particular use this space, called the Parbar, was put to. We can only suppose that it was used for purposes for which the other sides of the court were not well adapted. The more specific details as to the size of the space, the wall by which it was surrounded, &c., which Thenius gives in his notes on the passage, are the result of mere combinations.

Ver. 12. **And the altars that were on the top of the upper chamber of Ahaz.** The עֲלֵיקָה of Ahaz was certainly not the upper chamber which was above the sanctuary of the temple (see notes on 1 Kings vi. 20), but only a chamber which was first erected by this idolatrous king, and which was probably over one of the outbuildings in the fore-court, which, according to Jerem. xxxv. 4, at least some of them, had different stories one above another. Perhaps it was over a gate. It probably served for observations on the stars, and the altars were for the worship of the constellations (Zeph. i. 5; Jerem. xix. 13). [It therefore proves that the

Assyrio-Chaldean star-worship was introduced in the time of Ahaz and Pekah. See notes on chap. xvi. 3 and xvii. 17, above, pp. 169 and 186.] He tore down the altars which Manasseh had made (chap. xxi. 5). נָחַר is used as in verse 7.

Keil translates the following נָחַר: "He crushed them from thence," taking it from נָחַר, *to crush, pulverize*, and making it equivalent to נָחַר in ver. 6. But מָסַח does not coincide well with the notion

of crushing, which, moreover, is fully expressed in נָחַר. It must be taken from נָחַר, *to run*, in the sense of *to hasten* (Isai. lix. 7); he hastened thence since he had yet all the high-places outside of Jerusalem to destroy (ver. 13). The Chaldean paraphrase explains it by וְנָחַר מִמָּוֶה, that is, *he removed from thence* (Ps. lxxxviii. 19); the Sept.: *kai kateilev autā ekeiθεν*. Thenius therefore agrees with Kimchi in reading נָחַר: "He caused to run—and cast, &c., that is, He gave orders to remove and cast with all haste, &c. (Jerem. xlix. 19). In this case he probably cast the debris directly over the wall of the temple enclosure down into the valley." **And the high-places that were before Jerusalem, &c.** Vers. 13 and 14 are a direct continuation of ver. 12, and they state what Josiah did in regard to the high-places before the city, which had existed long before Ahaz and Manasseh. On these high-places, see notes on 1 Kings xi. 7. The **Mount of Corruption** is the southernmost peak of the Mount of Olives which lay to the East (עֶלְ-פְּנֵי) of Jerusalem. It received this name on account of the idolatry which was practised there. Among Christians it is now called, Mount of Offence, *mons offensionis*, which the Vulg. has in the place before us. On the images and Astarte-statues (ver. 14) see notes on 1 Kings

xiv. 23. מְקוֹמָם does not mean "their elevated pedestals" (Thenius), for יִמְלָא would not fit into this meaning, but, in general, their places. It is to be observed that it is not said in reference to Solomon's high-places (in ver. 13) that he tore them down, as it is said of those which were of later origin (vers. 6, 7, 8, 12), but only that he defiled them. No doubt this is because they had been already torn down by Hezekiah, or perhaps even before his time (2 Chron. xxxi. 1). He only defiled the places where they had been (perhaps some parts were still remaining) in order to obliterate thoroughly all the false worship. Thenius is certainly mistaken when he asserts: "The idol-temples which Solomon had erected remained until the time of Josiah, though they were several times, e.g., under Hezekiah, placed under interdict." How could Hezekiah, who even removed the heights where Jehovah was worshipped (chap. xviii. 4), have allowed idol-temples to stand untouched, with their images, over against Jerusalem? [As far as the text gives any information in regard to the matter, either here or elsewhere, Solomon's heights, &c., remained until this time. The inference as to what other reformers *must* have done, is only an inference. If we allow ourselves to infer that such and such things had been done before this time, we obliterate those peculiarities of Josiah's reformation which make it especially interesting.—

W. G. S.] We do not need to assume, as Menochius does: *Ab impiis regibus excitata sunt sana et idola is similia, quæ excitaverat Salomon isdem locis, ideoque Salomoni tribuuntur primo illorum auctori.*

Ver. 15. **Moreover the altar that was at Beth-el.**—After Josiah had put an end to all illegal worship in Judah, he extended the reformation to the former kingdom of Israel, whence that worship had originally sprung, and where it had been made the basis of the political constitution (1 Kings xii. 26 sq.). It is told in vers. 15–20 what he did there. From the time of Jeroboam Bethel had been the chief seat of the calf-worship (1 Kings xii. 28; xiii. 1; Amos iii. 14; vii. 10, 13; Jerem. xlviii. 13; see Hos. x. 5). This altar was the one mentioned in 1 Kings xii. 33 and xiii. 1. The first הַמִּזְבֵּחַ in ver. 15

cannot be taken as an accusative of place, "on the high-place," as Thénien takes it, but only as apposition to "altar." The Bamah was a house on an elevation, for he tore it down and burned it. The altar did not stand in the house, but before it. In what follows the statement is clearer: "that altar and the high-place." After the immigration of the heathen colonists an Astarte-statue seems to have taken the place of the calf-image there.—On ver. 16 sq. see the *Prælim. Rem.* on 1 Kings xiii. Vers. 16 to 18 belong, according to Stähelin (*Krit. Untersuch.* s. 156), to the author and not to the document which served him as authority. According to Thénien they are taken from the sequel to 1 Kings xiii. 1–32. This, he says, is evident "from וְהָיָה in

ver. 19, which corresponds to that in ver. 15, and, still more distinctly, from the consideration that Josiah could not defile the altar by burning men's bones upon it (ver. 16) after he had broken it in pieces (ver. 15)." But, if the remarkable incident in vers. 16 to 18 was to be narrated, it could not be mentioned anywhere but here, because it took place at the destruction of the high-place at Bethel. Ver. 19 then carries on the history of the destruction and extirpation of the illegal cultus throughout Samaria, and goes on to tell what was done elsewhere than at Bethel. As for the difficulty about the altar, the author must have been very careless to make a statement in ver. 16 which was inconsistent with what he had said in ver. 15. He says nothing in ver. 15 about burning the altar, but only about burning the house and the Astarte-statue. He caused bones to be burned on the spot where the altar had stood in order that that also might become unclean and never more be fit for an altar, i. e., for a place of worship. The author, no doubt, in many ways made use of old authorities and incorporated them into his work, but he certainly never thoughtlessly patched separate pieces together, or arbitrarily inserted a bit here and there.

—**He turned himself,** i. e., to look about; cf. Exod. ii. 12; xvi. 10. The "mount," where the sepulchres were, cannot be the one on which the altar and the Bamah stood, but one in the neighborhood, which was to be seen from the one where the Bamah stood. After וְהָיָה the Sept. have the words: "When Jeroboam, at the festival, stood at the altar, and he turned his eyes upon the sepulchre of the man of God who had spoken these words." Thénien regards this addition as originally having belonged to the perfect text, but it may easily be recognized as a gloss.—Ver. 17. **What**

grave-stone is that? The sepulchres of prominent persons were marked by monuments placed before them (Ezek. xxxix. 15; Gen. xxxv. 20; Jerem. xxxi. 21). This monument attracted the king's attention and he asked whom it commemorated.—Ver. 18. **Out of Samraia.** The name here refers not to the city but to the country, and stands in contrast with the words "from Judah" in ver. 17. It therefore marks the origin of this prophet; "he was an Israelitish, not a Jewish prophet" (Thénien). The priests whom Josiah caused to be put to death (ver. 20) were not levitical or Israelitish priests at all, but, unquestionably, idol-priests who had established themselves in the country. וְהָיָה cannot be understood as if Josiah offered these priests as a sacrifice to God. If that were so he would have helped to establish the human sacrifices which it was the object of his reformation to root out. וְהָיָה here has the sense of *to slaughter*, as often elsewhere (see *Ezek.* on 1 Kings xix. 21). They suffered upon their own altars the death-penalty imposed by the Law (Deut. xvii. 2–5). At the same time these altars were thereby defiled and made unfit for use. According to Tertullian public child-sacrifices lasted in Africa *usque ad proconsulatum Tiberii, qui eosdem sacerdotes in isdem arboribus templi votivis crucibus exponit.*

Ver. 21. **And the king commanded all the people.** Josiah had abolished with relentless severity all which was forbidden in the book of the covenant and the Law to which he had bound the people by an oath of allegiance (ver. 3); now, however, he proceeded to perform all which was there commanded, and he began, as Hezekiah had done (2 Chron. xxx. 1), by ordaining a passover, for this feast had been instituted to commemorate the exodus and the selection of Israel to be the peculiar people, which was the foundation of its national destiny, and of its calling in human history. No other feast could have served so well to inaugurate the restored order as this one, which had been celebrated even in Egypt. The statement: וְהָיָה

in the book of this covenant does not mean: which is mentioned in this book. That would be a superfluous remark, and the translation would not be a correct rendering of the original. It means that the Passover was to be observed according to the regulations prescribed in the book which had been found. The translation of Luther [E. V. also] following the Sept. and Vulg. is not correct: "*Am Buch dieses Bundes*" [in the book of this covenant],

for that would require וְהָיָה. The emphasis falls on "book." Josiah does not wish that the passover shall be celebrated according to precedent and tradition, but according to the regulations of the book which had been read before the people. This is the only conception of its meaning according to which we get a good sense, for the remark in ver. 22: **surely there was not holden such a passover, &c.** וְהָיָה refers to what immediately precedes: "In this book of the covenant," so that the sense is: No passover had been so strictly observed according to the regulations of the Law since the times of the judges. Even the Passover of King Hezekiah had not been perfectly conformed to the law, for he was compelled by circumstances to deviate in some respects (2 Chron. xxx. 2, 17

sq.). Clericus: *Crediderim hoc velle scriptorem sacrum: per tempora regum nunquam ab omnibus secundum omnes leges Moaiscas tam accurate Pascha celebratum fuisse. Consuetudinem antea, etiam sub piis regibus, videntur secuti potius quam ipsa verba legis; quod cum fit, multa necessario mutantur ac negliguntur. Sed inventi nuper libri verba attendi diligentissime voluit Josias.* It is difficult to understand how any one could understand from this passage, as De Wette does, that no Passover had ever been celebrated before this one. Thenius also asserts that "it can hardly be doubted that the celebration of the Passover was neglected from the time of the Judges on, and that it did not begin again until after the ordinances of the Law in regard to it had once more become known under Josiah," because "there is no reference whatever to the Passover either under Samuel, or David, or Solomon." He therefore infers that "in order to bring about an accord with the story in Chronicles

of the Passover feast instituted by Hezekiah" **הָחֵד** was substituted for **הָחֵד** in ver. 21, and **בְּפֶסַח** for **הָחֵד** in ver. 22. In this way, of course, anything may be found in the text which any one wants to read there. Neither the day of Atonement nor the Feast of Pentecost is expressly mentioned in the historical books, and the Feast of Tabernacles is only mentioned in connection with the consecration of the temple (1 Kings viii. 2). It would therefore follow that the Israelites alone of all ancient peoples had no religious festivals from the time of the Judges. If, however, one festival was celebrated it was certainly the feast of the Passover, which was moreover a natural festival (Levit. xiii. 10 sq.; Deut. xvi. 9). The same chronicler who recorded the Passover under Hezekiah also gives a detailed account of the one under Josiah, and adds at the close of his account (xxv. 18) the same comment which we here find in ver. 22. We cannot, therefore, assume that ver. 22 has suffered any alterations "in order to bring it into accord with the record of the Passover under Hezekiah." On ver. 23 see the *Prælim. Rem.*

Ver. 24. **Moreover the necromancers.**—"After Josiah had completed the reformation of the public worship, he went on to put an end to all the superstitious practices and idol-worship which were carried on in private houses" (Thenius). The necromancers and wizards had arisen under Manasseh (chap. xxi. 6). The *Teraphim*, or household-images, were the penates, the gods of the *fireside*, to which a magical power was ascribed. They served as a kind of talisman for the family, and as a kind of private oracle. Cf. Gen. xxxi. 19; Judges xviii. 14; Ezek. xxi. 26; Zach.

x. 2. On **לִמְשָׁכִים** see 1 Kings xv. 12 and 2 Kings xvii. 12. They were doubtless private household gods. **And all the abominations that were spied, i. e.,** everything which was to be abhorred and which was found anywhere, "for it might well be that many things of this character were concealed" (Thenius). **That he might establish, i. e.,** put in operation. Even private and family religious observances were to be regulated according to the newly discovered book, in order that it might serve as the norm and rule for the entire life of the people. The author therefore proceeds (ver. 25): **And like unto him, &c.,** by which he

means, according to the context, that the entire law of Moses was not so strictly and severely carried out by any king before Josiah, not even by Hezekiah, although the latter was not at all inferior in genuine piety and in trust in the Lord (see notes on chap. xviii. 5). **With all his heart, &c.,** has distinct reference to Deut. vi. 5.—In vers. 26 and 27 "the author passes on to the story not only of the end of Josiah, but also of the fall of the kingdom" (Keil). **וְיָשָׁא** in ver. 26 stands in contrast with **וְיָשָׁא** in ver. 25. Josiah turned to Jehovah,

but Jehovah turned not from his wrath. *Quamvis enim rex religiosissimus esset populusque metu et pareret, propterea tamen animus populi non erat mutatus, ut satis liquet a castigationibus Jeremia, Sophonia, et aliorum prophetarum, qui circa hæc tempora et paulo post vaticinati sunt* (Clericus). Cf. Jerem. i. 10; Zeph. i. 2-6; iii. 1-4. The corruption had struck such deep root during the reign of Manasseh that it could not be eradicated even by Josiah's severe measures. The Law was observed externally, but the conversion of the entire people was out of the question. This became distinctly apparent after Josiah's death. Hence the long-threatened judgments of Jehovah must now fall. On ver. 27 see Jer. xxv. 26, and notes on chap. xxi. 4-7.

Ver. 28. **Now the rest of the acts of Josiah, &c.** The author now hastens to the close of the history of Josiah. It is necessary to tell how he met his end, but he does this very briefly (ver. 29). The more specific details are given by the chronicler (II. xxxv. 20-27). Necho (in Chronicles and in Jerem. xli. 2: **נֶכֶח**; in the Sept. and Josephus **Νεχῶ**) was, according to Herodotus (ii. 158), who calls him **Νεκῶς**, the son of Psammetich I. According to Manetho he was the sixth king of the twenty-sixth, Saite, dynasty, and was an energetic prince who built fleets both on the Mediterranean and on the Red sea. **The King of Assyria,** against whom Necho was marching, can hardly have been Sardanapalus, under whom Nineveh was destroyed by the Babylonians and Medes, but the Babylonian Nabopolassar, the father of Nebuchadnezzar, who, as ruler of Assyria also, might now be called king of that country. For Necho lost the battle of Carchemish (2 Chron. xxxv. 20) to Nebuchadnezzar (Jerem. xli. 2), and Josephus says (*Antiq.* x. 5, 1) that Necho undertook this expedition against **Μήδους καὶ Βαβυλωνίους, οἱ τὴν Ἀσσυρίαν κατέλυσαν ἀρχὴν, τῆς γὰρ Ἀσίας βασιλεύσαι πόθον εἶχεν.** Evidently Necho desired, now that the Assyrian empire had come to an end, to hinder the Medes and Babylonians from forming a world-monarchy, and to become himself ruler of Assyria (see Winer, *R.-W.-B. I.* s. 105 sq. II. s. 143. Duncker, *Gesch. des Alterthums I.* s. 499 sq.). He did not take the long and tedious way through the desert of *Tih* and southern Palestine, but made use of his fleet, and landed probably in the neighborhood of the Phœnician city of Akko, in a bay of the Mediterranean. This is evident from the fact that Josiah did not march southwards to meet him, but northwards, and that they met at Megiddo, in the plain of Jezreel, at the foot of Mount Carmel. On the situation of this city see *Ezek.* on 1 Kings iv. 12 and ix. 15. Herodotus calls it **Μάγβαλον**, and Ewald understands him to refer to Megdel, south-east of Akko; but, as Keil shows in his comment

on the verse, this can hardly be correct. **He slew him.** This curt statement finds its explanation in 2 Chron. xxxv. 22-24, according to which it was not Necho himself that slew Josiah, but the latter was mortally wounded by an arrow from the Egyptian bowmen, and then died at Hadad-Rimmon (Zach. xii. 11), not far from Megiddo.—**The people of the land** (see chap. xxi. 24) made the *younger* son of Josiah king, as we see by comparing ver. 31 with ver. 36, perhaps because they had greater hopes of him, though in this they were mistaken (Jerem. xxii. 10 sq.). It is stated that they **anointed him** (a ceremony which is not elsewhere expressly mentioned in speaking of a change upon the throne), perhaps because he was not the son whom Josiah had chosen to succeed him (see notes on 1 Kings i. 5 and 34), but nevertheless they desired to give him the consecration of a legitimate king.

[On the contemporaneous history see the *Supplementary Historical Note* after the next *Exegetical* section.]

HISTORICAL AND ETHICAL

1. *King Josiah was the last true theocratic king of Judah.* Higher praise is given to him than to any other king, even to Hezekiah, namely, that he "turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the Law of Moses." Sirach, in his panegyric on the fathers, groups him, as we have said above, with David and Hezekiah, besides whom there was no king who did not more or less abandon the Law of the Lord. He also further says of him what he says of no other king: *Μνημόσυνον Ἰωσίου εἰς συνθέσιν θυμιάματος, ἐκκενασμένον ἐργῷ μυστηρίου, ἐν παντί στόματι ὡς μέλι γλυκανθήσεται, καὶ ὡς μουσικὰ ἐν συμποσίου οἶνον* (Sir. xlix. 1). Josephus also (*Antiq.* x. 4, 1) is loud in his praise. If we take into consideration, on the one hand, that under his two immediate predecessors, Manasseh and Amon, who together reigned for sixty years, apostasy and corruption had spread far more widely, and penetrated far more deeply, than under Ahaz, who only reigned sixteen years, and, on the other hand, that Josiah, at the time of his accession, was only a boy of eight years, who might be easily influenced and led astray, then it appears to be almost a miracle that he became what he was. This miracle is not by any means explained by supposing that, after the death of Amon, "the priests of Jehovah once more gained influence at court" (Duncker), or that "the priests of Jehovah succeeded in getting the young prince, whom the opposite party had elevated to the throne, under their control" (Menzel). We have not the slightest hint that Josiah was educated or controlled by any priest of Jehovah, as was the case with Joash under entirely different circumstances (chap. xii. 2). Neither did the prophet Jeremiah have influence upon his education, for that prophet made his first appearance, while he was yet a young man, in Josiah's thirteenth year, at Anathoth, from whence he was driven away; moreover he was not the son of the high-priest, but of another Hilkiah (Jerem. i. 1, 6). Ewald's comment is far better (*Gesch.* III. s. 696): "We cannot reach an accurate notion of the educational development through which he passed during his minority, but the decision and strictness with which he defended and maintained the more austere religion, in the eighteenth year of his reign and the

twenty-sixth of his life, show plainly enough that he had early attained to a firm determination in favor of true nobility and manliness of life. It may well be that the grand old history of Israel, with its fundamental truths, as well as the memory of David's greatness, of the marvelous deliverance of Jerusalem from Sennacherib, and of all else which was glorious in the history of his ancestors, had early made a deep impression upon him." True as this is, however, it is not sufficient to account for such a phenomenon as Josiah was, since he stands before us almost like a *Deus ex machina*. His character is, as Hengstenberg says (*Christol.* III. s. 496), "as little to be comprehended on the basis of mere natural causes as is the existence of Melchisedek . . . in the midst of the Canaanites, who were hastening on with steady tread and ceaseless march towards the consummation of their sins. The causes which produced Josiah, such as he was, are the same which produced Jeremiah." If it was marvelous that a man like Hezekiah followed a man like Ahaz, it was still more marvelous that an eight-year old boy like Josiah followed men like Manasseh and Amon, and that he, during all his reign, should have turned "neither to the right hand nor to the left" and should have been unexampled in the entire history of the kings. It was no accident that a king like Josiah arose once more, and attained to the height of David as the model of a genuine theocratic king. It was a gracious gift from the God who had chosen Israel as His own peculiar people, for the accomplishment of His redemptive plan, and Who continued to raise up men who were endowed with gifts and strength to work in and for His plans, and to manifest themselves to His people as His instruments. If a king like Josiah could not restore the people to its calling, then the monarchy, as an institution, had failed of its object and was near its end. The kingdom must hasten to its downfall and the threatened judgments must come.

2. We are made acquainted, in this passage, only with *those events in the reign of Josiah* (thirty-one years) *which appertained to the abolition of idolatry, and the restoration of the legitimate Jehovah-worship.* It was by virtue of these events that his reign formed an epoch in the history of the kingdom. In comparison with these events, all else, in the judgment of this historian, sank into insignificance. We see, however, from a passage in the book of Jeremiah, that he was remarkable also in other respects, for the prophet presents him to his son, Jehoiaquim, as a model: "Shalt thou reign because thou closest thyself in cedar? Did not thy father eat and drink, and do judgment and justice, and then it was well with him?" &c. (Jerem. xxii. 13-17). Josephus says of him (L. c.): *Τὴν δὲ φέρον αὐτὸς ἀριστος ὑπῆρχε, καὶ πρὸς ἀρετὴν εὖ γεγωνός . . . ὡς ἂν πρεσβύτερος καὶ νοῦσαι τὸ δέον ἱκανώτατος, . . . σοφία καὶ ἐπινοία τῆς φύσεως χρώμενος . . . τοῖς γὰρ νόμοις κατακολουθῶν, οὕτω περὶ τὴν τάξιν τῆς πολιτείας καὶ τῆς περὶ τὸ θεῖον εἰσβολῆς εὐδοεῖν τε συνέβαινε . . . ἀπέδιδε δὲ τινας κριτάς καὶ ἐπισκόπους, ὡς ἂν διοικεῖν τὰ παρ' ἐκάστους πράγματα, περὶ πάντων δὲ δίκαιον ποιούμενοι, κ. τ. λ.* The fact that he extended his reforming work into Samaria shows that he had attained to power and authority there: when and how he obtained this is nowhere stated, but the fact that he had it stands firm, and might be inferred even from other historical hints. After Esarhaddon, the successor of

Senacherib, the Assyrian power began to sink. The Scythians invaded the country from the North; on the East and South it was threatened by the Medes and Babylonians, who sought to make themselves independent of its power. These events belong to the time of the reign of Josiah. Josiah must have made vigorous opposition to the Scythians who were pressing forward in Palestine towards Egypt, devastating everything, for he remained undisturbed by them. It is very probable that it was easy for him, after their departure, to extend his authority over the territory of the former kingdom of the ten tribes, since the Assyrians were not, at that time, in a position to pay much attention to Israel, or to maintain intact their supremacy over it. In the year 625 the Assyrian power was being hard pushed by Nabopolassar, the father of Nebuchadnezzar, and Josiah's reformation falls in the year 623, that is, in the time when the Assyrian empire was tottering and falling. Whether Josiah, as "a king who desired in all things to be a genuine successor of David," had the intention of "restoring the authority of the house of David over all the surrounding peoples" (Ewald), or whether he "regarded himself, after the fall of the northern kingdom, as king of the entire covenant people, and took advantage of the impending or already accomplished dissolution of the Assyrian empire, in order to conciliate to himself the Israelites who remained in Samaria, to make them well disposed towards his authority, and to win them to his reforms" (Keil), we cannot decide, but this is certainly far more probable than that he "as a vassal of the Assyrian king had a certain limited authority over this territory," and that "his enterprise was permitted by the Assyrian authorities" (Hess), or that he petitioned the new ruler of Assyria (Nabopolassar) for permission to exercise authority there in matters of religion (Thenius). However this may be, Josiah certainly stands before us as a king who was endowed with the above-mentioned virtues of a ruler, and with an enterprising spirit and warlike courage. These last traits are proved by his attempt to resist Necho, in regard to which see below. It is utterly erroneous, therefore, to see in this king, as modern historians are disposed to do, merely a passive instrument in the hands of the priesthood. [See the *Supplementary Notes* after the *Ezra* sections on chaps. xx. and xxi., and on the next following section of the text.]

3. *The discovery of the book of the Law* was, in spite of its apparent insignificance, an event of the first importance for all the subsequent history of Israel. Although Josiah had, before that event, turned to the Lord and sought to inaugurate a reform (see the *Prelim. Rem.*), yet it was this discovery which determined him to take measures of the utmost severity against all idolatry, and to restore the worship of Jehovah in Judah and in Israel. From this discovery dates the complete revolution in the circumstances of the kingdom, and from this time on this book had such authority that, in spite of all vicissitudes, and in spite of renewed apostasy, yet it held its place in the respect of the nation, it has been recognized until to-day by the Jews as their most sacred religious document, and their religion, in all its distinctive peculiarities, is built upon it. Suppose that this book had never been discovered, but had been lost for ever, so that only incomplete and inauthentic

private copies had been preserved, scattered here and there, what would then have been the state of Judaism, and how different must have been the shape which its religious and moral development would have taken. The whole history of Israel bears witness to the guiding and controlling hand of God, but if there is any one event in which, more than in any other, the Providence of God is visible, then it is this important discovery. It was a physical proof that God watches over this document, which is the testimonial to Israel of its election, and the highest divine revelation; that he preserves it from the rage of idolaters; and that, even if it lies long unnoticed and unknown in the night of apostasy, he will bring it again to light, and make it to show its force once more, so that it is like a fire which consumes all which is false and corrupt, and like a hammer which breaks the rocks (Jerem. xxiii. 29). The discovery of the book was a pledge to the king and people of the indestructibility of the divine written word.—Modern historical science has taken an entirely different view of this event. "The impression left by the devastations of the Scythians," says Duncker (*Gesch. d. Alt. L. s. 503 sq.*), "who had left the land a desert, was deep and fresh in the minds of the people. The king was young, and, as it seems, open to influence. The priests were bound to take advantage of these circumstances to set up a stronger barrier against the Syrian forms of worship. Manasseh's persecutions had led the Jehovah-priests to look about for means to prevent the recurrence of similar oppression. They naturally found themselves forced to an attempt to secure their creed and their official position against the changing will of the kings, to emancipate it from the fickle disposition of the people, and to put an end, at last, to the vacillation between Jehovah-cultus and foreign and heathen forms of worship." There was room to hope that "by means of a law-book, which made the worship of Jehovah the basis of all national life, and embraced all social interests in its scope, all future perils to the priesthood might be prevented, their position might be permanently assured, and the Jehovah-worship might be securely established and strictly carried out. . . . A codification of the rules which had been gradually formed by the priests as the scheme of life which would be pleasing to Jehovah, a compendium which should sharply emphasize the chief demands which religion made upon the laity, was, therefore, needed. For such a law-book alone was there hope that it would find acceptance, that it would be recognized by the king and by the people as an unquestionable authority, and as the organic law of the country, and that it might be completely and successfully put in operation. This was the purpose, and these were the fundamental principles on which this book (Deuteronomy), which Hilkiah, the high-priest, sent to the king, was compiled. . . . Josiah was deeply moved by the contents of it, and by the threats which it pronounced against those who transgressed the Law of Jehovah. In order to convince himself of the genuineness of this book as the real law of Moses, he appealed from the authority of the temple and the high-priest to a female soothsayer. The wife of one of the king's officers, Huldah, was asked in regard to the genuineness of the book, and she declared that the words of the book were the words of Jehovah."

We have an example, in this entire presentation of the incident, of the inexcusable manner in which modern historical science treats the biblical history. The book which was found was, according to this view, simply the book of Deuteronomy, an assumption which, as we have seen, is so contrary to the text that even the most daring and advanced critical science has recognized its falsehood. This book, too, is represented as having been secretly compiled after the Scythian invasion of Palestine, that is, as we have seen above, after 627 B. C., by the priests, without the knowledge of the king, and then as having been sent to the latter by Hilkiah, as the book written by Moses, and now rediscovered, so that it would be in fact forged. The king permits himself to be deceived, and is deeply moved by the threats invented by the priests, yet he turns, superstitiously, to a "female soothsayer," inquires of her in regard to the genuineness of the book, and she, being of course initiated into the secret of the priests, answers that the words of the priests are the words of Jehovah. The whole affair is thus reduced to cunning, deceit, and falsehood, on the part of the priests, in their own selfish interests. The priests, with the high-priest at the head, are vulgar cheats, and the king and people are cheated. The entire grand reformation, and the complete revolution in the state of the kingdom, with all the religious development which followed, rest upon a forgery. Such an arbitrary and utterly perverse conception refutes itself, and Ewald (*l. c. s. 700*) justly says: "We must beware of obscuring the view of the incident by any such incorrect hypothesis as that the high-priest composed this book himself, but denied its origin. Want of conscientiousness in the conception of history cannot be more plainly evinced than by such unfounded and unjust suppositions." Ewald himself, on the other hand, ascribes the composition of Deuteronomy to a prophet who, during the persecution by Manasseh, took refuge in Egypt, and says: "If the book was written thirty or forty years before, by a prophet who, at this time, was dead, and if it found circulation only gradually, so that it finally reached Palestine as it were *by accident*, a copy might *accidentally* have found its way into the temple, and there have been found by the high-priest." But the notion that the book of Deuteronomy was composed in Egypt "stands in the air," and has thus far been adopted by none but Eiselen. Moreover, that it came to Palestine by accident, came into the temple by accident, by the hand of an unknown priest, and without the knowledge of the high-priest, so that it was found by him, again—"by accident," not only does not explain the incident, but it even makes it still more marvelous and inexplicable than it is according to the biblical account. If we assume that the book of Deuteronomy was first written in the time of Manasseh, or in the time of Josiah, and that the book of the Law thereby first reached its completion, then we are compelled to have recourse to all sorts of arbitrary hypotheses to account for the alleged "discovery" of the book at this time.

[It seems hardly probable that the question of the date and authorship of the book of Deuteronomy will ever be definitely settled. On the one hand, the traditional view is firmly fixed in the belief of the Church. On it are supposed to hang doctrinal inferences which would fall if the Mosaic author-

ship were surrendered, and these doctrines are regarded as too essential to the structure of the Christian faith to admit of any weakening. Such a position is false philosophically, as it involves a reasoning from dogma to fact, instead of the contrary and only legitimate process. Nevertheless, there seems little reason to expect that this position will be overthrown, at least as far as we can yet foresee. Moreover, the admission that Moses was not the author involves, or seems to involve, the admission of a literary forgery, although no one can believe that Moses wrote the account of his own death in the 34th chapter. On the other hand, the grounds for believing in the comparatively late origin of this book are such as only scholars of great attainments can appreciate or understand. Therefore the position of the question now is, and probably for a long time to come will be, that the opinion which enjoys ecclesiastical sanction is the traditional opinion of the Mosaic authorship, while the scholars (with very few exceptions, and those of inferior authority) are firmly convinced that Deuteronomy was written at a time long after that of Moses, and by an unknown hand. The grounds on which the latter opinion is based are critical and historical. The former are, in the briefest statement, these: (a) The language of the book. It is marked by archaisms such as are peculiar to the other books of the Pentateuch, but these are found side by side with peculiarities of the late language, especially those which mark the book of Jeremiah. It is said that this is a clear proof that the author lived in the later days of the Jewish monarchy, and either unconsciously adopted ancient forms from familiar acquaintance with the old Scriptures, or purposely affected archaic forms. (b) Its literary style. It bears the character of a codification or digest of the previous books. It is also marked by a handling of the ordinances of Moses, in the spirit of their principles, but with the freedom of one who had thoroughly studied them, and digested them, and now purposed to codify and arrange them in a more practical and available form. (c) It presents, however, certain variations from the other books of the Pentateuch, always in the sense of making the ordinances more flexible and of freer application, as it were to a higher civilization and a more complicated society. (d) It contemplates a state of things in which the nation is living a settled and ordered life, under a king, face to face with neighbors, not like the Canaanites, but powerful and large enough, if victorious, to swallow up Israel in captivity. (e) It is too long to be delivered as a speech, as it is represented.—The historical arguments are these: (a) Deuteronomy ordains worship at one central sanctuary, a thing which was not regarded as important until after the time of Solomon, but which, from the time of Josiah on, became a fixed and fundamental doctrine of the Hebrew religion. (b) The spirit of the book of Deuteronomy is that which marked Josiah's reformation and the preaching of the later prophets. It controlled the ultimate development of the Jewish religion after the captivity.—All these arguments meet with answers from the opposite school, the weight of which depends on the philosophical or dogmatic prepossessions of the persons who are called upon to weigh them. They are only mentioned here to show in general and in brief what is the character of the grounds on which "critical science" has based the belief that Deuteronomy

was not written by or in the time of Moses. They are independent and critical throughout. To estimate them requires close knowledge of the Hebrew language and history, a knowledge which goes beyond grammar and dictionary, and involves philosophical insight, and critical sagacity and skill. Certainly it devolves upon all who are charged with the study of the Scriptures to give to the subject a candid and unprejudiced consideration, in order that the truth, on whichever side it may lie, may be established. There is not a subject on which the tyro in biblical learning may more easily fall into rash error, nor one upon which those who cannot, or will not, enter upon the tedious investigation which is involved ought more carefully to refrain from passing a dogmatical judgment.

Strictly speaking, this question lies aside from our present occupation. In commenting on the 23d chapter of the 2d book of Kings, and noticing the bearing of the facts which it records upon the "development of the plan of redemption" (see *Preface*), we have only to notice the effect produced by the discovery of the "book of the Law." But it is asserted by some that *this* book was not the same, nor a mere copy of any, which had existed before, but a revision of the former records, with an addition consisting of a repetition and codification of the ancient ordinances. They assert that this new work was an extension and re-application of the legislation of Moses, which was especially adapted to the time of Josiah, and that herein lie the grounds of its great and peculiar influence. If such an assertion be true, and if the peculiar character of this new revision, as compared with the ancient records, was a new and broader apprehension of the spirit of the Mosaic legislation, and if this new spirit gave to that legislation a new impetus which made it the controlling principle in the subsequent development of the Jewish religion, then certainly it was a most important event in the development of the history of redemption. In fact, if this assertion be true, the composition of the book of Deuteronomy was the most important incident in the history of the Israelites after the time of Moses. Hence the importance of studying the question involved in the most thorough manner, by its proper evidence, with all the light which history or criticism can throw upon it.

Our present chapter bears upon it in so far as we discern in the reformation of Josiah a *peculiar character*, as compared, for instance, with that of Joash, or that of Hezekiah, and in so far as these peculiar features of this reformation are traceable to Deuteronomy as distinguished from the other books of the Pentateuch. On this point we observe that this book of the Law produced a profound sensation. It brought to the king's notice things which he had never heard or known of, and which, therefore, were not popularly known of, as parts of the "Law of the Lord," although *something* was certainly known under that name. It is also said that the thing in the new book which especially attracted his attention, and stirred him to the action which he took, was the "threats" or denunciations which it contained (*cf.* Deut. xxviii. especially vers. 25 and 64). But these only occur in the book of Deuteronomy. When we read the description of future and possible degeneracy under the kingdom, and the threats of captivity, &c., which are contained in the book of Deuteronomy, and compare them with the state of things under Josiah, when

the northern kingdom had already disappeared in Assyrian exile, we cannot wonder at the effect produced on the king's mind. He saw himself and his nation in this description as in a mirror.—We also notice particular expressions: "Turned neither to the right hand nor to the left," as the description of a perfect king (*cf.* Deut. v. 32; xvii. 11, 20; xxviii. 14); the "burning" of idolatrous images and utensils (*ver* 4. *cf.* Deut. vii. 25; xii. 3); "With all his heart" (xxiii. 25. *cf.* Deut. vi. 5); the death penalty for idolatry (xxiii. 20. *cf.* Deut. xvii. 2-5). The fact that, from this time on, the "Law" played a far more important part in forming and guiding the faith and practice of the Jews than ever before is indisputable. The author describes its influence above. Whether we can discern in the further developments the peculiar effect of the book of Deuteronomy, so far as that book differs in character from the other books of the Old Testament, or not, is a question which must be left to the study of the passages and books from which it may appear.—W. G. S.]

4. *The prophetess Huldah*, who is mentioned only here, offers a very remarkable proof that prophecy, "as a free gift of the divine spirit, was not confined to a particular sex," and that "God imparts the gifts of his spirit, without respect to human divisions and classifications, to whomsoever He will, according to the free determination of His holy love. The people were to recognize the truth, although, it might be, in imperfect measure; that the time would come when there would be a general pouring out of the spirit upon it, Joel iii. 1 sq." (Havernick on Ezek. xiii. 17.) Besides Huldah there are two women mentioned in the Old Testament who are designated as prophetesses, Miriam (*Ex.* xv. 20), and Deborah (*Judges* iv. 4). But she was a נְבִיאָה in another and fuller sense than they.

What they did and said was produced in a state of ecstasy; they did not prophesy in the narrower and stricter sense of the word, i. e., they were not instruments by means of which God made known His will and purpose to those who asked it. She solemnly and expressly pronounces her oracle as the word of Jehovah (*chap.* xxii. 16, 18: "Thus saith the Lord"), and she uses the manner and form of speech of the true and great prophets. The same or similar fact is not true of any other woman. She stands alone in the history of the old covenant, and it is very significant that just at this point, where the entire future of the people and its grandest and highest interests are at stake, the Lord makes use of a weak and humble instrument to bring about the execution of His purpose. Huldah cannot, therefore, be at all brought into comparison with the witch of Endor (1 Sam. xxviii. 7), or with the prophetesses of whom Ezek. speaks (*chap.* xiii. 17). The wife of Isaiah is also called נְבִיאָה

(Isai. viii. 3), but in an altogether different sense, viz., as wife of the prophet and mother of the prophet-sons. Finally Noadiah is designated (*Nehem.* vi. 14) as a false prophetess. The rabbis arbitrarily fix the number of prophetesses in the Old Testament at seven (*Seder Olam* 21). Their statements in regard to Huldah, as, for instance, that an honor was shown her after her death which was not shown to anybody else not of the house of David, namely, to be buried inside of the walls of Jerusalem, belong purely to tradition, it is true, but they show in what high esteem she stood (*cf.*

Witsius, *De Prophetissis* in the *Miscell. Sacr.* I. p. 288).

5. *The abolition of idolatry and of the illegitimate Jehovah-worship under Josiah* is distinguished from every earlier attempt of the kind, even from that under Hezekiah, by the fact that it was far more thorough. It extended not only to the kingdom of Judah but also to the former kingdom of Israel, not only to the public but also to the private life of the people. The evil was everywhere to be torn out, roots and all. Nothing which could perpetuate the memory of heathen, or of illegitimate Jehovah-worship remained standing. All the places of worship, all the images, all the utensils, were not only destroyed but also defiled; even the ashes were thrown into the river at an unclean place that they might be borne away forever. The idol-priests themselves were slain, and the bones of those who were already dead were taken out of the graves and burned. The priests of Jehovah who had performed their functions upon the heights were deposed from their office and dignity, and were not allowed to sacrifice any more at the altar of Jehovah. This reformation has been charged with "violence," and this has been offered as the explanation of the fact that it was so short-lived. So Ewald: "This attempt at reformation bears the character of violence in all its details of which we have any knowledge. . . . The evil results of such violent conduct in religious and civil affairs soon showed themselves, and all falling together in an accumulated evil produced a discord and confusion which could not be smoothed over," &c. To this Niemeyer (*Charakt. d. Bib.* V. s. 100) answers: "In the case of such corruption which had already eaten into the vitals of the State, and, above all, in the face of such unnatural customs as were connected with it, let any one say what he will about the compulsion of conscience and the harshness of compelling a man to adopt a religion which he does not choose, I believe that it was a political right and duty to eradicate the evil, if indeed it was any longer possible to eradicate it. I will not say that the mass of men generally goes whither it is led, and that there is no instruction or improvement possible for them but that which is based upon authority and belief, so that better leaders and a more reasonable authority are a gain at all times. I will only reply to those who charge Josiah with cruelty and tyranny, in putting the priests of Baal to death, that those who should preach murder as a religious duty, and as an exercise pleasing to God, would not be left unpunished in any enlightened State. Josiah, therefore, when he put an end to these abominable sacrifices of innocence, for vengeance for which mankind seemed to stretch forth its hands to him, did no more than the kindest ruler would have considered it his duty to do." Hess also well remarks (*Gesch. d. Könige*, II. ss. 236 and 238): "To allow them [the priests of Baal] to live would be to nourish seducers for the people, and to transgress the law to which a new oath of allegiance had just been taken, for this demanded that those who introduced idolatry should be exterminated. . . . Josiah's fundamental principle was that a half-way eradication of idolatry would be no better than no attempt at all. If anything of this kind had been permitted to remain, the door would have been left open for the evil sooner or later to return. The idolatrous disposition and

tendency took advantage of the slightest circumstance, and seized upon the slightest trace of former idolatry, to once more gain a footing." We should like to know how Josiah should have undertaken to get rid of the harlots and male prostitutes who had settled themselves in the very forefront of the sanctuary, and there carried on their shameful occupations, or to abolish the horrible and abominable rites of Moloch, with their child-sacrifices and licentiousness. That would never have been possible in the way of kindness, as we see from the attempts of the prophets. When was a reformation ever accomplished, when corruption had reached such a depth, without "violence"? Even Luther, who publicly burned the popish law-books, cannot be acquitted of it; and how would the reformation of the 16th century have come to pass if no violence had been used against the corruptions which had affected not only religious, but also moral and social order, and if those corruptions had been treated only by kind and mild means? Nothing is more mistaken than to criticise and estimate antiquity from the standpoint of modern humanity and religious freedom. Even the Lord Jesus Christ did not pronounce a discourse to those who had made the house of God a den of thieves (Matt. xxi. 13); he made a whip and scourged them out of the temple (John ii. 15). That also was "violence." It is nowhere hinted that Josiah forced the people to accept the Jehovah-religion against their conviction. He only put an end by violence to the heathen usages and licentious abuses, and this he did not do until after he had collected the people, made them acquainted with the Law-book, and received their assent to it. The Israelitish monarchy was not instituted to introduce religious liberty; on the contrary, it was its first and highest duty to sustain the fundamental law of Israel (Deut. xvii. 18, 19; 1 Kings ii. 3). To use the physical force which it possessed in the service of this law was its right and its duty.

[Let us endeavor to analyze the circumstances, and the principles which are here at stake, and to arrive at a sharper and firmer definition of our position in regard to them. What deserves distinctly and permanently to be borne in mind is this: if mild measures would not have availed to accomplish the desired object of rooting out idolatry and restoring the Mosaic constitution, *neither did these violent measures have that effect.* Josiah's reformatory efforts failed of any permanent effect, and his arrangements disappeared almost without a trace. It is very remarkable that the prophets, who might have been expected to rejoice in this undertaking, and to date from it as an epoch and a standing example of what a king of Judah ought to do, scarcely refer to it, if at all. A few pages back we had occasion to use strong terms in condemnation of a violent and bloody attempt of Manasseh to crush out the Jehovah religion and establish the worship of other gods. Violence for violence, can we approve of the means employed in the one case any more than in the other? Is the most highly cultured Christian conscience so uncertain of its own principles that it is incapable of any better verdict than this: violence when employed by the party with which we sympathize is right; when employed against that party it is wrong? We justify Josiah and we condemn the Christian persecutors and inquisitors. Are these views inconsistent,

and, if not, how can we reconcile them? We have to bear in mind that it is one thing to admit *excuses* for a line of conduct, and another to *justify* it. Judaism certainly had intolerance as one of its fundamental principles. Violence in the support of the Jehovah-religion was a duty of a Jewish king. In attempting to account for and understand the conduct of Josiah, it would be as senseless to expect him to see and practise toleration as to expect him to use fire-arms against Necho. We can never carry back modern principles into ancient times and judge *men* by the standards of to-day. To do so argues an utter want of historical sense. On the other hand, however, when we have to judge *actions* which may be regarded as examples for our own conduct, we must judge them inflexibly by the highest standards of right and justice and wisdom with which we are acquainted. How else can we deny that it is right to persecute heresy by violent means when that is justified by the example of Josiah? Judged by the best standards, Josiah's reformation was unwise in its method. The king was convinced, and he carried out the reformation by his royal authority. The nation was not converted and therefore did not heartily concur in the movement. It only submitted to what was imposed. Hence this reformation passed without fruit, as it was without root in public conviction. We are sure of our modern principles of toleration, and of suffering persecution rather than inflicting it. We believe in these principles even as means of propagating our opinions. Let us be true to those principles, and not be led into disloyalty to them by our anxiety to apologize for a man who is here mentioned with praise and honor. Violence is the curse of all revolutions, political or religious. Has not our generation seen enough of them to be convinced of this at last? Do we not look on during political convulsions with anxiety to see whether the cause with which we sympathize will succeed in keeping clear of this curse? Is it not the highest praise which we can impart to a revolution, and our strongest reason to trust in the permanence of its results, that it was "peaceful"? The Protestant Reformation was indeed violent, but it was weak just in so far as it was violent, and the bitter fruits of the violence which attended it follow us yet in the bitter partisan hatred which marks the divisions of the Church of Christ. The most successful reformation the world has ever seen was the one our Lord brought about—how?—by falling the victim of violence, and by putting the means of force and authority utterly away from himself. Josiah's reformation is not an example for us. Its failure is a warning. We have not to justify the method of it. We cannot condemn the man, for his intentions and motives were the best, but we cannot approve of or imitate the method of action. Its failure warns us that no reformation can be genuine which is imposed by authority, or which rests on anything but a converted heart, and that all the plausible justifications of violence which may be invented are delusions. See further the bracketed notes in the next section.—W. G. S.]

6. *Josiah's measures aimed at a thorough reformation of the kingdom.* This king, who sought the Lord in his early youth, turned neither to the right hand nor to the left, and had devoted himself to the Lord with all his heart and all his might (chap. xxii. 2; xxiii. 25; 2 Chron. xxxiv. 2 and 3), did not aim merely at the extirpation of idolatry and

the external observance of all the prescriptions of the Mosaic Law, but at the conversion of his entire people to the Lord, and at the renewal of their religious as well as of their moral and political life (see the passage from Josephus under § 2). In spite of all the energy and severity with which he sought to accomplish this, he nevertheless failed. He succeeded in suppressing all public forms of idolatry, and in maintaining the Jehovah-worship in its integrity as long as he lived, but a real and sincere conversion was no longer to be hoped for. The nation had, since the time of Manasseh, advanced so far in the path of corruption that a halt was no longer possible. Apostasy from the living God had gained too strong a hold in all classes, among the rich and great, and even among the priests. It had contaminated all and had corrupted all the relations of life. Judah was in a worse state than any which even Israel had ever been in. The Jehovah-worship which had been reintroduced became a mere external ceremonial worship, and finally degenerated into hypocrisy and pretended righteousness. This is clear from the writings of the contemporary prophets, Jeremiah and Zephaniah (Jerem. iii. 6 sq.; Zeph. iii. 1 sq.). "The State seemed to arise once more, but it was only like the last flicker of an expiring fire. The internal corruption was so great that the new and good religious order seemed to be only produced by a kind of enchantment. All the props and supports on which it rested broke in pieces when the king, whose early death seemed like an inexplicable dispensation of Providence, closed his eyes" (Vaihinger in Herzog's *Real-Encyc.* VII. s. 36). Only the severest chastisements of Providence could avail here, and they were not long in falling. Ewald presents the matter somewhat differently (l. c., s. 700 sq.), and, as usual, Eiselenh follows him. He finds the grounds of the failure of Josiah's reformation not so much in the irreformability of the people as in the character of the reform itself. In the first place he says that it was "the spirit of violence which had from the beginning characterized the Jewish nation and which was now reawakened, which necessarily impaired his [Josiah's] work," inasmuch as "it might do away for a time with the evils, but could not permanently stop up their sources. . . . The true religion could only impair its own good effect and progress, if it clung, at this late and changed time, to the narrowness which marked its youth. Since such violence had been used in rooting out all which was heathenish, the reconstruction of all which was peculiar in the Jehovah religion must be carried out in the same spirit. The first new Passover served as a sign of the severity with which the regulations of the Jehovah-worship were hereafter to be observed." Then again "a new series of evils" was developed from the circumstance that "a book, especially such an imperfect Law-book and history as the Pentateuch, was made the fundamental law of the nation; first of all, that evil which naturally arises where a sacred document is made the basis of all public and social life, viz., a puffed-up book-wisdom, and a hypocritical and false learning in the Scriptures." Finally, instead of reconciling the parties which had existed ever since the time of Solomon, he thinks that Josiah's violent reformation intensified the party divisions and sharpened the party lines. "The party which may be called the deuteronomical, or stricter, party de-

manded unsparing severity in rooting out heathenism; . . . the heathen, or more liberal, party, on the other hand, . . . not only allowed the worship of heathen gods, but also took pleasure in the low standard of morality which attended idolatry. While, therefore, the strict party demanded a policy which, in fact, was no longer adapted to the circumstances of the country, and sought to carry it out by force, the liberal party fell short of the standard of morality which the times required. But though the latter no less than the former relied upon physical force, it nevertheless had the entire tendency of the time towards a wider and freer development in its favor. It therefore gained the upper hand immediately after Josiah's unfortunate death, . . . so that the whole kingdom fell into a complete confusion which nothing but greater force than either party had at its disposal could put a stop to." Eisenlohr also, speaking from a similar point of view (*Das Volk Israel* II. s. 354 sq.), says: "The entire reformation degenerates into a slavish restoration, a seeking out again and dragging forth of all the old institutions and ordinances of the kingdom . . . if possible, in a still more stiff and immobile form, so that . . . they produced the strongest reaction under the existing imperfect organization of the religious life. . . . The State-religion exerted its utmost powers to effect a renewal of the national vigor, and a preservation of the national identity, by setting the theocratic law and constitution in operation in its fullest, and most rigid, and most peculiar, construction," but "hardly had the State-religion begun, under royal protection, to forcibly control anew the public life, before a cry of sharp complaint began to arise against the evils which are the inseparable concomitants of every privileged form of religion,—hypocrisy, and external or pretended piety." To this must be added that "a sacred codex became the standard of all public life. . . . The effects of the entire method in which the reformation exerted its influence on the national life, and sought to accomplish its ends, were, for the moment, all the more disastrous (!) inasmuch as its internal principle was violence and its external policy was bigoted exclusiveness." It needs no proof to show that this entire manner of conceiving of the circumstances stands in the most pronounced antagonism to the biblical representation. The Scriptures contain no hint of all these reasons why Josiah's reformation failed, and even became finally disastrous, so that it brought about the downfall of the kingdom. Neither the historical books nor the discourses of the contemporary prophets contain a word of disapproval of the reformation; they offer only one reason for the failure of it, and that is the total corruption and perversity which had grown up since the time of Manasseh (chap. xxii. 16 to 20; xxiii. 26, 27; Jerem. xv. 1-4.

[No reason at all is specifically assigned anywhere why this reformation failed. Its failure is not spoken of, recognized, or accounted for. Manasseh's sins are referred to as the explanation of the judgments which fell upon Judah. But when we speak of the national "corruption" which had been spreading since the time of Manasseh as the ground of the failure of Josiah's reformation, it is allowable to go farther and ask: In what did this corruption consist? What were the especial forms of vice which were prevalent in Judah? What

were the tendencies which the reformation had to encounter? What were the faults of national character which were in play? What were the selfish interests which the reformation threatened? These all make up what we call in a word national corruption and decay. It is only by such analysis that we are able to present to our minds the state of things in detail and to comprehend the situation. "Corruption" is only a general word which serves to cover the state of things, to conceal it from us, and to keep us from penetrating to a satisfactory conception of it. It is not difficult to gather from the documents, historical and prophetic, answers to the above questions. When we examine the subject we find that Ewald's picture of the parties and their characteristics, of the tendencies in play, &c., is exceedingly faithful. It would certainly be wrong if any one should say that the "violence" of Josiah's reformation caused the subsequent decay and downfall of Judah. Also the effect of using a document as ultimate authority is exaggerated by Eisenlohr, if not by Ewald. The pedantry of the rabbis, and the ritual righteousness of the Pharisees, did not arise for centuries. But this much is certainly true: The corruption had advanced so far that perhaps all hope of converting the nation by moral and religious appeals was vain. Even, however, if such were the case, a violent reformation, imposed on royal authority, could do no good, but only additional harm. It did not stem the tide of corruption, while it embittered parties and left deep-rooted hatred and thirst for revenge.—Stanley gives tables of the parties which existed in Jerusalem, at this time, in his *Lectures on the Jewish Church*, II. 565 and 566.—W. G. S.]

In the view above quoted [Ewald's and Eisenlohr's] it is really Josiah who, on account of his mistaken zeal and unwise measures, was to blame for the ruin of the kingdom, but the text says of him that there was no king like him before him, who so completely clung to the Lord with all his heart (chap. xxiii. 25), and thereby presents him as the one who, among all the kings after David, was just what a king of Israel ought to be. But the charge is entirely incomprehensible that he did not allow to the "liberal party" "the worship of all gods" together with their "baser standard of morality," and that "a sacred book became the standard of all public life." Not to speak of anything else, it is exactly for this reason that he received the promise that he should not himself live to see the desolation, but should be gathered to his fathers in peace (chap. xxii. 19, 20). [Josiah is not charged with any fault in not having done this. It is said that the measures which he took did not tend to correct or convert these misguided men, but only to compel them to submit to force, and that thus their opinions were not altered, while their feelings were embittered. As soon as they dared, they returned, with renewed zeal, to the practice of their opinions, and also sought revenge for the oppressive persecution which they (as they thought) had suffered.—W. G. S.] The charge against Josiah of having made a sacred book the standard involves an insult to the fundamental Protestant doctrine of the authority of the Bible as the sole standard of religion and morality, and, therefore, also of civil life. We see here whither we are led when we allow ourselves to be guided, in the interpretation of the Old Testament, by the doctrines of modern liberalism.

[The idea here presented of the danger which attends the use of a written document as the standard of religious truth and of morality is not a liberalistic doctrine. It is a truth which deserves solemn attention, most of all from Protestants. Those who believe in the authority of the Bible, and teach it and use it continually, are the very ones who need to have always distinctly in mind the dangers which inhere in the use of a literary standard, in order that they may guard against them. In the use of any such standard the *interpretation* of it becomes a matter of transcendent importance. Witness the rabbis, and the scribes and lawyers of Gospel times, that the danger of a class of men growing up who will hold knowledge of the Scriptures to be their privilege, who will develop an artificial and radically false and vicious system of interpretation, and who will overburden the Word with fancies and fables and arbitrary inventions, is no imaginary one. Witness the scholastics of the middle ages that the text of Scripture may be made a stem on which to hang frivolities and casuistical toys without end. Witness the papacy that the interpretation may come to be regarded as a matter so all-important that the Scriptures, except as interpreted, may be reserved as an exclusive possession of a privileged class. The danger of hypocritical book-wisdom and esoteric exegetical knowledge is one to be guarded against continually.]

With regard to the general estimate of Josiah's reformation we may sum up as follows: The attempt, on the part of the king, to arrest the dissolution and corruption of the nation by bringing it back to sincere devotion to the national religion is worthy of our most hearty admiration. The source of his early inclination towards the Jehovah-religion we cannot trace. It is clear that a violent persecution like that of Manasseh must have produced terror, bitterness, stubborn though concealed opposition, and a relentless purpose, on the part of those who had all the law and traditions of their nation, together with patriotism, on their side, and who could compare with pride the moral purity of their religion with those abominations of heathenism which were shocking and abhorrent to the simplest instincts of human nature, to repay their persecutors at the first opportunity. Where those abominations were the only religious observances taught, education might avail to make them pass without protest; but where there was any, even a slight knowledge of a purer religion and a better morality, the protest could never entirely die out. The Jehovah-religion was, as compared with heathen religions, austere. It warred against the base passions of men and the vices which they produce. Heathenism seized upon those passions as its means. It fostered them in the name of developing what was "natural," and therefore must be right. Modern civilized heathenism does just the same thing. Heathenism therefore seemed to represent enjoyment of life, while the Jehovah-religion seemed to repress pleasure. It is remarkable that a boy-king should have chosen the latter. We are ignorant of the persons or considerations which may have influenced his choice. There is an undeniable resemblance in features between the revolutions of Hezekiah, Manasseh, and Josiah, which seems to point to a relationship between them. A chain of reprisals seems to have been started, and each successive revolution or re-

formation was more radical, more bloody, and more unsparing than the last. The newly discovered book, with its commands and threats, gave the king a stimulus to undo all that Manasseh had done, to put a stop to the abominations which the latter had firmly established, to reintroduce the ancient national cultus in its perfection, to requite the heathen party for its cruelty, to avenge the slaughtered servants of Jehovah, to foster those religious observances and moral principles which might regenerate the State, and to establish the new order of things securely. The thought of vengeance he may not have had, but it would be most natural, and not by any means shocking to the mind of a man of his generation. His purpose then was perfectly laudable and good. The means which he adopted for carrying it out were the only ones which could suggest themselves to him. They were the same in kind as Hezekiah had adopted, and as Manasseh had employed on behalf of the contrary interest, only he went still farther. No Jewish king would ever have thought of employing other means. It is idle to sit in judgment on him. His example in this, however, cannot form any rule for an age which enjoys a higher enlightenment, and a truer wisdom. As for the evil effects of the "violence" employed by Josiah, they may be limited to the embittering of those party divisions which seem to have hastened this fall of Jerusalem as they did the one under Titus. The great reason for his failure, however, was that the means which he employed encountered too strong opposition in the popular feelings and tendencies of the nation at the time. He was working up hill, so to speak, in trying to bring back the nation to a more severe religion, a sterner morality, and a purer patriotism. They preferred their luxury, and pleasure, and vice. He had only a small party with him, and the reformation which was accomplished by royal authority controlling the physical force of the realm, which was conducted in the interest of a written code which could not have been thoroughly understood and appreciated, and which did not have the hearty co-operation of the body of the people, failed when the king fell upon whose will it mainly depended. The death of Josiah was a disappointment and discouragement to the Jehovah party far beyond the mere loss of their protector and friend. They no doubt had no little superstitious confidence in the favor of heaven for the pious prince, and this was struck to the ground when the life on which all the prosperity of the Jehovah-worship seemed to depend was taken away, as it were by a stroke of Providence.—W. G. S.]

7. *Josiah's expedition against Necho*, which brought about his early death, fell in the year 608 B. C., fifteen years after he accomplished his reformation in Judah and in the former territory of Israel. He must, therefore, have gained possession of the latter, or, at least, must have regarded himself as ruler of it. Necho, therefore, had no right to pass through this territory without paying any respect to Josiah's authority, even though, as he asserted (2 Chron. xxxv. 21), he had no hostile intention towards the king of Judah. Josiah, therefore, undertook to intercept him, as Josephus says (*Antiq.* x. 5, 1): *μετὰ δυνάμεις ἐπὶ αὐτὸν διὰ τῆς ἰδίας ποιῆσθαι χώρας τὴν ἐπὶ τοῖς Μήδοις ἔλασιν*, and, in spite of Necho's assurance that he meant him no harm, Josiah persisted in refusing to allow him

τὴν οἰκίαν δι᾽ ἡγεσθαι. The ground for this conduct of Josiah was not, as many have assumed, that he had already formed an alliance with Nabopolassar, the Babylonian, the new ruler of Assyria, or that he desired to secure the favor of this conqueror in the hope that he would thus make sure of being left in undisturbed possession of his kingdom, but the grounds of his conduct were very simple and close at hand. "A very little reflection sufficed to see that it was all over with the independent existence of the kingdom of Judah if the Egyptians secured a foothold in the country to the North" (Ewald). [Judah would thus be placed between Egypt and its outlying conquests, and of course its independence would not be long respected.] Niebuhr justly characterizes Josiah's undertaking (*Gesch. Assy. s. 364*) as a "thoroughly correct policy . . . Josiah knew that, although Necho asserted that he had no hostile intention towards him, yet, if the Egyptians conquered Coelo-Syria, the independence of Judah was at an end." As a true theocratic king, and as a man of warlike courage and disposition (the Sept. translate the words 2 Chron. xxxv. 22 by *πολεμεῖν αὐτὸν ἐκκρατῶν*), he did not allow himself to be deceived by Necho. By the dispensation of Providence he fell at the very beginning of the campaign (Josephus: *τῆς πετρῶννης, οἰμαί, εἰς τοῦτ' αὐτὸν παρορμησάσης*). His death was a great misfortune for the nation, but it was nevertheless honorable. It was universally lamented, especially by Jeremiah (2 Chron. xxxv. 24 and 25). All felt what they had lost in him. The more detailed account in Chronicles gave occasion to some of the older historians to blame Josiah severely. For instance, Hess (*Gesch. der Könige Jud. und Isr. II. s. 455 sq.*): "He was so over-hasty as to dispute the passage through the country with Necho, and collected an army at Megiddo. . . . This was not at all necessary for the security of his own kingdom, for Necho had advanced so far without doing him any harm, and had sent an embassy expressly to assure him that he intended him no harm, but was directing his attack against the mighty monarchy to the East, being stimulated thereto by a divine calling. . . . To thus attack the Egyptian without the counsel of a prophet, or any sign of divine direction, was not trust in God, but in his own power. . . . It was, in any case, unwise to offend a ruler who was mighty enough to measure forces with the Babylonian power." It is incorrectly assumed in this view that the "God," whose approval Necho claimed, was Jehovah, the God of Israel. It is nowhere asserted that Josiah made this expedition without having consulted "the true oracle of Jehovah," that is, without the "counsel of a prophet." To judge from what Jeremiah says about Egypt in his forty-sixth chapter, he would hardly have dissuaded the king from this undertaking. We see how far it was from the intention of the chronicler, in his fuller account, to hint at anything unfavorable to Josiah, for he is the very one who makes especial mention of the universal grief for the death of Josiah, of the songs of lamentation which the singers sang for him "until this day," and of the lament which Jeremiah wrote. We cannot conceive that all this would have been so if he had entered rashly into the war, contrary to the advice of the prophet, and had thus plunged the nation into misfortune. Von Gerlach very mistakenly infers from the account in Chronicles that "Josiah, in spite of his

sincere piety, belonged to the number of weak and inefficient and imprudent rulers who closed the long series of kings of the house of David." In that case how could Jesus Sirach, who certainly was not ignorant of what is there narrated, say of him, centuries later (xlix. 1), that the memory of him was like costly incense, and sweet as honey in the mouth of all. [On the historical connections of this event see the *Supplem. Note* at the end of the next *Exeget.* section, below.]

HOMILETICAL AND PRACTICAL.

Vers. 1 and 2. The panegyric of Josiah, Sir. xlix. 1 and 2. His name is like costly incense and sweet as honey; for as he walked, &c. Although his father walked in evil ways, yet Josiah did not take him as an example, but that one of his ancestors who was a man after God's own heart. He sought the Lord while he was yet a boy, and increased in knowledge and in favor as he grew in stature (2 Chron. xxxiv. 3; Luke ii. 40, 52). "Wherewithal shall a young man cleanse his way, &c." Ps. cxix. 9. STARKE: Beginners in the Christian life must choose good examples and follow them faithfully (Phil. iii. 17; 1 John ii. 14). He turned not either to the right hand (like the later Pharisees), nor to the left (like the Sadducees); although he lived in a corrupt age, he fell neither into superstition nor unbelief. The way which leads to life is narrow, and it is well to have a firm heart so as not to totter on either side.—WÜRT. SUMM.: We are seduced on the right by hypocrisy, and on the left by epicureanism, but the word of God says: This is the way, walk therein, and turn neither to the right hand nor to the left (Isai. xxx. 21).—CRAMER: We have in Josiah the mirror of a true ruler. (1) Such an one is given by God, out of pure grace, as a blessing to the country. (2) Such an one is bound, not only to protect the life and property of his subjects, and to preserve peace and order, but also to care for the Church and Kingdom of God.—WÜRT. SUMM.: We ought not to despair of the children of the godless and to give them up; they may become, as in this case Josiah did, the most pious, through whom God accomplishes wonders. Good instruction and discipline may, by the blessing of God, correct much evil which such children have inherited or learned from their parents.

Vers. 3–10. The Discovery of the Law-Book. (a) The occasion of it, vers. 3–7. (b) The significance of it, vers. 8–10.—Vers. 3–7. The Restoration of the House of God. (a) The king undertakes it impelled by pure love to the Lord (Pa. xxvi. 8). (b) The people of all the provinces willingly contribute to it (2 Chron. xxxiv. 9). (c) The laborers work without reckoning, with fidelity.—See the homiletical hints on chap. xii. 5–17.—Josiah was zealously interested in the repair of the temple before the law-book was found and he had become acquainted with it. We have not only the old law-book but also the entire word of God; each one may hear and read it, nevertheless the churches are often allowed to fall into decay, and it is only at the last moment that any one thinks of spending money and time upon them.—BERL. BIBEL: All are here earnestly interested in the work upon the house of God. Would that our zeal might be aroused for the same interests! that we might not rest where we should work, nor

work where we should rest; not to tear down where we ought to build, nor to build where we ought to tear down, but to carry on the work of the Lord orderly and properly.—**CRAMER:** The physical temples are useless, if the spiritual temples are not properly cared for.—Vers. 8-10. What is the use of building and arranging and adorning churches, if the word of God is wanting in them, and instead of being a light to shine, and bread to feed, is hid under a bushel or locked up, and concealed by the ordinances of men and their own self-invented wisdom?—**PAFF. BIB.:** Wretched times when the law-book has to be concealed; happy times when it is rediscovered. How happy are we who have the word of God in such abundance! **WÜRT. SUMM.:** As in the times of Josiah the law-book had been pushed aside and become lost by the carelessness of the priests, so that scarcely any one knew anything about the law of God, so, before the time of Luther, under the papacy, the Holy Bible lay, as it were, in the dust, and, although it was not entirely lost, yet there were very many, not only among the common people, but also among the ecclesiastics and men of rank, who had never seen and read the Bible, until God called Luther and others, through whose faithful services the Bible, the holy and divine Scripture, was once more brought forth, brought into the light, and given to every man, in all languages, to read for himself; which goodness of God we still recognize and praise, and read, on account of it, more diligently in the Bible, and exercise ourselves in the word of God day and night, that we may obey the words of the Apostle Paul (Col. iii. 16): "Let the words of Christ dwell in you richly in all wisdom."—There is indeed nowadays scarcely a family, in countries where evangelical religion is professed, in which a Bible is not to be found, but it is often laid aside, and covered with dust, or it is regarded as an old book which is no longer adapted to our times. What higher praise, however, could be given to a family than to say: I found therein the Word of God, not hid under a bushel, but set on a candlestick, so that it gave light to the whole house (Matt. v. 15).—Vers. 9 and 10. Nothing which is undertaken with zeal and faith to glorify the name of God ever remains unblest. Shaphan brought to his master the greatest and best treasure possible out of the temple which was falling to ruin.—The Book of books is there to be read by every one, king or beggar. The minister was not ashamed to read it before the king, and the king was not ashamed to listen with the utmost attention.

Vers. 11-14. The Impression which the Divine Word made on the King when he had heard it. (a) He rent his garments (sorrow and grief on account of the transgressions of the people, horror in view of the divine judgments. **PAFF. BIB.:** How profitable it is to have such respect for the word of God and to be terrified at His threats! If the word of God had such effect upon us, how much better it would be for us). (b) He asks how the threatened judgments may be averted. (Wherever the word penetrates to the heart, there the question always follows: What shall I do? Acts ii. 37. Felix trembled, but he said: "When I have a more convenient season," &c., Acts xxiv. 25).—**WÜRT. SUMM.:** When we hear of God's threats against sin, let us not allow them to pass as idle winds, but take them to heart and seek the means

of grace. We must only ask of the Apostles and Prophets who wrote as they were impelled by the Holy Ghost. God speaks with us through their words. His answer is: Repent, believe on the Lord Jesus Christ, and forsake sin.—Ver. 14. See *Histor. and Eth.* § 4.—**STARKE:** True fear of God is humble and honors the gifts of God wherever it finds them, but in itself least of all.—Vers. 15-20. The Oracle of the Prophetess a Threat for the people (vers. 15-17), and a Promise for the King (vers. 18-20).—The Lord will bring temporal misfortune upon the city which despises and scorns His law; what will He do to that which rejects His Gospel? 2 Tim. i. 8, 9.—Those who humble themselves at the word of the law will come to the grave in peace. The just are taken away before the calamity comes (Isai. lvii. 1). If the Lord takes thee early away from the earth, submit to His will and say: Lord, let now thy servant depart in peace, as Thou hast said (Luke ii. 29).

Chap. xxiii. 1-25. Josiah's Great Work of Reformation. (a) He renews the covenant on the basis of the newly discovered law-book, vers. 1-3. (b) He puts an end pitilessly to all idolatrous worship in the kingdom, vers. 4-20. (c) He restores the legitimate worship with the celebration of the Passover, vers. 21-25.—Every true reformation must proceed from the word of God, and have that as its basis; then it is strong, not only in destroying and denying, but also in building up and restoring (Luther and the reformers).—Vers. 1-3. The king collects the entire people and lays the law-book before them; not until after they have approved does he begin the work. The civil and spiritual authorities ought not to proceed violently and in self-will in matters of the highest importance for Church and State, nor to force the consciences of the people. They ought to secure the assent of the latter. The entire people, small and great, learned and unlearned, ought to be made acquainted with the word of God, so that no one can plead ignorance as an excuse. To deny to the people the right to read the Word of God is not to reform, but to destroy. **KYBURZ:** Josiah caused the light which he had received to shine to all; so do ye also. We ought not to enjoy any treasure which we discover without sharing it with others.—The people joined in the covenant outwardly but not heartily, therefore it had no permanence. How often now a whole congregation promises obedience to God and does not keep it. Do not expect hearty conversion everywhere where you hear assent to the word of God (Matt. vii. 21; Isai. xxix. 13).

Vers. 4-20. **WÜRT. SUMM.:** Here we may see that when God's word is laid aside people fall into all kinds of vice. So it was under the papacy. If we observe the word of God we shall be saved from sin and error.—Although the civil authorities ought to apply no force to conscience, yet they ought to punish murder and licentiousness, no matter what may be the pretence under which they are committed. The more severely and more pitilessly they do this, the more honor they deserve.—Weeds grow most rapidly; they can only be destroyed by being pulled up by the roots.—The abominations which took root in Israel were a proof of what St. Paul says, Rom. i. 21-28. In times of corruption, and against inveterate evils, mild measures are of no avail, but only the utmost severity, which has no respect of persons. Eccle-

siastics who, instead of being pastors of the people, become their seducers, are doubly worthy of punishment, and ought to be removed without mercy.—Vers. 16, 17. **STARKE**: Divine prophecies will certainly be fulfilled at last, though the fulfilment may be delayed so long that it seems as if it would never follow (1 Kings xiii. 2, 31).—Ver. 18. **THE SAME**: The bones of departed saints ought to be left in their graves and not to be carried about or displayed.—Vers. 21–24. The building up of a new life must follow upon the eradication of sin. The Passover cannot be celebrated until all the old heaven is removed. The Passover was the feast with which each new year began; we also have a passover or Easter lamb (1 Cor. v. 7, 8).—The festivals and fasts are the frame-work of the common life of the congregation; where they are neglected this life is decaying. If Israel had kept up the celebration of its appointed feasts, it would never have fallen so low.—Vers. 25–27. Why did the Lord not return from His anger? Not because Josiah's efforts were not pure and sincere (on the

contrary, they proceeded from pure zeal, and perfect love, and the best intention), but because the people were not converted with their king. They only assented externally and in form; in their hearts they were obstinate and perverse (Jerem. xxv. 3–7).—**ROOS**: Jeremiah seems to have fallen on a good time with his warnings and exhortations to repentance, but the contents of his books show that such was not the case. This should be a warning to those who look to the authorities for the chief power to convert men, and do not wish to act without them.—**LUTHER**: Before God inflicts a severe judgment he always grants a great illumination. Therefore a great judgment will fall upon those who now neglect the Gospel.—Vers. 29 and 30. See 2 Chron. xxxv. The early death of the king was no punishment for him, for he was thus gathered in peace to his fathers, but it was a chastisement for his unrepentant people, who now lamented him and saw, when it was too late, what noble purposes he had had in their behalf.

THIRD SECTION.

THE MONARCHY FROM THE REIGN OF JEHOAHAZ TO THAT OF ZEDEKIAH.

(CHAPS. XXIII. 31—XXV. 30.)

A.—The Reigns of Jehohaz, Jehoiakim, Jehoiachin, and Zedekiah.

CHAP. XXIII. 31—XXV. 7.

- 31 Jehohaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was Hamutal, the
32 daughter of Jeremiah of Libnah. And he did *that which was evil* in the sight
33 of the Lord, according [like] to all that his fathers had done. And Pharaoh-nechoh put him in bands [took him captive] at Riblah in the land of Hamath, that he might not reign¹ in Jerusalem; and put the land to [laid upon the land]
34 a tribute of a hundred talents of silver, and a talent of gold. And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehohaz away: and he came to
35 Egypt, and died there. And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every [each] one according to his taxation [assessment], to give *it* unto Pharaoh-nechoh.
- 36 Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the
37 daughter of Pedaiah of Rumah. And he did *that which was evil* in the sight of
CHAP. xxiv. 1. the Lord, according to all that his fathers had done. In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant
2 three years: then he turned and rebelled against him. And the Lord sent

against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy [devastate] it, according to the word of the Lord, which he spake by his servants the prophets. Surely [Only] at the commandment of the Lord came *this* upon Judah, to remove *them* out of his sight, for the sins of Manasseh, according to [in] all that he did; And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the Lord would not pardon. Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah? So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead. And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem. And he did *that which was* evil in the sight of the Lord, according [like] to all that his father had done. At that time the servants of Nebuchadnezzar king of Babylon came^a up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his [the king of Babylon's] reign. And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and out in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said. And he carried away [captive] all Jerusalem, and all the princes, and all the mighty men of valor, *even* ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, *those* carried he into captivity from Jerusalem to Babylon. And all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, all *that were* strong and apt for war, even them the king of Babylon brought captive to Babylon. And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah. And he did *that which was* evil in the sight of the Lord, according [like] to all that Jehoiakim had done. For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence [...] that [omit that; insert And] Zedekiah rebelled

CHAP. XXV. 1. against the king of Babylon. And it came to pass in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts [siege-works] against it round about. And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth *day* of the fourth [omit fourth]^a month the famine prevailed in the city, and there was no bread for the people of the land. And the city was broken up [a breach was made in the city], and all the men of war *fled* by night by the way of the gate between two walls, which *is* by the king's garden (now the Chaldees *were* against the city round about [had invested the city]:) and *the king*^a went the way toward the plain. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and [he] put out the eyes of Zedekiah, and [they] bound him with fetters of brass, and carried him to Babylon.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 33. On the *keri* see remarks under *Exegetical*.

² Chap. xxiv. ver. 8. [כָּבֵלָהּ כִּי here has peculiar force. It means in or throughout all that he did, infecting all according to a certain measure. Whatever he did there was a certain measure of wickedness in it according to its character. The somewhat subtle force of the particle led to variants. "One codex has כָּבֵלָהּ, Sept. and Syr. וְכָבֵלָהּ. The reading in the text is correct" (Thenius).—W. G. 8.]

³ Ver. 10. The *keri* is to be preferred.—Bähr. [The chetib is sing. The *keri* is a grammatical correction. The sing. may have been written with the mind fixed on Nebuchadnezzar. This point has importance for the question whether he accompanied the expedition from the outset. Cf. ver. 11.]

⁴ Chap. xxv. ver. 8. [The statement that it was the fourth month is here imported into the text by the translators from Jeremiah, who gives it in both places; chap. iii. and chap. xxxix.]

⁵ Ver. 4. [כִּי is singular, and our version supplies "the king" as the subject. It is more likely that it is a case of the indefinite subject "one" (Fr. on; Germ. man). The army went, or, as we are obliged to translate, they went. The king's presence in the train is implied and assumed. In Jerem. iii. 7 we find וְכִי, and in Jerem. xxxix. 4, the sing. מִי, but there the king is mentioned in the context.—W. G. 8.]

EXEGETICAL AND CRITICAL.

Ver. 31. **Jehoahaz was twenty and three years old.** This son of Josiah is called by Jeremiah (xxii. 11) Shallum (שָׁלֻם), which name, according to Hengstenberg, Keil, and Schlier, is significant, and means: "He who shall be recompensed," referring to his fate (vers. 33 and 34). But why should this king be expressly so named when others, as, for instance, Jehoiaquin and Zedekiah, met with a similar fate (chaps. xiv. 15; xxv. 7)? According to Junius, Hitzig, and Thenius, Jeremiah gave him the name Shallum, with reference to his reign of three months (chap. xv. 13), in the same manner as Jezebel named Jehu "Zimri, murderer of his master" (chap. ix. 31). But this also is forced and invented. In 1 Chron. iii. 15, in the enumeration of the sons of Josiah, he is called Shallum instead of Jehoahaz, but we may be certain that the chronicler did not put in a "symbolical" name, which the prophet only once used with particular significance and emphasis, by the side of three other actual names, and in a dry genealogical list. Shallum was the name which this king actually bore before his accession to the throne. When he became king he received another name, just as Eliakim and Mattaniah did (ver. 34 and xxiv. 17). Shallum took the name Jehoahaz, i. e., He-whom-Jehovah-sustains. The people made him king in place of his elder brother, and Shallum seemed a name of evil omen, inasmuch as the former king Shallum [of Israel] only reigned for one month. According to Josephus, Jehoahaz reigned three months "and ten days."

Ver. 33. **And Pharaoh-necho took him captive at Riblah in the land of Hamath.** וַיִּקְחֵהוּ נֶחֱוֹ

is generally translated: *he bound him*, or *put him in bonds*, but נֶחֱוֹ has also "the primary meaning, *to make captive*, without the notion of fettering, Gen. xlii. 16" (Gesenius), and, taking into consideration chap. xvii. 4, this more general signification is here to be preferred.—The city of *Riblah* (now the village *Riblah*) belonged to the district of the Syrian city Hamath at the foot of Mt. Hermon (Antilebanon), on the river Orontes, that is, therefore, on the northernmost boundary of Palestine towards Damascus (1 Kings viii. 65; 2 Kings xiv. 25; Amos vi. 14). Riblah lay in a large

and fruitful plain on the high-way which led, by way of the Euphrates, from Palestine to Babylon. At a later time Nebuchadnezzar also established his headquarters there (chap. xxv. 6, 20, 21. See Winer, *R.-W.-B.* II. s. 323). It can hardly be the same Riblah which is mentioned in Numb. xxxiv. 11 (see Keil on that passage). If Necho had already advanced, since the battle of Megiddo in which Josiah fell (ver. 29), on his way to the Euphrates, as far as Riblah, it cannot be that, during the three months that Jehoahaz reigned, he had also made a detour to Jerusalem and besieged and taken that city. Shalmaneser spent three years in besieging and taking Samaria, which was not so strongly fortified (chap. xvii. 5). Moreover, Necho did not probably "quit the main army without great necessity while it was advancing against a powerful enemy" (Winer). The text says distinctly that he took Jehoahaz prisoner in Riblah and not in Jerusalem, and it gives no support to Keil's statement, that, while the main army advanced slowly towards Riblah, "he sent a detachment to Jerusalem to take that city and dethrone the king." In that case he must have captured the king in Jerusalem and not in Riblah. The attempt has been made to sustain this notion that Necho took Jerusalem by a statement of Herodotus (II. 159): *μετὰ τὴν μάχην (at Megiddo) Κάδουρις πόλιν τῆς Συρίας εἰσέεισε μεγίστην εἰλε*. But it is now universally admitted that Κάδουρις cannot mean Jerusalem, but rather that it was some sea-port (cf. Herod. III. 5), although this does not necessarily imply that it was Gaza, as Hitzig and Starke affirm. [It is Kadesh, a city of Syria, on the Orontes, near to Emessa, the ruins of which have lately been discovered.—Lenormant.] We are not told how Jehoahaz came to Riblah, but it certainly was not, as the old expositors supposed, with a large army in the intention of repeating his father's attempt to arrest Necho's advance, for the army of Judah had perished in the battle of Megiddo. According to Josephus, who says nothing of any capture of Jerusalem by Necho, the latter summoned Jehoahaz to come to his camp (*μετακλήσας πρὸς αὐτὸν*), and took him captive when he came. This is more probable than that he came of his own accord, "perhaps to seek from the victor the ratification of his election to the throne" (Thenius). However that may be, he was unexpectedly made a

captive at Riblah. We may infer, as Ewald does, from Ezek. xix. 4, where he is likened to a young lion whom "the nations" had taken "in their pit" (certainly not, therefore, at Jerusalem), that he was "treacherously" bound and carried away captive to Egypt. [See the *Supplem. Note* below, at

the end of this section.]—The words **בְּיָמָיו** are translated by Keil: "When he had become king in Jerusalem." That, however, had been said just before in ver. 31, and is understood from the connection as a matter of course, so that it would be a mere idle remark. Neither can the translation: "Because he had exalted himself to be king in Jerusalem" (Deroser), or, *dum regnaret* (Vatablus) be sustained. We must, therefore, adopt the *keri* **בְּיָמָיו**, as is done by the Chaldee version, the Sept. (*τοῦ μὴ βασιλεῖν ἐν Ἱερουσαλὴμ*), and the Vulg. (*ne regnaret in Jerusalem*). This is further confirmed by the parallel passage (2 Chron. xxxvi. 3) in which the verse is abbreviated: "And the king of Egypt put him down (**וַיְסִרֵהוּ**) [*i. e., removed him, set him aside*] at Jerusalem." (The Sept. have in that place *ἔθρσεν* which represents the Hebrew of Kings, and they have here *μῆτισσεν* which represents the Hebrew of Chronicles.) In 3 Esra i. 3 also we find: *καὶ ἀπέστρεψεν αὐτὸν βασιλεὺς Αἰγύπτου τοῦ μὴ βασιλεῖν ἐν Ἱερουσαλὴμ*. It is not necessary to suppose, with Ewald, that **בְּיָמָיו** was "dropped out" from 2 Chron. xxxvi. 3; still less, with Thenius, to read in this place, **וַיְסִרֵהוּ** instead of **וַיִּסְרֵהוּ**.—

And laid upon the land a tribute. The relative amount of the silver and the gold is remarkable, one hundred talents of silver to one of gold, but, as the same figures are given in 2 Chron. xxxvi. 3 and in 3 Esra i. 36, we are not justified in changing them, as Thenius does, appealing to chap. xviii. 14, and adopting the statement of the Sept. that there were ten talents of gold instead of one. It may be that Necho wanted silver, which was rarer in the Orient, or that he did not wish to alienate the country too much from himself by pitiless severity. The entire tribute amounted, according to Thenius, to 230,000 *thaler* [\$165,600]; according to Keil the gold amounted to 25,000 *thaler* [\$18,000], and the silver to 250,000 *thaler* [\$180,000].

Ver. 34. And Pharaoh-necho made Eliakim, son of Josiah, king, &c. After the victory at Megiddo and the death of Josiah, Necho regarded himself as master of the country, and therefore he would not recognize as king Jehoahaz, who had been elevated to the throne by the people without his (Necho's) consent. Possibly also, as has often been assumed, either the elder brother Eliakim, who had been passed over, had appealed to Necho, or the Egyptian party had, by its intrigues, induced Necho, after setting aside Jehoahaz, to appoint the elder brother, and not a foreigner, for instance one of his own generals. He changed his name, as was the customary sign of subjection and vassalage (chap. xxiv. 17; Dan. i. 7). It appears that the choice of a name was left to Eliakim, who only changed—**יְהוֹאָחָז** to **יְהִיָּה** in the composition of his former name so that its signification: God (Jehovah) will-establish, remained

the same. Whether he did this "in intentional contradiction to the humiliation of the royal dynasty of David, which Jeremiah and the other prophets had threatened" (Keil), is very doubtful. Menzel very mistakenly infers that the name Jehoia-kim pleased Necho better "on account of the connection with the Egyptian moon-God."—**And took Jehoahaz away,** **לָקַח** does not mean here: "He had taken prisoner," any more than it does in ver. 30. This much has already been stated in ver. 33. It only means that he did not leave him in Riblah where he had taken him captive, but took him away from there (Gen. ii. 15). The Sept. and the Vulg. read, instead of **וַיִּבְרָח**; **וַיִּבְרָח**; *et duxit*, and in Chronicles we find **וַיִּבְרָח**, but **וַיִּבְרָח** implies that Jehoahaz came to Egypt before Necho returned thither.—"In ver. 35 the details in regard to the payment of the tribute imposed by Necho are given before the history of the reign of Jehoia-kim is entered upon, because the payment of that tribute was one of the conditions on which he was elevated to the throne" (Keil). **וְאֵל** = *nevertheless, but* in order to obtain the sum;

he did not pay it out of his own means. He demanded contributions "from each one, even from the humblest inhabitant" (Ewald). This place shows that by "the people of the land" we have not to understand, as Thenius does, the "national militia," or the "male population fit for war."

Ver. 36. Jehoia-kim was twenty and five years old. He was therefore two years older than Jehoahaz (ver. 31), and must have been begotten by Josiah in the fourteenth year of the latter's age. His mother was not the same person as the mother of Jehoahaz. *Rumah*, her native place, is probably identical with *Aramah* in the neighborhood of Shechem (Judges ix. 41).—

Chap. xxiv. 1. In his days Nebuchadnezzar king of Babylon came up. On the name **נְבוּכַדְנֶצְצַר** (Jeremiah generally, and Ezekiel always, writes it **נְבוּכַדְנֶצְצַר**), its different forms, and its significance, see Gesenius, *Thesaurus*, II. p. 840; and Niebuhr, *Gesch. Assyriens*, s. 41. [The name is Nabu-kudurri-uzur, and means either Nebo-protects-the-youth (Oppert), or, Nebo-is-the-protector-of-landmarks (Sir H. Rawlinson)—Rawlinson, *Five Great Mon.* III. 80.] He was the son of Nabopolassar, and he appears here for the first time in this history. The question as to the time in Jehoia-kim's reign at which he made this expedition can be answered from other data with tolerable certainty. According to Jerem. xxv. 1, the fourth year of Jehoia-kim's reign was the first of Nebuchadnezzar, and according to Jerem. xlv. 2 this fourth year of Jehoia-kim was the year in which Nebuchadnezzar inflicted a decisive defeat upon Necho near Carchemish, a large well-fortified city at the junction of the Chaboras and the Euphrates (Winer, *R.-W.-B. I.* s. 211 sq.). Moreover, according to Jerem. xxxvi. 1, Jeremiah commissioned Baruch, in this fourth year of Jehoia-kim, to write down his discourses in a book which was read in public on a great fast day which was held in the ninth month, that is, towards the end of the fifth year of Jehoia-kim (ver. 9). This fast-day was not ordained on account of a misfortune which had already been experienced, "in order, by humiliation

and submission, to turn aside the wrath of God, and to implore the divine pity" (Keil), but "evidently, because Jehoiakim was alarmed at the approach of the Chaldeans, and saw in it danger of a calamity to the country which might perhaps yet be averted" (Ewald): for Jehoiakim, when he heard that the book had been read, commanded it to be brought, and then cast it into the fire, because there was written in it: "The king of Babylon will certainly come and destroy this land" (ver. 29, cf. also ver. 3). At the time of this fast-day, therefore, Nebuchadnezzar had not yet come. His coming was something to be looked forward to even in the ninth month of the fifth year of Jehoiakim. It follows that his expedition took place, at the very earliest, at the end of the fifth, or at the beginning of the sixth, year of Jehoiakim's reign. How far southward he penetrated, whether as far as Egypt, as some suppose, is uncertain. The supposition that he at this time captured the strongly fortified city of Jerusalem (Keil), and even took captive a part of the inhabitants of the city or country, as he did at a later time under Jehoiachin, is not sustained by anything in the Book of Kings or in Jeremiah. It is inconceivable that he should have done so and yet no mention of it be found in Scripture. This much only is certain: that Jehoiakim then "became subject to him for three years," that is, until the eighth or ninth year of his reign (chap. xxiv. 1), which may well have come to pass without the capture of Jerusalem, or the deportation of its inhabitants, although we do not know the manner in which it did come about. We have, therefore, to present to our minds the course of events as follows: After Necho had defeated Josiah at Megiddo and taken Jehoahaz captive at Riblah, and had made Jehoiakim king, he pushed on northeasterly towards the Euphrates, but he was met and so severely defeated by Nebuchadnezzar at Carchemish that he was obliged to give up his plan of conquering Assyria and retreat to Egypt. The victor, Nebuchadnezzar, then advanced through the territory east of Jordan, where he had little opposition to encounter (Knobel, *Prophet*. II. s. 227), and made the king of Judah, who had for five years been a vassal of the king of Egypt, subject to himself. After three years, however, Jehoiakim revolted, but for the remaining two or three years of his reign he was hard pressed by bands of Chaldeans, Syrians, Moabites and Ammonites, who were probably incited to invasion by Nebuchadnezzar, for he was too much occupied in other directions, in consequence of the death of his father, to march against Judah in person. When he found opportunity he appeared in person with an army "to punish the revolt, and he took vengeance for it upon the son [Jehoiachin] who had recently succeeded Jehoiakim" (Thenius), especially because Jehoiachin had not, at his accession, immediately submitted to the Babylonian authority.

Against this natural and simple conception of the course of events two biblical texts may be cited. 2 Chron. xxxvi. 6 reads: "Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon. Nebuchadnezzar also carried [some] of the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon." It is not here asserted that Jehoiakim was actually brought as a captive to Babylon, and this can, in fact, hardly have been

the fact, for he was king in Jerusalem not eight or nine but eleven years (2 Kings xxiii. 36; 2 Chron. xxxvi. 5). It would be necessary, therefore, to assume that he was set at liberty again and came back to Jerusalem as king, of which we have no hint anywhere, and which is highly improbable. Certainly he did not die in Babylon (chap. xxiv. 6; cf. Jerem. xxii. 17-19). The Sept. filled out the meagre story of Jehoiakim in Chronicles from this account, but omitted entirely the words: "And bound him in fetters," &c., evidently because they considered them incorrect. In view of the remarkable brevity and superficiality with which the chronicler treats the history of Jehoiakim and Jehoiachin, it appears, as Hitzig supposes (note on Dan. i. 2), that he confused the two, for, according to our more detailed and more accurate account, the incidents which he mentions as having occurred to Jehoiakim really happened to Jehoiachin (chap. xxiv. 13-15). Josephus (*Antiq.* x. 6, 1) seems to have made the same mistake, for he confuses the history of the two kings. He says that Jehoiakim, on the promise that no harm should happen to him, admitted Nebuchadnezzar into the city, but that the Babylonian broke his word and put to death the king and the principal men, threw the body of the king under the wall, and left it unburied, took about 3,000 Jews, among whom was Ezekiel, away captive to Babylon, and placed Jehoiakim's son, Jehoiachin, on the throne. Then that, fearing lest Jehoiachin might, out of revenge for his father's murder, lead the city to revolt, he sent an army to Jerusalem, but gave an oath to Jehoiachin that, in case the city should be taken, no harm should befall him. That then the king of Judah surrendered, in order to spare the city, but was nevertheless taken away into captivity with 10,000 other captives. It appears that Josephus was not able to harmonize the account in Chronicles with the account here, and so he mixed them both up together, not writing history but inventing it.—

The other text which may be cited against the construction of the history above given is Dan. i. 1: "In the third year of Jehoiakim, king of Judah, came Nebuchadnezzar king of Babylon unto Jerusalem and besieged it (וַיִּצְרֶה [pressed it hard]) see Isai. xxi. 2; Judges ix. 31; Esther viii. 11), and the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God," &c. It is true that this passage does not say that the city was besieged and taken, and that then the king was bound and taken away to Babylon. When the Chaldeans had driven the Egyptians out of Palestine, Jehoiakim found himself in great distress, and, in order not to lose his crown and his kingdom, he surrendered to the king of Babylon, gave him some of the temple ornaments and utensils, and, probably enough, also gave him certain hostages, among whom was Daniel. But the statement that this took place in the third year of Jehoiakim does not agree with the statements above quoted from Jeremiah. No one has yet succeeded in removing the discrepancy, although very many attempts have been made (see a critical analysis of these attempts by Rösch in Herzog's *Real-Encyc.* XVIII. s. 464). The latest of these attempts, that of Keil, which insists that we "must regard the third year of Jehoiakim, in Dan. i. 1, as the *terminus a quo* of Nebuchadnezzar's coming, i. e., must understand that statement to mean that

Nebuchadnezzar began the expedition against Judah in that year; that Necho was defeated at Carchemish in the beginning of Jehoiakim's fourth year, and that, in consequence of this victory, Jerusalem was taken and Jehoiakim was made tributary in the same year," is unsatisfactory especially in view of Jerem. xxxvi. 9. There is scarcely any escape remaining except to assume that Daniel reckoned from some other point of time which we cannot now specify. It is not admissible to give his one statement the preference over the numerous chronological statements of Jeremiah, since these are consistent with one another, and with the historical connection, and are, moreover, as will be shown below in the review of the chronology of this period, in perfect harmony with all the other chronological data both in Jeremiah and in the Book of Kings, while the statement in Daniel, if it is taken as fixed and correct, introduces confusion. [See the *Supplement. Note* below.]

Ver. 2. **And the Lord sent against him bands, &c.** It is not stated what impelled Jehoiakim after three years to try to throw off the yoke of Nebuchadnezzar. Perhaps his courage rose again when Nebuchadnezzar had withdrawn and was fully occupied in other parts of his immense kingdom. Perhaps also he hoped for aid from Egypt. Before Nebuchadnezzar himself could come, "bands" (חֲבִילִים) in distinction from חָיִל, chap. xiv. 1, not an organized army) devastated the country, though they could not take the capital. "All the nationalities here mentioned had no doubt been obliged to recognize Nebuchadnezzar's supremacy, and they gratified their own hate against Judah at the same time that they served his purposes" (Thenius). The לְהַחֲרִיבֵהוּ does not refer to Jehoiakim (Luther: *dass sie ihn umbrächten* [that they might put him to death]), but to "Judah" which immediately precedes. This is evident from ver. 3. On vers. 2-4 Starke observes: "It is expressly said: 'The Lord sent,' and again: 'According to the word of the Lord,' and in ver. 3 again: 'Surely at the commandment of the Lord came this' (i. e., it came to pass *only* because the Lord had commanded it), and again in ver. 4: 'The Lord would not pardon,' in order that in all this the hand of God might appear and be recognized, and that men might not think that these judgments came upon Judah by accident, or merely on account of the physical strength of the Babylonians." The author means to say that the judgments which had long been threatened and predicted by the prophets (Isaiah, Micah, Huldah, Habakkuk, Jeremiah) now began. The invasion of all these bands on every side was the prelude of the downfall of the kingdom, for from this time on came one misfortune after the other, and the kingdom and nation moved on steadily towards their downfall.—Ver. 3. **Only at the commandment of the Lord, i. e.,** it came only for the reason that God had so willed it. Instead of עַל־פִּי

Ewald and Thenius desire to read עַל־פִּי as in ver. 20, i. e., because of the *wrath* of God. The Sept. have: $\text{πλην θυμὸς κυρίου ἦν ἐπὶ τὸν Ἰουδαν}$; the Vulg. has: *per verbum*. The change in the text is not necessary. **For the sins of Manasseh,** see notes on chap. xxi. The sin of Manasseh was far greater and heavier than that of Jeroboam.

Judah gave itself up to this sin so entirely that not only were all the warnings and exhortations of the prophets ineffectual, but also the stern measures of Josiah could not effect anything in opposition; on the contrary, as we see from the words of Jeremiah, after his death this sin once more permeated the national life. The sins of Manasseh were not, therefore, avenged upon the people, but, because they persisted in them, they fell under the judgments of God. [That is, the nation was not punished under Jehoiakim for sins which Manasseh and his contemporaries had committed. The "sins of Manasseh" had become a designation for a certain class of offences, and a particular form of public and social depravity, which was introduced by Manasseh, but of which generation after generation continued to be guilty.—W. G. S.] Keil is mistaken when he thus states the connection between ver. 1 and ver. 2, and the following verses: "After God had given the nation into subjection to the Babylonian supremacy, as a punishment for its sins, every revolt against that power was a revolt against Him."—In ver. 5 we find the last reference to the **Book of the Chronicles of the kings of Judah**. The history of Jehoiakim therefore seems to have formed the conclusion to this book.

Ver. 6. **So Jehoiakim slept with his fathers.** The details which are given elsewhere in mentioning the death of a king, as to his burial and the place of his sepulture, are here wanting, certainly not through accident or error. Jeremiah says of Jehoiakim, chap. xxii. 19: "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem," and, chap. xxxvi. 30: "He shall have none to sit upon the throne of David, and his dead body shall be cast out in the day to the heat and in the night to the frost." As the statement that he "slept with his fathers" means neither more nor less than that he came to death, this text does not exclude or deny the fulfilment of the prophecy; nor can the statement which is interpolated in the Sept.: $\text{καὶ ἐκοιμήθη Ἰωακὴμ μετὰ τῶν πατέρων αὐτοῦ, καὶ ἐτάφη ἐν γαυζᾶν μετὰ τῶν πατέρων αὐτοῦ}$, for which there are no corresponding words in the Hebrew, avail, as Thenius believes, to prove the non-fulfilment of the prophecy. On the contrary, Ewald infers from the prophecy, which, however, he says "was written, in its present form, after the event," that the following is the circumstantial story of Jehoiakim's death: "Probably he had complied with a treacherous invitation of the enemy to visit his camp, for the purpose of making a treaty, and as soon as he came out he was taken prisoner in the very sight of his own capital. But as he resisted with rage and violence, he was borne away by force, and shamefully put to death. Even an honorable burial, for which his family no doubt entreated, was harshly refused." This representation of the incident goes beyond the prophecy even, and builds history upon it. Winer supposes that Jehoiakim's body was thrown out after, and in consequence of, the capture of the city in the reign of Jehoiachin (ver. 10), "on which occasion either the enemy, or perhaps the inhabitants of Jerusalem themselves, showed their rage against the hated king," but, according to Jeremiah, he met with no burial at all. We therefore limit ourselves to the assumption, which is also made by Keil, "that he perished in a battle with some one

of the irregular marauding bands mentioned above, and was not buried."—Ver. 7. **And the king of Egypt came not again any more, &c.** This remark is here inserted in order to show under what circumstances Jehoiachin succeeded his father (ver. 6), and how it came that he only reigned for so short a time (ver. 8). Necho had retired finally from Asia after such losses that he could not venture again to meet his victorious enemy, therefore Judah could expect no more support from him. Much less could it attempt alone to resist the conqueror from whom it had revolted. **The river of Egypt** is not the Nile, but the stream now known as *Ariah*, which forms the southern boundary of Palestine (1 Kings viii. 65; Isai. xxvii. 12).

Ver. 8. **Jehoiachin was eighteen years old, &c.** The form of the name יהויכין, which occurs

here and in Chronicles (II. xxxvi. 8, 9), is the full and original form. The signification is "He-whom-Jehovah-confirms." In Ezek. i. 2 we find יהויכין;

in Jer. xxvii. 20; xxviii. 4: וְיִהְיֶה; and in Jer.

xxii. 24, 28: כְּיָמָיו, which last is probably a popular abbreviation of the name. Instead of eighteen years the chronicler gives eight years, evidently through an omission of 10. The grounds adduced by Hitzig (note on Jer. xxii. 28) in favor of eight are swept away by ver. 15 of this chapter, where the king's "wives" are mentioned. There is no reason to cast suspicion upon the more accurate statement of the chronicler: "three months and ten days," as Thenius does. Elnathan belonged to the שָׂרִים at the court of Jehoiakim, Jerem.

xxvi. 22; xxxvi. 12, 25.—Ver. 10. **At that time, &c.** The chronicler says instead: "When the year was expired" [more correctly it would read: "At the turning-point of the year," i. e., either the spring equinox, or the beginning of the Jewish year, both of which came at nearly the same time; the time at which military movements were commenced], i. e., in the spring, not "late in the summer or in the autumn" (Thenius). Nebuchadnezzar sent out his generals (שָׂרִים), in the first

place, with the army to besiege the city. Afterwards he came himself, in order to be present at the capture (see notes on ver. 2).—**And Jehoiachin, king of Judah, went out, &c.**, ver. 12. יָצָא, as in chap. xviii. 31, is the ordinary expression for besieged who go out to surrender to the besiegers (1 Sam. xi. 3; Jerem. xxi. 9; xxxviii. 17). Jehoiachin perceived that the city would not be able to hold out very long, and therefore determined to surrender, in the hope of meeting with grace from Nebuchadnezzar, and of being allowed to keep his kingdom, though as a vassal. He therefore went out with his mother as the *Gebirah* (1 Kings xv. 13), and with his ministers and officers, but his hopes were all disappointed. Nebuchadnezzar distrusted him, not without reason, and he desired to punish the father in the son. וַיִּקַּח, he seized him, not "he received him graciously" (Luther and the *Calw. Bib.*), for, if the latter were the meaning, he would have restored him as a vassal, but he dethroned him and took him into exile. The eighth year of Nebuchadnezzar, who became king in the fourth year of Jehoiakim (Jer. xxv. 1), fell in the year after the eleven-year reign

of Jehoiakim had closed. On Jerem. lii. 28 sq. see below.

Ver. 13. **And he carried out thence, &c.**, that is, from the city which he had entered after seizing the king and his chief men. In the first place he took all there was in the treasures of the temple and the royal palace, and then he took the utensils of the temple. The meaning of וְיָצָא is

not altogether clear. "To tear off the gold surface" (Keil) is a meaning which is not applicable to "all the vessels," for many of these were entirely of gold, as, for instance, the candlesticks, and such, we may be sure, he did not leave behind. The Sept. have *συνέκοψε*, the Vulg. *concidit* or *confregit* (chap. xviii. 16), hence Thenius renders it: "to crush into shapeless masses," but, if this had been done, Cyrus would not have been able to give these articles back again to the Jews, as it is stated in Ez. i. 7-11 that he did do. We must understand it to mean, *to tear away violently, avellit* (Winer), for the most of these articles were no doubt fastened to the floor of the temple. וְיָצָא

does not mean the temple as a whole, but the sanctuary, the "dwelling," all the articles in which were of gold. Nebuchadnezzar did not take away the brazen vessels from the forecourt until he destroyed Jerusalem (chap. xxv. 13 sq.).—**As the Lord had said, chap. xx. 17; cf. Jerem. xv. 13; xvii. 3.**—Ver. 14. **And he carried away captive all Jerusalem.** He left only the poorest and humblest of the population, because nothing was to be feared from them (see Jerem. xxxix. 10: "the poor of the people which had nothing"). Ver. 14 states in general, and in round numbers, what persons were taken into exile. There were two classes: first, the שָׂרִים, the chiefs [E. V.

"princes"], not the military chiefs, but the chief men of rank, the nobles, and the צְבָרֵי הָחַיִל, i. e., the mighty men of wealth, the rich (chap. xv.

20); and second, the הָחָרָשׁ, the artisans, the workers either in brass, or iron, or wood (Isai. xlii. 12, 13; Gen. iv. 22; 1 Kings vii. 14). וְהַסְנִיָּרִים,

i. e., not "common laborers who broke stone and carried burdens" (Hitzig on Jerem. xxiv. 1), but, literally, *one who shuts in, encloses, or locks up*, from סָנַר, *to close, or shut up*, and so, according to Ewald: "persons who are skilled in siege operations (from הַסְנִיָּר, *to invest or enclose*, cf. Jerem. xiii. 19)," but we prefer to understand by it *locksmiths*, inasmuch as these also made weapons (1 Sam. xiii. 19). When these persons were taken away into captivity the rest were deprived of the power to revolt or to make war. There were in all ten thousand of the exiles. Vers. 15 and 16 are not a mere repetition of ver. 14; they particularize what ver. 14 stated in general. The king and his court are mentioned first, then the אֲנָשֵׁי הָאָרֶץ (keri, אֲנִי), that is, the mighty men of the land, who are included in the שָׂרִים in ver. 14, then the אֲנָשֵׁי הָחַיִל, who are there called צְבָרֵי הָחַיִל. There were seven thousand of the rich and noble, and one thousand of the two classes of artisans. וְכָל הָעָם in ver. 16 (not וְכָל) "gathers in one all who have been mentioned, and it is then

specified in regard to them that they were all men in the prime of life, and that they were familiar with the use of weapons" (Thenius). We see from Jerem. xxix. that there were also priests and prophets among them, and according to Josephus, (*Antiq.* x. 6, 3) especially ὁ προφήτης Ἰεζεκιήλος καὶ ὧν. Cf. Ezek. i. 1-3. Ver. 17. *Mattaniah* was, according to 1 Chron. iii. 15, the third son of Josiah, so that he was the uncle of the exiled king Jehoiachin (Jerem. xxxvii. 1). יְחִיָּהּ, 2 Chron.

xxxvi. 10, must not, therefore, be translated: "his brother," but: "his cousin," or, "his relative," a sense in which it frequently occurs. (Sept. ἀδελφὸν τοῦ πατρὸς αὐτοῦ). On the change of name see notes on chap. xxiii. 34. Nebuchadnezzar did not choose the name, he only approved of the new name chosen by the king, as Necho had done in the case of Jehoiakim. יָדִי, *gift*, is changed to

יָדִי, *justice, righteousness*, so that the name means:

"the righteousness of Jehovah," that is, "he by whom Jehovah executes justice." It is hardly probable that the king meant by this name to identify himself with יְהוָה יְדִיָּהּ promised by

Jeremiah (xxiii. 6), as Hengstenberg and Von Gerlach think; it is much more likely that the prophet took occasion from the king's name, with which his character did not at all correspond, to promise that one should come to whom alone this name might justly be applied.—Nebuchadnezzar showed himself merciful in that he put another member of the native dynasty on the throne, and did not appoint a stranger and foreigner as viceroy.

Ver. 18. *Zedekiah was twenty and one years old.* Of the passage from this verse on to the end of the book, Jerem. lii. 1-34 is a duplicate, almost word for word. The only differences are that Jerem. lacks 2 Kings xxv. 22-26, and 2 Kings lacks Jerem. lii. 28-30. It follows that neither one is borrowed from the other. Moreover there are also a few other slight differences, as, for instance, 2 Kings xxv. 16, 17 compared with Jerem. lii. 20-23. It is certain that the fifty-second chapter of Jeremiah is an appendix to the discourses of that prophet, and that it does not come from his hand, for it is impossible that he should have survived the liberation of Jehoiachin (ver. 31). (See the *Introd.* § 1.) Although it is not true that the text in Kings is "thoroughly corrupt" (Hitzig), yet that in Jerem. is, on the whole, to be preferred, and is therefore the more original. On the other hand, that of Kings has some peculiar excellences, as, for instance, xxv. 6, 7, 11, 17 compared with Jerem. lii. 9, 10, 15, 20. We are driven to a conclusion similar to that which we reached in regard to the history of Hezekiah (see p. 201), and which is adopted also by Keil and Thenius, that both narratives were borrowed from one source which is now lost.—The mother of Zedekiah was also, according to chap. xxiii. 31, the mother of Jehoahaz; he was, therefore, the full brother of the latter, and the step-brother of Jehoiakim (xxiii. 36). On ver. 20 see notes on xxiv. 3. The author means to say that, as this king and the people persisted in their evil ways, the judgment which had long been threatened was executed in this reign. The special occasion of it was his revolt from Nebuchadnezzar who had put him upon the throne, and, according to 2 Chron. xxxvi. 13 and Ezek. xvii. 13, had taken

an oath of fidelity from him. The year of this revolt cannot be accurately determined. At the commencement of his reign he sent an embassy to Babylon, as it seems, in order to bring about the release of the captives who had been carried away under Jehoiachin (Jerem. xxix. 3 sq.). In his fourth year he himself went thither with Seraiah, probably with the same intention, but in vain (Jerem. li. 59). Then came ambassadors from the neighboring peoples who wanted to unite with Zedekiah in a common effort to cast off the Babylonian yoke (Jerem. xxvii. 3). False prophets encouraged him to agree to this (Jerem. xxviii.). This led him to send to Egypt "that they might give him horses and much people" (Ezek. xvii. 15). As the Chaldean army was before Jerusalem in Zedekiah's ninth year, the revolt must have taken place, at the latest, in his eighth year, but it probably took place in his seventh, or perhaps even earlier.

Chap. xxv. 1. *And it came to pass in the ninth year, &c.* These dates can be given thus accurately to the month and the day, because the Jews were accustomed during the exile to fast on the anniversary of these days of disaster (Zach. vii. 3, 5; viii. 19). It is evident from ver. 6 that Nebuchadnezzar did not come to Jerusalem himself, but remained at Riblah (chap. xxiii. 33), and sent his army from thence against Jerusalem. According to Jerem. xxxiv. 7 they also besieged Lachish and Azekah, the only two strongholds remaining. The word יָקֵן cannot mean a "wall" (De Wette), for it stands in contrast with סִלְלָה as something differ-

ent (Ezek. iv. 2; xvii. 17; xxi. 27). It is ordinarily derived from יָקַן *speculari, to observe, to watch*, and is understood to mean a "watch-tower," or, collectively, "watch-towers" (Hävernick on Ezek.

iv. 2; Gesenius, Keil), but סִבִּיר, which does not refer to observation but to an encircling on all sides, does not fit this meaning. The Sept. translate it in Ezek. iv. 2, by προμαχών, a *bulwark, a rampart*, in Ezek. xvii. 17; xxi. 27 by βελοσταύς, a *machine for throwing missiles*, and this place they translate: περιμακδομήσαντες ἐπ' αὐτὴν τείχος κύκλω; the Vulg. has *munitiones*. Hitzig understands by it "lines of circumvallation," and Thenius "the outermost of the siege lines, built only of palisades, and intended to prevent the introduction of supplies," &c., but this last cannot be so accurately determined. We must, therefore, content ourselves with the less definite meaning, "bulwark," or, "siege-work." Vatablus: *Machinam bellicam, qualisqualis fuerit*.—Ver. 2. *Unto the eleventh year, &c.* The siege lasted in all one year five months and twenty-seven days, for the city was very strongly fortified (2 Chron. xxxii. 5; xxxiii. 14). This is conclusive against the assumption that a capture of the city is implied in xxiv. 1 sq. According to Jerem. xxxvii. 5, 11, the besieging army, or at least a part of it, raised the siege and marched against the Egyptian army which was coming to the help of the Jews. It would thus appear that the siege was interrupted for a time.—Jeremiah gives the date in ver. 3 more accurately (see Jerem. xxxix. 2, and lii. 6): "In the fourth month, on the ninth

[day] of the month." The first words יְהוֹשִׁעַ הָרִבְעִי have been omitted by some accident in the version in Kings, and they must be supplied. How severe the famine was, and what horrors came to pass as

a consequence of it, may be seen from Lament. ii. 11, 12, 19; iv. 3-10 (Ezek. v. 10; Baruch ii. 3). See also Jerem. xxxvii. 21. The famine did not begin on the ninth of the fourth month, but had become so severe at that time that the people were no longer capable of making a strong resistance; so on that day the enemy was able to storm the city.

Ver. 4. **And a breach was made in the city.** This breach was on the north side, for, according to Jerem. xxxix. 3, the leaders of the Chaldean army, when they came in, halted and seated themselves in "the middle gate," that is, in the gate which was in the wall between the upper, southern city (Zioun), and the lower northern city, and which led from one of these into the other. When the king learned of this he took to flight with his warriors by night. In the text before us not only is "Zedekiah, king of Judah" (Jerem. xxxix. 4) omitted after *הָעִיר*, but also the predicate *יָבִיאוּ* (Jerem. xxxix. 4; lii. 7) is omitted after "men of war."

All the old versions supply at least one of these words. They fled towards the south, because the enemy had penetrated by the north side, and there was no hope of escaping that way, but even on this side they had to fight their way through, for the Chaldeans had invested the entire city (*כָּסְבָּה*). The attempt derived its only hope of

success from the darkness, and from the greater weakness of the besieging force on the south side.

—**By the way of the gate between, &c.** This gate, called the gate of the fountain (Nehem. iii. 15), was at the southern end of the ravine between Ophel and Zion, the Tyropoion. At this point, inasmuch as it was the site of the pool of Siloam and there were cisterns to be protected, and inasmuch also as the formation of the ground made it a convenient place for the enemy to attack (Thenius), two walls had been built, between which was this gate (Sept.: *ὁδὸν πύλης τῆς ἀνὰ μέσον τῶν τειχῶν*, and in Jerem. lii. 7: *ἀνὰ μέσον τοῦ τείχους καὶ τοῦ ποταμίσκου*). This double wall is also mentioned in Isai. xxii. 11. The way of the gate is the way through that gate out of the city. It is not quite certain whether the king's garden was inside or outside of this double wall; Thenius assumes that it was outside (see Map of Jerusalem Before the Exile, appended to his commentary). It is said in Ezek. xii. 12: "The prince . . . shall bear upon his shoulder in the twilight, and shall go forth; they shall dig through the wall (*בְּקִיר*) to carry [him] out thereby." Here *קִיר* cannot be understood to refer to either of those walls, for he went through the gate; moreover it would have been impossible to break through such a wall in the night. We must therefore understand it of that wall which the enemy had built all around the city (ver. 1), and which it was necessary to break through. The fugitives then took the way to the plain (*הָעֵרְבָה*), that is, to the plains or meadows

through which the Jordan flows, and which were called the plain (Josh. xi. 2; xii. 3; 2 Sam. ii. 29; iv. 7). Their intention was to cross the Jordan and escape, but they were overtaken near Jericho, six hours' journey from Jerusalem.

Ver. 6. **So they took the king, &c.** On *Riblah* see notes on chap. xxiii. 33. "Nebuchadnezzar was not present at the storming of Jerusalem (Jerem. xxxix. 3), he awaited the result in his

camp" (Thenius). Instead of the plurals *וְיָבִיאוּ* and *וְיָבִיאוּ* in ver. 7, we find in Jerem. xxxix. 5 and lii. 9 the singular with Nebuchadnezzar as the subject. Although the latter may be the more original reading, the sense is the same in either case, for Nebuchadnezzar certainly did not put Zedekiah's sons to death with his own hand; he appointed a tribunal which judged and executed

them. Instead of the singular *מִשְׁפָּטִים* Jeremiah has, in the places quoted and elsewhere, the plural, *מִשְׁפָּטִים*. With *בְּכָר* it means, *to deal with and decide a question of law*. This trial cannot have occupied much time, for it was a matter of common notoriety that Zedekiah had broken his oath of allegiance and revolted. The sons of Zedekiah, not all his children, had fled with him. They also were regarded as rebels and put to death, in order to put an end to the dynasty. His daughters were taken away as captives according to Jerem. xli. 20. As for Zedekiah himself, he was to suffer a painful punishment as long as he lived. His eyes were put out. This form of punishment was used by the Chaldeans and ancient Persians (Herod. vii. 18). Princes are still disabled in this way in Persia when it is desired to deprive them of any prospect of the throne. "A rod of silver (or of brass), heated glowing hot, is passed over the open eye"

(Winer, *R.-W.-B.* II. s. 15). The Vulg. has *oculos ejus effudit*, and on Jerem. lii. 11: *oculos eruit*. It was also a customary mode of punishment in the Orient to pierce out the eyes (*Ctes. Pers.* 5). "Plate No. 18 in Botta (*Monum. de Nin.*) represents a king who is in the act of piercing out with a lance the eyes of a captive of no ordinary rank who kneels before him" (Thenius). See Cassel on Judges xvi. 21. However the act of piercing out the eyes is not generally expressed by *וַיַּךְ*, but by *וַיִּקַּח*, Judges xvi. 21; 1 Sam. xi. 2; Numb. xvi. 14.—**With fetters of brass,** and double fetters at that,

וּבִמְצָלִים. He was doubly fettered hand and foot, and brought to Babylon. In Jerem. lii. 11 the words follow: "And put him in prison till the day of his death." The Sept. have: *εἰς οἰκίαν μύλωνος*, evidently having in mind Judges xvi. 21. The author of the Book of Kings may have thought that this statement was unnecessary, since every person who was in chains was put in the prison as a matter of course. According to Jerem. xxxix. 6, and lii. 10, "All the nobles of Judah" were put to death with the sons of Zedekiah, that is, those who had fled with him. There is no reason to regard this as a false feature of the story borrowed from 2 Kings xxv. 21, as Thenius does.

[SUPPLEMENTARY NOTE on contemporaneous history. In the note on p. 247 we brought our notice of contemporaneous history down to the year 640, the year in which Josiah ascended the throne. The commotion of the next sixty years, during which Assyria ceased to be a nation, Egypt was humbled, and the Median and Babylonian empires advanced to the first place, amounted to an historical cataclysm. In the Bible we have references to these movements only when, and in so far as, they affected the fortunes of the Jewish people. This they did in the most important manner, and, in

order to understand the influence of the neighboring nations on Judah at this time, it is necessary to have a comprehensive, if not exhaustive, knowledge of the historical movements which were in progress in Asia.

It should be distinctly understood that the history of the period now before us is very obscure. We have no historical inscriptions to guide us, and are thrown upon the authority of literary remains which are imperfect and inconsistent. Our chief authorities, Rawlinson and Lenormant (Sir H. Rawlinson and Oppert) differ very materially. It is therefore to be understood that what is here given is only conjectural and provisional.

The great question in dispute, on which the adjustment of the fragments of information which we possess into a smooth narrative depends, is as to the year in which Nineveh was taken, whether it was in 625 (Rawlinson), or in 606 (Lenormant). The weight of authority is in favor of the latter, though it is open to serious historical objections. It is, at present, impossible to bring this question to a final decision.

In 640 Asshur-edil-ilani (L.), or, Asshur-emi-dikin (R.) was on the throne of Assyria. His reign ended about 626-5. Rawlinson, putting the fall of Nineveh at this date, identifies this king with the Saracus, or Assaracus, of Abydenus. Lenormant, putting the fall of Nineveh in 606, supposes that Saracus was another and the last king, who reigned from 625 to 606. The last king was far inferior to his ancestors. Under him the empire was unable to meet the attacks which fell upon it.

The Medes, whose first attack on Assyria, under Phraortes, we mentioned above (p. 247), were a hardy mountain people who now arose into prominence. Cyaxares, the successor of Phraortes, made elaborate preparations to renew the attempts at conquest towards the west. He was ready for the attack (Rawl.), or made it (Lenor.), either alone (R.) or in conjunction with the Chaldeans, under Nabopolassar (L.), either in 634 (R.) or in 625 (L.). This attack was interrupted by the appearance of new actors on the scene. A horde of barbarians from the north, Scythia, poured down upon the nations in the Euphrates valley. They were of the same origin as the Goths, Huns, Avari, and Vandals, who appeared in Europe early in the Christian era, and their behavior, whithersoever they came, was the same as that of the barbarians who entered Europe. They poured over Media, Assyria, and Babylonia, and spread westward into Syria and Palestine. On the borders of Egypt they found Psammetichus besieging Ashdod. He persuaded them by gifts to turn back, and thus checked their advance in this direction. Herodotus says that their sway lasted for nineteen years. It is difficult to tell what this means, for in some countries, Media for instance, the natives overcame them sooner than in others. They were not able to found any permanent authority in any country. They perished by luxury and vice, were slain, or employed as mercenaries. Jeremiah refers to them in chap. vi. 22 *sq.*; viii. 16; ix. 10; v. 15, and, in the 50th chap., where he foretells the destruction of Babylon, the Scythian invasion furnishes the colors of the picture in which he describes it. Rawlinson puts their invasion in 632; Lenormant in 625. Rawlinson supposes, that after the Scythian invasion had subsided, the Medes renewed the attack on Nineveh, and secured the alliance of Nabopo-

lassar, in 625, when Nineveh was taken and destroyed.

In 610 Psammetichus died, and Necho succeeded on the throne of Egypt. Necho reigned from 610 to 595. He was young and ambitious, and he planned an expedition into Asia, no doubt, if Assyria had already fallen, with the intention of winning the western provinces for himself. He marched through Philistia and Samaria. Here Josiah of Judah marched out to meet him (chap. xxiii. 29). We do not need to seek far for a reason for Josiah's action. It may have been inspired, as is generally supposed, by a desire to manifest fidelity to his suzerain, Babylon (R.), but it is a more simple explanation to notice that, under the existing weakness of Assyria, Josiah had been able to exercise sovereignty over some portion of Samaria (chap. xxiii. 15 *sq.*). If the Babylonians were already the supreme power, they had not interfered with this. If Egypt conquered Samaria, it was at an end. Josiah, therefore, had a very natural and simple interest in opposing the Egyptian invasion. If Necho intended at this time to measure his strength with the Babylonians, he certainly desisted from that project. The words in 2 Chron. xxxv. 21 throw no light on the party he intended to attack. There is ground here for believing that Nineveh had not yet fallen, and that the Babylonians had not yet displayed their power. Necho saw in the feebleness of Assyria an opportunity to conquer its western provinces, and the force which he had was probably only such an one as he considered necessary for this purpose. Josiah was not, therefore, as rash as we might at first suppose (*cf.* Ewald III. 762—3d ed. He seems to think, however, that Necho may have taken Carchemish at this time, *cf.* *ss.* 782-3). However, the Jewish king was killed in the battle, and his second son Jehoahaz was made king. Necho pursued his course of conquest with success for three months. On his return, he regarded Judah also, by virtue of his victory at Megiddo, as a conquered province, although he had declared at the outset that he had no hostile design against that country (2 Chron. xxxv. 21). He refused to ratify the election of Jehoahaz, but took him (probably sent a detachment to bring him) from Jerusalem to the camp at Riblah (chap. xxiii. 33), where he put him in chains, and carried him captive to Egypt. He made Judah tributary. Jeremiah (xxii. 10) calls Jehoahaz more worthy of pity in his captivity than his father in his death, and Ewald, with good reason, interprets the parable (Ezek. xix., especially vers. 2-4) of Jehoakim. Necho put the elder brother Eliakim on the throne, changing his name to Jehoiakim (chap. xxiii. 34). This was in 609 or 608. Necho at this time took Gaza (Jerem. xlvii. 1), and remained sovereign over the western provinces for two or three years.

We come now to the year 606 in which Nineveh was taken according to Oppert, Lenormant, Ewald, and others. The historical features of this event, aside from the question of its date, are as follows. The king of Assyria sent to Babylon, as satrap, a general named Nabopolassar (Neboprotects-myson), probably an Assyrian. It is certain that, when the final attack was made, it was twofold, both from Media and from the south. Nabopolassar and Cyaxares formed an alliance which was cemented by the marriage of Nebuchadnezzar, son of Nabopolassar, with Amyitis, daughter of Cyax-

ares. Rawlinson's idea is that Nabopolassar was charged with the defence against the attack from the south, but turned traitor. This supposition is necessary since he does not think that the Chaldeans participated in the first attack. Lenormant supposes that Nabopolassar was sent to Babylon as satrap, that he matured plans of revolt, that he joined in the first attack, and that he employed the interval of nineteen years in establishing his independence. He also thinks that Nabopolassar was, in 607, an old and broken man, that he associated his son Nebuchadnezzar with himself on the throne in that year, and that, therefore, the capture of Nineveh is really to be reckoned among the exploits of that prince. He supposes that certain chronological discrepancies are to be accounted for by the fact that Nebuchadnezzar became joint ruler in 607, so that two starting-points for his reign were confused. (See chap. xxv. 8, and Jerem. lii. 28-30.) The attack of the confederated Medes and Chaldeans was successful, and Saracus perished with his court and treasures in the downfall of the city.

Nebuchadnezzar now becomes the chief figure in the drama. He was a prince of extraordinary talents and energy, and he consolidated, if we may not say that he actually established, the Babylonian monarchy. Having destroyed Nineveh, his next task was to recover that portion of his new conquest which the Egyptians had held in possession for two or three years. In 605, the fourth year of Jehoiakim (Jerem. xli. 2), he met Necho, who came out to defend his possessions, at Carchemish, on the Euphrates, and totally defeated him. He pursued the Egyptians to the border of Egypt (chap. xxiv. 7), and no doubt intended to push on into that country, when news came to him (604) that his father was dead. He hastened to Babylon with a small escort through the nearer, but more dangerous, way of the desert. He met with no opposition in ascending the throne, in the fourth year of Jehoiakim of Judah (Jerem. xxv. 1).

In the haste of these movements, Judah had remained secure in its mountains. Nebuchadnezzar's army marched to Egypt in two columns, one through Philistia and one through Perea (Lenormant). But Nebuchadnezzar soon returned to Palestine and Phœnicia to complete the work of conquest. In 602 or 601 he made Jehoiakim tributary (chap. xxiv. 1) and took away certain hostages or captives. In 599 or 598 Jehoiakim planned a revolt (chap. xxiv. 1), relying on help from Egypt. Rawlinson thinks that the embassy mentioned in Jer. xxvi. 22 had for its object to form this alliance, and that the matter of Urijah was only a pretext. Nebuchadnezzar first incited the neighboring nations against him (chap. xxiv. 2), and then himself marched into Judah. Jehoiakim died at this time, and Jehoiachin, his son, succeeded (chap. xxiv. 8). He was not able to resist the Chaldeans, and surrendered at discretion (chap. xxiv. 12). He was taken away prisoner, with 10,000 other captives (chap. xxiv. 13 and 14), the most energetic and independent portion of the people. The city and temple were plundered, and Mattaniah, the youngest son of Josiah, was put upon the throne by Nebuchadnezzar, under the name of Zedekiah (xxiv. 17).

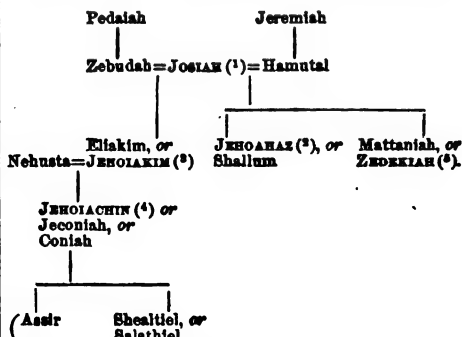
Lenormant justly says of Zedekiah that he was only a Babylonian satrap. A strong party urged him continually to revolt, but Jeremiah counselled patience and submission. In 595 the princes of

the neighboring countries met at Jerusalem (Jerem. xxvii. 3) to plan a concerted revolt, but Zedekiah was persuaded by Jeremiah to renounce this plan (Jerem. xxvii.). He went to Babylon (in his fourth year, 594) to counteract suspicions of his fidelity which had been aroused (Jer. li. 59). However, he again cherished similar plans, and entered into negotiations with Uparahet (Uaphris, Apries, Hophra) of Egypt. The Chaldeans again invaded Judah in 590. The siege of Jerusalem began early in January, 589 (Lenorm.). During this siege the serfs were manumitted, that they might help in the defence (Jerem. xxxiv.). The Egyptians advanced to the relief of Jerusalem, the Chaldeans turned to meet the attack, and the hopes of the Jews revived so far that the freedmen were once more enslaved. This diversion, however, produced no effect. It is uncertain whether a battle was really fought and lost by the Egyptians (Josephus, *Antiq.* X. vii. 3), or whether they retreated without fighting at all. In 588 a breach was made and the Chaldeans entered the city (xxv. 3 and 4). Zedekiah fled (xxv. 4), hoping to break through the investing lines, but he was captured and taken to Riblah (xxv. 6), where Nebuchadnezzar was encamped. His sons were slain before his eyes. He was then blinded and taken captive to Babylon. One month later (xxv. 8, cf. xxv. 3) Nebuzaradan was deputed to carry out the systematic destruction of Jerusalem, and deportation of the most influential of its population. This he did thoroughly, though not without some slight leniency (chap. xxv. 12-22). However, the fanaticism of Ishmael and his party destroyed the last hope of maintaining the Jewish nationality, even in the pitiful form in which the Chaldeans had yet spared it (xxv. 25). The history of Judah, from this time on, is merged in that of the great world-monarchies.—W. G. S.]

HISTORICAL AND ETHICAL.

*1. The author treats very curtly the *history of the last four kings of Judah*. In Chronicles we find a still more abbreviated account. He passes hastily over this part of the history of Judah, just as he did over the similar part of the history of Israel (see p. 162 sq.), for it is the twenty-three years of the "death-agony of the nation" (Ewald). Josiah was the last genuine theocratic king. With his death begins the end of the kingdom; the history of his four successors, three of whom were his sons and one his grandson, is nothing more than the

* [GENEALOGICAL TABLE OF THE LAST KINGS OF JUDAH.]



Sovereigns in small capitals. The numbers designate the order of succession on the throne.—W. G. S.]

story of this end. The author tells no more in regard to them than appears to him from his theocratic and pragmatic standpoint to be absolutely necessary. So he tells first what the attitude of each was towards Jehovah, that is, toward the covenant or the Mosaic law, and then so much of their history as pertains to the downfall of the kingdom, which was approaching step by step. We therefore learn rather what happened to them according to the counsel of God than what they themselves did. Essential additions to the history are contributed by Jeremiah, especially by the historical portions, but also by the prophetic discourses, though it is not always easy to determine which reign these latter belong to, nor what events they refer to. It is very remarkable that this great prophet, who certainly was an important personage during these last four reigns, and who is one of the most remarkable individuals mentioned in the Old Testament, is not mentioned or referred to at all in the historical book, perhaps for the reason that the acquaintance of the readers with the book of the prophet is taken for granted. [This is one reason for thinking that Jeremiah himself wrote the Books of Kings. See *Introd.* § 1.—W. G. S.]

2. *The reign of king Jehoahaz*, although it only lasted for three months, had important influence on the course of the history, inasmuch as it broke with Josiah's theocratic régime, and introduced another policy which hastened on the downfall of the kingdom. All that Josiah had built up with such anxious care and labor fell in ruins in a few months. Although the Jehovah-worship was not formally abrogated again, yet the door was opened for all manner of heathen falsehood and corruption to re-enter, and no one of the following kings abandoned the new policy which was thus inaugurated. This is the heavy guilt which rests upon Jehoahaz. How he came to adopt this course we can only guess, since we have no explanation of it offered in the Scriptures. The notion of some of the old expositors, that he was seduced by his mother, is entirely without foundation, and is especially improbable as she came from the ancient priest-city Libnah, and so cannot certainly have been bred to idolatry. It is much more probable that the heathen-party, to which many persons of rank and influence belonged, but which had been repressed under Josiah, arose once more after his death, and sought to regain its power. He either brought them over to his side or sought to win them by concessions. It does indeed seem probable, from the course which Necho adopted towards him, that "he continued to be hostile to Egypt" (Ewald), but the text nowhere states that "he resisted unworthy proposals of the Egyptian king." Niemeyer (*Character der Bibel* V. s. 105) says of him: "When compared with his elder brothers and successors, he seems to have been superior to them in many respects. One passage in Jeremiah would almost lead us to the opinion that the people longed for his return from Egypt." Umbreit also remarks on Jerem. xxii. 11 sq.: "He seems, during his reign of three months, to have made himself very much beloved." But it by no means follows, because the people passed over his elder brothers to make him king, that he was in any way better than they, for he certainly did not fulfil any hopes which may have been formed in regard to him, and Josephus (*Antiq.* X. v. 2), who certainly would not contradict the general verdict

in regard to him which had been crystallized in tradition, calls him ἀεβής καὶ μαρὸς τὸν πρόγον. As for the text, Jerem. xxii. 10-12, in which he is called Shallum, it certainly cannot mean that Shallum deserved to be lamented more than the model king, Josiah, who walked in the way of his father David, and turned neither to the right hand nor to the left, whereas Jehoahaz followed in the ways of Ahaz, Manasseh, and Amon (chap. xxii. 2; xxiii. 32). The prophet there threatens the house of David (ver. 1) with destruction, because it has abandoned the covenant of Jehovah (vers. 5-9). He says that one king has already been carried away captive out of his land,—the land of promise,—that he will die and be buried in a foreign land (a great calamity and disgrace, according to Israelitish notions), and that another will be cast out before the city like a dead animal and find no burial at all. There is, therefore, no syllable here of desire and longing on the part of the people for the return of Jehoahaz as one who was better than the rest. Why should the people long for the return of a king who had disappointed all their hopes and expectations?

3. Josephus says (*Antiq.* X. v. 2) of king Jehoia-
akim: ἐτίγχε δὲ τὴν φύσιν ἀδίκος καὶ κακοῦργος, καὶ μῆτε πρὸς θεὸν δαός, μῆτε πρὸς ἀνθρώπους ἐπιεικής. The correctness of this criticism appears especially from the passages in Jeremiah which serve as supplements to the history before us, Jerem. xxii. 13-19; xxvi. 20-24; xxxvi. 20-32. The idol-worship which Jehoahaz had tolerated once more grew and spread with great rapidity under Jehoia-
akim. All the abominations which had existed under Manasseh reappeared. Ewald and Vaihinger infer from Ezek. viii. 7-13 that he "added to" the Asiatic forms of idolatry which had existed under Manasseh, "by introducing also the Egyptian cultus," but the reference in that passage is to the worship of Thammuz (Adonis), a well-known deity of Western Asia, the chief seat of whose worship was the ancient Phœnician city of Byblus, and to whose cultus belong the representations of worms and unclean animals on the walls (ver. 10.—See Hävernick on Ezek. s. 98 and 108). Moreover, the question may be raised whether this cultus was introduced under Jehoia-
akim, or not until the reign of Zedekiah. However that may be, there is no hint of any Egyptian cultus under Jehoia-
akim, although he was a vassal of Egypt, and in fact there is no hint at all of any Egyptian forms of idolatry among the Hebrews. Jehoia-
akim was the tool of the heathen party; he not only did not listen to the prophets, he hated and persecuted them. He caused the prophet Urijah, who had fled from him to Egypt, to be brought back from thence, to be put to death, and then his corpse to be shamefully handled (Jerem. xxvi. 20-24). Jeremiah barely escaped death (Jerem. xxxvi. 26). 2 Kings xxiv. 3 and 4 also shows that Jehoia-
akim shed much innocent blood. He had also a passion for building, and he caused expensive structures to be erected unjustly, and without paying wages to the laborers. [Jerem. xxii. 13 sq.] He exacted the tribute which Necho had imposed upon him from the people instead of using the royal treasures for this purpose. Even after the resources of the country were exhausted he continued his exactions so that the courageous prophet rebuked him: "Thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and

for oppression, and for violence to do it" (Jerem. xxii. 17). Therefore the prophet warns him that he will not be lamented nor buried, but that, in spite of all his royal grandeur and glory, he will be dragged forth and cast upon the field like a dead ass. No doubt he early showed what sort of a disposition he had, and it is not strange that the people, after Josiah's death, passed him over and made his brother king. He was a tyrant who was forced upon the nation by a victorious enemy, through whom it was punished for its apostasy. His reign formed a part of the divine judgment which had already begun to fall.

4. *King Jehoiachin* is placed before us by both the historical narratives (2 Kings xxiv. 9; 2 Chron. xxxvi. 9) as just like the three other kings as regards his attitude towards Jehovah. It is simply said of him without restriction: "He did that which was evil in the sight of Jehovah, like to all that his father had done." The only thing further which is related in regard to him is that, when the Babylonian army appeared before Jerusalem to besiege it, he went out and surrendered himself, begging for mercy. Josephus (*Antiq.* X. vii. 1) regards this as a praiseworthy action. He says: *ὁ δὲ φέρεται χρηστός ὢν καὶ δίκαιος οὐκ ἤϊον τὴν πόλιν κινδυνεύουσαν δι' αὐτὸν περιφύει*; that the king had a solemn promise from the generals whom Nebuchadnezzar had sent that no harm should happen to him or to the city, but that this promise was broken, for Nebuchadnezzar had given orders that all who were in the city should be taken captive and brought into his presence. Niemeyer also says (*Charact. d. B. V. s.* 107): "Jehoiachin, the son of Jehoiakim, was undeniably a better king than his father. He does that which wisdom and humanity require under the circumstances. He desists from the active prosecution of a revolt which could only result in greater cruelty from the enemy, and greater exhaustion of the land, which was already thoroughly worn out. He must have been regarded, even in his captivity, as a man who deserved great respect (Jerem. lii. 31)." Similarly Ewald (*Gesch. III. s.* 734) says: "This prince was obliged to yield, in religious matters, to the prevailing depravity, but he did not lack good features of character which served to excite good hopes of him. There was a greater feeling of happiness under him than under his father, and there was great lamentation when he was obliged, at an early age, to go into captivity. Probably the touching psalms xlii., xliii., and lxxxiv. are from his hand." Vaihinger also (Herzog, *Real-Encyc.* VI. s. 787) agrees with this general opinion: "Although he had not reigned in the spirit of the Jehovah-religion, yet there continued to be among the people a longing for his return. The false prophets especially nourished this hope (Jerem. xxviii. 4)." These favorable opinions, however, are not at all well founded. From his sudden surrender of the city we may rather infer that he was weak and cowardly than anything else. [It should be noticed, however, that this is just what Jeremiah urged Zedekiah to do afterwards, viz., to yield to the Babylonians and sue for mercy (Jerem. xxxvii. 17 sq., cf. also xxxvii. 2). Jehoiachin, by surrendering, seems to have saved the city from sack and pillage and burning, which was its fate after Zedekiah's resistance. We cannot condemn Jehoiachin for pusillanimity in surrendering at discretion, and Zedekiah for obstinacy in resisting to the end. See

next section. The surrender is as much a sign of wisdom as of weakness.—W. G. S.] There is no support in this text nor in Jeremiah for what Josephus adds in regard to the promise which had been given him and was broken. The words of the prophet (Jerem. xxii. 24–34), where he pronounces the divine oracle, come in here with peculiar significance: "As I live, saith the Lord, though Coniah [Jehoiachin], the son of Jehoiakim, king of Judah, were the signet upon my right hand, yet would I pluck thee thence! And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar, king of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother that bare thee, into another country where ye were not born, and there shall ye die, but to the land whereunto they desire to return, thither shall they not return. Is [then, do ye ask] this man Coniah a despised, broken, idol? Is he a vessel wherein is no pleasure? Wherefore are they cast out, he, and his seed, and are cast into a land which they know not? O! earth, earth, earth, hear the word of the Lord. Thus saith the Lord: Write ye this man childless, a man that shall not prosper in his days, for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." This stern condemnation by Jehovah cannot rest upon any other foundation than the fact that Jehoiachin had done "that which was evil in the sight of the Lord, like to all that his father had done." It would have been a very unjust condemnation, if Jehoiachin had been "a man deserving of the highest respect," and if, by virtue of his good traits, he had been "superior to his brothers and his uncle," or had belonged to the better portion of the nation. The comparison to a signet ring, which has been so often interpreted to Jehoiachin's advantage, does not mean, if he were as dear to me as such a ring, nevertheless I would cast him away. Only those are dear to Jehovah who walk in His ways, and such he does not cast away. The meaning rather is, as is shown by the tearing off from the hand, this: however firmly he supposes that, as a king [of the House of David], he is held by me, even like the signet on my hand, nevertheless I will cast him away on account of his own sins and the sins of the people. When the false prophet Hananiah (Jerem. xxviii. 5 sq.) foretells that Jehovah will bring back all the vessels of the house of Jehovah, and king Jehoiachin, and all who are captive with him, and will break the yoke of the king of Babylon, this does not express any especial "longing" for the return of this king, but only a general desire for deliverance from the Babylonian yoke, and the restoration of the kingdom with its independent dynasty. On the other hand it is generally understood, and with far more apparent reason, that the "young lion," Ezek. xix. 5 sq., represents Jehoiachin, but this also is impossible, because all that is there implied in regard to him cannot possibly have taken place within three months (Schmiedler on that passage). In the abbreviated name Coniah (see the *Exeg.* notes on chap. xxiv. 8), which is there used, many old expositors, such as Grotius and Lightfoot, and also Hengstenberg and Schmiedler, have seen an intention to figure forth to the king his approaching doom: "The future is put first in order by cutting off the 'to cut off hope': a

Jechoniah with J, a God-will-confirm without the 'will' (Hengstenberg). Not to speak of any other objection to this, it is enough that the abbreviated form Coniah is used instead of Jechoniah not only in prophetic but also in historical passages (Jerem. xxxvii. 1), where there is no possible intention to signify the "cutting off of hope."

[Bähr seems to allow his judgment of Jehoiachin to be too much controlled by the standing formula that "he did that which was evil," &c. This formula covered many grades of evil, and no violence is done to the general justice of this verdict upon him, if we recognize the fact that he was not one of the worst among the bad. Ewald is justified in saying: "The king meant no harm, but he was negligent in his duties. He did not look forward to the future with good judgment. He was a tool of the nobles, and he was far too weak for the bitter crisis in which he was called to reign." Stanley also gives a fair estimate of the king and of the popular feeling in regard to him: "With straining eyes the Jewish people and prophets still hung on the hope that their lost prince would be speedily restored to them. The gate through which he left the city was walled up like that by which the last Moorish king left Grenada, and was long known as the gate of Jechoniah. From his captivity as from a decisive era the subsequent years of the history were reckoned (Ezek. i. 2; viii. 1; xxiv. 1; xxvi. 1; xxix. 1; xxxi. 1 [2 Kings xxv. 27]). The tidings were treasured up with a mournful pleasure, that, in the distant Babylon, where, with his royal mother (Jerem. xxii. 26; 2 Kings xxiv. 15), he was to end his days, after many years of imprisonment, the curse of childlessness, pronounced upon him by the prophet (Jerem. xxii. 30), was removed; and that, as he grew to man's estate, a race of no less than eight sons were born to him, by whom the royal race of Judah was carried on (1 Chron. iii. 17, 18; cf. Susan. i.-iv.); and yet more, that he had been kindly treated by the successor of his captor (2 Kings xxv. 27-30; Jerem. lii. 31-34); that he took precedence of all of the subject kings at the table of the Babylonian monarch; that his prison garments and his prison fare were changed to something like his former state. . . . More than one sacred legend—enshrined in the sacred books of many an ancient Christian Church—tells how he, with the other captives, sat on the banks of the Euphrates (Baruch i. 3, 4), and shed bitter tears as they heard the messages of their brethren in Palestine; or how he dwelt in a sumptuous house and fair gardens, with his beautiful wife, Susannah, 'more honorable than all others' (Susannah i.-iv.)." —W. G. S.]

5. The account of the eleven years' reign of Zedekiah only states how that reign came to an end, for besides the standing formula that he did evil in the sight of the Lord, it contains only the remark that he revolted from the king of Babylon. We obtain a more complete picture of this reign from the descriptions and historical accounts which are preserved in the book of Jeremiah, and also to some extent in the book of Ezekiel. As concerns his attitude towards Jehovah and the law of Moses, he does not seem to have been himself devoted to idolatry, but he did not oppose it any more than his brother Jehoiakim had done. On the contrary, heathenism and immorality rather increased and spread during his reign. The stone was rolling; it could not be

stayed any more. The class whose especial duty it was to oppose this tendency, namely, the priests and prophets, sank during this time lower and lower (see Jerem. xxiii.). Then, too, the revolt of Zedekiah from Nebuchadnezzar was of a very different kind from that of Hozekiah from Sennacherib (see notes on chap. xviii. 7), nay, it was even worse than that of his brother Jehoiakim from Pharaoh-Necho, for he not only owed to Nebuchadnezzar his crown and his throne (as Jehoiakim had owed his to Pharaoh-Necho), but he had also sworn an oath of allegiance to him, as is expressly stated in the brief account, 2 Chron. xxxvi. 13. This oath he broke in a frivolous way without any sufficient reason. The prophet Ezekiel declares that this oath-breaking was a great sin, not only against him to whom it was sworn, but also against him by whom it was sworn, Jehovah, and he even gives this as the reason for the ruin of the king and of the nation (chap. xvii. 18-20): "Seeing he despised the oath by breaking the covenant, when lo! he had given his hand, and hath done all these things, he shall not escape. Therefore thus saith the Lord God, As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head. And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespasses that he hath trespassed against me." He does not appear in a much better light according to some facts which Jeremiah mentions. During the siege of Jerusalem he entered into a solemn covenant with all the people "that every man should let his manservant, and every man his maid-servant, being a Hebrew or a Hebrewess, go free, that none should serve himself of them, to wit, of a Jew his brother." The "princes" and the "people" agreed to this and manumitted the serfs or slaves. But when it was heard that the Egyptian army was coming to help them, and they thought that they would not need the freed people any more, they broke the covenant and reduced them once more to slavery. This led the prophet to declare: "Therefore, thus saith the Lord: 'Ye have not hearkened unto me in proclaiming liberty every one to his brother, and every man to his neighbor: behold I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine, and I will make you to be removed into all the kingdoms of the earth . . . And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you. Behold, I will command,' saith the Lord, 'and cause them to return to this city; and they shall fight against it and take it and burn it with fire, and I will make the cities of Judah a desolation without an inhabitant'" (Jerem. xxxiv. 8-22). What is narrated in Jerem. xxxvii. and xxxviii. is still more significant. At that time of great anxiety and distress the king sent messengers with this request: Pray for us to Jehovah! then, however, he allowed the officers to seize Jeremiah, maltreat him, and cast him into prison, because they were angry at his threats. Not until some time afterwards did he send for Jeremiah, though secretly, and ask of him an oracle of the Lord. Even yet he did not set him free, but only granted him a somewhat less severe imprisonment. Then, when the prophet repeatedly fore-

told the victory of the Chaldeans, the officers and chiefs demanded his death, and the king replied: "Behold he is in your hand; for the king is not he that can do anything against you." Then they lowered him into a dungeon in which there was no water, indeed, but slime, into which he sank, and where he would have perished wretchedly, if he had not been rescued through the efforts of an Ethiopian, Ebedmelech. Even yet, however, he was held as a prisoner. Still again the king sought a secret interview with him, but did not obey his counsel to give himself up, because he feared that he should be despised and maltreated by those Jews who had deserted to the Chaldeans. He commanded the prophet to keep the interview a secret, and especially not to let the "princes" know of it. When finally the Chaldeans penetrated into the lower city, he took flight by night with his immediate attendants from the opposite side of the city, but was soon caught by the Chaldeans, and brought before Nebuchadnezzar, who caused him to be blinded, and his sons to be put to death. From this entire story we see what was the chief feature in Zedekiah's character: "Weakness, and weakness of the saddest kind" (Niemeyer). Instead of ruling as king, he allows himself to be controlled by those who stand nearest to him; he cannot do anything against them. [Yet it would not be fair to overlook the fact that a powerful party of nobles, in a besieged city, where excitement and confusion and anxiety reigned, might make a strong king powerless to resist a policy on which they were determined. The party of the "princes" seems to have been possessed by that fanatical patriotism which not unfrequently takes possession of men under such circumstances, and drives them to heroic folly or foolish heroism. This passion appeared among the Jews in every crisis of their history. In this case it pushed the nation on to its fate, and though Zedekiah was a weak king, he might have been a strong one and not have been able to stem this tide.—W. G. S.] He has good inclinations, but he never attains to what is good. He demands an oracle of God but in secret, and, when he receives it, he does not obey it. His weakness of character makes him vacillating, false to his word and oath, unjust and pitiless, cowardly and despondent, and finally leads him into misery. We have here another example which shows that weakness and want of character are the very gravest faults, nay, even a vice, in a ruler. Josephus (*Antiq.* X. vii. 2) justly says of Zedekiah: *τῶν δὲ δικαίων καὶ τοῦ θεόντος υπερόπτης, καὶ γὰρ οἱ κατὰ τὴν ἡλικίαν ἥσαν ἀσβεῖς περὶ αὐτὸν, καὶ ὁ πᾶς ὄχλος ἐπ' ἐξουσίας ὑβρίζεν αὐτὸν.*

6. Zedekiah's end was the end of the royal house of David and of the Israelitish monarchy. This dynasty had remained on the throne for nearly 500 years, while, in the seceded kingdom of the ten tribes, within a period of 250 years, nine dynasties of nineteen kings reigned, of which each one dethroned and extirpated the preceding one. "What a wonder it is to see one dynasty endure through almost five entire centuries, and that too in the ancient times when dynasties usually had but brief duration, and to see this dynasty, in the midst of perils and changes, form a centre around which the nation always formed, so that when it perished at last, it perished only in the downfall of the nation itself. . . . Such a kingdom might fall into grievous error for a time, but in the long run it must be

brought back by the example of its great hero and founder David, and by the wealth of experience which it had won in its undisturbed development, to the eternal fundamentals of all true religion, and all genuine life" (Ewald, *Geach.* III. s. 419). This "wonder," however, of the uninterrupted existence of the dynasty of David does not rest upon human will or power, but upon the promise which was given to David (2 Sam. vii. 8 sq.): "And thy house and thy kingdom shall be established forever before thee; thy throne shall be established forever" (ver. 16). The promise on which this promise was based was the idea that the Old Testament theocratic monarchy was realized in David. This monarchy is, as it were, realized in him, and he is not only the physical ancestor of his family, but the model for all his successors, according to their fidelity to which their reigns are estimated and judged (1 Kings xi. 38; xv. 3, 11; 2 Kings xiv. 3; xvi. 2; xviii. 3; xxii. 2). God sustains the monarchy in their hands for David's sake, even when they do not deserve it, for their own (1 Kings xi. 12; xiii. 32; xv. 4; 2 Kings viii. 19). When he went the way of all the earth he left as a bequest to his son the following words: "Be strong and show thyself a man, and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: That the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth, with all their heart and with all their soul, there shall not fail thee, said he, a man on the throne of Israel" (1 Kings ii. 2-4). When, however, after Josiah's death, four kings in succession abandoned the way of David, and apostasy became a fixed and permanent tradition, the monarchy ceased to be what it was its calling and purpose to be; it was necessarily doomed to perish. "When the traditions of evil are maintained, or at least tolerated, then the monarchy suffers a transformation. Kings become incapable of executing the duties of their office, and a divine judgment becomes inevitable. So it was with the sons of Josiah, whose fate is a warning beacon on the horizon of history" (Vilmar). But, in spite of the inevitable doom of the nation, the promise to David was fulfilled in its integrity. Although the external authority of the house of David ceased with Zedekiah, yet from the time of his fall the preparation went on, all the more surely, for the coming of that Son of David who was to be a king over the house of David forever, and whose kingdom should have no end (Luke i. 33). The place of the light of the house of David, which had been extinguished (1 Kings xi. 36; 2 Kings viii. 19), was taken, when the time was fulfilled, by the true light which illumines the whole world (John i. 9), and which will not be extinguished to all eternity. The last king who sat upon the throne of David, and who falsely called himself *יְהוָה* [The righteousness of God], served to point forward, in the Providence of God, and according to the words of the prophet, to the coming king and shepherd of his people, whose name should be called: *יְהוָה יִשְׁמְרֵנוּ*, "The Lord our Righteousness" (Jerem. xxiii. 6).

HOMILETICAL AND PRACTICAL.

See the above paragraphs and compare the additional information afforded by the passages above quoted from Jeremiah.

Chap. xxiii. 31-xxv. 7. The Four Last Kings of Judah. (a) The way in which they all walked. (They all abandoned the living God and His law, though they had the best model and example in their ancestor. They did not listen to the warnings and exhortations of the prophets, but followed their own lusts. Instead of being good shepherds of their people, they led them into deeper and deeper corruption.) (b) The end to which they all came. (They all learned what misery comes of abandoning the Lord, Jerem. ii. 19. Two of them reigned for only three months each; their glory was like the grass, which in the morning groweth up, but in the evening is cut down, dried up, and withered. One of them was forced to go to Egypt, where he died, and another to go to Babylon, where he remained a captive for thirty-seven years. Two of them died miserably: one was dragged to death and his corpse was thrown out like that of a dead animal; the other was forced to see his sons slain before his eyes, then he was blinded and ended his days in a prison. The godless, even though they be princes, perish utterly, Pa. lxxiii. 19. The judgments of God are true and righteous, Rev. xvi. 7; Pa. cxlv. 17.)—KYBURZ: We are surprised that Jehoiakim did not take warning by Jehoahaz, and that Jehoiachin and Zedekiah did not take warning by Jehoiakim, but that all made themselves abominable to God by the same sin; but how many great families and races have we seen since then come to a fearful end, without taking warning by their fate. On the contrary, we have made ourselves guilty in his sight with the same or greater sins.—A dynasty in which apostasy has become hereditary and traditional has no blessing or happiness; it must sooner or later perish. The words of Pa. lxxxix. 14: "Justice and judgment are the habitation of thy throne," apply also to an earthly throne. A throne or a government which lacks this "habitation" [more correctly, *stronghold*] has no sure foundation. It rocks and reels and finally falls. This is shown by the history of these four kings, all of whom departed from righteousness and the law of God, and were guided in their rule only by political considerations. They became the sport of ambitious conquerors.—There can be no greater disgrace or humiliation for a country than that foreigners should set up or depose rulers for it according to their whim.

Chap. xxiii. 31 sq. The son's want of loyalty to the law of God tore down in three months what the father's zeal had built up by thirty-one years of anxious labor. How often a son squanders in a short time what a father has collected by years of careful toil.—What a responsibility falls upon the ruler who opens the door again for the return of the evils which a former government has earnestly labored to shut out.—Ver. 34. Two brothers stand in hostile relations to each other. One deposes the other. They are both sons of the same pious father, but they resemble him in nothing.—Jehoiakim and Zedekiah each receive a new name when they ascend the throne. What is the use, however, of changing the name when the character is not changed, or of taking on a name to which the life does not correspond?—A throne which is bought

with money won by exactions is an abomination in the sight of God. Jehoiakim does not contribute anything from his own treasures, but exacts all from his subjects. He builds great houses and lives in abundance and luxury, but does not give to the laborers the wages which they have so well earned. This is the way of tyrants, but they receive their reward from him who recompenses each according to his works (Jerem. xxii. 15-19). Avarice is the root of evil, even among the great and rich; it brings them into temptation, 1 Tim. vi. 9.—Chap. xxiv. 1. To-day the mighty king of Egypt makes Jehoiakim his vassal, to-morrow the still more mighty king of Babylon; such is the fate of princes who put their trust in an arm of flesh, and turn away from the Lord instead of calling after him: "He is my refuge and my fortress, my God, in him will I trust" (Pa. xci. 2).—Ver. 2. WTR. SUMM.: It is not a mere chance when an armed enemy invades a country; they are sent by God, without whom not one could set a foot therein. It is a punishment for sin. Therefore let no man take courage in sin because there is profound peace. Peace is never so firm that God cannot put an end to it and send war.—He revolted. He who cannot bend under the mighty hand of God will not submit to the human powers in subjection to which he has been placed by God. Resistance, however, is vain, for God resisteth the proud.—KYBURZ: Hear, ye kings and judges of the earth! God demands that ye shall humble yourselves before His messengers. David did this before Nathan. Do not think that your majesty is thereby diminished; God can exalt again those who humble themselves before him. But, if ye do not do this, God will do to you as he did to Jehoiakim and Zedekiah.—The word of the Lord, which He spake to Jehoiakim by His prophet, the king threw into the fire and thought that he had thus reduced it to naught (Jerem. xxxvi. 23), but he was brought to the bitter experience that the word of the Lord cannot be burned up, but is, and remains to all eternity, true and sure.—Vers. 3, 4. The sin of Manasseh was not visited on his descendants in such a way that they could say: "The fathers have eaten sour grapes and the children's teeth are set on edge" (Jerem. xxxi. 29), for "The son shall not bear the iniquity of the father" (Ezek. xviii. 20), but the punishment fell upon Judah because it had made itself a participant in the crime of Manasseh, and, like him, had shed innocent blood (Jerem. xxvi. 20-23; see also Ezek. xxxiii. 25 sq.).—Ver. 7. Easy won, easy lost. This has always been the fortune of conquerors. What one has won by robbery and force another mightier takes from him. The Lord in heaven makes the great small, and the rich poor (1 Sam. ii. 7; Pa. lxxv. 7).

Vers. 8-16. OSIAER: As long as the people of God does not truly repent it has little cause to rejoice that one or another tyrant is removed, for a worse one may follow.—"Whosoever the carcass is, there will the eagles be gathered together" (Matt. xxiv. 28). A nation which is in decay attracts the conquerors, who do not quit it until it is torn to pieces.—STARKE: There is always misery and danger where there is war, therefore let us pray to be preserved from war and bloodshed.—Ver. 12. Instead of calling upon God, Jehoiachin surrenders himself at once and asks for mercy. He who does not trust in God soon falls into despondency. *Delirant reges, plectuntur Achivi.*—

Vers. 14-16. Notice God's mercy and long-suffering even in his judgments. He still allows the kingdom to stand, and turns the heart of the enemy so that he does not yet make an utter end of it (Ezek. xviii. 23, 32; see notes on chap. xxv. 21).

Chap. xxiv. 17 to xxv. 7. Zedekiah, the last king on David's throne. See *Historical* § 5. ROOS: Zedekiah is an example of a man who, in spite of some good traits, finally perishes because he never can attain to victory over the world and over sin. He listened unmoved to Jerem. xxvii. 12 sq. and xxiv. 2 sq. He made an agreement with the people to keep a year of manumission (Jerem. xxxiv. 8). He desired that Jeremiah should pray to the Lord for him and for his people (chap. xxxvii. 3). He rescued Jeremiah from a fearful dungeon into which he had been cast without the king's authority, asked of him secretly a divine oracle, and caused him to be brought into an endurable prison (chap. xxxvii. 17 sq.). He saved him once more from a terrible prison and asked once more privately for the divine oracle (chap. xxxviii). Yet in the midst of all this he remained a slave of sin. He asked and listened, but did not obey. His purposes had no endurance or energy. He was a king whom his nobles had succeeded in overpowering. He feared them more than God. He had no courage to trust God's word and he feared where there was no reason (chap. xxxviii. 19 sq.). On the other hand he allowed himself to be persuaded by his counsellors and nobles (chap. xxxviii. 22). He hoped for miracles such as had been performed in early times, particularly in the time of Hezekiah (chap. xxi. 2), although he had no promises of God to serve as a ground for such hopes. He trusted

in the strength of the fortification of Jerusalem (chap. xxi. 13), and did not believe what Jeremiah foretold in regard to the destruction of this city.—Chap. xxiv. 20. Zedekiah broke his oath for the sake of earthly gain and honor. Be not deceived, God will not be mocked. He who calls upon God and then fails of his word mocks at Him who can ruin soul and body in hell. All the misery and woe which befell Zedekiah came from his perjury (Ezek. xvii. 18 sq.). PFAFF: We must keep faith even with unbelievers and enemies (Josh. ix. 19).—A prince who breaks his own oath cannot complain when his subjects break their oath of allegiance to him.—Chap. xxv. 1 sq. STARKE: When the rod does not avail, God sends the sword (Ezek. xxi. 13 and 14).—Ver. 3. CRAMER: God often punishes loathing of His word by physical hunger (Lament. iv. 10).—Vers. 4-6. WÜRT. SUMM.: When God means to punish a sinner no wall or weapon avails to protect him (Jerem. xli. 6).—STARKE: If we will not take that road to escape which God has given us we cannot escape at all (Hos. xiii. 19; Jerem. ii. 17).—Ver. 7. STARKE: Many parents, by their godless behavior, bring their children into temporal and eternal ruin. Such children will some day have just cause to cry out against their parents (Sir. xli. 10).—A punishment which is deserved must be inflicted upon the just condemnation of the proper authority, but even the mightiest earthly power has no right to torture a convict. The civil authority is indeed an avenger to punish the guilty, and it does not carry the sword in vain, but it ceases to be God's servant when it becomes bloodthirsty and delights in pain.

B.—Fall of the Kingdom of Judah; Jehoiachin set at Liberty.

CHAP. XXV. 8-30. (JEREM. LIII. 12-34.)

- 8 AND in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's [~~one~~ man's'] house burnt he with fire.
- 10 And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away. But the captain of the guard left of the poor of the land to be [~~read~~ to be] vinedressers and husbandmen. And the pillars of brass that were in the house of the Lord, and the bases, and the brazen sea that was in the house of the Lord, did the Chaldees break in pieces, and carried the brass of them to Babylon. And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered [the service was performed], took they away. And the firepans, and the bowls [sprinklers], and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away. The two pillars, one sea, and the bases which Solomon had made for the house of the Lord; the brass of all these vessels was without weight. The height of the one pillar was eighteen cubits, and the chapter [capital] upon it was brass; and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work.

- 18 And the captain of the guard took Seraiah the chief priest, and Zephaniah
 19 the second priest, and the three keepers of the door: And out of the city he
 took an officer that was set over the men of war, and five men of them that
 were in the king's presence, which were found in the city, and the principal
 [*omit* principal] scribe of the [captain of the] host, which mustered the people
 of the land, and threescore men of the people of the land *that were* found in the
 20 city: And Nebuzar-adan captain of the guard took these, and brought them to
 21 the king of Babylon to Riblah: And the king of Babylon smote them, and slew
 them at Riblah in the land of Hamath. So Judah was carried away out of their
 22 land. And *as for* the people that remained in the land of Judah, whom Nebuchad-
 nezzar king of Babylon had left, even over them he made Gedaliah the son of
 23 Ahikam, the son of Shaphan, ruler. And when all the captains of the armies,
 they and their [the] men, heard that the king of Babylon had made Gedaliah
 governor, there came to Gedaliah to Mizpah, even Ishmael the son of Netha-
 niah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the
 Netophathite, and Jaazaniah the son of a Maachathite, they and their men.
 24 And Gedaliah sware to them, and to their men, and said unto them, Fear not
 to be [*omit* to be] the servants of the Chaldees: dwell in the land, and serve the
 25 king of Babylon; and it shall be well with you. But it came to pass in the
 seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the
 seed royal, came, and ten men with him, and smote Gedaliah, that he died [and
 put him to death], and the Jews and the Chaldees that were with him at Miz-
 26 pah. And all the people, both small and great, and the captains of the armies,
 arose, and came to Egypt: for they were afraid of the Chaldees.
 27 And it came to pass in the seven and thirtieth year of the captivity of Je-
 hoiachin king of Judah, in the twelfth month, on the seven and twentieth *day*
 of the month, *that* Evil-merodach king of Babylon in the year that he began to
 28 reign did lift up the head of Jehoiachin king of Judah out of prison; And he
 spake kindly to him, and set his throne above the throne of the kings that *were*
 29 with him in Babylon; [.] And [he] changed his prison garments: and he did
 eat bread continually before him [in his presence, *i. e.*, at his table] all the days
 30 of his life. And his allowance *was* a continual allowance given him of the king,
 a daily rate for every day, all the days of his life.

TEXTUAL AND GRAMMATICAL.

* Ver. 9. בֵּית גָּדֹל. The translators took the stat. const. to mean house of a great (*sc.* man). It is a case, how-
 ever, of an adjective bound somewhat more closely to its substantive by the stat. const. = *every great house, mansion*.
 חֵלֶל כְּבֹד, chap. xviii. 17. Ew. § 287, 1.

* Ver. 10. ["After אֲשֶׁר we must supply אֶת from Jerem. lli. 14." Ew. *Lehrb.* s. 737, ut 1.—W. G. S.]

* Ver. 12. For the chetib וְלִנְיָם the keri presents וְלִנְיָם as in Jerem. lli. 16. The signification is the same.—
 Bähr.

CHRONOLOGY OF THE PERIOD FROM THE FALL
 OF THE KINGDOM OF ISRAEL TO THE FALL
 OF THE KINGDOM OF JUDAH.

Although the chronology of this period presents far fewer difficulties than that of the two former ones (pp. 86 and 180), yet a certain transmutation of its data into dates of the Christian era is hardly possible, for this reason, that the number of years stated as the duration of each reign does not always represent so many complete twelvemonths, and, of course, the years intended are not years of the Christian era, so that one year of a reign may fall in two different years "before Christ," and two years of these reigns may fall in one year B. C. We cannot, therefore, avoid some uncertainties in the transfer from one to the other of these two modes of reckoning, and a difference of a single

year cannot demand an explanation, or vitiate the calculation.

(a) Let us start from the fixed date which we have reached above (p. 181), 721 B. C., the year of the fall of Samaria. As this was the sixth year of Hezekiah, who reigned twenty-nine years (2 Kings xviii. 10), there remain twenty-three years of his reign to be reckoned into this period. This gives us the following results:—

Reigned for			
Hezekiah	23 years	longer,	<i>i. e.</i> , until 698.
Manasseh	55 "	(chap. xxi. 1)	" " 643.
Amon	2 "	(chap. xxi. 19)	" " 641.
Josiah	31 "	(chap. xxii. 1)	" " 610.
Jehoahaz	3 mos.	(chap. xxiii. 31)	
Jehoiakim	11 yrs.	(chap. xxiii. 36)	" " 599.
Jehoiachin	3 mos.	(chap. xxiv. 8)	
Zedekiah	11 yrs.	(chap. xxiv. 18)	" " 588.

The Book of Chronicles agrees exactly in all these dates. There is no variant in regard to a single one of them; the old versions have them exactly as they are given in the Hebrew text, and Josephus also gives the same. We are, therefore, as sure of these numbers as of any. Some modern scholars have taken scruples at the long reign of fifty-five years which is ascribed to Manasseh, and have shortened it arbitrarily either to thirty-five years (Movers, Von Gumpach), or to forty-five years (Bunsen, Wolff). This change, however, is inadmissible, for it necessitates other changes and throws the whole chronology into confusion. [This change is made in the interest of what is known as the "shorter period" for the space of history which is here included. The grounds for it are found in the Assyrian, Babylonian, and Egyptian chronologies. The problem is very complex, and the solution of it is hampered at many points by the uncertainty of many of the data. The majority of scholars have not, therefore, thought it wise to make any changes in the Hebrew chronology, to bring it into accord with that of contemporary nations, until the latter shall be more satisfactorily determined. Those who desire to attempt, even now, to bring about an accord, find it necessary to shorten the time which is required by the sum of the reigns for this period, and they see in the long reign ascribed to Manasseh the point where the error is most likely to lie.—W. G. S.] The time for which the kingdom of Judah outlasted the kingdom of Israel amounts to 133 years. The six months for which Jehoahaz and Jehoiachin reigned are here left out of the account, and with justice, for it can hardly be that the years ascribed to the other reigns were all full twelvemonths. It is immaterial whether each three months' reign is reckoned into the preceding or the following reign. It is possible that Zedekiah did not ascend the throne until 598, so that he reigned until 587, but in no case can his dethronement be placed later than 587. Instead of the year 588, in which, according to our reckoning, the fall of Jerusalem took place, many have lately adopted 586 as the date of that event. Bunsen, starting from the very uncertain Assyrio-Egyptian chronology, puts the fall of Samaria in 709 instead of in 721. He would be obliged, if he admitted 133 years for the subsequent duration of the kingdom of Judah, to put the fall of Jerusalem in 576, but, as he sees that this is inadmissible, he arbitrarily cuts off ten years from the reign of Manasseh and thus reaches the date 586. Ewald also adopts the date 586, but he reaches it by putting the fall of Samaria in 719 instead of in 721. This obliges him to set the date of accession of each of the following kings two years later than our dates, and thus he arrives at 586 instead of 588. We saw above (p. 181) that the date 719 is incorrect; with the incorrectness of this date, the date 586 falls to the ground. If, as we have seen, the date 721 is certainly established, then 588 is the only date which can be correct for the fall of Jerusalem, for, even if we suppose that all the years of all the reigns were full years, they only amount to 133 years.

(b) Besides the statements as to the duration of these reigns, we have the following chronological data in regard to them: (1) The thirteenth year of Josiah is given as the year in which Jeremiah first appeared as a prophet (Jerem. i. 1). This was the year 628, for Josiah began to reign in 641. Also

the eighteenth year of Josiah is mentioned as the year of his reformation and celebration of the passover—that is, 623 (2 Kings xxii. 3; xxiii. 23). As Josiah was slain in his battle with Necho, the invasion of Asia by the latter took place in Josiah's thirty-first year, that is, in 610. The invasion of Judah by the Scythians, which is not mentioned at all in the historical books, must have taken place during the reign of Josiah, not before the public appearance of Jeremiah (628), and not after the great reformation (623). Duncker sets it in the fourteenth year of Josiah's reign, that is, 627. [See the *Supp. Note*, p. 285.]—(2) King Jehoiakim ascended the throne either at the very end of 610, or perhaps in 609, for Jehoahaz reigned for three months after Josiah's death. According to Jerem. xli. 2, the great battle at Carchemish, in consequence of which Nebuchadnezzar advanced into Palestine, took place in the fourth year of Jehoiakim, that is, in 605 or 604 (see notes on chap. xxiii. 36). In this same fourth year of Jehoiakim, Jeremiah caused to be written down his prophecies, which were solemnly read in public in the following year, on a great holiday (Jerem. xxxvi. 1, 9). Up to this time, therefore, Jehoiakim was not yet subject to Nebuchadnezzar; he cannot have become so until the end of 605 or the beginning of 604. He revolted after three years (2 Kings xxiv. 1), that is, in 602 or 601. Chaldean and other forces harassed him from that time until his death in 599 (2 Kings xxiv. 2 sq.).—(3) As Jehoiachin only reigned three months, it may well be that Zedekiah ascended the throne before the end of the year (599) in which Jehoiakim died. His fourth year, in which, according to Jerem. li. 59, he made a journey to Babylon, was, therefore, 595; certainly it was not 593, as Duncker and Ewald state, for, if he had not become king until the beginning of 598, this journey would fall, at the latest, in 594. In his ninth year, 590, the Chaldeans appeared before Jerusalem (chap. xxv. 1). In his tenth year (589), while the city was being besieged, he ordered Jeremiah to be imprisoned (Jerem. xxxii. 1). In his eleventh year (588), Jerusalem was taken, and Zedekiah was blinded and taken away captive to Babylon. In this same year occurred the destruction of the temple and of the city (2 Kings xxv. 4, 8).

(c) Several synchronisms are given between the reigns of the Jewish kings and that of Nebuchadnezzar. According to Jerem. xxv. 1, the first year of Nebuchadnezzar was the fourth of Jehoiakim (606), that is (see above), the year of the battle of Carchemish (Jerem. xli. 2). This first year of Nebuchadnezzar and fourth of Jehoiakim was also, according to Jerem. xxv. 1-3, the twenty-third year of Jeremiah's work as prophet, which began (Jerem. i. 2) in the thirteenth year of Josiah (628). According to 2 Kings xxiv. 12, Nebuchadnezzar took Jehoiachin prisoner in his own eighth year, that is, in 599, in which year, as we have seen above, the three months' reign of Jehoiachin fell. Nebuchadnezzar's eighteenth year corresponds, according to Jerem. xxxii. 1, to the tenth year of Zedekiah, that is, since Zedekiah became king in 599, 589, and his nineteenth year, in which he took Jerusalem (2 Kings xxv. 8; Jerem. lii. 2), corresponds to the eleventh year of Zedekiah (2 Kings xxv. 2). This is the year 588. In Jerem. lii. 28 sq., the seventh year is given instead of the eighth, and the eighteenth instead of the nineteenth of Nebuchadnezzar, but we shall see be-

low, in the appendix to the *Exegetical* notes, that this difference, which only amounts at best to one year, is only apparent and not real. It cannot invalidate the calculation. The last chronological statement which occurs in the book is that, in the thirty-seventh year of Jehoiachin's captivity, Evil-Merodach, Nebuchadnezzar's successor, released Jehoiachin from his prison in Babylon (chap. xxv. 27; Jerem. lii. 31). As the exile took place in the year 599 (see above under *a*), the liberation must have occurred in 562. According to Josephus (*Antiq.* x. 11, 1) Nebuchadnezzar reigned for forty-three years. We have seen above that he became king in 606; his death, therefore, took place in 562. In this year Evil-Merodach followed him, and, on his accession, he showed grace to Jehoiachin.

Thus the chronological statements in reference to this period which are presented by the Bible stand in the fullest accord with each other, and we have the more reason to hold to them, inasmuch as they are consistent with those of the former period. It is not our duty to inquire whether they agree with the results of the Assyrian and Egyptian investigations. We need only remark that these results are based, partly upon later unbiblical authors, and partly on attempts to decipher old Asiatic inscriptions, which have as yet produced no certain results, so that, as Röscher says: "They are not yet by any means so firmly established that they could force us to surrender the data of the Old Testament." [See the *Appendix on the Chronology*.]

EXEGETICAL AND CRITICAL.

Ver. 8. **And in the fifth month, on the seventh day.** Instead of the seventh day, Jerem. lii. 12 gives the tenth day. As the tenth day was the day on which Nebuchadnezzar came to Jerusalem, according to that passage, it is impossible to assume, with the Rabbis, that the seventh day was the day that the burning commenced, and the tenth the day on which it ended. Also in ver. 17 Jeremiah has five cubits instead of three, and in ver. 19 seven men instead of five. The difference in these numbers is to be explained by a mistake in the numeral-letters. In ver. 17 the number five is unquestionably correct (*cf.* 1 Kings vii. 16; 2 Chron. iii. 15), and in this verse the number ten (י) no doubt is to be preferred to seven (ז). In fact, the text of Jeremiah is in many respects to be preferred. Josephus (*Bella Jud.* 6, 4, 8) states that Herod's temple was burned on the tenth of the fifth month, and adds that it was a marvellous coincidence that the first temple was burned on the same day by the Babylonians.—**The nineteenth year of king Nebuchadnezzar.** See the *Chronological* section above.—**Nebuzar-adan.** On the etymology and signification of this name see Gesenius, *Thesaurus* II., p. 839, and Fürst, *H.-W.-B.* II., s. 6. [The former interprets it by *Mercurius dux dominus, i. e., dux cui Mercurius favet*], the latter considers it equivalent to the Hebrew expression which immediately follows: **שַׂר־רֵב־מִבְּתָיִם** (שַׂר), *i. e.*, literally: *The captain of the executioners*, the one who commands those who are commissioned to execute the king's commands, especially his death-sentences, and so, in general, *the captain of the [royal] guard* (Gen. xxxvii. 36). ["It is prob-

ably a Hebrew corruption of Nebu-zir-iddin, which means *Nebo-has-given-offspring*"] (Rawlinson). This is the only explanation which has any value, since it alone rests on an etymological study of Chaldean names.—W. G. S.] The supplementary description in Jerem. lii. 12: "Who stood before the king of Babylon," designates him as the first and highest officer who stood nearest to the king. He therefore remained in the camp at Riblah with the king, and only went to Jerusalem for the execution, and not, as Thenius thinks, in order to bring the siege to a conclusion. [It is laying too much stress on the primary signification of the word, which, moreover, is incorrect, to suppose that he did not go up to the city until it had been taken, and that then his business was to "execute" upon it the vengeance or punishment ordained by the king. He went up as the chief officer of the king "to bring the siege to a conclusion," to take possession of the city in the king's name, and to carry out the king's determinations in regard to it.—W. G. S.]

Ver. 9. **And he burnt the house of the Lord, &c.** We see what is meant by **בָּלַבְתִּי**, *all the houses*, from 2 Chron. xxxvi. 19, where we read: **בָּלַבְתִּי אֶת־הַבָּיִת**, *all the palaces*. He left the small houses standing for the poor and humble people who were left behind.—In Jer. lii. 14 we find **בָּל** before **חֹמֹת** in ver. 10. It has been omitted here by some accident, or because it was regarded as a matter of course; it is by no means "an arbitrary exaggeration" (Thenius). On the other hand we must supply **אֶת** before **רַב** on the authority of the passage in Jeremiah. Many old MSS. contain it, and all the versions supply it. Nebuzar-adan directed the work of destruction; the entire army fulfilled his commands.—The exiles were composed, as the repetition of **אֶת** shows, of "remnants" (**יְתָר**) of two classes; first, of those whom famine, pestilence, and sword had yet spared, and those who had deserted to the Chaldeans; and, secondly, of **הָרֶמָּה**, or, as we read in Jerem. lii. 15 **הָאֶמְקָה**, which Hitzig declares to be the original reading, and to mean *master-workman* in a collective sense, comprising both the classes which are mentioned in Jerem. xxiv. 1. The parallel passage, however, in Jerem. xxxix. 9 does not admit of this interpretation, for there we read: **יְתָר הָעָם הַנִּשְׁאָרִים**. **הָעָם** is not a synonym of **הָאֶמְקָה** (master-workman), but of **הָרֶמָּה** (multitude). This latter word is used for the mass of the people, and especially for the multitude of persons capable of bearing arms (Isai. xiii. 4; xxxiii. 3; Judges iv. 7; Dan. xi. 11). We must understand this class of exiles to be the remainder of the able-bodied male population who were capable of bearing arms (Thenius). In **הָאֶמְקָה**, **א** is an error for **ה**. The one class were inhabitants of the city; the other were persons who had belonged to the army without being inhabitants of the city.—**וְלֵית הָאֶרֶץ**, ver. 12, is used as in chap. xxiv. 14. The words do not mean that he left vinedressers and husbandmen, but, as

is stated in Jerem. xxxix. 10, that he "left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time." The Chaldee version has it, "that they might cultivate vineyards and fields." The land was not to remain desert and uncultivated.

Ver. 13. **And the pillars of brass, &c.** In regard to these pillars, and the bases, and the sea, see notes on 1 Kings vii. 15-39. The **מְרִיקָה** (sprinklers), mentioned in Jerem. lii. 18, are not named among the utensils enumerated in ver. 14 (for description of which see notes on 1 Kings vii. 40, 60); they are mentioned in ver. 15. In ver. 15 we have the utensils of the forecourt, and in ver. 15 those of the sanctuary. It is expressly stated in Jerem. xxvii. 19, 21 that there remained after the first spoliation, chap. xxiv. 13, a portion of these utensils which may have been hidden away at that time. The parallel passage, Jerem. lii. 19, adds four more to the utensils which are mentioned in ver. 15. In general the account here is brief, and all articles not mentioned are summarily disposed of by the words: "such things as were of gold, in gold, and such things as were of silver, in silver," i. e., "so much as there was to be found of either kind" (Thenius).

—**לֹא־** is not to be supplied in ver. 16 from ver. 15, and **הַעֲמֻדִים**, &c., are not the objects of this verb. The verse means to show that there was such a mass of the brass which was carried away that it could not be weighed. **הַעֲמֻדִים** is a nominative absolute. As for the pillars, &c., the mass of the brass was so great, &c. **אֶחָד** with **הַעֲמֻדִים** stands in contrast to **שְׁנַיִם** with **הַיָּם**. There were *two* of the pillars but only *one* sea.—In ver. 17 the author recurs to the pillars in order to say that they were very valuable, not only on account of the mass of the brass which was on them (ver. 16), but also on account of the artistic labor which had been spent upon them. **שָׁלֹשׁ**,

as has been said above, is an error, the consequence of mistaking the numeral character, for the height of the capital of the column, according to the consistent statements in 1 Kings vii. 16; 2 Chron. iii. 15; and Jerem. lii. 22 was *five* cubits. **עַל-הַיִּבֵּכָה**, at the end of the verse, is difficult, for the second column was in all respects, and not simply in respect to the "wreath work," like to the first. Moreover, the wreath work was not the most remarkable feature in these columns, so as to deserve to be especially mentioned. Thenius sees in the clause "the residuum of a sentence which is given in full in Jeremiah" [lii. 23], and which closes with the words **עַל-הַיִּבֵּכָה כָּבִיב**.

We must admit either that the original account [which was used by the author of "Kings"] was here *too much* abbreviated by him, or else that the text at this point is defective. The account in Jeremiah is, at this point, fuller and more satisfactory. As this author had already given a full description of these things in 1 Kings vii. 15-22, he did not think it necessary to go into detail here.

Ver. 18. **And the captain of the guard took**

Seraiah. The persons who are mentioned here and in ver. 19 are not the same ones who are called, in Jerem. xxxix. 6, **הָרִים**, and who were

put to death with the sons of Zedekiah, for these were first captured by Nebuzar-adan after the taking of the city. **Seraiah** is not the person of that name who is mentioned in Jerem. li. 59, but the grandfather or great-grandfather of Ezra (see Ezra vii. 1; 1 Chron. v. 40). **Zephaniah** was no doubt the son of the priest **Maaseiah**, who, although a priest of the second rank (see notes on chap. xxiii. 4), appears to have been a person of importance (Jerem. xxi. 2; xxix. 25, 29; xxxvii. 3). **The three keepers of the door** were the chiefs of the body of levites who guarded the temple; one was stationed at each of the three main entrances to the temple (Jerem. xxxviii. 14); according to Josephus: **τοὺς φυλάσσοντας τὸν ἱερόν ἡγεμόνας**. The chief royal officers were also taken, together with these chief men in the personnel of the temple (ver. 19). **קִרְיָה**

stands in contrast with the temple; whether it has the narrower meaning of the "City of David" (Thenius), is uncertain. **כָּרִים** cannot mean a *cumach* here, any more than in chap. xx. 18, and xxiv. 12. The command of soldiers would never be intrusted to such a person. Jerem. lii. 25 has **הָרִיחַ** instead

of **הָרִיחַ**, evidently more correctly, for he was so no longer. We cannot tell whether five men of those who belonged to the king's immediate circle were carried away, as is here stated, or seven, as is stated in Jerem. lii. 25. The diverse statements are the result of some error in reading or copying the numerals. Hitzig: "Seven persons are mentioned as having been chosen to be a sacrifice on account of the mystical significance of that number," but the number *five*, half of ten, which was the number for a complete whole incorporated of parts, may also have had mystical significance. The reason why just this number, whether five or seven, were taken appears to be given in the relative clause which follows, and that is that there were just so many left in the city. **יֶשֶׁר הַצָּבָא** is a

genitive after **הַסֹּפֵר** [the scribe of the captain of the host], and **הַמַּעֲבָדָה** is not to be joined with **יֶשֶׁר** but with **הַסֹּפֵר** [the scribe who was put on the staff of the commander-in-chief, and whose duty it was to enroll the persons liable to military service,

&c.] The article with **כָּתֹב** (it is wanting in Jerem.

lii. 25) shows that that is not a proper name in apposition with "Captain of the host," as the Vulg. and Luther understand it: "Sophor, the commander of the army." It means the general's clerk, the officer who had charge of the writing which might be required. "Perhaps the commander himself had fled with the king" (Thenius). [Of course any one who filled this office at a time when writing was a special accomplishment would be a person of far more importance than a military clerk now is. The Babylonian king thought him an officer whom it was worth while to put to death among the high officials of the kingdom.—] **The threescore men of the people of the land**, who were put to death with the chief officers, were either "the chiefs of the rebellion with their immediate followers" (Von Gerlach), or "Such as

had in some way distinguished themselves above others in the defence of the city" (Keil). It is very doubtful whether they were, as Thenius thinks, the handful that were left of the garrison of the city of David, and the opinion of Hitzig and Bertheau that they were the country people who had fled into the citadel is very improbable.—Ver. 21. **So Judah was carried out of their land.** "Nebuzar-adan took up his march toward Riblah, not only with these who were destined to death, but also with all the people of Judah" (Hitzig). This sentence evidently closes the history, like Jerem. lii. 27, and chap. xvii. 23. At the same time it forms the introduction to what follows. Thus was Judah (that is, the mass and strength of the nation) led away into captivity. As for those who were left behind (the comparatively small, and poor, and weak portion), Nebuchadnezzar set Gedaliah over them.

Ver. 22. **And as for the people that remained in the land of Judah.** What is here narrated in vers. 22 to 26 is omitted in Jerem. lii. because it is narrated, in that book, in chaps. xl. and xli., and in much fuller detail. The verses before us form only an extract from that account, which is here inserted in its proper historical connection.—**Gedaliah**, whom Nebuchadnezzar appointed governor, was the son of *Ahikam*, who is mentioned in chap. xxii. 12 as a man of importance under Josiah, and who, according to Jerem. xxvi. 24, saved the life of the prophet when, during Jehoiakim's reign, he was in danger of falling a victim of popular rage. Gedaliah, like his father, was a friend of the prophet. He shared the prophet's judgment in regard to the wise policy to be pursued, and joined with him in advising Zedekiah to surrender to the Babylonians (Jerem. xxxviii. 17). Hence Nebuchadnezzar, after he had taken the city, intrusted to the prophet, who until then had lain in captivity, to the care and protection of Gedaliah (Jerem. xxxix. 14; xl. 6).—**The captains of the armies,**

they and the men, &c. Instead of *הַנְּשִׂימִים* we find in Jerem. xl. 7: *הַנְּשִׂימִים*, *their men*. These are they "who were scattered when the king was captured, so that Jerem. xl. 7 describes them as those 'which were in the fields'" (Thenius). *Mizpah* was a city in the territory of Benjamin (Josh. xiii. 26), some hours' journey north-west of Jerusalem. Here, in this city, which was situated in a high position and strongly fortified (1 Kings xv. 22), the governor established himself, as he could not live in the destroyed city of Jerusalem. *Iahmael*, according to ver. 25, was the grandson of

Elishama, the *כֹּהֵן* of king Jehoiakim (Jerem. xxxvi. 12, 20). For further particulars in regard to *Johanan* see Jerem. xl. 13 sq.; xli. 11 sq. *Jonathan* is mentioned with him, Jerem. xl. 8, as another son of *Careah*. Possibly the similarity of the names caused the latter to be omitted in this place. *Seraiah* came from *Netopha*, which appears to have lain between Bethlehem and Anathoth (Ezra ii. 22; Nehem. vii. 26). *Jaazaniah* came from *Maacha*, which is mentioned in 2 Sam. x. 6, 8; 1 Chron. xix. 6, and Josh. xii. 5, together with Syrian districts, and, in Deut. iii. 14, is mentioned as lying on the boundary of the country east of the Jordan. He was, therefore, a naturalized alien.—**By the servants of the Chaldees** (ver. 24) we

have to understand the officers whom Nebuchadnezzar had left to govern the country, and whom he had perhaps put under Gedaliah's command. The latter, therefore, makes promises on their behalf, provided that the Jewish captains would acquiesce in the new order of things.—Ver. 25. **In the seventh month,** that is, only two months after the destruction of Jerusalem (ver. 8). **Of the seed royal;** this is expressly stated in order to show what incited him to this action. He believed that he, as a descendant of the royal house, had a claim to the position of governor. According to Jerem. xl. 14 he was also incited to this action by Baalis, king of the Ammonites, who no doubt would have been very glad to throw off the Chaldean yoke.—The author breaks off abruptly with ver. 26, and simply states the result of this act. The people, fearing the return and vengeance of the Chaldeans, fled into Egypt. For further details see Jerem. xl.—xlii.

Ver. 27. **In the seven and thirtieth year of the captivity.** See the *Chronological Remarks* above. In Jerem. lii. 31 the twenty-fifth day is given instead of the twenty-seventh, in the Hebrew text, and in the Sept. the twenty-fourth, evidently in consequence of a mistake in the numerals. We see from this accuracy in the date what significance was attached to the event. *Evilmerodach* was the son and successor of Nebuchadnezzar. He only reigned two years and was put to death by his brother-in-law, Neriglassar (Berosus, cited in Josephus c. *Apion*. i. 20). The signification of *Evil* is uncertain. *Merodach*, or *Berodach*, was the name of the Babylonian Mars. We find it in the composition of other proper names also (see notes on xx. 12). **In the year that he became king.** For

מָלַךְ we find in Jerem. lii. 31: *מָלַכְתּוֹ*, i. e., of his reign, equivalent to: When he came to be king. This is evidently more correct. Sept.: *ἐν τῷ ἐνιαυτῷ τῆς βασιλείας αὐτοῦ*. *שָׁמַר אֶת רֹאשׁוֹ*, as in Gen. xl. 13, 20, means, *To lift up the head* (for some one), i. e., inasmuch as captives moved about in despondency, with bowed heads, to lift up their heads is to release them from captivity, despair, and misery (Job x. 15, cf. Judges viii. 28). Here again the text before us is abbreviated. It omits *וַיֵּשֶׁב*, which is found in Jerem. lii. 31, before *מִבֵּית*.

This deliverance from captivity was an act of grace performed by him at his accession, but there seems to have been a special ground for it in the case of Jehoiachin, as he was preferred before the other captive kings. ["The rabbis say that Evilmerodach had formed a friendship with Jehoiachin in prison, into which Nebuchadnezzar had cast the former because he had been guilty of excesses in carrying on the government during an illness of the king, and had expressed pleasure at the same; evidently a fiction based on this passage and Dan. iv." (Thenius).]—**And set his throne above, &c.**, ver. 28. This certainly means that he gave him the preference and the higher rank. Whether he merely held him in higher estimation (Rosenmüller, Keil), or "allowed him actually to occupy a more elevated seat" (Hitzig, Thenius), is not a matter of importance. **The kings that were with him in Babylon**, are "those who, having been deprived, like Jehoiachin, of their kingdoms, were forced to

enhance the triumph and glory of the court at Babylon, cf. Judges i. 7" (Hitzig).—Ver. 29. **And changed his prison-garments.** Instead of the late Aramaic form **נִשְׁבַּרְתָּ** we find in Jerem. lii. 33 **נִשְׁבַּרְתָּ**. The subject is not Evilmerodach (Hitzig), but Jehoiachin, who is the subject of the following verb **נִשְׁבַּרְתָּ**. In **וְיָרָה** the suffix can only refer to Jehoiachin and not to Evilmerodach. It would be a false inference, therefore, that Jehoiachin's period of grace only lasted through Evilmerodach's short reign. "Jehoiachin ate in person at the royal table, but he probably also received an allowance for the support of his little court, consisting of his servants and attendants" (Hitzig). Here again this text is abbreviated. In Jeremiah there follow after **וְיָרָה** the words: "until his death." Here

those words are omitted as unnecessary after: **all the days of his life.** The Sept. also have these words in this place. The fact that they omit them in Jerem. lii. 34 does not justify the assumption of Thénien that they were borrowed from ver. 29, and are not original in that place. Hitzig very properly declares that they are "evidently genuine," and adds: "In ver. 11 'all the days of his life' might well be omitted. Here, however, where he narrates something joyful, the author looks back once more, after fixing the term or limit, over the entire period of good fortune. Cf. 1 Kings v. 1; xv. 5." He wants to tell once more what good fortune Jehoiachin enjoyed until the end of his life, and how Evilmerodach at least had the intention of providing for him. This good fortune lasted until Jehoiachin's death, whether he died before or after Evilmerodach.

APPENDIX.—After the words: **So Judah was carried away out of their land,** there follows, in Jerem. lii. 28–30, the following statement, which is omitted in the book of Kings: "This is the people whom Nebuchadnezzar carried away captive; in the seventh year three thousand Jews and three and twenty. In the eighteenth year of Nebuchadnezzar he carried away captive from Jerusalem eight hundred thirty and two persons. In the three and twentieth year of Nebuchadnezzar, Nebuzar-adan, the captain of the guard, carried away captive of the Jews seven hundred forty and five persons. All the persons were four thousand and six hundred." 2 Kings xxv. 22–26 is wanting in Jeremiah lii. because its statements had been given in detail in chaps. xl. and xli.; the statements above quoted are inserted in Jerem. lii. because they had not been given before, as they are in 2 Kings, in chap. xxiv. 14–16. The numbers given in Jeremiah vary very much from those in Kings. The former, however, are recommended, as Hitzig says, by their detail; they cannot have been invented. They are evidently derived from a different source, and the only question is, what relation does that source bear to the statements in the book of Kings? Of the three separate deportations mentioned, one took place in the seventh, and one in the eighteenth, year of Nebuchadnezzar. These can be no other than the one which took place according to 2 Kings xxiv. 12, in the eighth, and the one which took place according to 2 Kings xxv. 8 and Jerem. lii. 12, in the nineteenth year of Nebuchadnezzar.

The eighteenth year of Nebuchadnezzar would be, as is expressly stated in Jerem. xxxii. 1, the tenth of Zedekiah, that is, the year in which Jerusalem was first besieged. There cannot have been any deportation in this year. Again, the seventh year of Nebuchadnezzar would not be the year in which Jehoiachin reigned for three months, and in which it is said that he and ten thousand others were led into exile, but the last year of Jehoiakim. In this year there was no deportation. We are therefore compelled to assume, if we will not alter all the other chronological data in the book of Jeremiah itself, that the original document from which Jerem. lii. 28–30 is derived, reckons the reign of Nebuchadnezzar from another starting-point from that which is adopted in the book of Kings and elsewhere in Jeremiah. This may well be, inasmuch as the years of Nebuchadnezzar's reign do not coincide exactly with those of the Jewish kings. The difference, however, only amounts to one year. The third deportation in the twenty-third year must, therefore, have taken place in the twenty-fourth year. It is not mentioned in Kings at all, but no doubt took place. In view of the continual disposition to revolt, it is very likely that he carried off more of the people in his twenty-third or twenty-fourth year, especially as he was at that time busy besieging Tyre. He intrusted this duty to the same officer who had had charge of the previous deportation. There is a much more serious difficulty in regard to the number of the exiles. According to Jerem. lii. 28 there were only 3,023 in the first deportation; according to 2 Kings xxiv. 14 there were 10,000. Josephus says there were 10,832. Evidently he has joined the 10,000 in Kings, for the first deportation, with the 832 in Jeremiah for the second (*Antiq.* x. 7, 1). Thénien suggests that the sign for ten (yod) may have resembled the sign for three (gimel) in the original document from which these statements are derived, and so 3,023 took the place of 10,023. This last would then be the accurate number for which 10,000 is the round number. But the sum given at the end, 4,600, supports 3,023 in this place, and this testimony cannot be put aside by the critical decree that: "The summation at the end was interpolated by the redactor." According to Ewald, "שָׁבַר" has fallen out after **וְיָרָה** in ver. 28 just as certainly as it has fallen out after **וְיָרָה** in the statement of Jehoiachin's life in 2 Chron. xxxvi. 9." According to this we should have to take it as referring, not to the deportation mentioned in 2 Kings xxiv. 14, but to the later one under Zedekiah. The seventeenth of Nebuchadnezzar was the 9th of Zedekiah, and in that year Nebuchadnezzar advanced against Jerusalem (2 Kings xxv. 1). He took the city in Zedekiah's eleventh year (2 Kings xxv. 2), and before that no deportation can have taken place. The discrepancy between 10,000 and 3,023 can hardly be accounted for otherwise than by the explanation of Estius. In ver. 28 the 3,023 are expressly mentioned as "Jews," that is, persons who belonged to the tribe of Judah. The 10,000 included persons not of that tribe, Benjamites and others who had joined themselves to Judah, since it alone represented the Israelitish nationality, and who made common cause with it against the Chaldeans. There may well have been 7,000 of these, and the entire number in the first captivity, including the 3,023 "Jews," was thus 10,000. It is evident that

the statements in Jerem. lii. 28-30 are meant to apply only to the persons of the tribe of Judah (see יהודה ver. 27), and not to *all* who were carried away captive. This opinion is also favored by the number 4,600 as the sum of the exiles, for this number would be far too small for the sum of all the persons carried into captivity. [There can be no doubt that Jerem. lii. 28-30 refers to the *Jews* who were taken captive. What reason have we for supposing that 2 Kings xxiv. 14 refers to or includes any *others* than Jews? There is none. It is only an invention for the sake of harmonizing the two passages. Then the probabilities are against it. The persons carried away were chosen on account of their rank, position, and influence. We have an instance in Jaazaniah of Maacha (ver. xxv. see *Ezeret*, notes on that verse) that others than men of Judah held power and rank. Shebna the scribe (Isai. xxii. 15) is another instance to prove that in the time before the captivity pure Israelitish, much more pure Jewish blood, was not necessary to hold high office in Jerusalem. The persons of the highest rank were the ones taken away—as *such*—whether Jews or not. Non-Jews were, of course, rare exceptions. Of the common people large numbers were spared. Naturally people of Judah, who were most deeply interested in the fate of Jerusalem, would be taken first, together with such of other tribes or nationalities as were dangerous from their rank and influence and ability. It is, therefore, improbable that many non-Jews of the common people were carried away. It amounts to a certainty that the exiles were not composed of non-Jews in the ratio of 7,000 to 3,000. This explanation must, therefore, be abandoned. It is the only true policy, in this and in similar cases, to take note of the discrepancy as a fact, and to abandon the attempt at forced and strained explanations. Between the two accounts, that in Jeremiah deserves the preference as the more specific, and also as the more moderate statement. The larger number and the round number is suspicious.—W. G. S.] Only 832 were taken away in the second deportation, because there were only so many left of the more influential people. The 745 who were taken away at the third deportation were not inhabitants of Jerusalem but יהודים (ver. 30). The smallness

of this number is due to the fact that most of the Jews, properly speaking, had been taken away before.

[The numbers certainly are astonishingly small in one point of view, though in another we are not surprised that they are no larger. Taking the number of Israelites who entered Palestine at the lowest estimate, and noticing the numbers which formed the armies, or were engaged in battle at various times, as well as the pictures of society which are given, especially by Isaiah and the other older prophets, we get the impression that there was a very large population in Palestine before the Assyrian Empire began to press upon the North. On the other hand, when we consider the great difficulty of leading a large mass of people, with the aged, the women, and the children, on a long journey through a rough country, we can hardly conceive it possible that the conquerors should have taken away an entire population. The Assyrians, however, blotted out the kingdom of the ten tribes. The whole picture which is presented to

us gives the impression that the land was depopulated and left desert. The wild beasts took possession of it. Not enough remained to continue the ancient traditions and worship there. It was found necessary to begin almost *de novo* in the population and cultivation of the country. So too in Judah. The pictures presented by the prophets and in the Psalms, as well as by the books of Ezra and Nehemiah, are those of a depopulated and desert country. Such numbers were taken away that some had to be left on purpose to cultivate the land. When the exiles came back they had to re-found the nation. Now we hear that there were only 4,600 exiles in all, or, at most, 10,000. This seems reasonable in view of the difficulty of transportation, but it is difficult to see how it accounts for the destruction of the nation. Two suggestions present themselves: in the first place, the last 150 years, with their internal dissensions, their reformations and revolutions, their counter-reformations and counter-revolutions, as well as their foreign wars, may have greatly reduced the population. In the second place, in a nation such as Judah was, the centre of gravity of the nationality was, no doubt, in the upper and better classes. The poor and uneducated and humble were probably very dependent upon the more fortunate classes. One proof of it is the fact that the prophets and psalmists were continually rebuking the arrogance of the latter towards the former. The Babylonian king's policy of carrying off the "chief men" may, therefore, have been radical and all sufficient for rooting out the nationality.—W. G. S.]

Those who were carried away last were probably those who had formerly been considered harmless, but whom it was found, upon experience, inexpedient to trust. However the numbers may be explained, it is certain from Jerem. lii. 28-30 that there were only three deportations, and not six, as Usher and the *Cain. Bib.* assume, viz., the first in the seventh of Jehoiakim (Dan. i. 1, 3 (?)), the second in the seventh of Nebuchadnezzar, the third under Jehoiachin, the fourth in the eighteenth, the fifth in the nineteenth, and the sixth in the twenty-fourth year of Nebuchadnezzar. Later scholars have reduced these to four: the first under Jehoiakim, the second under Jehoiachin, the third under Zedekiah, and the fourth some years after the destruction of Jerusalem. But this is not correct, for there is no hint of any deportation under Jehoiakim either in Kings or Chronicles or Jeremiah. So much only may be accepted, that Daniel was sent to Babylon as a hostage when Jehoiakim became a vassal of Nebuchadnezzar (2 Kings xxiv. 1). Perhaps, also, at that time Jehoiakim gave some of the temple utensils to the enemy to pacify him (2 Chron. xxxvi. 6, 7).

HISTORICAL AND ETHICAL

1. *The destruction of Jerusalem* did not take place immediately after the fall of the city, but one month later. It is clearly designated in the record as a later and independent event. Nebuzar-adan who "stood before the king of Babylon" (Jerem. lii. 12), who, that is, attended his orders, came to Jerusalem, by the express command of the king, not to take the city, which had not yet been captured (as Thenius thinks), but, as ver. 9 distinctly shows, in order to destroy the captured city.

The destruction of the city was intended and distinctly commanded by Nebuchadnezzar. It was the punishment which the king had decreed and which Nebuzar-adan was to execute. He went methodically to work. First of all he caused the temple to be burned, then the royal palace, then the houses of the great men, then he tore down the walls, and finally he took the inhabitants away. In vers. 13-17 the account returns to the temple and enumerates its decorations and furniture, which were destroyed or carried off. The utter destruction of the temple cannot have been insisted on, on account of the value of the objects it contained, for these were not of gold, like the ones which had formerly been carried away (chap. xxiv. 13). The only ground for it was that the temple had especial significance, as the dwelling of the one God in the midst of His chosen people. Both politically and religiously it was the centre of the State, the basis and the bond of the national unity. It was the building of chief importance, and was, therefore, to be destroyed first and utterly. The temple worship had become, under the four last kings, a mere external ceremonial. Even the priests made of it a mere hypocritical show, so that Jeremiah cried out: "Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord are these" (Jerem. vii. 4). Then he commanded them to repent and amend. They did not, however, and so the externals in which they trusted were taken from them. The destruction of the temple was the seal of God's truth impressed upon the words of the prophets, in which the people had not believed (Jer. xxvii. 19-22). The two brazen columns are mentioned first and chiefly in the description of the glories of the temple. (They are described with more detail in Jeremiah than in Kings.) The cause of this is, as we saw in the *Exeg.* note on 1 Kings vii. 21 and *Hist.* § 5 on 1 Kings vii. 1-51, that these columns represented the foundation and the strength of the temple, and were, therefore, in a certain measure, representatives of Jehovah. The destruction and removal of these showed, more than any other event, that the house of Jehovah, as the physical centre of the theocracy, had come to an end. The ark of the covenant is not mentioned in either account. It seems to have been removed from the temple before its destruction. It had been removed under Manasseh or Amon, for Josiah commanded the levites to bring it back into the temple (2 Chron. xxxv. 3). We may suppose that it was removed again under one of the following kings, perhaps under Jehoiaikim. What became of it we cannot tell. The inference from Jer. iii. 16 that it was no longer in existence in the time of Jeremiah (Hitzig) is not justified. Some suppose, as Carpov does (*Apparat. Crit.* p. 298), that it was among the articles which Nebuchadnezzar caused to be either destroyed or carried off in the time of Jehoiachin (chap. xxiv. 13; 2 Chron. xxxvi. 10). The story of the rabbis that Josiah had caused it to be hidden in a subterranean chamber, and that Jeremiah commanded those who fled to Egypt (chap. xxv. 26) to take it with them, and that they hid it in a cleft of the mountain on which Moses had once been (2 Macc. ii. 5. Cf. Buxtorf, *De arca fed.*, cap. 22. Winer, *R.-W.-B. I.* s. 203), sounds very wild.

2. *The fall of the kingdom of Judah* was, according to the distinct statement of the Scriptures, the divine judgment which had long been threatened

by the prophets (Isai. xxxix. 6, 7; 2 Kings xxi. 10-15; Jerem. xix. 3-13). It fell when all Jehovah's attempts to recall the chosen people to their allegiance had failed, and the apostasy from Him and from His law had reached the utmost limit. Sun and Moon, Baal and the Queen of Heaven, Adonis and Astarte, all the host of heaven were worshipped, and children were sacrificed to Moloch in the valley of Hinnom. Idols stood even in the House of Jehovah; idol-altars stood in the streets. On the hills, on the roofs, in the groves, incense was offered to idols. There was no abomination of idolatry which was not practised. All that remained of the Jehovah worship was external ceremonial, and priests and prophets uttered lies (Jerem. vii. 17, 18, 30, 31, 32; viii. 2; xi. 12, 13; xvii. 2; xix. 4, 5, 13; xxxii. 29, 34, 35; Ezek. viii. 3, 9, 10, 14; xliii. 38, 39, &c.). Moral corruption kept pace with this religious apostasy: "Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say: We are delivered to do all these abominations?" [Lit. we are concealed to do, &c., i. e., we have impunity] (Jerem. vii. 9, 10). Avarice, love of gain, and cheating (Jerem. vi. 13), licentiousness and whoredom (Jerem. v. 8, 9), injustice and violence (Jerem. vi. 6), shedding innocent blood (Jerem. ii. 34; vii. 6), overriding justice and right (Jerem. vii. 6), falsehood and hypocrisy (Jerem. viii. 9, 10), bigotry and obstinacy (Jerem. vii. 24-26), infidelity and perjury (Jerem. ix. 2, 3, 7), in short, all sins and vices were prevalent, especially among the rich and great. "Run ye to and fro through the streets of Jerusalem, and see now and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, and that seeketh the truth, and I will pardon it" (Jerem. v. 1; cf. 2 Chron. xxxvi. 14-16). So the measure had become full. Judah had fallen lower than Israel, therefore the Lord cast it away from before His face as He had cast away Israel (2 Kings xvii. 20; xxiv. 20). As there the king of Assyria, so here the king of Babylon was the instrument of the divine judgment, "the rod of his anger," which, after it had served His purpose, He broke and cast into the fire (Jerem. l. 17, 18; cf. Isai. x. 5). This punishment, however, was not the annihilation of the chosen people, but the sole radical cure for it. The Lord keeps His promises even while He chastises and punishes. The only means by which the chosen people could preserve and fulfil its destiny in human history, to bring the knowledge of God and salvation to all nations, was by the downfall of the visible kingdom, the earthly theocracy. The downfall of the visible kingdom was a step in the divine economy of salvation, and it marked progress towards the true kingdom of God. The people needed to be convinced of the nothingness of the visible kingdom, and to have its attention directed to the new, spiritual, true, and eternal kingdom. This was the aim of the divine judgment, to awaken an appreciation of this kingdom and a longing for it, and this aim was reached in the end. The idea of the messianic kingdom which the prophets had brought forward long before the downfall of the visible kingdom, but which had fallen uncomprehended, now took firm root. Hasse well says (*Gesch. des A. B. s.* 136):

"It belonged to the consummation of the history of Israel that Judah also should perish. It had long ago made this necessary by its backsliding after every momentary reformation, and by its obstinate resistance to every call of grace; but the power of the Davidic element to recover from corruption had thus far saved it. This power exhausted its last energies in Josiah, and, after his death, the kingdom sank rapidly into ruins. As the old passed away, the prophets were obliged to turn and give expression to what they perceived as something new and future. A sharp division separated this new from the old. On the one hand, the judgment and penalty were recognized as a penalty of death. On the other hand arose the figure of the new life, and it was transfigured into a lofty ideal." Lisco (*Das A. T. I. s.* 638) gives a similar conception: "The breach which was made by the separation of the kingdom was never healed. On the contrary, its evil effects lasted on until the downfall, first of Ephraim and then of Judah. In the measure in which the political confusion and decay increased, and the impending calamity approached, in the same measure the prophetic word grew loud and clear, and, when the blow fell which destroyed the Jewish nation, Jeremiah arose upon the ruins of Jerusalem, Daniel appeared as a prophet to speak in the name of his people before the king of Babylon, and Ezekiel watched over the scattered remnants of the nation who were in exile on the Chaboras. The civil power was dead; the prophetic power survived its death." The fall of Jerusalem forms the most important crisis in the history of the ancient people of God. It was not an event between two nations; it was an event in the history of the world. Many a great nation fell both before and after, but the fall of none of them had anything like the significance for the history of the world which that of Judah had. It is an event which is as unique in history as the Jewish people was unique among nations, for "Salvation cometh of the Jews" (John iv. 22). By its fall Judah became the keeper and bearer of salvation for all the world (*cf.* Jerem. xxx.-xxxiii.).

3. *The deportation of conquered peoples from their country* was the ordinary policy of the ancient Asiatic conquerors, in order that the nationality might thus be obliterated (see *Ezег.* on 1 Kings viii. 46 *sq.*). In this case, however, the effect was, on the contrary, in the providence of God, to preserve the conquered people in all their peculiarity of character and calling and destiny. Herein consists the great difference between the downfall of Samaria and that of Judah, as we saw above (2 Kings xvii. *Hist.* § 3); whereas the exile of the people of the ten tribes in Assyria served to annihilate their nationality, and they sank lower and lower until they disappeared from history, the exile of the people of Judah in Babylon served only to strengthen and purify them, so that they far out-lived the world-monarchy which had conquered them. Nothing could show more clearly the indestructibility of the chosen people than this fact; that the event which should have destroyed them only served to purify and strengthen them. The distress of the captivity brought them to their senses, and made them see their own sinfulness. They repented, and turned to Jehovah and to His Law with a sincerity which they had never before felt. The exile awakened in them a deep longing for the promised land, for the city in which Jeho-

vah had placed His name (2 Kings xxi. 7), for the temple which was the pledge of the selection of Israel to be the chosen people, and the centre of its nationality. This is expressed in Ps. cxxxvii. and cxxvi. It was a dispensation of Divine Providence that the king of Babylon did not do as the king of Assyria had done in Samaria—bring heathen colonists to settle in the land of Judah after its population was taken away. If he had done so a mixed population would have grown up there and the land would have become the home of many diverse religions and forms of worship (2 Kings xvii. 24-33; *cf.* 2 Kings xvii. *Hist.* §§ 4 and 5). Judah maintained its purity of religion and nationality both in captivity and in the home country. The exiles retained their national constitution (Ezek. xiv. 1; xx. 1; Sus. v. 28). According to the Talmud (*Gem. Makkoth* i. 1; *Sanhedr.*

i. 12, 21) they were put under a *ראש הקלטה* [Governor of the captivity, *i. e.*, of the captives] of their own nation. The practice of their religion was also allowed them, but they could not offer sacrifices, because they lacked the one central sanctuary at which alone sacrifice might be offered. This only increased their longing to erect the sanctuary once more, and this longing endured until the time of chastisement was at an end (Jerem. xxv. 12; xxix. 10). When they returned their first care was to rebuild the sanctuary (Ez. i. 3; vi. 3).

4. *The two brief narratives* by which the author closes his work are not mere appendages to the history, but the proper epilogue to the words: "So Judah was carried away out of their land." They are parallel, in a certain manner, to the review which the author gives in chap. xvii. 7 *sq.* of the history of Israel. The first of these incidents shows us how deep was the corruption which had pervaded the kingdom, and how hopelessly depraved the monarchical constitution had become. It was not possible any longer to have even a deputy-king under Babylonian sovereignty. Gedaliah, whom Nebuchadnezzar had left as governor, was put to death after a few months in spite of his oath (ver. 24), and the murderer, Ishmael, who desired to make himself king, was obliged to flee with his followers into the territory of the Ammonites. Others fled, for fear of the vengeance of the Chaldeans, into Egypt. Every attempt to unite the scattered remnants, and to set up at least the shadow of a monarchy, failed. Judah could not any longer stand any kind of a monarchy. It was incapable of sustaining an independent existence under an independent dynasty. The inauguration of such a government only served to produce greater confusion and disorder. The events which followed the destruction of Jerusalem only showed how necessary the divine chastisement had become. This is what the author desires to show by the first incident which he relates. However, he could not and would not close his work, which was written primarily for those who, like himself, were living in exile, with such a sad and hopeless incident. He therefore adds the story of the deliverance of Jehoiachin from his prison after thirty-seven years of captivity. He thereby offers to the people who sat weeping "by the waters of Babylon," and thinking of Jerusalem, a prospect into a more hopeful future. The release of Jehoiachin "was the first ray of light in the long night of the captivity . . . and was a guarantee

to the people that the Lord would keep His promise, and would not withdraw his grace from the house of David forever" (Keil). It gave the captive people hope that the hour of their deliverance also would come. The author could not have given a more appropriate close to his work, in which he had shown God's plan of grace and redemption in the history of the chosen people.

5. In conclusion, we must notice *the manner in which the latest modern historians conceive of, and represent, the fall of Judah*. "There had been," says Duncker (*Gesch. des Alt. I. s. 542*), "no increase in power since the time of Hezekiah. There was no better guarantee for the existence of a small State than there had been at that time. If Egypt went on, as it had begun under Psammetichus, making conquests in Asia, and if a new great power arose to inherit and increase the might which Assyria had once possessed, the existence of Judah would once more be threatened as seriously as it was in the time of Hezekiah (s. 552): The effort of the nation to regain its independent existence, the stiff-necked resistance with which the Jews were ready to fight for their fatherland, and to break the yoke of the foreigner, were as well justified as was the abstract religious policy of Jeremiah. Who can blame those who hold the duty of sacrificing one's life for one's country, even under the most hopeless circumstances, higher than the counsel to submit at discretion? Who can blame those who regarded Jeremiah's conduct and policy as ruinous, who demanded that Jeremiah should stand on the side of his own nation against the foreign foe, and who stigmatized his discourses as treason? . . . (s. 553): He (Jeremiah) is bitter and violent enough to call down bloody destruction upon his [personal] enemies (Jerem. xv. 5). . . . (s. 556): However much Jeremiah's assertions were calculated to discourage the king and people, they did not have that effect. It was natural that Jeremiah should seem to the people to be a cowardly traitor. . . . (s. 557): Jeremiah's persistence in advising submission, under the circumstances, finally so far outraged the chief men that they demanded his life of the king . . . (s. 544): The prophet went so far in his opposition to Jehoiakim that he finally brought his own life into danger. At the same time he irritated the people against himself by his persistent prophecies of the coming fall of Jerusalem. . . . He was no less severe against the people for the wickedness of their conduct, and for their practice of some remains of foreign usages which had not been eradicated by the (new) Law-book." It is hardly necessary to say that this view is diametrically opposed to that of the Bible, and yet the biblical documents are the only authority for the history. In the text the grounds of the national downfall are stated to be the apostasy of the nation in religion, its corruption in morals, and the unfaithfulness, tyranny, and depravity of its king. The downfall is represented as a divine judgment upon the nation in punishment for all this. Duncker, however, ignores this view. In his view all is explained by the physical weakness of the kingdom of Judah in face of the great world-empires, Assyria, Egypt, and Babylon. It was all due to external and natural causes, such as have often produced similar catastrophes in human history. It was an undeserved misfortune, in which the king and people appear battling with desperate courage for the highest national interests. They appear great and

admirable, while the truly great one, the prophet, who was persecuted while laboring for the true welfare of the people, who held firm and impregnable as a rock in the midst of the storm, is represented as a factious oppositionist, nay, even as a traitor. This is not writing history, but turning it upside down.

[The facts of history are one thing; their philosophy is another. The theocratic philosophy of history is one thing, and the purely human philosophy of it is another. To pass behind history and trace the moral causes which were at work, and observe their effects, is the great task of the historian, but he limits himself to the second causes, and contents himself with seeing God's plan only in the grand results of centuries, and in the movements of epochs. The attempt to pursue this latter investigation into details never succeeds when men try it. God's Providence is in every event of history, and in the character of every historical personage, but its presence and its operation there are matters of faith. Try to seize it, to specify it, and to examine it, and you are baffled and disappointed. God is in every blade of grass. His presence there is clear to our reason, our conscience, and our faith. If we hastily infer that, if God is in the blade of grass which we hold in our hands, then we can seize Him and see Him, and if we betake ourselves to the microscope and the dissecting apparatus, we find that we fail. Just so it is here in history. This biblical history is the only one we have in which the history is written from the theocratic standpoint, and in which the presence of God in history is traced step by step and man by man. If we attempt to take up this stand-point and follow it and apply it rigorously we involve ourselves in hopeless contradictions. The standpoint is not rational, it is prophetic; that is, its norm and standard of consistency is that of the divine plan, not of the human reason. The reason, however, is the only instrument at our disposal, and it falls short of its task if it undertakes to adopt the prophetic method. It took a prophet to give us this view of the Jewish history, and it would require a prophet to apply the same method elsewhere, or to follow it here into greater detail. Duncker lays aside the theocratic and prophetic conception, and approaches the *facts* of the history, as here recorded, in exactly the same spirit, and with exactly the same method, by which he treats the history of Egypt, Assyria, and Greece. His work is a universal history. The history of Israel as an earthly monarchy enters into the scope of his work as regards its earthly and external fortunes. Its theological and religious significance are aside from his plan. He is an historian, not a prophet, and he can only treat history as ordinary historians treat it. His view, therefore, naturally appears low and worldly and commonplace, when quoted in a book of this kind, which is avowedly biblical and theocratic, and only follows and explains the biblical presentation. His undertaking is a legitimate one for an historian. We cannot say that it is wrong for him to treat history as he does, and to include Jewish history in his plan, but he is engaged in a work whose stand-point and aim are so different from that in which we are engaged, that we are not called to consider it here. His readers must add to his representation of the history the explanation and philosophy of it which is furnished by their Bibles. The distinction which is brought out

here is one which it is most important to bear in mind in commenting on the historical books.—As for Jeremiah's attitude at the siege of Jerusalem, the question is the one which always arises in such cases between *prudence* and *valor*. The rôle which was filled by Jeremiah, to give wise and prudent counsel to men who are heated with the strongest passions, and to stem alone a tide of feeling which animates a body of men of which he is a member, and with which he is expected to sympathize without reserve or question, is the most thankless one which can possibly devolve upon any man. He cannot succeed in persuading his companions; he can only draw down persecution on himself. His only consolation is his fidelity to his convictions, and our judgment of him, as of any other man who has the courage to undertake the prophet's task, must be regulated by the issue. He stakes all upon the *wisdom* of his counsel. If in a calm view of the situation and its results we see that he was wise and right, we must "blame" those who persecuted him and denied the wisdom of his counsel. Humanly speaking, Jeremiah was the only wise counsellor in Jerusalem, for his counsel would have saved the city and the national existence, if not the national independence. If, however, we turn to the theocratic standard, we see how utterly impossible it is for us to apply it. As we have seen above (§ 2), the fall of Jerusalem was no step backwards, but a great one forwards, in the development of the redemptive plan. When a church or a nation reaches the point of saying "The temple of the Lord, the temple of the Lord are these," that is, when it puts its trust in externals, in ceremonies, and sacred houses, and sacred things, while the spirit of truth and righteousness is lost, and treats God's promises as if He had bound His own hands against punishing their sins, their fate is sealed. The downfall of Jerusalem might have been delayed, it could not have been averted, or if it had been averted, as far as we can judge, all the religious truth of which Israel was the keeper and witness would have been lost. Here, however, is just the difficulty. History only takes one course of two or more which are conceivable. This one only is open to our study and observation, and we are forced to assume that that was God's plan. The consequences of the other policy, supposing it to have been adopted, are a pure matter of speculation. Now Jeremiah counselled submission. That might have saved the city and the temple and the nationality, but, if we can rely upon our judgment expressed in § 2, it would have sacrificed the kingdom of God. He also preached amendment and righteousness as the only condition of permanent safety, but we cannot see, as far as we judge, that such amendment was possible until after severe chastisement, and it remains for us, what it was for Jeremiah, a subject of faith, that God would have preserved the national independence if the people had repented.—W. G. S.]

Ewald's presentation of the fall of Jerusalem (*Geesch.* III. s. 712-717) is very different from Duncker's superficial and perverted view of it. As he sees in the whole course of the history, from the time of Solomon on, a continual conflict between two "independent authorities," the monarchy and the prophetic institution, and explains this conflict by the "violence" which was characteristic of either (see Pt. II. pp. 103 and 4), so he finds the causes of the ruin of the kingdom in this conflict.

"It remained to be shown, by the fate of Judah also, that violence destroys its own cause, even when that cause seems to be the most permanent and enduring. . . . The second of these independent powers, the prophetic institution, was now also irrevocably broken." The reason why the prophetic office no longer possessed its ancient power was that "it had rid itself of the last relics of the violence which marked it even in Isaiah, and had risen to a purely spiritual activity and influence. It was long since violence had been able to accomplish any sound results even in the prophetic office. Thus the highest prophetic activity lost its power when it lost its fierce and violent forms of action, and the second of the two forces on which the nationality rested was radically ruined. . . . When the two forces which could alone carry and preserve the nation were thus worn out, when the nation could no longer find either the right king or the right prophet, it sank rapidly towards its catastrophe. Then first did the evils which had long threatened it, or which had made themselves temporarily felt, become fatal to it." In this view also the idea which is made uppermost in the biblical narrative, that the fall was a divine judgment justly and deservedly inflicted as a punishment for persistence in sin, is obscured and neglected, and the fall is represented as a catastrophe which was the legitimate result of a regular development. [There is no real disagreement here. The one is a pragmatic and the other is a philosophical statement of the same idea. The ancient Hebrew writer states it as a balance between so much sin and so much punishment. We cannot expect a critical and philosophical statement from him. In his view God stands over the sinful nation patiently and with long-suffering, and finally His hand falls in punishment. The modern German critic sees, in "persistence in sin," the adoption of certain depraved doctrines, principles, and modes of thought, which form a creed or sum of convictions tacit or expressed. These produce a reiteration of unchaste, immoral, and irreligious acts—sins. This finally becomes a national habit, a characteristic of the nationality. It rises into a *moral cause*, and according to the *laws of God's moral government*, this cause will in time produce inevitably certain moral and physical results—national decay (which will show itself first in the most vital organs of the State, its throne, its altar, and its pulpit), and finally national ruin. The two forms of statement are identical.—W. G. S.] As for the theory that there were two "independent authorities" in the State, and that the great characteristic of each was violence—employment of force in word or deed—in fulfilling its functions, it has been sufficiently noticed on p. 104. We need only remark here, that if violence was a characteristic of Isaiah, then Jeremiah's discourses are far more forcible, vigorous, and violent than his, so that Duncker (quoted above) charges him with passion, severity, and sternness. No prophet ever rebuked the sin and apostasy of king and people with more plain and severe language than Jeremiah. It cannot be said of him that he had thrown off the violent manner of the ancient prophets, and that "one and the same ruin enveloped the last great prophet and the nation, with all of its better interests which still remained at this stormy time." His forcible words of rebuke and reproof, his endurance, pertinacity, and inflexibility, in the hardest conflicts and sufferings, down to the very end, bear

testimony, not to the weakness and decay of the prophetic office, but to the fact that it was as grand, as great, and as vigorous as ever before. The monarchy sank and ceased at the fall of the kingdom, but the prophetic institution, so far from ceasing, arose again to new glory and strength. Those have the less ground for denying this who ascribe the second part of Isaiah to a great unknown prophet, who lived near the end of the captivity.

[The decay of the prophetic office is undeniable, in spite of the fact that one or two last great ones yet appeared. There had been false prophets, in greater or less number, at all times, but see the 23d chap. of Jeremiah, from the 9th verse on, for a sweeping denunciation of the contemporary prophets. No distinction between false and true is specified. Depraved priests and prophets are together branded with one terrible denunciation. In xxiii. 38-40 the degeneracy of the prophets seems to be given as the cause why Jehovah had abandoned the city. Prophecy ceased at some time—when did it cease? It did not cease abruptly, but shared the fate of all similar institutions among mankind. It degenerated into formalism and superstition (see Jerem. xxiii. 33-37). In its rise and bloom and decay we can trace undeniable steps of change, development, progress, and decline. After the exile we have a few prophets, but not like the ancient ones. The spoken word gave way to the written word; the original oracle gave way to the commentary; the prophet gave way to the scribe. Following the stream upwards we come to the "Great Unknown" (?), and to Jeremiah. We find in Jeremiah descriptions of the contemporary prophets, and we see that the institution was dying, and that the one or two great ones who yet arose were great and grand as exceptions to the prevalent degeneracy. Jeremiah was the last prophet who was a statesman also, as the old prophets had been (Stanley).—W. G. S.]

HOMILETICAL AND PRACTICAL.

Vers. 8-21. God's Judgment upon Judah. (a) It was well deserved (Rom. ii. 5-11); (b) it was terrible (Hebr. x. 30, 31; Deut. iv. 24); (c) it was a warning (1 Cor. x. 11; 2 Thess. i. 8-10; Isai. ii. 10-17). Comparison of the destruction of Jerusalem by the Chaldeans with its destruction by the Romans. (a) Wherein they were alike; (b) wherein they differed.—KEL: The saying that the world's history is the world's condemnation, finds its full justification in the history of Judah, and nowhere else.—Vers. 9-17. KYBURZ: No place is so strong, no building so grand, no wall so firm, that sin cannot undermine and overthrow it. Let no man trust in ceremonies, or sacred houses, or sacred traditions, so long as his heart is far from God, and his life is not in accord with his righteous creed. The destruction of the temple was a testimony that God will spare no house in which any other name than His is worshipped, or in which He is worshipped only with the lips while the hearts are far from Him. If the temple of Solomon was not spared, no physical temple can save us.—STARKE: If temples are not used for the true worship of God, He allows them to fall into the hands of unbelievers, Matt. xxiii. 37 (as at the time of the extension of Mohammedanism).—PFAFF. BIB.: The

highest pitch of the divine condemnation is reached when God removes the light of His Word from its place, and takes away from us the ordinances of true worship (Rev. ii. 4, 5; 1 Pet. iv. 17).—Vers. 18-21. God often executes His judgments by means of wicked and godless men. This does not excuse or justify them in their cruelty or wickedness. They are only the rod of his anger, which he breaks after it has unconsciously served His purpose (Isai. x. 5; xiv. 3-6; Jerem. l. 51).—Ver. 21. PFAFF. BIB.: When the measure of sin is full, and the judgment of God has begun to fall, nothing can any longer arrest its flood.—CRAMER: He who will not serve God in peace and prosperity must learn to do so in misery and adversity.—OSLANDER: Those who will not serve God in their own fatherland, must serve their enemies in harsh subjection.—The Curse and the Blessing of the Exile, Deut. xxx. 19. (a) The curse consisted in this, that the Lord removed the people from before His face (chap. xxiii. 27; xxiv. 3, 20), that is, He removed them from the land of promise, in which He gave them His gracious blessings, and placed them in a distant country, where nothing was known of the true and living God. This curse, which had long been threatened (Levit. xxvi. 33; Deut. iv. 27; xxviii. 26; Dan. ix. 11) is a proof of the truth of the words: "Be not deceived; God is not mocked," &c. (Gal. vi. 7). God still does spiritually to individuals and to nations what He did to Judah—He removes them from before His face; He removes from them His word and His means of grace, if they do not repent, and leaves them to live in darkness, without Him. (b) The curse became a blessing for this people. It humiliated itself and repented. It experienced that there was no greater curse than to live far from its gracious God, and it longed for the land of promise. When it had lost its earthly kingdom and its earthly king, it learned to look for the kingdom of heaven, and for that One in whom all God's promises to man are fulfilled. The exile became a blessing for the whole world, for the Jewish nation was thereby made fit to fulfil its destiny in the redemptive plan of God. It was "a great opportunity, by which the name and glory of Jehovah were spread abroad, as a preparation for the preaching of the gospel of Christ" (Starke). We all lay under the curse of the law, but Christ has redeemed us (Gal. iii. 13, 14).

Vers. 22 to 26. See Jerem. xlii.-xliv. The People who remained in the Country. (a) Their protection by Gedaliah, vers. 22, 23, 24. ("The king's heart is in the hand of the Lord," Prov. xxi. 1. Nebuchadnezzar gave them a ruler from among their own countrymen who promised them favor and protection. So the Lord often offers consolation even in deserved misfortune, but men go their own way and plunge themselves into ruin.) (b) Their flight into Egypt (Jerem. xlii. 7; xlii. 18, 22. Their bad conscience leads them back to the country from which God had wonderfully delivered them. STARKE: When the godless attempt to flee from a calamity they plunge themselves into it. Isai. xxiv. 17 &c.)—Ver. 24. OSLANDER: It is great wisdom to bear our burdens with patience; we thus make them lighter. It is folly to resist a greater power, for thus we only make our burdens heavier.—Ver. 25. We see, by the example of Israel, how envy and jealousy, pride in high descent and destiny, and love of power, lead to the most utter ruin (Ps. v. 6; Prov. xxvii. 4). Passion makes men

fools. Ishmael could not hope with his small company to resist the Chaldean power.

Vers. 27-30. Jehoiachin's Deliverance from his Prison. (a) Its significance for the whole captive people (Levit. xxvi. 44); (b) the warning which we may find therein.—An unfortunate state of things often endures for a long time. It seems that it never will end. Happy is he who does not murmur against God, but can say with the Apostle,—Rom. v. 3-5; see also Rev. ii. 10,—The time of our deliverance is in the hands of the Lord. It comes when He sees that it is best for us.—WÜRT. SUMM.: We should despair in no trouble or punishment, but cry to God and trust in Him.—Ver. 27. STARK:

Kings win great love by acts of grace and mercy (Acts xxv. 1-9).—THE SAME: We should be kind to captives, and pray to God for a loving disposition towards our enemies (Matt. v. 44).—*Per Aspera ad astra!* That is the way in which our Lord walked and in which we all must follow Him (Rom. viii. 17; Ps. cxxvi. 1-6).—Final Review of the History in the Apostle's words: "Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For of him, and through him, and to him are all things; to whom be glory forever. Amen" (Rom. xi. 33 and 36).

APPENDIX ON THE CHRONOLOGY.

1. THE chronology of the history contained in the Books of the Kings presents difficulties which have never yet been conquered. There are data in the text which are contradictory. The only means of forming any chronology at all is to sacrifice some of the statements, and the text does not offer sufficient critical grounds upon which to decide which ones are correct. The usual method has been to fill out and reconcile conflicting texts by inventing interregna and joint governments, or to guess arbitrarily which datum was to be sacrificed. It is evident that this is only another way of admitting our inability to solve the problem satisfactorily by the means which we as yet possess. All the schemes which we form must be regarded as tentative. We need to arrive at some hypothetical chronology as a stepping-stone to further investigation, but we must frankly admit, while taking this course, that the knots are neither untied nor cut, but only marked for further study by our arbitrary guesses and our fabricated interregna.

2. Bähr says in his *Preface* (at the end) that he has "followed a method, in regard to the Chronology, which differs somewhat from the ordinary one." It consists in adopting certain dates which have been fixed with the greatest certainty, and reckoning from these, by periods, through the intervening reigns (see Pt. II. p. 86 and the translator's note there). It is evident that this method has no independent value. The chronologers who have undertaken this task have gone minutely over the separate texts, and have managed to bridge over the difficulties by one or another hypothesis. All the uncertainty which inheres in these hypotheses must inhere also in their completed schemes. If there were a consensus in their results, it would not, therefore, produce any certainty; it would merely prove that those who have confined themselves to the biblical data, and have stepped over the difficulties by various hypotheses, reach conclusions which vary only within certain moderate limits. However, there is, in fact, no consensus among the authorities. It is fallacious, therefore, to regard these dates, which are only an average between the results of various independent scholars, as possessing any certainty. Furthermore, it seems to be labor thrown away to pore over the data for the intervening details of the chronology. The consensus in regard to one date is not greater than that in regard to any other in the whole list. If we borrow one date from the average, why not borrow the whole list in the same way? In fact, in the present state of this subject, there might be much wisdom in so doing. The general scheme about which the authorities seem to cluster is the one at which Bähr arrives. His method only borrows the results of certain independent scholars, and then travels back for a certain distance on the road by which they reached those results. In the following pages I have collected the dates upon which he fixes, and arranged them in a table. This scheme is substantially that of Usher, for, of all who have studied this subject, confining themselves to the biblical data, no one has succeeded

in going much beyond what he, the first thorough student of it, established. I have also added to the table a sort of outline of the history, of the synchronisms with the contemporaneous history of other nations, and of the varying religious condition of the two Israelitish kingdoms. The data enclosed in brackets are those which are not mentioned in the text of the Bible.

3. For the final solution of the problems which present themselves we must look to the synchronisms with contemporaneous history. The deciphering of the Egyptian hieroglyphics and of the Assyrian cuneiform inscriptions has furnished us with material which promises to make a solution ultimately possible. This promise is so good that it seems unprofitable to repeat the labor of comparing and reconciling the biblical data, a labor which has already been so often performed and with such meager results. We have above (Pt. II. p. 162) an instance of the amount of light which we may hope for from these sources. If Oppert is right in his interpretation of the data in the Assyrian inscriptions which bear upon the reign of Pekah (and no one but a trained Assyrian scholar is competent to dispute his conclusions), then one of the most perplexing of these chronological problems is solved. It is true that the Assyrian scholars are not in accord as to all their results, and it is also true that many of the best living scholars (the Germans especially) are skeptical in regard to the whole system of interpretation of the cuneiform, and also that the scholars who have thus far prosecuted this subject have not always followed the independent unbiased *method* which would recommend their results, but, in spite of all this, the progress in this department is undeniable. Every step verifies and confirms what has gone before; the original Assyrian grammatical and lexical works multiply in an enormous ratio the rate of progress; and the results acquire such certainty as compels assent.

4. In the *Athenæum* of May 18th, 1867, Sir H. Rawlinson announced the discovery that two fragments in the British Museum were parts of the same stone, and that together they furnished a canon for the most important part of Assyrian history. The Assyrians had a system of naming the years after eponymous magistrates, and the canon contains a list of them, by which the chronology may be reckoned with certainty. It also contains mention of an eclipse of the sun which occurred on the 30th of the month *Sivan*, in the 9th year of king *Asshur-edil-ilani* II., and which furnishes a definite starting-point, if it can be identified. Rawlinson identifies it with the eclipse of June 15th, 763. Oppert, however, identifies it with the eclipse of the 13th of June, 889. He also says that an eclipse of the sun is several times referred to in the inscriptions of *Asshur-nazir-pal* as having occurred on the day of that monarch's accession. This he identifies with an eclipse which took place on July 2d, 930. This eclipse is not mentioned by Rawlinson, but, if Oppert is correct in regard to it, it goes far to support his identifi-

cation of the other one. The difference of 46 years in regard to the first of these eclipses, marks their respective chronologies down to the date of *Tiglath Pileser II.* (747 or 745). The gap is closed up in Oppert's scheme by inserting *Pul* between the first destruction of Assyria by the Medes and Chaldeans in 789 (an event which Rawlinson does not credit at all, but which Hincks accepted) and the accession of *Tiglath Pileser II.* Thus their lists compare, at this point, as follows (the names in the two lists refer to the same persons, though they are transcribed differently):—

Oppert.	Sir. H. Rawlinson.
(Lenormant's <i>Manual</i>).	(Prof. Rawlinson's <i>Manual</i>).
Asshur-edil-ilani II.	818
Eclipse 13th June	809
Asshur-likhish (the	
Sardanapalus of the	
Greeks)	800
Destruction of Nineveh	789
<i>Pul</i> (a Chaldean)	780
	771 Asshur-danin-II II.
	763 15th June, Eclipse
	763 Asshur-likh-khush
<i>Tiglath Pileser II.</i>	747
	745 <i>Tiglath Pileser II.</i>
but he reckoned from	744
Shalmaneser VI.*	727 Shalmaneser IV.*

In favor of Rawlinson is the fact that *Pul* is not mentioned in any inscription yet found or in the canon, and that Oppert is obliged to assume that the succession of eponymous magistrates was interrupted during his reign, and that, as he was a Chaldean, the account was kept, after the Chaldean fashion, by the years of his reign. In favor of Oppert's scheme is (a) the fact that it makes a chronology which is in accord with the biblical chronology, while Rawlinson would shorten the period of the Israelitish monarchy (see note 5 on the *Chronological Table*); (b) the fact that there was certainly a break in the succession at *Tiglath Pileser's* accession (Rawlinson says that he was a usurper); (c) the fact that the Era of Nabonassar of Babylon begins at 747, which is in excellent harmony with the hypothesis that, at the death of *Pul*, Chaldeas was unable to maintain dominion over Assyria, but found itself separate and independent, so that a new era was founded. It had not been independent for centuries before this, and it was resubjugated by Sargon in 709. (d) This combination is supported by the words: "*Pul, king of Assyria,*" 2 Kings xv. 19. (e) It is supported by the Greek story of Sardanapalus.—It is evident that we have here a clue which promises ultimately to unravel the intricacies and contradictions of the biblical chronology.

Opposite the reign of Pekah will be found marked that solution of the contradiction in the data concerning his reign which Oppert claims to have obtained from the inscriptions. See above, p. 162 of PART II. of the COMM.

5. The other important series of synchronisms is that with Egyptian history. Here also scholars have given the most diligent labor to the scientific investigation of the evidence which bears on the biblical chronology. A fundamental question here meets us, whether the dynasties of Manetho are all consecutive, or whether some of them were

parallel and contemporaneous with others. If reckoned as successive, the period which they cover reaches back to more than 5,000 years before Christ. Very many scholars, appalled at the magnitude of this period, have inferred that the dynasties must, many of them, have been contemporaneous. Lepsius adopts this view, and in his *Königsbuch der Alten Ägypter* he has reconstructed with admirable skill and diligence the entire list of Manetho's dynasties. Prof. Rawlinson adopts the same view, avowedly following the English Egyptologists. He carries it further than Lepsius, and, in fact, the weakness of the theory is that it may be carried as far as any one finds necessary in order to reduce the period of Egyptian history to what he considers a reasonable length. It is especially suspicious that the shortening is accomplished by putting many of the most ancient dynasties contemporaneous with one another, that is, the dynasties which fall at the time of which we know least. In Rawlinson's scheme (*Manual*, p. 77) six of Manetho's dynasties are put as contemporaneous in the period from 2100 to 2000. In the more modern period of the history, where we know that there were many rulers in different parts of Egypt at the same time, we find that Manetho only recognized one. The especial importance of this for us, at present, is that the synchronisms fall in such a way as to require a *shortening of the period of the Israelitish monarchy*. Lepsius carries out the calculation of the Israelitish chronology in consistency with his scheme for that of Egypt, and fixes the chief dates as follows (*Königsbuch*, ss. 102, 3, and 4): Division of the kingdom, 953; Accession of Athaliah and Jehu, 861; Fall of Samaria, 693; Destruction of Jerusalem, 586.

6. It will be seen from this and from what was said about Rawlinson's dates for Assyrian history that the chronologers may be divided into two classes or schools, the defenders of the "long period" for the Israelitish monarchy (chiefly those who rely on such a scheme as they are able to form from the biblical data), and the defenders of the "short period" (Assyrian and Egyptian scholars, who rely on the data furnished by the monuments).

7. The "short period" has always been strong from the fact that both the Assyrian and Egyptian chronologies seemed to demand it, but it will be noticed that, whatever date we may assign to the great eclipse, the Assyrian authorities fix the Fall of Samaria certainly in 721, and set aside Lepsius' date as impossible. All the shortening therefore must come before that date, but the synchronism with Tirhaka is one of the most important in the Egyptian scheme. Therefore the Assyrian and Egyptian chronologies are not in accord in the shortening which they require.

8. Others, however, discard the notion of contemporaneous dynasties, and reckon the dynasties as successive. This is carried out in Lenormant's *Manual*, and it brings the synchronisms into accord with the "long period" which he adopts for the Israelitish monarchy, and also with the Assyrian chronology, which he borrows chiefly from Oppert, and which has been described above.—Evidently we may hope that from this quarter also confirmatory evidence will come, and that all will converge to a reliable result. Our task here has been to give a succinct account of the present state of the question.—W. G. S.

* The same person, but different mode of counting.

CHRONOLOGICAL TABLE

OF THE

PERIOD FROM THE DIVISION OF THE KINGDOM TO THE COMPILATION OF THE BOOK OF KINGS.

Dates adopted in this Column.	KINGS OF JUDAH.	Age at Accession.	Year of Contemp.	Duration of Reign.	KINGS OF ISRAEL.	Age at Accession.	Year of Contemp.	Duration of Reign.	SYNCHRONISMS, &c.
975	REHOBOAM.....	41	1	17	JEROBOAM.....	1	22		<i>Jehovah-calf-worship in Israel.</i> Fifth of Rehoboam. <i>Shishak</i> , king of Egypt, invades Judah. (<i>Sheshont I.</i> , 1st king XXII Dyn.) Hostility between Judah and Israel.
957	ABIJAM.....	18	8						
955	ASA.....	30	41		NADAB.....	2	2		War between Judah and Israel.
953					BAASHA.....	8	24		Tirzah capital of Northern kingdom. Fifteenth of Asa. He defeated Zerah, "the Ethiopian," ¹ at Zephathah. <i>Supremacy of the Jehovah-religion in Judah.</i> Baasha attacks Asa.—Latter forms alliance with Benhadad I., ² king of Syria. <i>Heathen idolatry in Israel.</i>
930					ELAH.....	26	2		
929					ZIMRI [OMRI, TIBNI].	27	7 d'ys		Civil war in Israel for four years. ³
925					OMRI.....	31	12		925 Omri founded Samaria and made it the capital. War between Israel and Syria.
920-19					AHAB.....	38	22		<i>Political and religious reforms in Judah.</i> Peace and prosperity. <i>Ethbaal</i> in Tyre. ⁴ <i>Phœnician idolatry (sensual and materialistic nature-worship) introduced into Israel by Jezebel.</i>
917-16	JEHOSHAPHAT.	35	4	35					903 and 901. War between Israel and Syria. Success of Israel and alliance with Syria. <i>Benhadad II.</i> ⁵
898-7					AHAZIAH.....	17	2		898. Renewed war between Israel and Syria. ⁶ Revolt of Moab against Israel. Elijah. <i>Slight and temporary reaction against Phœnician worship in Israel.</i>
895-5					JORAM.....	3 Jeho-ram. ⁷ 18 Jeho-shaph. ⁸	12		Judah, Israel, and Edom in alliance against Moab, king of Moab. ⁹ Moab, Ammon, and the Edomites of Mt. Seir invade Judah, but quarrel and kill each other near Engedi.

¹ This king, who was formerly identified with Uaserken I. (the Osorkon of the Greeks), who was king of Egypt, is now known to be *Aserch-Amen*, an Ethiopian conqueror, who overran Egypt during the reign of Uaserken, and was not arrested until he was on the point of entering Palestine. See Lenormant, B. II. chap. iv. sec. 2, note; and B. IV. chap. iv. sec. 2.

² See *Encyc. notes* on 1 Kings xl. 22, and xv. 18.

³ The date given for Omri's accession (925) is the "31st of Asa," but, as Ahab followed in the "38th of Asa," Omri's 12 years' reign must be reckoned from 930, when he was first called to the throne. This would give four years for his contest with Tibni for the crown.

⁴ See *Encyc. notes* on 1 Kings xvi. 31. He put an end to a period of anarchy and founded a dynasty 987 B.C. Ashurnasirpal says, on an obelisk now in the Brit. Mus., that he took tribute of Tyre, Sidon, etc., in 916. (Lenormant, B. VI. chap. iii. sec. 2, 6.)

⁵ Shalmaneser IV. (II. R.) mentions, on a stele found near

the source of the Tigris and now in the Brit. Mus., Benhadad and "10,000 of the men of Ahab of Israel" among the forces whom he defeated at Karkar in 900, the year after this alliance was formed. (Lenormant, B. II. chap. iv. sec. 3; and B. IV. chap. ii. sec. 4.) Rawlinson, in the *Manual*, says that Shalmaneser II. was contemporary with Ahab, but gives as the date of Shalmaneser's reign 858-823 (see p. 43), and for Ahab's reign 918-897 (p. 66). In the "*Five Great Monarchies*" (1 ed.) Vol. II. p. 362 note, this notice is quoted as "Ahab of Samhala," not yet having been distinctly recognized. Sir H. Rawlinson, after the discovery of the Canon, fixed the date of this battle as 853. See the *Appendix to the Chron.* § 4.

⁶ We should infer from 1 Kings xxii. 3, that Ramoth had not been given up to the Israelites, as, perhaps, was stipulated in the treaty of alliance three years before.

⁷ 1 Kings i. 17.

⁸ 2 Kings iii. 1.

⁹ This is probably the Mecha of the Moabite stone. See the COMM., Part II. p. 31.

CHRONOLOGICAL TABLE—(CONTINUED).

Dates adopted in this Comm.	KINGS OF JUDAH.	Age at Accession.	Year of Contemp.	Duration of Reign.	KINGS OF ISRAEL.	Age at Accession.	Year of Contemp.	Duration of Reign.	SYNCHRONISMS, &c.
892-1	JEHORAM.....	32	5	8	.....	.....	.....	.....	<i>Jehoram introduces Phœnician idolatry into Judah; murders his six brothers and others. Edomites revolt successfully against Judah. The priest-city Libnah revolts. Arabs and Philistines invade Judah. Siege of Samaria by Benhadad and miraculous deliverance. Hazael in Syria. Progress of Phœnician idolatry in Judah. Israel at war with Syria (siege of Ramoth).</i>
885-4	AHAZIAH.....	22	12 ¹⁰ 11 ¹¹	1	.....	.....	.....	.....	.....
884	ATHALIAH.....	.....	.....	6	JEHU.....	.....	.....	28	Revolution in Israel. Massacre of Ahab's family. Religious reformation. Phœnician idolatry abolished. Massacre of Ahasiah's family, and supremacy of Phœnician idolatry in Judah. Hazael conquers territory of Israel east of the Jordan. <i>Shalmaneser</i> ¹² takes tribute of Jehu, 883.
877	JOASH.....	7	7	40	.....	.....	.....	.....	Restoration of the line of David and religious reformation. Phœnician idolatry abolished in Judah.
856	.....	.....	.....	.....	JEHOAHAZ.....	.....	.....	23	17 Limited revival of Phœnician idolatry in Israel. Hazael continues to attack Israel. Time of depression and weakness. Israel overrun by the Syrians. Phœnician idolatry tolerated in Judah. Hazael takes Gath and threatens Jerusalem. Benhadad III. in Syria. Israel successful against the Syrians—recovery of lost cities.
840-39	.....	.....	.....	.....	JOASH.....	.....	.....	37	16 Phœnician idolatry once more abolished in Judah. Amariah made a successful expedition against the Edomites and took Sela (Petra). War between Israel and Judah. Amariah prisoner of Joash. Israelites plunder the temple.
838	AMAZIAH.....	25	2	29	.....	.....	.....	.....	Time of strength and prosperity in Israel. Territory from Damascus to the Dead Sea recovered. Luxury, folly, and vice in Israel. Amos. Time of peace and prosperity in Judah. Supremacy of the Jehovah religion. [789. First destruction of Nineveh by the Medes and Chaldeans (?)] Elath taken from the Edomites, Gath and Ashdod from the Philistines; Ammonites and Arabs of Gubbaal tributary.
834	.....	.....	.....	.....	JEROBOAM II.....	.....	.....	15	41
833	.....	.....	.....	.....	.....	.....	.....	read 52	.....
811-10	AZARIAH or UZZIAH.....	16	27 (?)	53	.....	.....	.....	.....	.....
773	.....	.....	.....	.....	ZACHARIAH.....	.....	.....	28	6 mos
773	.....	.....	.....	.....	SHALLUM.....	.....	.....	29	1 mo.
773	.....	.....	.....	.....	MENAHEN ¹³.....	.....	.....	39	10
763	.....	.....	.....	.....	PEKAIAH.....	.....	.....	50	2
760	.....	.....	.....	.....	PEKAH.....	.....	.....	52	20 read 30
759-8	JOTHAM.....	25	2	16	.....	.....	.....	.....	[747. Era of Nabonassar of Babylon.]

¹⁰ 2 Kings viii. 25.¹¹ 2 Kings ix. 29.¹² 2 Kings xv. 30.

¹³ This Shalmaneser (IVth, according to Lenormant; IIId, according to Rawlinson) is the same mentioned above in note 5. He reigned from 905 to 870 (Len.). Among his campaigns and exploits mentioned on the "black obelisk" (Brit. Mus.), the same mentioned in note 5, we find it stated that, in 883, he received tribute of "Jehu, son of Omri" (the change of dynasty not being known or not being remembered), and, on the same obelisk, Jehu is represented, in one of the bas-reliefs, as prostrating himself before Shalmaneser. He probably entered into tributary relations to Shalm. in order to get protection against Hazael. (Lenormant I., 103, 381. Rawlinson, *Free Gr. Mon.* [2d ed.] II., 105 and 106.) This is the distress which fell upon Jehu and kept him from that energetic development of Israel which we should have expected of him. See Pt. II. pp. 114 and 115.

¹⁴ 2 Kings xvii. 1.

¹⁵ Rawlinson (*Manual*, p. 67) gives for Menahem's reign 772-763. On p. 44 he says that Tiglath Pileser II. took tribute of Menahem in 743. It is another case of the inconsistency mentioned above in note 5. See also the foot-note p. 161 of Part II. It is agreed that Tig. Ptl. II. is stated in the inscriptions to have taken tribute of Menahem of Israel. Oppert, by combining this with the other data, arrives at the construction mentioned on p. 163, and which is placed in the column of remarks opposite the reign of Pekah.

¹⁶ Pul is called, in 2 Kings xv. 19, "king of Assyria," but he is not mentioned in the inscriptions or the Canon. See in regard to him, p. 163 of Part II.

CHRONOLOGICAL TABLE—(CONTINUED).

Dates adopted in this Comm.	KINGS OF JUDAH.			KINGS OF ISRAEL.			SYNCHRONISMS, &c.
		Age at Accession.	Year of Contemp.		Age at Accession.	Year of Contemp.	
743	AHAZ.....	20	17	16			[744. Tiglath Pileser II. in Assyria until 737.] [New rise of the Assyrian power.] [742. Tig. Pil. in Syria; Rezin, Pekah, and Asharish son of Tabael, confederated against Ahas.] [742. Pekah dethroned. Menahem II. ¹⁸ set up by Tig. Pil. and tributary to him.] <i>Assyrio-Chaldean star-worship introduced into Israel and Judah.</i> ¹⁷ [734. Rezin and Pekah unite and revolt. Pekah regained the throne.] 733. Campaign of Rezin and Pekah against Ahas of Judah. 732. Damascus taken. 731. Forced migration of Syrians and Israelites. [730. Tiglath Pileser took Gass, Ashdod, Damascus in Arabia, and probably went to Jerusalem. ¹⁹ At the end of the same year he held a court of his vassals at Damascus, at which Pekah and Ahas were present. ²⁰] [730. Pekah in alliance with Methon of Tyre revolts against Assyria. On the approach of the Assyrians, Pekah is slain by Hoshea, who submits to pay tribute.] <i>Phœnician idolatry and Moloch-worship encouraged in Judah. Political and religious degradation in Israel.</i> <i>Luxury and corruption in Judah. The temple of Jehovah closed.</i>
730				HOSHEA.....	20 Jo- tham. ¹⁸ 19 Ahas. ¹⁶	9	
728							
727	HEZEKIAH.....	25	3	29			[Shalmaneser ²¹ in Assyria, 727-722.] [725. Sabacon I., ²² the first king of the XXVth Ethiopian Dyn. in Egypt.] <i>Reformation in Judah. Revival of the Jehovah-worship. Passover renewed.</i> 724. Hoshea, in reliance upon So, ²³ revolts against Assyria. Shalmaneser besieges Samaria. [723-704. Sargon ²⁴ in Assyria.] [719 or 718. Sargon's campaign in Phœnicia. Battle of Raphia, in which he defeats the Egyptians.] [718-14. Siege of Tyre by Sargon for five years without success.] [715 (about). New revolt of Samaria, Damascus, and Hamath subdued by Sargon.] [710 (about). Sargon's campaign against Ashdod. ²⁵] [710-704. Sargon occupied in building at Dur-Sharyukin. ²⁶] [709. Sargon defeats Merodach Baladan at Dur Yakin ²⁷ and reduces Chaldea to subjection.] [704-681. Sennacherib in Assyria.] [701. Sennacherib in Phœnicia. ²⁷] [Wins battle of Eltekon ²⁸ against the Egyptians (Sabacon II.).] 700. Sennacherib in Judah. ²⁹ Judah tributary to Assyria. Sennacherib's army destroyed. [609. Babylon in revolt against Assyria under Merodach Baladan.] Merodach Baladan sends messengers to seek an alliance with Hezekiah. ³⁰
	4 OF HEZEKIAH. =			6 OF HOSHEA.			
721	6 OF HEZEKIAH = FALL OF SAMARIA = 9 OF HOSHEA.						

¹⁷ See *Ezeq.* on 2 Kings xvi. 3; xvii. 16; xxiii. 12.¹⁸ See note 15.¹⁹ Cf. 2 Chron. xxviii. 20.²⁰ Cf. 2 Kings xvi. 10.²¹ See the *Supplementary Note*, p. 189.²² See p. 189.²³ See *Ezeq.* on 2 Kings xvii. 4, and p. 189.²⁴ See p. 189. The Assyrian form of the name is *Sharyukin*.²⁵ Cf. *Isai.* xx. 1.²⁶ *I.e.* Castle of Sharyukin or Sargon. It is the modern Khorsabad.²⁷ See p. 230.²⁸ See p. 230.²⁹ See p. 230.³⁰ This date is in dispute. We are told that Hezekiah reigned 29 years (2 Kings xviii. 2), that Sennacherib's invasion fell in his 14th year (2 Kings xviii. 13), and that he lived 15 years afterwards (2 Kings xx. 6). These data are consistent with each other, but the second would make Sennacherib's invasion fall in 713. This is irreconcilable with Assyrian data, which seem to be beyond question. All the explanations or conjectures offered sacrifice the statements of the biblical text. They cannot be regarded as solutions of the difficulty. It should be noticed, therefore, that the dates given to this and other events connected with it are not those which the biblical text would give. See *Supp. Note* after *Ezeq.* on Chap. 20.³¹ See *Supp. Note* on Chap. 20.

CHRONOLOGICAL TABLE—(CONTINUED).

Dates adopted in this Comm.	KINGS OF JUDAH.	Age at Accession.	Duration of Reign.					SYNCHRONISMS, &c.
608	MANASSEH	12	55					[697-682. Sennacherib in constant war with Babylon, which revolts again and again.] <i>Supremacy of the heathen religions in Judah. Persecution of Jehovah-worshippers.</i> [681-667. Esarhaddon in Assyria.] c. 680. Manasseh captive in Babylon. ²² [Manasseh tributary.] [c. 675. Esarhaddon conquers Egypt.] [667-647. Assurbanipal in Assyria.] ²³ [657. Phraortes establishes Median Empire.] [647-625. Ashurediliani/III. in Assyria.] ²⁴ [Between 650 and 640 Psammetichus becomes independent king of Egypt.] ²⁵ [Cyaxares in Media.] <i>Festival of Jehovah-worship.</i> [625-606. Sarcus in Assyria.] [Nabopolassar in Babylon until 604.] ²⁴ [625. First attack of Medes and Babylonians on Nineveh. Scythian invasion.] 622. Repair of the Temple. Discovery of the Book of the Law. <i>Great Reformation. Pass-over celebrated.</i>
643	AMON	22	2					
641	JOSIAH	8	31					
615								
610	JEHOIAHAZ	23	3 mos					610. Battle of Megiddo. Josiah slain. 609. Josiah taken captive to Egypt. <i>Heathenism in the ascendancy.</i>
610	ELIAKIM OR JEHOIAKIM.	25	11					[607. Nebuchadnezzar associated with his father as king of Babylon.] ²⁴ [606. Nineveh taken by the Medes and Babylonians.] ²⁴ 605. Battle of Carchemish. Nebuchadnezzar defeats Necho. [604. Nebuchadnezzar in Babylon until 561.] 602. Nebuchadnezzar invades Judah. 599. Nebuchadnezzar again in Judah. BEARING OF THE CAPTIVITY.
598	JEHOIACHIN.	8 (?)	3 mos					
598	MATTANIAH OR ZEDEKIAH.	21	11					595. Confederated plan of revolt with Phœnicia, Ammon, and Moab. ²⁴ 594. Zedekiah's visit to Babylon. ²⁵ Hophra (Uahprahut) in Egypt. 590. Revolt of Judah. Babylonians besiege Jerusalem.
586	Destruction of Jerusalem							587. Gedaliah killed by Ishmael. [561. Evil Merodach in Babylon.] Jehoiachin released from prison.
c. 150	Compilation of the "Book of the Kings."							

²² Cf. 2 Chron. xxxiii. 11. *Supp. Note* on Chap. 21.²³ See *Supp. Note* on Chap. xxi. Rawlinson (*Five Great Mon.* II. 52) gives Assur-banipal's reign 683-626, and that of his son, whom he calls Assur-umid-ilin, 626-625.²⁴ I give here the dates of Lenormant. On the question at issue and the conflicting authorities, see p. 284 sq.²⁵ Jerem. li. 59.

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